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Nota di contenuto	Intro -- Contents -- Boundaries and Traditions / Richard Handler -- Occult Truths: Race, Conjecture, and Theosophy in Victorian Anthropology / Peter Pels -- Research, Reform, and Racial Uplift: The Mission of the Hampton Folk-Lore Society, 1893-1899 / Lee D. Baker -- Working for a Canadian Sense of Place(s): The Role of Landscape Painters in Marius Barbeau's Ethnology / Frances M. Slaney -- Charlotte Gower and the Subterranean History of Anthropology / Maria Lepowsky -- Do Good, Young Man": Sol Tax and the World Mission of Liberal Democratic Anthropology / George W. Stocking, Jr. -- In the Immediate Vicinity a World Has Come to an End": Lucie Varga as an Ethnographer of National Socialism-A Retrospective Review Essay / Ronald Stade -- Melanesian Can(n)ons: Paradoxes and Prospects in Melanesian Ethnography / Doug Dalton -- Index.
Sommario/riassunto	History-making can be used both to bolster and to contest the legitimacy of established institutions and canons. Excluded Ancestors, Inventible Traditions seeks to widen the anthropological past and, in doing so, to invigorate contemporary anthropological practice. In the past decade, anthropologists have become increasingly aware of the ways in which participation in professional anthropology has depended

and continues to depend on categorical boundaries of race, class, gender, citizenship, institutional and disciplinary affiliation, and English-language proficiency. Historians of anthropology play a crucial role interrogating such boundaries; as they do, they make newly available the work of anthropologists who have been ignored. *Excluded Ancestors, Inventible Traditions* focuses on little-known scholars who contributed to the anthropological work of their time, such as John William Jackson, the members of the Hampton Folk-Lore Society, Charlotte Gower Chapman, and Lucie Varga. In addition, essays on Marius Barbeau and Sol Tax present figures who were centrally located in the anthropologies of their day. A final essay analyzes notions of "the canon" and considers the place of a classic ethnographic area, highland New Guinea, in anthropological canon-formation.
