

THE FRANZ BOAS PAPERS: DOCUMENTARY EDITION

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ABSTRACT

This article introduces the Franz Boas Papers: Documentary Edition (FBP) project. In addition to describing the scope of the project, including the various partners, collaborators and goals of the project, this article speaks to both the reasons and timeliness of carrying out a much needed revisionist assessment of Franz Boas for contemporary audiences. Given that Boas carried out much of his fieldwork with Indigenous peoples in the Pacific Northwest, this project and the collaborations it will facilitate promise to make crucial contributions to anthropological understandings of his work in the twenty-first century.

Introduction

In the spring of 2013, the Social Sciences and Humanities Research Council of Canada (SSHRC) awarded a Partnership Grant to *The Franz Boas Papers: Documentary Edition* under the direction and general editorship of Regna Darnell (Distinguished Professor of Anthropology, University of Western Ontario). The primary objective of this project is to conduct research to make the professional and personal papers of anthropologist Franz Uri Boas (1858–1942) understandable for contemporary audiences and widely accessible in print and digital format in a critical documentary edition. The Franz Boas Papers (FPB) project goes well beyond a conventional documentary edition in its commitment to build non-hierarchical relationships with Indigenous communities seeking to use Boas' research materials in contemporary contexts. The initial partners are the University of Western Ontario, the American Philosophical Society (APS) where the Boas Professional Papers are housed, the University of Nebraska Press, the University of Victoria, and the Musgamakw Dzawada'enuxw Tribal Council.

Boas is without question the most significant founding figure of North American anthropology. His interdisciplinary oeuvre spans the humanities (history/ethnohistory, linguistics, folklore, museum studies, philosophy, science studies) and social sciences (anthropology, geography, politics, law, psychology) and further impacts multiple public and practical domains, including education, Indigenous Studies, African-American Studies, Critical Race Studies, Women's Studies. Nonetheless, despite unanimous recognition that Boas was the "father of American anthropology," introductory textbooks often lump his contributions under the concept of cultural relativism and thereafter relegate him to the anthropological past.

The FBP project aspires to redress this lack of historical perspectivism and to revisit Boas' actual contributions in a revisionist historicist mode. The project is neither a biographical assessment nor a simplistic exercise rendering Boas either iconic or demonic. Boas was prolific, driven, ambitious, and at the same time deeply political, outspoken, and brash both through his

research and his activism. Yet, it is difficult for us today to fathom the impact or trace his legacy within anthropology and beyond. He was truly larger than life, as were his visions of what was possible through the study of cultures, languages, geographies, the biological or physical human, and environmental worlds we interact with. His fieldwork, scope of engagements, and relentless pursuits are unique and instructive. The question then becomes: why Boas and why now? What was his anthropology and who is he to us today?

Significance of Franz Boas to Anthropology Today

The tentacles of Boas' rich genealogical history reach not only back in time but constantly forward to us today. His research and his politics are inextricably intertwined, rhizomatically interwoven into the last century and a half of intellectual, social, political and cultural histories. As a German of secular Jewish descent, he was raised in a family that passionately promoted the liberal ideals of the 1848 revolution. Much in line with his early education and upbringing, he became a scientist deeply committed to unbridled intellectual freedom—a legacy that, for better or worse, remains with anthropology today. His correspondence across vast networks crosses national and disciplinary boundaries from John Dewey to Albert Einstein to Alexander Graham Bell. From W.E.B. Dubois to American Presidents, Boas engaged in dialogue. He sought out and was sought out by the leading philosophers, geographers, linguists and archaeologists of his time, in a number of languages including German, English, and French. He was on the cusp of the radical politics of his day and, even with his faults (of which there are many) his stances remains critical for contemporary issues.

Boas took public stands on war, science and patriotism that were unpopular in his time, he wrote to and for newspapers and spoke to non-academic audiences, he prepared museum exhibits for public pedagogy, he encouraged minority group scholars, and he supported Indigenous and Afro-American communities defending their rights. His studies of immigrant head-form demonstrated the plasticity of human groups and the permeability of racial types. He was a single seminal scholar whose view of the complex nature of humankind across time and space indelibly imprinted twentieth century North American thought and culture. He pioneered in breaking down North American isolationism with its incumbent intolerance and mis-information about cultural, linguistic and biological diversity. He argued passionately for academic and intellectual freedom and for science as a value transcending the short-term goals of nation-states.

Boas models for us today the capacity of the public intellectual to call citizens to attend to social justice, environmental degradation, systemic discrimination and other ills of contemporary society. The humanities and social sciences serve in our day, as in his, to seek culture change consistent with these values and societal challenges. The historical research necessary to produce a documentary edition of his papers resonates beyond Boas' First Nations research and publication to define and exemplify the potential of the anthropologist as public intellectual to intervene positively in public life.

Boas did his primary field research among the Kwakwaka'wakw (whom he called Kwakiutl). His fieldnotes, the linguistic and ethnographic texts he recorded, and his related professional correspondence reside in the archives of the APS in Philadelphia, far removed both culturally and geographically from the Northwest Coast, especially the British Columbia First Nations communities where the materials originated.

Boas' institutional base at Columbia University in New York City, his fieldwork sites in Baffinland, now Nunavut, and British Columbia, and his continuing ties to the Germany of his youth and education weave a complex and largely unexplored legacy that has to date exceeded the capacity of any single scholar to integrate (Stocking 1968, 1974, 1992, 1996; Cole 1999). The challenge for Boas' intellectual heirs has been to match his scope, both academically and as public intellectual. Currently, the voluminous Boas scholarship largely fails because it lacks the breadth that integrated Boas' own work, ignores differentiation across the six decades of his career, and elides historicism in tracing his legacy to contemporary theoretical, methodological and public implications that go beyond his perspectives but build upon them. Boas died in 1942; post-war anthropology in North America changed dramatically with university expansion, new government funding sources, and expansion of overseas fieldwork opportunities.

Efforts have ranged from hagiography (Herskovits 1953; Goldschmidt 1959; N. Boas 2004) to vilification for failure to meet the preoccupations of his successors (Wax 1956; White 1963, 1966; Harris 1968) to focus on limited subjects (Hyatt 1990; Williams 1996; Patterson 2001; Zumwalt & Willis 2008) to institutional growth and professionalization (Stocking 1968; Hinsley 1981; Darnell 2000). Post-war positivism deemed Boas retrogressively atheoretical, an attitude that has hindered reception of the more nuanced reassessment that has been underway for some time (Stocking 1996; Valentine & Darnell 1999; Darnell 2000, 2001, 2010a/b; Darnell & Gleach 2002; Bunzl 2004; Harrison & Darnell 2006; Lewis 2014; Müller-Wille 2014; Darnell et al. 2015). Darnell (2001) argues for an "invisible genealogy" arising from Boas' theoretical paradigm, including a symbolic definition of culture, the interconnectedness of race, language and culture, and a text-based entrée to what Boas called 'the native point of view' that continues to characterize Canadian and American anthropology.

The Project

This is the right time to undertake a synthesis because complementary materials are increasingly available. The 2011 centennial of Boas' seminal critique of racism and eugenics, *The Mind of Primitive Man* (Boas 1911), renewed scholarly interest in his early theoretical work on biology and environment and culture and mind. Darnell (in Darnell et al., 2015) synthesizes her research for centennial events at Yale University and the New York Academy of Sciences. Moreover, Boas' Central Eskimo diaries are already published by Ludger Müller-Wille of McGill University (1998), as are the Northwest Coast diaries by Ronald Rohner (1969). Krupnik and Fitzhugh (2001) reevaluate the Jesup North Pacific Expedition materials. Aaron Glass and Judith Berman are preparing an annotated digital text, to be included in the documentary edition, of Boas' 1897 *Social Organization and Secret Societies of the Kwakiutl Indians* based on extensive manuscript revisions by Boas' Native collaborator George Hunt.

Ample archival resources exist to produce a more adequate contemporary assessment. The Boas papers at the APS in Philadelphia constitute the single most extensive repository on the history of Americanist anthropology and linguistics and constitute the source text for the documentary edition. The American Philosophical Society is the oldest learned society in the United States, "founded by Benjamin Franklin in 1743 for the Promotion of Useful Knowledge" (<http://www.amphilsoc.org>) and repository of the Franz Boas papers. The collection consists of 59 linear feet (46 reels of microfilm) plus graphics (1869-1940). Additional manuscripts include the Franz Boas Collection of Materials for American Linguistics (via the American Council of Learned

Societies), much of which was recorded or directly supervised by Boas (Leeds-Hurwitz 2004). Further Boas correspondence is contained in the papers of Elsie Clews Parsons, John Alden Mason, A. Irving Hallowell, Paul Radin, Ashley Montague and others. The APS also houses a microfilm of original materials held by the Office of Anthropology Archives of the Smithsonian Institution, Washington, D.C, relating to Boas' field trips to Baffin Island (NWT, now Nunavut) and British Columbia during which he recorded cultural and linguistic texts and collected cultural artefacts (Cole 1985). The papers have been catalogued and indexed (Scholarly Resources 1972; Voegelin and Harris 1974).

The editorial team will begin its work from the existing microfilms, but completion of the digitized version of the professional and personal papers in searchable format (with APS metadata added) will facilitate the task of the editorial team because the digital materials can be studied at the home institution and re-arranged in multiple order and format. Some overlap across thematic volumes is expected and details of limited multiple reprinting will be agreed on by the editors of the volumes in question. Digital dissemination alongside print editions will allow researchers selective access to the papers and provide a major research tool for further scholarship in several disciplines.

Successive Mellon Foundation grants have supported digitizing the manuscripts, photographs and recordings of endangered Native American languages long held in stewardship by the APS. The grants represent new partnerships with the Indigenous communities of their origin to return copies of the digitized endangered language materials for community use; an Advisory Board, of which Darnell is a member, adjudicates access to culturally sensitive materials and holds final authority thereon (Powell in Darnell et al. 2015; DPIC). The collaboration of Timothy Powell, APS Director of American Indian Projects, links the development of APS research protocols to the Boas documentary project.

The research and editing will be led by a team of Canadian scholars¹ and graduate students, supported by an Editorial Advisory Board of international experts ranging over the full scope of Boas' oeuvre as well as an Indigenous Advisory Council of First Nations representatives including, crucially, community-recognized knowledge keepers, to adjudicate the treatment and repatriation of culturally sensitive materials long inaccessible in distant archives and to return them to the communities. The archival research necessitates consulting Boas papers held in other Canadian and American archives, including the Geological Survey of Canada, Canadian Museum of Civilization, Ontario Historical Society, Royal British Columbia Museum; university archives at Harvard, Yale, Pennsylvania, Chicago, Michigan, Columbia, Berkeley; the National Anthropological Archives at the Smithsonian Institution; and the archives of the Field Museum in Chicago, the Peabody Museums in New Haven and Cambridge MA, and the American Museum of Natural History. These materials will flesh out the editorial research in the source documents at the APS. Where feasible financially and in accordance with the editorial policy of the research team and its Indigenous Advisory Council, such materials will be published in the documentary edition.

The theoretical framework for the research integrates the range of disciplines in Boas' theoretical toolkit and situates his ethnography in relation to specifically Canadian historical and political contexts, including resistance to Boasian anthropology among British Columbia-bred amateurs seeking nationalistic professionalization of anthropology (e.g., Maud 1982). Research undertaken as part of this project will help counter the contention that his so-called salvage

¹ including in addition to the authors of this report Michael Asch, Judith Berman, Michelle Hamilton, Susan Hill, John Leavitt, Brian Noble, Marc Pinkoski, Peter Stephenson, Nancy Turner, and Robert Wishart.

ethnography was isolated from then-contemporary First Nations cultures and will frame his activism on First Nations/Native American, Afro-American, Jewish, and racist questions in terms of his extensive scholarly and public professional network. It will explore his commitment to science as an intellectual and moral imperative, and reveal his full role as public intellectual (e.g., Darnell et al., 2015). The research to make these materials intelligible today will appear in conference presentations and journal articles during the course of the project, culminating in the 17-25 volume documentary edition based on this scholarship.

A major documentary editing project inevitably enhances and challenges disciplinary conventions, in this case particularly in anthropology, history, linguistics, environmental studies, Indigenous Studies and Aboriginal law. The interdisciplinary scope of the project itself encourages cross-fertilization as team members share research, public presentation, and publication. Cross-sector impacts arise from research on the policy and public culture implications of Boas' work and its role in contemporary Canadian society (These benefits will impact American scholars of the NWC as well, but they are less likely to acknowledge their Canadian context without the important interventions and perspectives that the Canadian Partnership and research team will provide.) The audiences for broad anthropological ideas have always been public, crossing the arts and humanities as well as social science policy and theory. We expect wide interest in the project within the culture and education sectors and in North West Coast Indigenous communities in the Northwest Coast and beyond. No single scholar, institution or discipline could amass the scope and skill sets to implement this project, but the team, through its intersecting collaborations, aspires to recapitulate the public range and impact of Boas himself.

At the same time, the immediate influence beyond the academy provides models for collaborative research between scholars, both Indigenous and non-Indigenous, and First Nations communities. Furthermore, exploration of Boasian ethnographic and political practice will highlight ways to counter the patent lack of effective communication between Indigenous peoples and Canadians (e.g., Asch 1997, 2014; Hancock 2007, 2008; Pinkoski 2008; Noble 2007, 2008a/b; Darnell 2014).

Documentary editing makes valuable materials accessible to contemporary audiences and communities, for example by identifying local individuals, places and events; reconstructing the general public culture of prior times; identifying changes in the positions of Boas and his major interlocutors over time; assessing the sources influencing Boas' thought; and exploring the consistency and/or contradiction between his positions on different topics, methods or theories (e.g., Baker 1998, 2010; Darnell et al., 2015).

Digital materials will be available for use, first by Indigenous communities with an ongoing proprietary stake but also by academic and archival institutions, including museums. The documentary edition, particularly in its digital form, will constitute a research tool for further collaboration and documentation of the relationships between First Nations and researchers. Recent APS experiments in bringing Indigenous users of linguistic manuscripts to Philadelphia to consult the collections first-hand dovetail elegantly with the protocols of this project. The speed of contemporary communication facilitates multiple and interactive uses, while the print edition cements long-term preservation and more traditional forms of access. Research during the project will enhance knowledge mobilization for the documentary edition itself. The networks established by and with North West Coast Indigenous communities will undoubtedly continue to snowball into future collaborative projects that cannot be predicted in advance. For example, the contents of the papers provide materials for language revitalization. Team members are poised to realize such potential uses based on their previous collaborative experience.

There are three aspects of the project in particular that we want to stress: the emphasis on intellectual partnership, the emphasis on relationships with Indigenous communities, and the emphasis on hitherto unknown German materials inaccessible in English. In many ways, these emphases overlap and cut across each other; at the same time, though, they reflect in fact the central role that work with Indigenous communities held in shaping Boas' wider project. A decentralized approach is required even to begin to contemplate an adequate approach to his oeuvre.

The Role of Partnerships

Effective research partnerships develop most productively when research questions inherently transcend conventional disciplines. Boas himself exemplifies such disciplinary cross-fertilization. Scholars who have reassessed his oeuvre must recapitulate this breadth. Boas' anthropology encompassed both culture and biology within the study of humankind. Our team is broad in disciplinary background (anthropology, history, law, Indigenous studies, linguistics, education) and ranges across the disciplines of Boas' own engagement through intersecting projects, interests and ongoing collaborations; this interdisciplinary legacy will continue after the project is completed.

The editorial team, assisted by an international Editorial Advisory Board selected to represent the range of Boas' scholarship and activism, will organize the archival materials and provide editorial emendation and historical context. The core editorial team is Canadian with the exception of Timothy Powell (APS/University of Pennsylvania); American scholars have too often elided the Canadian context of Boas' Northwest and Inuit ethnography, making redress of balance a high priority. Powell's work in consulting Native American communities on endangered language materials at the APS and returning them to their communities of origin is a model for this work; the Project Director serves on his Advisory Board. The Canadian team will redress the myopia of Boas scholarship about his work in Canada and its continuing impact on First Nations communities in British Columbia. Following this example, an Indigenous Advisory Council, including Indigenous members of the research team and other knowledge keepers authorized by their communities, will adjudicate the handling of culturally sensitive materials, the wishes of contemporary communities for disposition of and access to these materials, and dissemination of research results and digital materials within these communities.

The research team spans the generations of currently practicing Canadian anthropologists, historians and Indigenous scholars, ensuring the succession and longevity of the project through training and mentoring. It includes senior scholars and experienced mentors with broad theoretical, archival and ethnographic experience, mid-career academics with methodological, archival and ethnographic skills critical to training younger scholars, emerging scholars with research experience in historical and ethnographic documents, graduate students who will receive training, and community members. These collaborations strive to relationally co-construct knowledge through bringing together Indigenous and non-Indigenous perspectives as well as diverse disciplinary languages. This will result in co-publications and public presentations aimed at wide dissemination of research results to Northwest communities in Canada and the U.S. and more generally to academic and public audiences. First Nations graduate students in a variety of disciplines will have opportunities bring the perspectives of their communities to the collaborative project of reinterpreting and revitalizing Boas' oeuvre through multivocal dialogue.

Indigenous Partnerships

The FBP Documentary Edition is conceived simultaneously as a work of humanities and social science scholarship and as an intervention into the cross-cultural misunderstanding that has long plagued the relationships of First Nations and Native American peoples to the nation states in which they are now encapsulated. The dialogic and relational approach to the study of theories, networks and institutions in the history of anthropology (understood as an anthropological or ethnographic problem, Hallowell 1965) carries over into the contemporary political and social relations between the academy, its multiple disciplines that have studied Indigenous communities in North America, and the present-day needs of these communities. The First Nations themselves are critical partners to this emerging dialogue.

Central to the work of the project is the development of collaborative relationships with Indigenous communities where Boas carried out cultural, linguistic and ethnohistorical research. For this reason, the project is especially significant to the North West Coast where it must have a strong presence. Boas' ethnographic materials have been rendered largely inaccessible to the communities of their origin by distance and the lack of contemporary context for their use. Yet they contain materials of critical importance to Northwest Coast communities engaged in linguistic and cultural revitalization agendas. The print and digital Boas documentary edition will be searchable and accessible at a distance and thus easily adaptable to diverse local circumstances. First Nations community participants will have access to the edited digital product without cost.

The Indigenous Advisory Council is integral to the partnership structure. In accord with Indigenous protocols, our Editorial Advisory Board has built on prior team connections to relevant communities. The Musgamakw Dzawada'enuxw Tribal Council is a Partner; three University of Victoria Indigenous graduate students work with us to connect with additional B.C. communities. Robert Hancock (Métis) and Susan Hill (Mohawk) facilitate this extension of relationship while simultaneously enhancing the utility of the collaborative model for First Nations communities across Canada. Key members of the project team have begun to visit communities and meet with community members to introduce the project and open dialogue about its utility to the communities; we have already received several invitations for such consultation. The duration of the project is sufficient to enable relationships of trust to develop. The Indigenous Advisory Council will average 8 members over the 7 years, with a larger group in later years and will convene by teleconference or in person at least twice annually to adjudicate public dissemination of culturally sensitive materials; consensus-derived decisions will be binding on all research personnel. Advisory Council members (ca. 8 persons) will receive honoraria according to local protocols.

In the latter years of the project, emphasis will shift to knowledge mobilization within Indigenous communities, emphasizing contemporary uses of the research products such as land claims. The process is likely to lead to further complementary projects since researchers and communities are already in relationship. Many of these future researchers will be Indigenous, because they bring added cultural expertise and community connections because of their involvement in all stages of this research. The project's governance structure is designed to create community capacity as the students return to their communities with the skills acquired as well as the research products.

All partners and the editorial team prioritize collaboration with the Northwest Coast Indigenous communities visited by Boas, his collaborators and his students. In the early years of the project, the Indigenous Advisory Council will adjudicate documentary parameters, especially for culturally sensitive materials, turning in later years to greater emphasis on community dissemination and repatriation of digital and print materials of direct utility to contemporary communities.

Because so much of the documentary research engages with the intellectual property of First Nations communities in Canada, the ongoing construction and the dissemination of its results necessarily proceeds collaboratively with the Indigenous Advisory Council to establish effective protocols for achieving shared goals by consensus and compromise. Such a methodology ensures that knowledge moves from academy to First Nations communities to general public to policy makers and implementers and back again. Publically engaged scholarship creates a synergy of partners, researchers and contemporary First Nations users. All participants are simultaneously engaged in decisions (with veto power to the Indigenous Advisory Council if conflicts remain unresolved) about which documents are presented, how they are understood, and who has access to the results.

Indigenous scholars on the core research team have established a planning process to expand the Council. During the life of the project, knowledge mobilization initiatives will stress collaboration with the Indigenous communities whose traditional knowledge is represented. The Indigenous Advisory Council will consult on materials to be included; all partners have agreed to follow their consensus-derived advice. The Council will also consult on repatriating traditional knowledge (primarily in digital form), including both material and textual artefacts. Archives and museums, long-time stewards of such materials, are learning to share responsibility and curatorship with the descendants of the original producers.

The Musgamakw Dzawada'enuxw Tribal Council in B.C., has agreed to partner with us and to provide in kind support for community members from Kingcome Inlet to pursue research on the Kwak'wala language in archives and museums; the Boas papers are the largest repository of such materials. The research will bring back to the communities information about their culture and history. This Partnership provides a process and model that the documentary editing project expects to extend to other First Nations communities where Boas and his students worked.

The Indigenous Advisory Council will deal with issues of respectful treatment and dissemination of culturally sensitive materials. With their advice, we are seeking additional First Nations partners and collaborators. Council advice will be included at all stages of research and dissemination. The partner institutions are in agreement with the research team that the Indigenous Advisory Council will have final decision making authority and that materials will be excluded if they encounter cultural sensitivity issues. The existence and nature of such omitted materials will be acknowledged in the published text. Materials deemed inappropriate for public circulation by the Indigenous Advisory Council will be removed from the collections available for circulation or reproduction at the APS. We do not expect major conflict within the Council given the consensus methodology, the priority assigned in advance to its decisions, and the expectation that problematic material will be identified and should be excluded.

The importance of making background materials about Boas' ethnographic and linguistic fieldwork materials available to contemporary First Nations communities in Canada cannot be overstated. The APS has long been a responsible steward for these manuscripts and documents, but distance has rendered them isolated from the Canadian communities where the majority originated (Vancouver Island, northern and central British Columbia, Baffin Island). For example, Boas' early studies of Kwakwaka'wakw customs and traditional knowledge record matters that are no longer remembered within the community chain of oral transmission. Contemporary efforts to revitalize and reinstate ceremonies and their accompanying knowledge depend on evidence from earlier records produced in collaboration between Boas and his Indigenous collaborator George Hunt.

Ethnographic research requires anthropologists and linguists to work in close collaboration with particular knowledge keepers, many of whom have become respected researchers in their own

right, i.e., research is with and by Indigenous peoples. Knowledge kept secret because of its sacred nature is often preserved without consent in archives and museums disarticulated from the communities of its origin; it requires community consent to reactivate it. Boas' wide-ranging correspondence frames the source and authenticity of the knowledge contained in texts he recorded and co-authored with George Hunt and others. If, as both Boas and Indigenous communities believed, 'the native point of view' is revealed by Indigenous language texts, then the texts embody the thought and experience of their producers and can now bring these materials forward for ongoing social, political and ceremonial use. Despite research practices acceptable in his time but considered unethical today (e.g., concerning handling of human remains and ceremonial regalia), Boas pioneered in respectful collaboration and sharing of Indigenous and non-Indigenous perspectives; the project will contextualize these materials in their own time and our own.

German Context

Much of Boas' legacy and theoretical contributions can and must be traced to his home country along a multifaceted genealogical history. Thus, timely research into Boas' expansive German Network and upbringing allows for a more contextualized, detailed picture and textured appreciation of his motivations, ethics, efforts, methodologies, applied and institutional engagements. A number of recent scholarly works from German-speaking colleagues have begun to re-examine Boas' contributions to the German anthropological tradition and (diverging) disciplinary developments including that of ethnology, anthropology, and folkloristics (cf. Bender-Wittmann 2008; Dürr, Kasten and Renner 1992; Gingrich 2005; Pöhl and Tilg 2009; Schmuhl 2009). A number of our collaborators, primarily led by Dr. Michi Knecht at the University of Bremen, are similarly working on a project on 'Digitalizing Boas' to make Boas material more available and to potentially reclaim him for a neo-Boasian socio-cultural anthropology and history of science in German contexts.

Thus one distinctive focus of the FBP project relates to researching of Boas' German networks, his intellectual influences through mentors and teachers, his upbringing in a liberal secular Jewish German household, his early professional training and experiences that initially inspired his interest in working with both Inuit and Indigenous communities on the Northwest Coast. Arguably, a pivotal moment and trigger in Boas' professional career relates to meeting nine Salish-speaking Nuxalk (then known as Bella Coola) recruited as performers for *Hagenbeck's Thierpark* show in Hamburg in 1885. Boas was working at the Royal Ethnographic Museum of Berlin on his first anthropological employment contract organizing artifacts (personal communication Dürr and Kasten 2014). After all, it was the Indigenous peoples of the Pacific Northwest who then became the ethnographic focus of much of his professional life.

The FBP project accomplishes much of this in collaboration with colleagues of the Editorial Advisory Board in German-speaking countries, at universities, museums and archives that house frequently untapped Boas material. Many of these materials focus on Northwest Coast materials specifically. Much of Boas' correspondence, early fieldnotes and a variety of relevant publications are written in German and have never been transcribed and translated and thus have been largely inaccessible to non-German audiences (cf. Renner 1992). For example, archival research in Berlin shows that as member of the Berliner Society for Anthropology, Ethnology and Prehistory (BGAEU), Boas presented some of his work on the "Anthropology of the North-American Indians" in 1895 and delivered a presentation "On the Kwakiut!" in 1889 to a number of mainly physical anthropology critics including Rudolf Virchow and Adolf Bastian which would remain highly influential throughout

Boas' career. The FBP project seeks to address this gap directly.² In the course of the FBP project, contacts and collaborations are being initiated with a variety of museums, archives and institutions,³ following leads and traces that connect Boas' vast networks and tangible legacy across the Atlantic.

Summary

The APS is digitizing the Boas professional papers with completion envisioned by the end of 2014 and has for some years now been developing models for collaboration with Native American communities. Because existing Boas scholarship has elided Canadian contexts and First Nations as stakeholders in Boas' ethnographic materials, this project engages Indigenous scholars as researchers and partners and establishes an Indigenous Advisory Council with final say over public access to culturally sensitive materials. In addition to working to reconnect his Northwest Coast research to present-day communities, editorial integration of Boas' actions as a public intellectual will foreground the advantages of disseminating anthropological knowledge among both Canadian and international scholars and publics. Scholarly use of the documentary edition will cross academic disciplines, societal sectors, and national boundaries, and we hope that the model of community collaboration we are developing will shape such undertakings in other similar research projects.

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² Our German colleague, Rainer Hatoum's task has been the study and analysis of Boas' distinct shorthand system, currently scrutinizing and dis-entangling material that by and large relates Boas's relationship and collaboration with George Hunt.

³ The growing list of relevant institutions includes: The Berlin Society for Anthropology, Ethnology, and Prehistory (BGAEU); Deutsche Staatsbibliothek Berlin; Boas' own universities in Berlin, Heidelberg and Kiel; Austrian Academy of Sciences, Frobenius-Institut Frankfurt a.M.; Deutsches Archäologisches Institut Berlin; Ethnologisches Museum Berlin; Institut für Völkerkunde Wien; Universitätsarchiv Leipzig; Staatsarchiv Hamburg; Berlin-Brandenburgische Akademie der Wissenschaften; Bundesarchiv Berlin; the Museum of Ethnology Museum für Völkerkunde in Vienna; Humboldt Universität Berlin Archiv; Archiv der Max-Planck-Gesellschaft; Kommunalarchiv Minden; Universität Bremen; Institut für Europäische Ethnologie; Humboldt-Universität zu Berlin, etc. Additionally, a variety of private Nachlässe and collections will be investigated.

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