(a) academic imperialism, as a subset of cultural imperialism
(b) the development of a Canadian intellectual tradition

Sir Daniel Wilson and Horatio Hale
Before Boas, Before Tylor: Canada First in Anthropology
• The first courses in anthropology offered in any university in the world, were offered in Canada, taught by Sir Daniel Wilson
• The first professional, university-based anthropologist: Daniel Wilson
• The first PhD in Anthropology in all of North America: A.F. Chamberlain, Canadian
• The term “prehistory” was first coined by Daniel Wilson
• Daniel Wilson: did not accept the idea of either unilineal or unidirectional evolution; Hale; rejected evolutionary stage theory
• Daniel Wilson: possible for a society to pass from a more advanced to a more primitive state
• Daniel Wilson: rejected the theory that one could explain cultural and even linguistic differences in terms of racial variation
• Cultural relativism developed first in Canada, in the works of Wilson and Hale
• Critique of racism in the American School of Ethnology, by Daniel Wilson; critique of ethnocentric prejudice by Horatio Hale
• Daniel Wilson: cranial capacity did not provide a gauge of intellectual capacity
• Daniel Wilson: primitive peoples have the same intellectual capacities as civilized peoples
• Strained or distant relationships with US counterparts
• Remote connection to European intellectual currents
• Canada laid the foundations for Boasian anthropology
Sir Daniel Wilson
Daniel Wilson: “It has been my fortune to become a settler... in the midst of scenes where the primeval forests and their savage inhabitants are in process of displacement by the arts and races of civilised Europe....one of its great transitional eras: with its native tribes and its European and African colonists in various stages of mutation, consequent on migration, intermixture or collision. Man is seen subject to influences similar to those which have affected him in all great migrations and collisions of diverse races. Some difficult problems of ethnology have been simplified in my own mind; and opinions relative to Europe’s prehistoric races, based on inference and induction have received striking confirmation”.
Daniel Wilson: “It is not easy to discriminate here between hereditary race differences and those due to particular food and habit of life. A similar difficulty has hitherto stood in the way of any definite classification of the emotional, moral, and intellectual characters of races. Some of the most confident judgments which have been delivered on this subject have been distorted by prejudice or wilful slander, as in the many lamentable cases in which slave-holders or conquerors have excused their ill treatment of subject and invaded races on the ground of their being creatures of bestial nature in mind and morals”.
A scholar of diverse interests and talents, Daniel Wilson was noted in Britain as the author and illustrator of studies of old Edinburgh and of Scottish prehistory. In 1853 he was appointed to the chair of history and English literature at the University of Toronto. Wilson introduced history, English and anthropology courses at the university, and was active in the Canadian Institute, a leading scientific society. He vigorously defended the university’s independence against political interference and sectarian religious interests.

As president of University College (1880-1892), Wilson was deeply involved in debates surrounding university federation and the admission of women. In 1890 he became the first president of the federated University of Toronto.
THE
IROQUOIS
BOOK OF RITES.

EDITED BY

HORATIO, HALE, M.A.,
AUTHOR OF "THE ETHNOGRAPHY AND PHILOLOGY OF THE U. S. EXPLORING EXPEDITION," ETC.

D. G. BRINTON.
PHILADELPHIA.
1883.
Horatio Hale: “We can hope for no complete satisfying science of man and of human, until our minds are disabused of those other delusions of self-esteem which would persuade us that superior culture implies superior capacity; and that the particular race and language which we happen to claim as our own are the best of all races and languages”.

Horatio Hale and Franz Boas

→ Committee on the North-western Tribes of Canada, British Association for the Advancement of Science, 1884
→ Edward Sapir, Anthropology Division of the Geological Survey of Canada, National Museum in Ottawa
Conclusion

Bruce Trigger: “Recently…as Canadian anthropology has come of age, it has begun to search for its roots and these scholars of our country’s early days have become objects of interest and serious attention. In 1963 the University of Toronto Press reprinted Horatio Hale’s *The Iroquois Book of Rites*. In the last two years, two articles have appeared describing and evaluating the work of Sir Daniel Wilson, President of the University of Toronto from 1853 to 1892, and a man who in terms of his scholarship and productivity was a professional anthropologist in all but name” (1966b, p. 351).

David Nock: “It may be a stretch to suggest that we can alter the American historical memory of the discipline, but surely we owe it to our own Canadian disciplinary history to acknowledge his [Horatio Hale’s] work more boldly than we do currently. If we can influence American anthropology to acknowledge the full range of its own development and to be less introverted and parochial, we may offer some small challenge to the discursive hegemony that dominates our field” (2006, p. 51)
References


