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## My Encounters with Mariza Corrêa

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### Abstract

The document archive of anthropologist Mariza Corrêa (1945-2016) was donated in 2019 to the Arquivo Edgard Leuenroth, the same institution that houses the papers resulting from her work leading the History of Anthropology in Brazil Project since the 1980s. The objective of this article is to present three unpublished lectures by Corrêa, as well as her archives where this documentation is found, to make public some of the author's important work, and to encourage new research and reflection on this material, which is relevant to the field of the history of anthropology. This text is also based on my relationship with the documentation and the research I have been carrying out, which focuses on the trajectory of this anthropologist and her roles.

**Keywords:** Mariza Corrêa, Documents, Lectures, History of Anthropology in Brazil.

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## Introduction

The title of this article is inspired by one of Mariza Corrêa's (1945-2016) unpublished lectures, entitled *Meus encontros com Ruth Landes* (My Encounters with Ruth Landes), which is published in this issue of *cadernos pagu*. In it she discusses her encounters with another important anthropologist, Ruth Landes (1908-1991), as I will analyze in more detail below. Inspired by her lecture and the objectives of this opening text, in which I contextualize Corrêa's document archives, and the relationship of my doctoral research with them, I try to develop this analogy among the lectures.

I can't pinpoint exactly when I first encountered Mariza Corrêa. I know it was at some point at the beginning of my undergraduate studies at the Universidade Estadual de Campinas (Unicamp). At the time, she had already retired as a professor from the Anthropology Department there. The first concrete memory I have is of finding her recently released book, *Traficantes do simbólico & outros ensaios sobre a história da antropologia* (Corrêa, 2013b), at a book fair on campus held by the publisher Editora da Unicamp. A colleague from the social sciences course who attended this event had pointed out that "all the anthropologists were getting this book" and following his advice I bought it and took a copy home. At first, I did nothing more than briefly leaf through it, and I soon found a place for it on my bookshelf. However, sometime later, more precisely in 2015, amid doubts about which research to pursue, I discovered the Arquivo Edgard Leuenroth (AEL)<sup>1</sup> and part of the archives of the History of Anthropology in Brazil Project (PHAB)<sup>2</sup>. At that moment I remembered the book I had bought just over a year earlier and since then I have read and re-read a few times.

In later research, I continued to encounter Corrêa in the collection of the Brazilian Anthropology Association (ABA) - documentation gathered by her and previously organized by her PHAB team. These encounters, mediated by documents and papers, took place when I continued to work on the archives of one of the founding anthropologists of the university's Graduate Program in Social Anthropology, Peter Fry (1941-), both initiatives took place during my undergraduate studies. During my master's studies, I studied the career of anthropologist Roberto Cardoso de Oliveira (1928-2006), one of PHAB's main interlocutors and donors. After these encounters and through other individuals and collections, Mariza Corrêa's trajectory and documents became the central focus of my doctoral research, which I have been working on since 2021.

In this sense, it is important to present the anthropologist's archives - its characteristics and central themes - to show how I worked with this archive. Next, I'll highlight and consider the three unpublished lectures that are published for the first time in this section of the journal *cadernos pagu*, namely *Girl-Friday*, and *My Meetings with Ruth Landes*, mentioned above, and *Commemorating the 50th Anniversary of the First Brazilian Anthropology Meeting (1953-2003)*. Finally, I offer some concluding remarks. Publishing this sequence of lectures in *cadernos pagu* is also a way to pay tribute to Mariza Corrêa, one of the founders of the Pagu Gender Studies Center and of this magazine, and thirty years ago its first issue opened with an article signed by her (cf. Padovani; Simões; Bueno, 2023). I hope that, in addition to the potential that each document presented may have for other anthropological reflections, this initiative will encourage interested parties to learn more about Corrêa's archives and to conduct further research in the field of the history of anthropology in Brazil.

<sup>1</sup> O Arquivo Edgard Leuenroth, Centro de Pesquisa e Documentação Social, was created in 1974 with the receipt of documents from journalist and anarchist activist Edgard Leuenroth (1881-1968). The archive is linked to Unicamp's Instituto de Filosofia e Ciências Humanas (IFCH). Since then, it has built up important collections on social movements, the world of labor, the feminist movement, the black movement, the LGBT movement, anthropology and other themes related to the studies carried out at IFCH, which altogether compose 150 archives. Data available on the AEL website <https://ael.ifch.unicamp.br/historico> - accessed: Sept. 5, 2023].

<sup>2</sup> PHAB began in 1984 and was coordinated by Mariza Corrêa, with assistance from Unicamp students and funding from important national agencies. The initiative sought to "recover what can be recovered, both in terms of the memories of the natives and in terms of material for analysis, of the trajectory of our discipline in Brazil" (Corrêa, 2013:16-17)), initially from the first generations of professionals in the country. However, with the development of the project, the scope extended to the creation of the first four graduate programs in anthropology in Brazil, i.e. until the early 1970s. For more information, see the article *História da antropologia no Brasil: Projeto da Unicamp* (Corrêa, 1995).

### The Mariza Corrêa archive

Mariza Corrêa's personal collection was donated to AEL in July 2019, three years after her death. It corresponds to materials that were in the anthropologist's apartment in the city of Campinas and in her former office at Unicamp. As for her books, some of this material was donated to Pagu's Beth Lobo library. The choice of these institutions is no coincidence: as far as the books are concerned, the anthropologist's participation in the nucleus is more than well known, and the publication of part of her documents in this edition of *cadernos pagu* is further recognition of her years of collaboration. Corrêa was the coordinator of the History of Anthropology in Brazil Project, which led to anthropological archives being received at AEL, based on the donation of materials by the initiative's interlocutors<sup>3</sup>. The incorporation of the author's own archives into the AEL archive is therefore significant for the continuity of the research into the history of the discipline in which she was so intensely engaged.

It is interesting to highlight the richness of these document collections, with a brief description of their composition. Corrêa's archives consist of just over seventy boxes of textual documentation, and about ten large-format folders (containing posters and newspapers), two boxes of photographs and six boxes of three-dimensional material (containing VHS tapes, cassette tapes, DVDs, floppy disks and films). This material, which amounts to thousands of personal documents about her trajectory, and the trajectory of various interlocutors, has not yet been organized, although it can already be consulted by interested researchers.

The archives, which have only recently been incorporated, only have a simple list of the contents, which helps to identify, albeit succinctly, some of the prominent themes. During my research process, through an agreement with the institution I produced a more complete description of the material, to allow other researchers to get a better idea of the contents of each box and to enable other investigations. This does not replace the official research tools used in the archive. Later, when the collection is organized by the AEL, this new list will also help with the organizational work and will then be replaced by an inventory – the research tool used by the institution that allows interested parties to understand the classification forms and some characteristics of the material, such as themes, people, institutions, years, etc. found in the collection.

As for the contents of the Mariza Corrêa archives, in addition to correspondence, study and teaching materials (such as texts by third parties, abstracts, course syllabuses and texts produced for classes), there are many documents relating to her research and projects, or even her work as a journalist. There are also diaries, notebooks, bureaucratic materials related to grants and project funding for the anthropologist and her students, theses and dissertations, event schedules, material on graduate programs, reports, student work, her own work as a master's student, various notes, and drafts of conference presentations. Among the research materials, it is possible to find the transcripts of several PHAB testimonies (most of them unpublished), archives and documents received or accumulated by the project (but not officially constituted as a separate archive), and research materials. There are also publications that were under development and unpublished presentations at congresses. The archives are the materialization of an intellectual journey that allows us to follow how Corrêa developed certain themes during her career. If, from her master's degree to her doctorate, the anthropologist moved from studies on violence against women to the history of anthropology, it was with the PHAB that the imbrications of gender and the very development of the discipline took the form of an ambitious and collective intellectual project (considering its influence on generations of students and researchers). Even her studies on the body and corporeality, conducted later, present some of the richness of her intellectual output, which is nevertheless quite cohesive and reflects Corrêa's critical and reflective interest in anthropology and the ways it is practiced. This is just a brief overview of the reflective potential that studying the anthropologist's collection offers for the history of the discipline.

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<sup>3</sup> They are Donald Pierson (1900-1995), Herbert Baldus (1899-1970), Roberto Cardoso de Oliveira, and some of the documents of the Brazilian Anthropology Association, of which Corrêa was president (1996-1998). In addition to Corrêa's archives, the AEL later received those from seven other anthropologists.

Although the collection was incorporated into the AEL in 2019, my encounter with these documents began in 2022, shortly after the institution reopened following the COVID-19 pandemic. As I mentioned earlier, although my actual relationship with the anthropologist's documentation took place many years later, her work had already permeated my reflections and research experiences for some time, both in a strict sense of the discipline and in the practice of dealing specifically with this type of documentation, that is, documents produced and gathered by anthropologists. However, Corrêa's archives presented me with new challenges and influenced how I related to the material and how I was able to find myself through this documentation. On the one hand, it was a collection that hadn't undergone any institutional organization. On the other, it was a collection that had the specific characteristic of bringing together, in addition to the anthropologist's career, a long body of work on other professionals in this scientific field.

Although the lack of organization of the archives doesn't make it impossible to access, in certain respects it does lead to a particular type of reading. The lack of institutional organization does not imply knowledge of how Corrêa organized the material (although it may offer some evidence of this personal logic), since other agents may have been involved in gathering the materials. This lack of organization by the institution also makes a more "linear" reading of the documentation more difficult. I'll explain: although there is no evidence that the day-to-day management of the documents was carried out by third parties, in other words, that other people in addition to Corrêa were in charge of the documentation in their day-to-day work, the actual collection, transportation and subsequent organizing was carried out by archive employees and collaborators. This is a condition present in many archives and is not a problematic of the research. What I want to point out here is precisely that non-organization does not imply greater access to Corrêa - since, as Luciana Quillet Heymann (1997; 2013) warns us, we cannot understand archives to be synonymous with memory, because the documents are preserved in the light of the accumulation concerns of their owners and, as a result, do not necessarily reproduce their entire trajectory. Furthermore, the processes of institutionalizing this material, i.e. collecting and organizing it, are also conducted by third parties - this means that although there are technical rules that guide the work of archivists and other employees who work in institutions dedicated to memory, these rules are interpreted and applied by individuals, thus giving a subjective quality to this work (cf. Heymann, 1997) and the narratives produced from this material. But it also means that this moment allows for a reflection on the very constitution of an archival nature, since, as Olívia Maria Gomes da Cunha (2004) reminds us, archives are "the result of successive procedures of constituting and ordering knowledge, carried out not only by the hands of archivists, but by their virtual users" (Cunha, 2004: 291) and, rather than being conceived as the result of technical procedures, they should be the object of reflection. However, it is precisely in the second point, in the difficulty of a linear reading, that we find more impediments to following certain subjects or developments due to the dispersion of the material. And so it is only by looking at the whole that we are able to reach some conclusions.

As I said, Corrêa's collection has some particular characteristics, such as bringing together the trajectory of the anthropologist and other professionals. While PHAB engaged a number of students and researchers, since one of its contributions is also the development of a research agenda on this subject at Unicamp, Corrêa was central to the recognition and systematization of this work. In this way, the documents in the anthropologist's collection converge with this combination between the researcher and her research. Some of the PHAB material became a set of "autonomous" archives, based on the organizational work of students linked to the project and the funding it obtained. But some of this documentation remained in Corrêa's custody until the end of her life. Although there were other subsequent investments in the project, they clearly were not enough to handle everything that was collected. In fact, although the project was funded by financial agencies and had established deadlines, it is difficult to pinpoint when it actually ended. Although there was a period of intense work - especially when the interviews were being conducted in the 1980s - the developments continued in the following years.

It is clear that the close relationship between Corrêa's career and the PHAB goes beyond interviews, when we analyze her trajectory and the history of the project. This relationship is materialized in the documents that are now in the AEL's custody, even if they are separated into

different groups (which, without reference and referral devices, makes this relationship very difficult to identify). It should be remembered that, in general, personal archives are always spaces for many people other than the person who organized them (just as the work of an archive's organizer is scattered throughout other collections). However, this factor is particularly salient in this particular grouping. These documents are linked by a strong reflection on the anthropological discipline itself.

### The unpublished lectures

My encounter with the three specific documents published in this issue (*Girl-Friday, My Encounters with Ruth Landes and Commemoration of the 50<sup>th</sup> Anniversary of the First Brazilian Anthropology Meeting (1953-2003)*) occurred in two ways. The first document, *Girl-Friday*, is the only one in the series that was found in the form of a physical text on paper; the others are digital textual documents and were recorded on floppy disks. It should be pointed out that work with all the material media present in the collection, whether physical, image, digital or audio, generally followed the same process and required a dual movement: a first contact with the total material in a more general way, and a second, after a pre-selection and with a more detailed analysis of each of the documents. In this way, they were identified and related to the anthropologist's trajectory and to what the other documents were telling us during the analysis of their content during the work of documentation. The choice of these specific texts followed several criteria, the main one being the novelty of their content. As a result, the oral presentations stood out both because they were not widely circulated and because of the sheer volume of this type of material in the collection. Finally, I would like to point out that the subject matter and the affinity with my research interests also played a part in this equation. I will now specifically address each of the lectures.

The first lecture presented in this issue of *cadernos pagu* is *Girl-Friday*. It was the first one I found, since I began my work with the physical documents, but it is also the one that is most immersed in its production context and is linked to a series of other documents in the collection. It goes back to the relationship that Mariza Corrêa established with the US anthropologist Donald Pierson and particularly with his wife Helen Pierson. Donald Pierson was one of Mariza Corrêa's main interlocutors at PHAB. Corrêa exchanged letters with him for more than five years. This dialogue - which began with a request for a written statement for the project<sup>4</sup> and amid conversations about the anthropologist's trajectory and networks in Brazil - triggered Pierson, then living in the United States, to select and send personal documents to Corrêa<sup>5</sup>. Most of the material sent is now in the Donald Pierson collection at the AEL, but another part of this dialog can be found in the documents deposited in the Mariza Corrêa archives. Among the many issues addressed in this intense exchange of correspondence, one can be highlighted that could go unnoticed at first glance. Although most of the correspondence is signed by Corrêa and Pierson, Helen Pierson, the intellectual's wife, who accompanied him during his stay in Brazil, is present throughout the material (not only in the exchange of letters, but also in other correspondence donated to PHAB). Helen is the one who typed all these letters and sometimes signed them herself (in this case, mainly when her husband had a health problem). But more than that, Helen worked alongside Donald professionally throughout his life, even if this role remained largely unknown. This is precisely why Corrêa repeatedly asked her to write a testimonial about her work in Brazil, so that she could present her own memories in her own words. However, it was only after much insistence, in 1989, that this text was produced.

In her letter, Helen begins by calling herself a Girl-Friday, in other words, a kind of supporting player in her husband's trajectory. This seems to be the key to understanding the meaning of her reminiscing about her activities in Brazil, which were dedicated to her husband's difficulties in carrying out small tasks, considered less important, but necessary. Helen Pierson ends her declaration with excerpts from her field diary produced on one of the trips to Cruz das Almas, a community located in São Paulo state where the Pierson couple conducted research (with several students from the Escola de Sociologia e Política de São Paulo). These and some other documents in the Mariza Corrêa

<sup>4</sup> Published in the books *História da Antropologia no Brasil: 1936-1960 – Testemunhos: Emilio Willems e Donald Pierson* (1987) and *Traficantes do simbólico & outros ensaios sobre a história da antropologia* (2013b).

<sup>5</sup> To learn more see *Sidetracks: Mariza Corrêa e a história da antropologia no Brasil* (Tambascia; Rossi, 2018).

Archives help us to learn a little more about Helen's work, but there is one in particular that links her work with the development of Corrêa's efforts in the project "Women Anthropologists and Anthropology in Brazil"<sup>6</sup>.

In June 1992, Mariza Corrêa took part in a congress in Amsterdam entitled "Alice in Wonderland - first international conference on girls and girlhood: Transitions and Dilemmas", where she gave a talk in the session "Frictions in role models: adulthood and cleverness" of the "Education and Upbringing" Workshop. In it, she analyzes Helen's letter and reflects on its content and on the fact that she called herself a Girl-Friday. This is the first document attached to this issue of the magazine<sup>7</sup>. Corrêa's reflection focuses on the representation of women as eternal girls who only reach maturity through marriage and motherhood. But more than that, Mariza draws attention to Helen's self-definition as an assistant, which was a starting point for thinking about the other women who did research in the country at that time in similar situations. Many of them who acted as "assistants" even though they were trained in anthropology were remembered as sisters, daughters and, above all, wives of certain anthropologists. In this context, this lecture helps us to understand the important role of the dialogue with Helen and her account for Corrêa's following research. In the publication *Antropólogas e Antropologia* (Corrêa, 2003a), Corrêa briefly mentions the term Girl-Friday, although the importance of this dialog for the development of this study is not clear. Evidence such as this unpublished communication, which we found in her archives, but also the clues present in other correspondence in her numerous requests for statements, complexify the intellectual trajectory, from research, the production of empirical data (which, in this case, illuminate the key friendship between Corrêa and the Pierson couple), the reflection on them and its publication.

The second lecture published here is *My Encounters with Ruth Landes*. It begins a series of texts that were found on the more than 100 diskettes in Corrêa's collection. This talk was presented in March 2003 at an event in Salvador, Bahia. Although the documents do not reveal the theme of the event, it is clear from the outset that the focus of Corrêa's reflection, at least in the context of the panel in which she participated, is the trajectory of the US anthropologist Ruth Landes. Corrêa refers to her various encounters with Landes at different points in her career: an initial reading, a reading during her master's studies, a reading during her doctoral work, and an exchange of letters<sup>8</sup>. The first reading and the correspondence are almost 15 years apart. These intersections began shortly before Corrêa effectively entered the discipline (in the 1970s, when she was living in the USA) and have as their "fourth chapter" an exchange of correspondence, carried out in the 1980s, during the development of the PHAB<sup>9</sup>, when the Brazilian anthropologist had not yet effectively begun the research project on female anthropologists in Brazil.

Although the Brazilian anthropologist stated in her talk that her focus was not yet on the imbrications between gender and the history of the discipline, when we look at other documents in her collection, we can see the beginnings of this line of analysis. In the exchange of letters with Landes, we see that Corrêa was already pointing to the possibility of conducting work independently from what was planned at the PHAB. One of the topics of great interest was that related to gender issues

<sup>6</sup> The project "Antropólogas e Antropologia no Brasil" began in the 1990s and was mainly funded by the National Council for Scientific and Technological Development (CNPq) to continue exploring the issues encountered at PHAB, this time focusing on the relationship between gender and the history of anthropology in the country. As a result of this work, the following books were published *Antropólogas e Antropologia* (Corrêa, 2003a) – which is cited a few times in this article – and *Querida Heloisa/Dear Heloisa: cartas de campo para Heloisa Alberto Torres* (Corrêa; Mello, 2008).

<sup>7</sup> In the archives, we found this text in English, entitled "A Girl-Friday in Brazil & other girls in the woods", and the Portuguese translation produced later.

<sup>8</sup> In the lecture, Corrêa does not include the writing of the preface to the second edition of *The City of Women* (2002), or the chapter "O mistério dos orixás e das bonecas" (The Mystery of the Orishas and the Dolls) in *Antropólogas e Antropologia* (2003a), or even the writing of this lecture, as well as other encounters.

<sup>9</sup> Part of this communication between the anthropologists can be found in Corrêa's collection at the AEL, as well as the letter to Leni Silverstein who intermediated the contact between Corrêa and Landes, and copies of correspondence between Landes and Melville Herskovits (1895-1963), between 1939 and 1940, about the research carried out in Brazil, as well as the report produced by Landes and which was criticized by Arthur Ramos (1903-1949) and Herskovits - on this issue see *Esboços no espelho* (Corrêa, 2002) and *Tempo imperfeito: uma etnografia do arquivo* (Cunha, 2004).

in the history of anthropology. The importance of the analysis of the career of Dina Dreyfuss (1911-1999) in the work of the Brazilian anthropologist is well known (cf. Corrêa, 2003a). Dreyfuss came to Brazil in the 1930s with the French mission that helped to create the University of São Paulo (USP), but despite her training and work (cf. Valentini, 2010), she was associated to the person and surname of her husband at the time, the anthropologist Claude Lévi-Strauss (1908-2009). When Corrêa, after much difficulty, was able to find Dreyfuss, she realized that Dreyfuss' trajectory in Brazil was erased in two senses: she lost her name when she got married, and the memory of her time and work in the country were also lost. Similarly, attention to the invisibility of the work of other anthropologists' wives allowed Corrêa to build up a vigorous body of analysis on gender in the history of anthropology. These discussions were presented more systematically in *Antropólogas e Antropologia* (Corrêa, 2003a), in the light of questions encountered in the PHAB - in other words, in the light of encounters, or rather dis-encounters, with some women throughout her research into the history of anthropology. However, it would also be a way of aligning reflections on her own discipline with her interests in feminist theory, developed in previous studies<sup>10</sup>.

I don't intend to point out a new reading for the lecture in question, which develops Corrêa's argument about the discomfort with a reading made years later of the book *The Ojibwa Woman* (Landes, 1937) and Landes' own trajectory, which end up erasing important issues from the period to the detriment of a focus on the gender of the US anthropologist and her analysis of the *candomblés* of Bahia. However, I emphasize the importance of understanding how these discussions were built in parallel, over the years and throughout Corrêa's work, based on significant relationships and encounters, whether these relationships were closer, as in the case of Helen Pierson, or more distant, as in the case of Ruth Landes. These relationships produced - but were also mediated by - documents that at times formed some of the foundations of PHAB's collections, and at times constituted the archive of the woman who sought to carry out a critical history of anthropological practice.

As became clear, this is precisely the issue that permeates these first two talks. It is also part of my research interests, as I reflect on how a gender analysis marked this anthropological practice and the historiography of the discipline through the unfolding of Corrêa's production and subsequent discussions about the role of women in the development of anthropology. Through an analysis of the anthropologist's career, with special attention to the imbrications between gender studies and the discipline's history, I examine Corrêa's her work promoted an important agenda of critical reflection for the historiography of the discipline, and for an ethnography of scientific practice in Brazil. What brings me to the third lecture is a second movement, taken throughout my work at PHAB, on the constitution, or development, of a field of studies on the history of the discipline in the country.

*Commemorating the 50<sup>th</sup> Anniversary of the First Brazilian Anthropology Meeting (1953-2003)* the last lecture presented here, was delivered at an event that celebrated the date mentioned in the title, at the National Museum in November 2003. The speech took place during the fourth session of the seminar "History of Anthropology in Brazil", entitled "ABA meetings and anthropological thought in Brazil". It is important to remember that, at the time of this presentation, Corrêa was launching the book *As reuniões brasileiras de antropologia - Cinquenta anos (1953-2006)* (Corrêa, 2003b), also to commemorate the celebration. The publication brings together information on the first 23 anthropology meetings in Brazil, based on her work with the institution's documents and the PHAB.

At the start of the conference, Corrêa indicated her concern about the association's memory and the importance of having more people involved in these processes. It was during her presidency (1996-1998) that ABA's collection was donated to the AEL - a practice that was followed by some subsequent administrations, which periodically sent new collections produced by the institution. In Corrêa's archive, we find the book on anthropology meetings in Brazil, as well as personal materials on some meetings - for example, the XXI Brazilian Anthropology Meeting, held in Vitória during her administration - along with a video, in VHS and DVD format, which registers moments of the event at which the conference was held. After all, the anthropologist's archive combines various materials that provide us access to certain historical moments about her trajectory, her interlocutors, or themes

<sup>10</sup> Such as *Os crimes da paixão* (1981) and *Morte em família. Representações jurídicas de papéis sexuais* (1983).

related to her research, to go beyond a mere reconstitution of a historical past, following the questions raised in her talk.

In the video entitled “Memórias da Antropologia no Brasil”, which records the meeting to commemorate ABA’s 50th anniversary, there is an excerpt<sup>11</sup> in which the anthropologist asks about the development of a critical history of the discipline. Corrêa affirms that, until then, the history of anthropology had been more concerned with “registering”, which was also necessary, but that another step had to be taken: a “more critical reading”. Although the anthropologist undertook this discussion – which is essential to ensure that the discipline’s history be more than a place of contemplation (or reification of certain narratives) about its past, but actually constructs a critical reflection on our current practices - I believe that Corrêa’s work allows making broader considerations. By focusing her analysis on the historiography of anthropology, considering above all how gender relations produce certain celebrations and many forgettings, Corrêa’s aim was not only to make known the history of some of the women who worked in the discipline, but also to reflect on the constraints caused during their careers and transform them into recalibrations of anthropological practice in the present. This was a way of looking at and telling about the past, as is notable in her thesis *As ilusões da liberdade: a escola de Nina Rodrigues e a Antropologia no Brasil* (Corrêa, 2013a), and in countless publications resulting from PHAB, such as *Traficantes do simbólico & outros ensaios sobre a história da antropologia* (Corrêa, 2013b). However, I argue that knowing also what served as the basis for these publications, in a long process of allowing certain criticisms and investigative clues to mature, can help us recover Corrêa’s intellectual history project in new ways.

### Final comments

This text is not intended to exhaust all the arguments Corrêa raised in the lectures presented. Nor is it intended to point out all the possible readings of them. Instead, I tried to draw on and develop some of the points she raised that directly mobilize my research interests (which guide the particular ways I found Corrêa’s collection, and how I travelled this path). Thus, briefly presenting Corrêa’s texts, which are now available to the academic community, and letting them “speak for themselves” by only summarizing the anthropologist’s interests, allows them to stand out among many others. However, it is important to remember something that I tried to express in this text: these documents say much more when they are considered in relation to each other. That is, much of what I could say about these three texts by Corrêa is the result of several readings of her work. Above all, it is the result of a unique journey through a diverse group of documents. I would like to invite other researchers interested in her trajectory, in the research themes she developed throughout her career, in some of the interlocutors in her projects, or in the history of Brazilian anthropology to consult Mariza Corrêa’s collection.

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<sup>11</sup> This excerpt is part of a bonus material, so called in the documentary itself, which is at the end of the “main” video. This additional section contains excerpts of speeches by each of the Association’s former presidents who were alive at the time, with the exception of Luiz de Castro Faria (1913-2004).

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