



# EXPLORING THE ETHNOGRAPHIC ARCHIVE:

Early Ethnographers  
in the Long Nineteenth Century

Link: [https://cnrs.zoom.us/j/94484479007?  
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This conference is part of the research project  
**Early Ethnographers in the Long Nineteenth Century**  
coordinated by

**Han F. Vermeulen**, Max Planck Institute for Social Anthropology, Germany  
**Fabiana Dimpflmeier**, Gabriele d'Annunzio University of Chieti – Pescara, Italy  
**Maria Beatrice Di Brizio**, Centro di ricerca MODI – Università di Bologna, Italy

5-6 December 2024, online



MAX-PLANCK-GESELLSCHAFT



5-6 December 2024, online

# EXPLORING THE ETHNOGRAPHIC ARCHIVE:

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The Conference **Exploring the Ethnographic Archive: Early Ethnographers in the Long Nineteenth Century** is part of the Research Project **Early Ethnographers in the Long Nineteenth Century (2024-2026)**, coordinated by Han F. Vermeulen (Max Planck Institute for Social Anthropology, Germany), Fabiana Dimpflmeier (Gabriele d'Annunzio University of Chieti - Pescara, Italy), and Maria Beatrice Di Brizio (Centro di Ricerca Mobilità Diversità Inclusione sociale, MODI - University of Bologna, Italy).

## Project Statement

«This project focuses on ethnographic accounts from the Long Nineteenth Century, either based on fieldwork or borrowing descriptive and comparative data on “peoples and nations” from first-hand reports by travelers and other *in situ* observers. Adopting a widely inclusive transnational perspective, this project explores European and extra-European intellectual traditions. It envisages early ethnographic studies as a fundamental part of the history of anthropology and ethnography».

The Boasian school and the “Malinowskian revolution” (Jarvie 1964) have equated ethnography with fieldwork. Since then, with Anglo-American anthropology emerging as a major research tradition, ethnography worldwide has been considered valid only when based on fieldwork. This assumption has led to a marginalization of earlier (or different) conceptions of ethnography, which have been mostly ignored or sidelined. As demonstrated in *Before Boas* (Vermeulen 2015), ethnography emancipated during the eighteenth century out of moral history, or *historia civilis*, and mostly consisted of a research program for describing and comparing cultural and social aspects of ethnic groups and nationalities. In 1740, the German historian Gerhard Friedrich Müller urged colleagues to carry out a “Völker-Beschreibung” in Northern Asia, with *Völker* in the plural: “a description of peoples”. In 1767 and 1771, German historians coined the terms *ethnographia* and *Ethnographie*. The Austrian historian of Slovak origin Adam František Kollár defined *ethnologia* in 1783 as “notitia gentium populorumque”: a study of peoples and nations. When the subject was introduced in England in 1834, George Long translated ethnography as “nation-description”. In 1871 Edward Burnett Tylor used the expression “rational ethnography” to denote the scientific study of culture, envisaging this field of enquiry as a “branch” of ethnology.

Arguably, ethnography acquired different denominations over time and space. It included descriptions of peoples either living in a foreign country or within the observer's society, thus merging with folklore studies, anthropology, law studies, and sociology. In mid-nineteenth-century Britain, ethnography was practised as the study of physical, linguistic and moral (i.e. sociocultural) characteristics (Stocking 1987). In the early nineteenth century, ethnographic inquiries conducted within the observer's own society were frequently included in the field of statistics, as in the French *statistique départementale* or in German *Statistik* (*Staatenkunde*), which was conveyed to France through Alsace as a "science de l'état" (Bourguet 1988), later developed into *Ethnologia Europaea*. We could tentatively define ethnographic accounts as descriptive studies of human populations based on empirical research abroad or at home. What seems distinctive is an orientation towards a systematic empirical study of physical and moral characters, of languages, law systems, religions, habitat, manners and customs.

These studies were not necessarily founded on intensive (long-term) research, involving both living in a native community and learning the local language, but they were descriptive and often recorded during inquiries in the field. Examples of field-based ethnography in a foreign country are the mural encyclopaedia of Peru by José Ignacio de Lequanda and Louis Thiébaud (1799), George Turner's *Nineteen Years in Polynesia* (1861), and Tylor's *Anahuac* (1861). We could also point to ethnographic studies of folklore in several parts of Europe, such as the *Floresta de rimas antiguas castellanas* [Collections of ancient Castilian rhymes] by Fernán Caballero (1821-1825), the volume on *Patrañas: or Spanish Stories* (1870) by the British folklorist Rachel Harriette Busk, or Wilhelm Mannhardt's two volumes on *Sittenkunde* in Germany (1863-1868). Third, ethnographies could be library studies, compiled by armchair ethnographers who culled their data from reports by travelers. Examples of armchair ethnography are two studies from Germany: Heinrich Berghaus, *Grundlinien der Ethnographie* [Basic Principles of Ethnography] (1849) and Theodor Waitz, *Anthropologie der Naturvölker* [The Anthropology of Natural Peoples] (1859-1872); and three studies from Britain: James Cowles Prichard's *Researches into the Physical History of Mankind* (3rd ed. 1836-47), Robert Gordon Latham's *Descriptive Ethnology* (1859), and Tylor's *Researches into Early History of Mankind and the Development of Civilization* (1865).

For these reasons, the project views ethnographic accounts as empirical descriptions of "peoples and nations" either based on fieldwork – in a foreign country or within the observer's society – or deriving descriptive data from published and/or manuscript sources. The complexity of early ethnography's interrelations with similar fields of knowledge, and the variability of its research practices – going from fieldwork to armchair data collection – lead to the following research questions:

- What characterized ethnography in various intellectual traditions and over time?
- How was ethnography related to other fields of inquiry, including history, archaeology, geography, natural history, anthropology, law studies, statistics, and folklore studies?
- Which intellectual traditions contributed to the development of ethnographic knowledge in various national or transnational contexts?
- When was ethnography conceptualized as a separate field of inquiry?
- To what extent were ethnographic accounts interlaced with *ars apodemica*, travel reports, and other literary genres?
- How did ethnographers conceptualize data collection and what were their research methods?

- Was fieldwork considered a defining criterion of ethnography in various national traditions?
- Was ethnographic research prepared with the help of training, instructions, or questionnaires?
- How was ethnographic research funded? Possibilities include funding by individuals, learned societies, academies of sciences, museums, other institutions.

The research project **Early Ethnographers in the Long Nineteenth Century** will unfold over a 3-year period closing in 2026 and result in the publication of a selected bibliography of ethnographic accounts and a special issue or an edited volume collecting case studies on early ethnographers from the Long Nineteenth Century. Divided into four stages, the project is designed as follows:

- A Call for References was issued in March, followed by a Call for Papers in May 2024;
- The Conference **Exploring the Ethnographic Archives: Early Ethnographers in the Long Nineteenth Century**, which will be held on 5-6 December 2024 to present and discuss case studies;
- A workshop will be organized in September 2025 to present and discuss papers;
- The papers will be included in a special issue or an edited volume to be published in 2026.

The result will be a vital contribution to the history of anthropology and to studies of the ethnographic archive.

As part of the second stage of the project, we are happy to present the Conference **Exploring the Ethnographic Archive: Early Ethnographers in the Long Nineteenth Century**, which will take place online on 5-6 December 2024. The event will feature scholars from the international community of the histories of anthropologies presenting critical cases from the ethnographic archive dating back to the Long Nineteenth Century and bringing in perspectives on early ethnographers from European and extra-European traditions.

The Project is supported by the **History of Anthropology Review (HAR)**, EASA's **History of Anthropology Network (HOAN)**, and **BEROSE International Encyclopaedia of the Histories of Anthropology**.

A special thank goes to **BEROSE International Encyclopaedia of the Histories of Anthropology** for hosting the Conference.



Cover picture: *Alexander von Humboldt and Aimé Bonpland at the foot of the Chimborazo volcano*, painting by Friedrich Georg Weitsch (1810). [Wikimedia Commons](#)

# CONFERENCE SHORT PROGRAM

Day 1 - Thursday, 5 December 2024

[Link: <https://cnrs.zoom.us/j/94484479007?pwd=cTf7ZPWGp9nBpOA7g4gt4okgPioq4z.1>]

**8:30-9:00 Welcome Speech and Introductory Remarks**

**9:00-10:45 Panel 1. Ethnography At Home and Abroad**

Conveners: **David Shankland & Han F. Vermeulen**

**Bronwen Douglas**, Seaborne Ethnography and the Racial Cartography of Oceania:

Prichard's *Ethnographical Map of Polynesia* and *The Natural History of Man* (1843)

**Vibha Joshi**, Samuel E. Peal: From Tea Planting to Naga Ethnography and Ethnographic Collections

**Andreas Lipowski**, Ethnography Based on the *Notes and Queries* (1874):

E. H. Man's *The Aboriginal Inhabitants of the Andaman Islands* (1885) as a Case Study

**Arturo Alvarez Roldán**, Gatekeepers, Assistants, Informants, and Amateur Ethnographers in the Cambridge Anthropological Expedition to Torres Straits (1898-99)

**Huon Wardle**, Absconding and Cosmopolitan Gods: Andrew Lang, Katie Langloh Parker, and the Baiame Controversy

**11:15-13:00 Panel 2/a. Definitions and Conceptions of Ethnography**

Conveners: **Christine Laurière & Maria Beatrice Di Brizio**

**Margaret Crump**, James Cowles Prichard: Early Victorian Ethnographer

**Maddalena Cataldi**, George Grey's Ethnographic Conceptions in the Making:

Textual Production, Scientific Institutions, and Administrative Colonial Bodies

**Hande Birkalan-Gedik**, An Early Ethnographer in the Ottoman Empire: Andreas David Mordtmann and his *Anatolien: Skizzen und Reisebriefe aus Kleinasien* (1850-1859)

**Fermin del Pino-Díaz**, Joaquín Costa Martínez as an Ethnographer in Nineteenth-Century Spain

**Katja Geisenhainer**, Early Understanding of Ethnography and Ethnology and the Academic Establishment of Ethnology and Anthropology in Nineteenth-Century Germany

**15:00-16:45 Panel 3. Ethnography and Folklore Studies**

Conveners: **Hande Birkalan-Gedik & Fabiana Dimpflmeier**

**Ildikó Sz. Kristóf**, The Birth of Ethnographic Profiles in the Kingdom of Hungary:

Armchair Studies and Early Fieldwork between 1789 and 1848-1849

**Elinor Spalding Lewis**, George Laurence Gomme: Folklore Science as Historical Ethnography

**Alina Branda**, Bogdan Petriceicu-Hasdeu and Ethnological Research in Late Nineteenth-Century Romania

**Georgios Agelopoulos**, Ethnology, Anthropology, and Folklore Studies in Early Twentieth-Century Greece

**Mercedes García Plata-Gómez**, Folklore as Flag: Isabelo de los Reyes, the Source of Pre-Colonial Filipino Culture

**17:15-19:00 Panel 2/b. Definitions and Conceptions of Ethnography**

Conveners: **Maria Beatrice Di Brizio & Christine Laurière**

**Carl Niekerk**, Alexander von Humboldt's Early Ethnography and the Legacy of Enlightenment Anthropology

**Daniel Purdy**, Benjamin von Bergmann: Rehabilitating the Kalmyks from Enlightenment Descriptions

**Nathaniel Knight**, Conceptualizing the Field: Nikolai Nadezhdin's Vision of Ethnography in the Russian Empire, 1836-1856

**Peter Schröder**, Couto de Magalhães as Nineteenth-Century Ancestor of Brazilian Anthropology and his Controversial Oeuvre

**Angie Bain, John Haugen, Andrea Laforet, Sarah Moritz, Andie Palmer**, Early Ethnographers Boas and Teit in the Long Nineteenth Century: Historicizing the Unwritten Legacy of Early Twentieth-Century Salish Ethnography

5 December 2024, online

# CONFERENCE SHORT PROGRAM

Day 2 - Friday, 6 December 2024

[Link: <https://cnrs.zoom.us/j/94484479007?pwd=cTf7ZPWGp9nBpOA7g4gt4okgPioq4z.1>]

## 9:00-10:45 Panel 4/a. Expeditionary and Field-Based Ethnography

Conveners: **Han F. Vermeulen & Frederigo Delgado Rosa**

**Jennifer Mensch**, Translating the Pacific: Georg Forster's Ethnographic Encounters in the "Fifth Part" of the World

**Céline Trautmann-Waller**, Wilhelm von Humboldt's Ethnography of the Basques (Spring 1801)

**István Sántha**, The Hungarian Turanist Research Tradition in Inner Asia: Three Cases of Hungarian Proto-Anthropological Fieldworkers between 1863 and 1914

**Andre Gingrich**, Eduard Glaser, a Central European Pioneer of Ethnographic Fieldwork (1882-1894) in South West Arabia: From Self-Taught Free-Lancer to Academic Celebrity

**Peter Rohrbacher**, Philipp Paulitschke - An Austrian Pioneer of the Ethnography of North-East Africa

## 11:15-13:00 Panel 5. Female Ethnographers

Conveners: **Dorothy L. Zinn & Fabiana Dimpflmeier**

**Amal Adel Abdrabo, Mariam Karim**, Arab Women's Ethnographic Accounts in the Nineteenth Century: A Critical Dialogue between Egypt and Bilad Al-Sham (the Levant)

**Gabriele Habinger**, Emma von Luschan and Helene Oldenburg - Two Women Researchers from Austria and Their Place in the Scientific World

**Jaanika Vider**, Women in the Science of Man: Gendering the Turn-of-the Century British Anthropology

**Nathanaëlle Soler**, Emma Hadfield: An Ethnography of the Loyalty Islands by a Woman Missionary

**Daniela Salvucci**, Elsie Masson's Writings: Between Travel Literature, Politics, and Ethnographic Sensibilities

## 15:00-16:45 Panel 4/b. Expeditionary and Field-Based Ethnography

Conveners: **Frederico Delgado Rosa & Han F. Vermeulen**

**Peter Whiteley**, Francisco Garcés on the Opas, 1770-1775

**Erik Petschelies**, Bones and Bowls: Johann Baptist von Spix and Carl Friedrich von Martius as Ethnographers

**Peter Schweitzer**, From Enlightenment and Romantic Nationalism to Professionalization: Siberian Ethnographers between 1800 and 1880

**Sergei Kan**, Aurel Krause's *Die Tlinkit-Indianer*: The First Detailed Ethnography of the Tlingit

**Peter Metcalf**, "Could I get inside his head ..." F. J. Gillen Invents Ethnography for Himself

## 17:15-19:00 Panel 6. Museum Ethnography

Conveners: **Fabiana Dimpflmeier & Maria Beatrice Di Brizio**

**Andreas Schlothauer**, Natural Scientists as Ethnographers in the South American Lowlands, 1817-1835

**Igor Krupnik, Martin Schultz**, "Boat Ethnography": Museum Collections and the "Vega" Expedition (1878-1880) Science Template

**Christer Lindberg**, The Man Behind the Curtain: Hjalmar Stolpe and the Rise of Swedish Ethnography

**Serge Reubi**, A Specialization of Natural History: Swiss Ethnography as a Field and Collecting Practice (1870-1914)

**Ricardo A. Fagoaga Hernández**, Pioneering Women in Early 20th Century Mexican Anthropology: Student-Led Expeditions, Fieldwork Guides, Narrative and Visual Methods

19:00-19:30 Concluding Remarks

# CONFERENCE PROGRAM

5 December 2024, online

Day 1

8:30-9:00 CET

## Welcome Speech and Introductory Remarks

**Han F. Vermeulen**, Max Planck Institute for Social Anthropology, Germany

**Fabiana Dimpflmeier**, Gabriele d'Annunzio University of Chieti – Pescara, Italy

**Maria Beatrice Di Brizio**, Centro di ricerca MODI – University of Bologna, Italy

9:00-10:45 CET

## Panel 1. Ethnography At Home and Abroad

Conveners: **David Shankland**, Royal Anthropological Institute, United Kingdom

**Han F. Vermeulen**, Max Planck Institute for Social Anthropology, Germany

Seaborne Ethnography and the Racial Cartography of Oceania:

Prichard's *Ethnographical Map of Polynesia* and *The Natural History of Man* (1843)

**Bronwen Douglas**, Australian National University, Canberra, Australia

This paper will address a triple generic nexus: between the “seaborne ethnography” produced after 1750 by European scientific voyagers and generated by their encounters with Indigenous Oceanian people and places; the hardening racialization of James Cowles Prichard’s philanthropic ethnology as expressed particularly in his treatise *The Natural History of Man* (1843; enlarged 2nd ed. 1845); and the ethnographic map and engravings deployed by Prichard to illustrate his argument. My particular concern is the processes, inspirations, and logic of the racial mapping and nomenclature in Prichard’s “Ethnographical Map of Polynesia in the Earliest Times.” Last of six such maps spanning the globe, it was commissioned by Prichard and “published to accompany” both *The Natural History of Man* and the final two volumes of his *Researches into the Physical History of Mankind* (3rd edition, 1836-47, 5 vols). Cartography is a politically driven but intensely empirical discipline that is necessarily intertwined with and dependent on other written and visual materials. I correlate this map systematically with relevant sections in Prichard’s treatises (1843: 325-55; 1836-47, V: 1-285), which draw heavily on seaborne ethnography to theorize a racial classification of “Oceanic or Pelagian nations” into “three principal groupes,” unequally valued; and with the numerous re-engraved ethnographic portraits reproduced (sometimes inaccurately) from voyage publications, notably the lavish *Atlas* illustrating the narratives of French travelers in Oceania from La Pérouse (1797) to Laplace (1833-35).

5 December 2024

## Samuel E. Peal: From Tea Planting to Naga Ethnography and Ethnographic Collections

**Vibha Joshi**, University of Oxford, United Kingdom

Samuel E. Peal (1834-1897) is known as a failed tea planter who discovered the bug responsible for the blight harming tea plants in colonial plantations in Assam, India. Rarely remembered nowadays is that he was one of the first “ethnographers” in the nineteenth century to write about the people of Northeast India now known as Wancho and Konyak Naga. In an article, titled “Fading Histories” published in 1894 in the *Journal of the Asiatic Society of Bengal*, he “was struck by the change” in material culture among a group of Naga he had known since 1865 and went on to suggest that such communities be studied “ere [before] they are reformed and hopelessly sophisticated.” This call led to detailed study and publication of monographs on the Naga by British officers cum amateur anthropologists J. H. Hutton and J. P. Mills. Peal and his contributions to Naga ethnography and to ethnographic collections in the Pitt Rivers Museum and the Ethnological Museum in Berlin are largely forgotten by present-day Naga and non-Naga scholars. The paper will focus on the role of Samuel Peal in paving the way for ethnographic study by describing in detail the lives of the “Banpara” Naga. He undertook research, collected artefacts, and made detailed drawings in his travel notebook written in 1860s, excerpts from which were published in English (1872) and German (1898). The original notebook was discovered recently in Berlin and is on display at the Naga Land exhibition in the Humboldt Forum. I propose analysing this notebook, ethnographic collections, and the help given to collectors and anthropologists who visited Assam in the nineteenth century.

## Ethnography Based on the *Notes and Queries* (1874): E. H. Man’s *The Aboriginal Inhabitants of the Andaman Islands* (1885) as a Case Study

**Andreas Lipowski**, Leibniz-Center for Literary and Cultural Studies, Germany

In 1874, the British Society for the Advancement of Science published *Notes and Queries on Anthropology, for the Use of Travellers and Residents in Uncivilised Lands*. While this ethnographic questionnaire was not the first of its kind, its aim and scope were unprecedented. By compiling questions from leading British anthropologists, including Colonel Lane Fox, Francis Galton, and Edward Burnett Tylor, the Editorial Committee aimed to standardize ethnographic data collection across the British Empire and provide precise instructions for ethnographers. Despite some scholarship on the *Notes and Queries* (e.g. Urry 1972, Stocking 2001), there has been little research on the ethnographic output derived from it. My presentation will focus on E. H. Man’s *The Aboriginal Inhabitants of the Andaman Islands* (1885), a monograph praised by Man’s contemporaries as one of the most successful implementations of the questionnaire. I will analyze how Man’s work illustrates the impact of questionnaire-based ethnography on Victorian anthropology. This analysis will include a comparison with Frederic J. Mouat’s *Adventures and Researches among the Andaman Islanders* (1863), and an exploration of how Man occasionally deviates from the instructions of *Notes and Queries*.

## Gatekeepers, Assistants, Informants, and Amateur Ethnographers in the Cambridge Anthropological Expedition to Torres Straits (1898-99)

**Arturo Alvarez Roldán**, University of Granada, Spain

In this paper, I examine the roles played by gatekeepers, assistants, informants, and amateur ethnographers in the Cambridge Anthropological Expedition to the Torres Straits (1898-99), a benchmark in the history of British anthropology. To do this, I have->



analyzed various documents, including the diary Haddon kept during the expedition and his extensive correspondence with various people in the field, which is housed in the Cambridge University archives. Without the participation of this network of collaborators, the expedition would not have achieved its aims. Many islanders collaborated with the expedition members, providing them with access to the field, contacts, information, means of communication, and material resources. In many cases, they held traditional positions of leadership within their communities, and colonial authorities had formalized their status as representatives of law and order by giving them the title of *mamoose* (chief). Two of them, Waria and Pasi, made significant ethnographic contributions to the expedition. Additionally, Haddon utilized his contacts with missionaries, colonial officers, and traders established during the expedition he had conducted a decade earlier to plan and carry out the ethnographic research. Furthermore, in the field, Haddon encountered someone who could well be considered an eighth member of the expedition, Jack Bruce, the schoolteacher of Mer. Both maintained an extensive exchange of data and ideas in the field and later through extensive correspondence, which was subsequently reflected in the fifth volume of the expedition *Reports*. This network of contacts shows how, from its origins, ethnographic work was a collaborative endeavor, the result of teamwork among various actors in the field, and not a solitary and individual task as 20th-century anthropology came to represent.

### Absconding and Cosmopolitan Gods: Andrew Lang, Katie Langloh Parker, and the Baiame Controversy

**Huon Wardle**, St. Andrews University, United Kingdom

This paper explores the intellectual relationship between Australian ethnographer, Katie Langloh Parker (1856-1940), and Scottish anthropologist, folklorist and litterateur, Andrew Lang (1844-1912). The connection illustrates the complexity of the anthropologist-ethnographer dyad at the end of the nineteenth century. Lang and Langloh Parker worked on several books and papers together based on the latter's close knowledge of Ualerai people in New South Wales, and Lang's encyclopedic knowledge of anthropological literature. The results included two volumes of Australian Legendary Tales: *Folklore of the Noongaburrahs* (1896, 1898), and the ethnography *The Euahlayi Tribe: A Study of Aboriginal Life in Australia* (1905). For Lang, Langloh Parker's description of Ualerai social structure, totemism, and ritual was crucial because it provided key evidence that Frazer was wrong to argue that magic preceded religion and that Arunta (Arrernte) exemplified a baseline primitive stage. The centrality of an Ualerai creator deity, Baiame, presented a fundamental challenge to Frazer's "magic first" perspective—albeit Baiame was a *deus otiosus*. In his introduction to *The Euahlayi*, Lang raises fundamental criticisms of Aruntas' supposed ignorance of physiological paternity (sixty years in advance of Edmund Leach's "virgin birth" debate). For her part, Langloh Parker, as the person with direct locally accumulated knowledge, takes an ironic stance towards anthropologists who stay "a few thousand miles away" propounding their "delightfully logical theories." Debate with Lang and Langloh Parker plays a notable role in Durkheim's *Elementary Forms of the Religious Life* (1912) where Baiame reappears as a "cosmopolitan" deity. But this marks the almost complete erasure of Lang and Langloh Parker's work from mainstream anthropology.

10:45-11:15 CET

Coffee Break

11:15-13:00 CET

## Panel 2/a. Definitions and Conceptions of Ethnography

Conveners: **Christine Laurière**, Centre National de la Recherche Scientifique, France  
**Maria Beatrice Di Brizio**, Centro di ricerca MODI – University of Bologna, Italy

### James Cowles Prichard: Early Victorian Ethnographer

**Margaret Crump**, Independent Scholar, United Kingdom

Ethnographic research and publishing were developing in Britain prior to the 1830s even though the Continental terms “ethnography” and “ethnology” had not come into vogue there. During this decade, James Cowles Prichard was in the forefront of efforts to establish unified ethnology/anthropology as a science. Central to his campaign were his erudite publications and lectures defining the science of humankind and stressing its relevance. With his friend Thomas Hodgkin, he inspired the Ethnology Sub-committee of the British Association for the Advancement of Science, in 1839, in order to produce a manual to help the growing British Empire’s travelers among extra-Europeans gather structured, accurate and useful ethnographic data for analysis by gentlemen experts such as Prichard comfortably back in Britain. With each successive edition of his *Physical History of Mankind* spanning 1813 to 1847, Prichard strove to better support his theories about humankind with evidence derived from the growing amount of ethnographic material flooding in from around the British Empire and beyond. This paper first briefly surveys the range of literature on which Prichard based his research and then focuses on a few examples of contemporary ethnographic accounts he made use of, both published and otherwise. His evaluation and selection of such material indicate his positive estimation of *in situ* studies of peoples and nations.

### George Grey’s Ethnographic Conceptions in the Making: Textual Production, Scientific Institutions, and Administrative Colonial Bodies

**Maddalena Cataldi**, La Sapienza University of Rome, Italy

This paper focuses on the discovery and first publication, in the British Empire, of the Wandjina paintings in the Australian Kimberley by George Grey (1812-1898) between 1838 and 1841. Through this case study I will highlight the set of peculiar political (Foreign Office, Colonial Office) and scientific institutions (Royal Geographical Society of London, RGSL) that supervised the expedition to Northwest and Western Australia taking place under Grey’s leadership in 1837-39. I will compare archival sources (scientific instructions provided by the RGSL and communications between London and Australia) with published accounts of this expedition – the two volumes of Grey’s *Journals of Two Expeditions of Discovery in North-West and Western Australia* (1841). I will also consider the institutions and administrative bodies that form the framework within which Grey shaped his ethnological conceptions and intellectual aims, such as the Aborigines’ Protection Society, the office of the Resident Magistrate in Albany, and Parliament (for which he compiled a *Report upon the best Means of Promoting the Civilization of the Aboriginal Inhabitants of Australia*). The study of these sources, and of the political and social contexts within which he developed his intellectual work, will permit to outline George Grey’s conceptions of ethnology and ethnography.

## An Early Ethnographer in the Ottoman Empire: Andreas David Mordtmann and his *Anatolien: Skizzen und Reisebriefe aus Kleinasien* (1850-1859)

**Hande Birkalan-Gedik**, Goethe University Frankfurt, Germany

Ethnography, the *sine qua non* of anthropology, has varied in names and forms across epochs and geographies. It has been practiced not just in “faraway” lands but also in places “in” or “near” home. Andreas David Mordtmann (Father) (1811-1879), a German Orientalist and head of the Hanseatic Mission to Constantinople, produced several works, which can be described as “ethnographic” on the peoples of the Ottoman Empire. Furthermore, his theoretical and methodological oeuvres, including textbooks on the nature, customs, religion, government, and language of different peoples make him an example deserving more attention in the histories of anthropology. Mordtmann taught statistics, ethnology and ethnography at the Mülkiye Mektebi in Istanbul, the first institution offering anthropology courses in the Empire. Working as a diplomat, judge, journalist and missionary, and living in Istanbul for 35 years, he gained Ottoman citizenship and contributed both to the idea and practice of ethnography in polyvalent ways. In my presentation, I will focus on his two-volume *Anatolien: Skizzen und Reisebriefe aus Kleinasien* (1850-1859), which was published only in 1925. It is an account akin to modern “participant observation”, where he acted as a cultural translator between the Orient and Germany. I examine Mordtmann’s ethnographic methods, his temporal representation of European ethnography, and his convergence and divergence from other-literary-genres. *Skizzen*, a rich perspectival account, based on twelve travels over nine years, precedes the twentieth-century *Volkskunde-Völkerkunde* division in German Ethnology. Blending the style of sixteenth-century European travel literature with early ethnographic and anthropological elements, it is an important but neglected source that deserves an examination before the “Malinowskian-style” ethnography came into parlance.

## Joaquín Costa Martínez as an Ethnographer in Nineteenth-Century Spain

**Fermín del Pino-Díaz**, Spanish National Research Council, Spain

Joaquín Costa Martínez (1846-1912) was a Romanist lawyer, of Aragonese origin, who was trained in Madrid under the krausist intellectuals of the *Institución Libre de Enseñanza* (1876-1936), created to defend Darwinist theories at the University of conservative Spain, which censored them. After a period as notary in various provinces of Spain (Granada, Madrid, Graus), without gaining access to university teaching as he desired, he was finally able to gather a generation of lawyers in his free time to study Hispanic customary law “empirically.” While he established the “Aragonese foral law” (1884, which was to be respected in the Spanish civil law of 1889), he managed to associate around him a dozen scholars from other regions of Spain (mainly from the north), publishing in 1896-97 the famous “Customary Law and Popular Economy in Spain” (*General Journal of Legislation and Jurisprudence*). Among them were prestigious professors such as Miguel de Unamuno, Pedro Dorado Montero, or Rafael Altamira, who offered a report on the Basque country (Guernica) and Alicante, after fieldwork. The methodology of customary law imitates the research procedures adopted by collectors of popular traditions, generally philologists, but uses organicist metaphors of legal origin (elaborated by the inspirer of the Hispanic “krausists” of the I.L.E., Karl Christian Friedrich Krause, 1781-1832). I believe that the histories of anthropology have not sufficiently emphasized that much of the content studied in the ethnographic tradition (family life, contracts, ideals) was originally part of the legal subject. Hence the frequency of lawyers and law specialists such as L. H. Morgan, J. F. MacLennan, J. J. Bachofen, N. D. Fustel de Coulanges, Emile Durkheim.

5 December 2024

## Early Understanding of Ethnography and Ethnology and the Academic Establishment of Ethnology and Anthropology in Nineteenth-Century Germany

**Katja Geisenhainer**, University of Vienna, Austria / Frobenius-Institute of Frankfurt, Germany

This paper discusses various concepts of ethnography, ethnology and cultural history, particularly in contrast to physical anthropology in the 19th century. Long before ethnology and physical anthropology were institutionalized as academic disciplines in Germany, corresponding university lectures were held, and a series of studies were published that were based on ethnographies conducted by the lecturers themselves or by others. At the beginning of the 19th century, however, there was neither a common understanding of the humanities and natural sciences nor an agreement on what ethnography, ethnology, and anthropology should specifically comprise or to what extent ethnology and anthropology belonged together. This paper illuminates individual positions and debates in various phases, based on specific statements as well as early instructions for ethnographic work. In addition, it discusses the development of ethnology and physical anthropology in the 19th century as independent disciplines in the German academic canon of subjects and their relationship to each other. The focus is on Berlin and Leipzig, where two early habilitations in the subject of ethnology were obtained in Germany: in 1866 in Berlin with Adolf Bastian and in 1885 in Leipzig with Emil Schmidt, who also habilitated in prehistory and early history and (as the first in Germany) in physical anthropology. The historical context, namely the colonial expansion and the publication of Darwin's theory of descent are considered.

13:00-15:00 CET

Lunch Break

15:00-16:45 CET

### Panel 3. Ethnography and Folklore Studies

Conveners: **Hande Birkalan-Gedik**, Goethe University Frankfurt, Germany  
**Fabiana Dimpflmeier**, Gabriele d'Annunzio University of Chieti – Pescara, Italy

#### The Birth of Ethnographic Profiles in the Kingdom of Hungary: Armchair Studies and Early Fieldwork between 1789 and 1848-1849

**Ildikó Sz. Kristóf**, Hungarian Academy of Sciences, Hungary

“Ethnographic profiles” are comprehensive descriptions of a people – habitat, material culture, costumes and utensils, customs and beliefs – which try to go into the tiniest details of its way of life and surrounding natural environment (Service 1958 and 1963). It is such “profiles,” imported from abroad (especially England, France, and certain German universities) that conveyed an overall, regular structure and an expected division of a professional ethnographic description of the Kingdom of Hungary from the 1780s and 1790s onwards. The importance of the adoption of such “ethnographic profiles” cannot be emphasized enough: they make up an essential part of the Enlightenment history of ethnography, ethnology, and anthropology in Hungary as well as in their countries of origin (Wolff and Cipolloni 2007). These “profiles” have not been studied to the extent that they should in Hungary so far. Having studied the history of early anthropology for decades, I have examined their journey and the circumstances of their adoption and adaptation in Hungary as thoroughly as I could, exploring both the philological and the socio-cultural conditions of their reception (Sz. Kristóf 2023). In my proposed ----->

presentation, I would like to introduce that research and the most important “profiles” themselves, conveying ethnological notions to Hungary before the Revolution and the War of Independence fought against Austria in 1848-1849.

### George Laurence Gomme: Folklore Science as Historical Ethnography

**Elinor Spalding Lewis**, Longwood University, Virginia, USA

This case study will examine the work of folklorist and civil servant George Laurence Gomme (1853-1916), demonstrating his centrality to the development of folklore as a science, and situating his scholarship within early ethnographic approaches to the study of European prehistory. A founder and president of the Folklore Society of London (1878), Gomme exerted a strong influence on the nascent science into the twentieth century, standardizing its collection methodology in line with colonial models for anthropological fieldwork and prioritizing the use of the folklore archive for extracting ethnographic data, which he believed could diagnose racial distinctions at the heart of contemporary European society. A professional statistician, Gomme saw folklore as data, and the standardization of the dataset out of antiquarian miscellany was the only way to generate the fertile ground necessary for real scientific fieldwork. This examination will show that his interpretation of marginal British populations as racially antagonistic to civilization both drew on and reinforced emergent eugenicist paradigms. Gomme believed that British folklore preserved traces of a prehistoric Aryan colonial state, and that fundamental racial differences between the descendants of the civilized Aryan and the uncivilized non-Aryan lay at the heart of contemporary class friction. Ultimately, Gomme’s advocacy for the practical value of folklore centered on its ability to inform approaches to surveilling contemporary populations, and this examination will conclude with the wider implications of this marriage of ethnography, folklore, and state administration.

### Bogdan Petriceicu-Hasdeu and Ethnological Research in Late Nineteenth-Century Romania

**Alina Branda**, Babeş-Bolyai University of Cluj-Napoca, Romania

This paper outlines the significant contributions of Bogdan Petriceicu Hasdeu (1838-1907) in pioneering cultural and ethnological research in Romania through innovative indirect questionnaires. Bogdan Petriceicu Hasdeu’s work in the late 19th century laid the groundwork for the systematic study of Romanian traditional culture. His two significant surveys—one on Romanian legal customs in 1878 and another on linguistic and mythological aspects in 1884—marked crucial steps in ethnological research in Romania. In 1878, Hasdeu launched a comprehensive questionnaire focusing on Romanian legal customs, which attracted the attention of ethnologists. It is composed of 400 questions covering fundamental aspects of village life, the household, and material culture, marking a critical step in the systematic study of Romanian traditional culture. Hasdeu’s work culminated in the 1880s, with his linguistic and mythological questionnaire, further solidifying his role as a trailblazer in Romanian ethnological and philological studies. Despite criticisms from contemporaries, who favored direct observation over questionnaire methods, Hasdeu’s approach provided a valuable insight into rural Romanian life. His methods influenced subsequent ethnological investigations in Romania, bridging the gap between historical documentation and field research. Hasdeu’s surveys laid the groundwork for the extensive archival documentation that later researchers utilized to comprehensively study traditional Romanian culture. Hasdeu’s indirect surveys inspired the development of research methodologies, emphasizing a holistic understanding of cultural phenomena. The extensive and detailed responses to Hasdeu’s surveys, preserved in archives, continue to serve as a foundational resource for ethnologists and cultural anthropologists.

## Ethnology, Anthropology, and Folklore Studies in Early Twentieth-Century Greece

**Georgios Agelopoulos**, Aristotle University of Thessaloniki, Greece

Most accounts on the development of social anthropology in Greece trace its origins in ethnographic projects conducted by British, French, American and Dutch researchers in Greece during the 1950s and 1960s and in the work of a limited number of post-WWII Greek scholars. Greek anthropology as well as the anthropology of Greece are most often disassociated from the fields of Greek folklore studies and ethnology, which developed in the late 19th- and early 20th centuries as parts of the nation-building process. Such an approach had a positive contribution to the advancement of research on Greek society because it allowed a clear-cut distinction between the ethnocentric milieu of folklore studies and the modernist perspective of anthropology. My attempt in this paper is to highlight the theoretical and political challenges faced by scholars who engaged in the establishment of Greek ethnology and folklore studies in the early 20th century. This emphasis allows an analysis of the visions of the future of Greece provided by ethnologists and folklorists in that era. In addition, it highlights the epistemological similarities and differences between the Greek context of pre-WWII ethnology and folklore studies and those of other societies in Europe and the Mediterranean.

## Folklore as Flag: Isabelo de los Reyes, the Source of Pre-Colonial Filipino Culture

**Mercedes García Plata-Gómez**, University of Sorbonne Nouvelle, France

Born in Vigan in the Ilocos region of the main island (Luzon) of the Philippine archipelago, Isabelo de los Reyes (1864-1938) was a member of the Creole middle-class (mixed-race mother). He studied law at the University of Santo Tomás de Manila (notary degree) and began his career in journalism at *La Oceanía Española*. It was the editor of this newspaper who put him in touch with Spanish folklorists, in particular with Alejandro Guichot, Antonio Machado y Álvarez's right-hand man. They sent him all their publications and encouraged him to set up the regional society of El Folk-Lore Filipino, which would form part of the federal network of El Folk-Lore Español. The Filipino re-appropriated Machado's principles, in particular the adoption of Anglo-Saxon neologism and the aim of the discipline of folklore set out in the first of the *Bases de El Folk-Lore Español*. While Machado's aim was to collect more democratic sources in order to reconstruct the history of the Spanish nation, De los Reyes was more concerned with reconstructing pre-colonial Filipino culture, at a time when preparations were underway in the distant overseas archipelago for the Philippine Revolution against the Spanish Empire, 1896-98. The Filipino's collection resulted in a volume entitled *El Folk-Lore Filipino*, published at Manila in 1889, in the *Biblioteca de la España Oriental*. Two years earlier, this work had been awarded a prize at the Philippine Exhibition in Madrid organized by the Minister of Overseas. A digital edition was produced by the University of the Philippines Diliman in 1994.

16:45-17:15 CET

Coffee Break



17:15-19:00 CET

## Panel 2/b. Definitions and Conceptions of Ethnography

Conveners: **Maria Beatrice Di Brizio**, Centro di ricerca MODI – University of Bologna, Italy

**Christine Laurière**, Centre National de la Recherche Scientifique, France

### Alexander von Humboldt's Early Ethnography and the Legacy of Enlightenment Anthropology

**Carl Niekerk**, University of Illinois at Urbana-Champaign, Illinois, USA

Alexander von Humboldt (1769-1859) is not typically known as an ethnographer, but rather as a natural scientist and a natural historian. And yet, his work is full of ethnographic observations. This goes in particular for the publications based on his voyage of exploration to the Americas (1799-1804). I propose to look at a series of Humboldt's shorter texts—scientific essays, letters, observations, and short essayistic deliberations—mostly written for broad audiences and published in French, German, and sometimes English and Dutch, in popular magazines. It is my thesis that in these short texts Humboldt slowly develops his own epistemological principles: ideas for what is to be counted as knowledge in ethnography. In a first step, I will reconstruct which Enlightenment anthropologists Humboldt engages with in his texts (among them Johann Friedrich Blumenbach, with whom Humboldt had studied at the University of Göttingen; but also: Linné, Buffon, de Pauw, Raynal, and occasionally Kant and Herder). I will then focus on Humboldt's use of two key terms of Enlightenment anthropology: “race” and “culture”; I am particularly interested in how Humboldt developed these terms in comparison to their eighteenth-century use. Finally, I want to identify the political dimension of Humboldt's writings, and in particular to establish whether, and to what extent, his ethnography contributed to European colonialism or was critical of it.

### Benjamin von Bergmann: Rehabilitating the Kalmyks from Enlightenment Descriptions

**Daniel Purdy**, Pennsylvania State University, Pennsylvania, USA

At the start of the nineteenth century, Benjamin von Bergmann wrote a remarkable four-volume study of Kalmyks living within the Russian Empire that was intended to repair their reputation as ugly barbarians. The work is based on his two-year sojourn with Kalmyks in 1802-1803. The prefaces of each volume make clear that Bergmann was positioning himself as an advocate for the Kalmyks in the face of eighteenth-century writers who were dismissive and frightened by the West Mongolian people. Bergmann cites Peter Simon Pallas, the Berlin naturalist working within the St. Petersburg Academy of Science, as a valued predecessor, while quietly refuting “famous men,” such as Buffon and Herder, for their dismissive judgments. While he clearly refutes Buffon's characterization of Kalmyks as hideous and bestial, it remains uncertain whether Bergmann was familiar with Immanuel Kant's first race essay, which isolated the Kalmyks as the race that defined northern Asian features and characteristics. As a Latvian Protestant pastor, who came to the Steppes with the support of Moravian missionaries, Bergmann was familiar with Baltic and East Prussian fears and anxieties about the Kalmyks as the Russian army's terrifying avant-garde. Instead he provides the first compelling narrative of the Kalmyk disastrous transmigration in 1770 from the Russian to the Chinese Empire. Through his translations and his account of Tibetan Buddhism as embodied in Kalmyk practice, Bergmann presents the inner Asian nomads as mediators between religions and civilizations.

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## Conceptualizing the Field: Nikolai Nadezhdin's Vision of Ethnography in the Russian Empire, 1836-1856

**Nathaniel Knight**, Seton Hall University, New Jersey, USA

The Russian Empire, with its vast array of peoples and cultures, was fertile ground for the practice of cultural anthropology. Prior to the 1840s, however, the field, known in Russia as “ethnography,” was relatively amorphous, lacking both institutional structures and theoretical underpinnings. Nikolai Ivanovich Nadezhdin (1804-1856) made critical contributions in both of these areas. As chairman of its Ethnographic Division, Nadezhdin established the Russian Geographical Society in 1845 as a preeminent center for ethnographic research. While his own ethnographic writings were relatively meagre, Nadezhdin's programmatic statements on the goals and methods of ethnography as a discipline were broadly influential and helped to set in place a distinctive orientation that would characterize Russian ethnography well into the twentieth century. Nadezhdin's vision of ethnography as the study of nations and peoples, took shape gradually over the course of more than a decade. During this time, he faced several major setbacks including the loss of his position at Moscow University and his arrest and exile for his role in the publication of Petr Chaadaev's notorious “Philosophical Letter” in 1836. Nadezhdin's vision of ethnography was a product of this reorientation. This paper will examine a series of programmatic texts by Nadezhdin on the goals and methods of ethnography and review his activities in organizing and implementing ethnographic research.

## Couto de Magalhães as Nineteenth-Century Ancestor of Brazilian Anthropology and his Controversial Oeuvre

**Peter Schröder**, Federal University of Pernambuco, Brazil

In the history of Brazilian anthropology, the practice of ethnography in its modern conception is generally attributed to authors from the 20th century, starting with Curt Nimuendajú (1883-1945) and Edgard Roquette-Pinto (1884-1954). While in Brazil the discipline became institutionalized only in the middle of the 20th century, there can be distinguished a series of predecessors in the 19th century with their at least partially ethnographic studies. Among these scholars, frequently trained in medicine, psychiatry or law, José Vieira Couto de Magalhães (1837-1898) played a special role, because he was an officer and politician, being president of four different provinces during his political career in the Brazilian Empire. He was considered a cultivated polymath who made contact with Indigenous peoples by traveling through the hinterland of the Goiás, Mato Grosso, and Pará provinces. Among his publications the two most important for anthropology are *Viagem ao Araguaia* (1863), containing descriptions about Indigenous peoples of the Araguaia and Tocantins river regions, and *O selvagem* (1876). In these books can be identified two different theories about ethnographic writing, the first a typical evolutionist discourse of the 1860s and 1870s, while the other is related to discussions started in the 1840s in the context of the Instituto Histórico e Geográfico Brasileiro (IHGB). These sometimes-conflicting ideas had consequences for the representations of Indigenous history and for proposals of political action regarding the Indigenous populations during the Empire.

## Early Ethnographers Boas and Teit in the Long Nineteenth Century: Historicizing the Unwritten Legacy of Early Twentieth-Century Salish Ethnography

**Angie Bain**, Nlaka'pamux, Canada

**John Haugen**, Nlaka'pamux, Canada

**Andrea Laforet**, Carleton University / Andrea Laforet Consulting Inc, Canada

**Sarah C. Moritz**, Thompson Rivers University, British Columbia, Canada

**Andie Palmer**, University of Alberta, Alberta, Canada



The approach to Salish ethnography launched in 1894 among the Nlaka’pamux of British Columbia by Franz Boas through the work of James Alexander Teit (1864-1922), a “resident outsider,” and continued throughout societies speaking Interior Salish languages until Teit’s death in the early 1920s, was novel in its day, but is now long obsolete. The ethnographic monographs they produced – fact-oriented, specific in regard to detail, and somewhat antiquarian – are often hard to relate to the concerns and realities of present-day societies, but Teit’s approach, carried from one society to another and grounded in the experiential knowledge of people with whom he forged long relationships, his emphasis on the intimate relation between people and land, and his approach to language, supported by his fluency in Nlaka’pamuxcin and ability to overcome linguistic barriers, resulted in a rich and varied legacy, not only of ethnographic fact, but also of narrative, song, household objects and images, that is capable of reintegration into the contemporary life of descendant communities. Moving on from our recent examination and re-articulation of this work in the recently published *Franz Boas, James Teit and Early Twentieth-Century Salish Ethnography* (*Franz Boas Papers*, vol. 2) we examine the potential of this legacy to create space for diverse voices, give recognition to the force of meaning which these, generally unwritten, records can hold within communities, and ask what lay outside the ethnographic format – what did Teit get wrong, what did he simply not know, and what did he not ask?

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6 December 2024

# CONFERENCE PROGRAM

6 December 2024, online

Day 2

9:00-10:45 CET

## Panel 4/a. Expeditionary and Field-based Ethnography

Conveners: **Han F. Vermeulen**, Max Planck Institute for Social Anthropology, Germany  
**Frederico Delgado Rosa**, Nova University of Lisbon / CRIA, Portugal

**Translating the Pacific: Georg Forster's Ethnographic Encounters in the "Fifth Part" of the World**

**Jennifer Mensch**, Western Sydney University, New South Wales, Australia

For this case study I propose looking at Georg Forster's contribution to the German understanding of Pacific Islands discoveries made not only in the wake of James Cook's famous expeditions to the Pacific in the 1770s, but also in the work done by Forster during the 1780s, and gathered together by him in 1789 for inclusion in a collection of writings devoted to the area. Forster was a unique figure in Germany at the time as a genuine *Weltumsegler* who, upon his return to his native country, engaged in the steady transmission of maritime reports for the German-reading public. Not only did he translate numerous reports on the colonizing efforts undertaken by Britain in the 1780s, but he also reviewed scores of works, and offered separate independent accounts, brief notices, and "introductory notes" to German editions. Forster straddled the fieldwork and "armchair" ethnographic divide. While on board Cook's second expedition (1772-1775), Forster and his father were tasked with the collection of botanical samples, and the filling out of linguistic forms and other questionnaires put together ahead of the trip by the British Navy. After his return, Forster sought to counter increasingly speculative philosophical accounts of non-Europeans by philosophers such as Christoph Meiners in Göttingen and Immanuel Kant in Königsberg. While Forster's critiques of Kant (in 1786) and Meiners (in 1791) are well known, his work to educate the reading public regarding the talents and capacities of the native inhabitants of the Pacific – particularly with respect to the breadfruit's central role in many communities – is less known. Forster presents a complicated picture to today's reader given his enthusiasm for Cook and the positive aspects of Europe's civilizing mission. He was, however, a significant force in creating the European imaginary with respect to the Pacific.

**Wilhelm von Humboldt's Ethnography of the Basques (Spring 1801)**

**Céline Trautmann-Waller**, École Pratique des Hautes Études / Paris University of Sciences and Letters, France

Wilhelm von Humboldt (1767-1835) traveled through the Basque Country for the first time in 1799 on his way from Paris to Spain. Back in Paris, he started to study the Basque language, to gather information about the people and their political and social life, and in April 1801 he went on a second stay conceived and prepared as an authentic fieldtrip. The detailed journal of this second stay has been published since, but Humboldt intended to write a whole book “about the Basque language and nation” announced in 1812 in two periodicals. The result is a manuscript of about 200 pages (*Die Vasken, oder Bemerkungen auf einer Reise durch Biscaya und das französische Basquenland im Frühling des Jahrs 1801*) published posthumously. Combining travel report and ethnographic descriptions, it offers a good example of early ethnography. The paper analyzes how trying to relate on site geography and history, political constitutions, customs, linguistic and artistic practices, Humboldt departed from the insistence on physical anthropology of his *Plan for a Comparative Anthropology* [*Plan einer vergleichenden Anthropologie*] of 1795 and integrated references to some authors of early ethnography. Special attention will be devoted to the semantics of “Nation” (nation) and “Volk” (people), a term which shows a stunning list of variations (Völkerstamm, Völkerschar, Völkerhaufen...) and to the way Humboldt establishes parallels between the Basques and other Europeans such as the inhabitants of Brittany in France or of the Highlands in Scotland.

### The Hungarian Turanist Research Tradition in Inner Asia: Three Cases of Hungarian Proto-Anthropological Fieldworkers between 1863 and 1914

**István Sántha**, Hungarian Research Network, Hungary

My research focuses on the tradition of Hungarian researchers who carried out extensive ethnographic fieldwork in Inner Asia. The Hungarians have a legend that they came to Europe from the East. Hungarian researchers went to Eurasia in search of kindred peoples related to Hungarians and the ancient homeland of the Hungarians. It became a national project in the middle of the 19th century, especially after the reconciliation with Austria in 1867 when Hungary became an “equal” partner in the Habsburg Empire. The Hungarian nobility and the state had their own resources to manage expeditions of this kind. The outbreak of the First World War led not only to the end of the Austro-Hungarian monarchy, and the loss of a significant part of territories inhabited by Hungarian-speaking individuals, but also to the end of the expedition culture in the East. After the First World War, theories based on ethnographic field experience became dominant in the broader social and political spheres. After the collapse of the Soviet Union and the socialist world in 1990, the Hungarian Turanist expedition culture in Inner Asia was reactivated. Hungarian anthropologists had the opportunity to initiate and conduct field research there to continue this research tradition. The paper aims to show the nuances by analyzing three cases of Hungarian “proto-anthropologists,” the high representatives of the Hungarian Turanist research tradition in this sense, namely Ármin Vámbéry (1832-1913), György Almásy (1867-1933), and Benedek Baráthosi Balogh (1870-1945), who worked in West and East Turkestan and Northern Manchuria between 1863 and 1914.

### Eduard Glaser, a Central European Pioneer of Ethnographic Fieldwork (1882-1894) in South West Arabia: From Self-Taught Free-Lancer to Academic Celebrity

**Andre Gingrich**, Austrian Academy of Sciences, Austria

Eduard Glaser (1855-1908) was a German-speaking, secular Jewish citizen of the Habsburg Crown, born in what was then considered northern Bohemia and mainly living in Vienna. Between 1882 and 1892, he carried out four major travels and sojourns in northern Yemen, then under colonial Ottoman rule. He was a largely self-taught epigrapher, archaeologist, and historian who also contributed substantially to the development of ethnographic fieldwork practices in the region and beyond. ----->

This he did after breaking with his teacher D. H. Müller about how to prepare for such fieldwork, and by rejecting the large-scale format of (army-sponsored) naval expeditions. Much later did Müller acknowledge the qualities of Glaser's methodology, and trained other students according to Glaser's fieldwork model. Only very late in their lives did Müller and Glaser reconcile their differences about these issues. Glaser thereby pioneered in the Habsburgs' capital and in South Arabia small-scale ethnographic fieldwork by practicing it in local vernacular languages, against all odds. Until this day, his work is also acknowledged by scholars inside South West Arabia as that of one of the best Yemen experts of all times.

### Philipp Paulitschke – An Austrian Pioneer of the Ethnography of North-East Africa

**Peter Rohrbacher**, Austrian Academy of Sciences, Austria

Philipp Paulitschke (1854-1899) was born in South Moravia (Czech Republic), but spent most of his life in Vienna. He became famous for his journey to Harar and Somaliland in 1884-85 and was the first to provide empirical evidence for Friedrich Müller's linguistic-historical hypothesis that Harari was a Semitic language within an otherwise Cushitic-speaking area. His comprehensive work *Die Ethnographie Nordostafrikas* (2 vols. 1893-96) is characterized by detailed ethnographic descriptions, which are illustrated with a large number of photographs he took himself. Paulitschke received several awards for his achievements and was made an honorary member of academic societies in the Netherlands and Italy. His rich ethnographic collections, including over three hundred photographs, are kept in the Weltmuseum Wien. The paper critically examines Paulitschke's methodological approach in the field and evaluates his position in the history of anthropology at a time when "ethnography" was just beginning to be institutionalized in Austria.

10:45-11:15 CET

Coffee Break

11:15-13:00 CET

## Panel 5. Female Ethnographers

Conveners: **Dorothy L. Zinn**, Free University of Bozen – Bolzano, Italy

**Fabiana Dimpflmeier**, Gabriele d'Annunzio University of Chieti – Pescara, Italy

### Arab Women's Ethnographic Accounts in the Nineteenth Century: A Critical Dialogue between Egypt and Bilad Al-Sham (the Levant)

**Amal Adel Abdrabo**, Alexandria University, Egypt

**Mariam Karim**, Northwestern University, Qatar

In the Western anthropological tradition, voices of Third World women have historically been represented through an epistemically violent, limited, and essentializing scope. Marginalized thinkers were rarely included in discourse, even when they were its subject. As such, ethnography has long been a descriptive moral history, comparative cultural accounts that provided thick descriptions of peoples, nations, and cultures. In the 18th- and 19th-centuries, Arab women were largely studied as objects rather than as knowledge producers. Despite the significant ethnographic work conducted by Arab women in that era, and its role in laying the groundwork for the more recognized->

autobiographical texts of the 1920s, Arab women's ethnographic canon has received little attention. By narrowing the case studies to the Arab region, our paper addresses how Arab women's ideas have been sidelined by highlighting "Arab women's autoethnography" in the work of researchers such as Aisha Taymur, Malak Hifni Nasif, and May Ziadeh. We argue that these women's writings offer an anti-Orientalist perspective that forms a significant intellectual tradition in Egypt and the Levant/Bilad al-Sham (Syria, Lebanon, and Palestine) during the later years of the Ottoman Empire. Considering that these Arab countries witnessed the beginning of various ethnographic inquiries, contributing to what we now perceive as purely ethnographic accounts, this paper furthers the discussion on the nature of ethnography, its characteristics, and related fields.

### Emma von Luschan and Helene Oldenburg – Two Women Researchers from Austria and Their Place in the Scientific World

**Gabriele Habinger**, University of Vienna, Austria

In the long 19th century, quite a few Austrian women were traveling to regions outside Europe. Apart from some women traveling alone, there were those who accompanied their husbands on their expeditions, such as Emma von Luschan (1864-1941) and Helene Oldenburg (1868-1922). Although these "faithful companions" often significantly supported their respective husbands (Felix von Luschan and Rudolf Oldenburg) in their studies, they mostly stayed in the background and were not accepted as full members of the scientific community. Nevertheless, they were eager to expand Western scientific knowledge, especially about non-European societies. Needless to say, they applied the same colonial gaze as their male colleagues, underpinning and perpetuating Western colonial discourses and imaginations. In line with the scientific conventions of the time, their research focused on different areas, including collecting ethnographica and naturalia. Emma von Luschan was also involved in her husband's archaeological excavations. Situated at the turn of the 19th to the 20th century, these two female researchers used new means of ethnographic-anthropological documentation, such as photography and phonographic recordings, but also body measurements. In this respect, both operated within the framework of common scientific approaches and concepts. Although both researcher couples left behind an extensive photographic oeuvre, it is difficult to identify the contributions of the women due to a lack of documentation. My aim is to show the different types of research undertaken by these Austrian women, their interests, approaches, and the opportunities they were given in the field of science against the background of their socio-historical framework and its structural constraints.

### Women in the Science of Man: Gendering the Turn-of-the Century British Anthropology

**Jaanka Vider**, University of Vienna, Austria

In the foundational texts of the history of British anthropology women get but a cursory mention. An absence of coherent archives, monographs, and teaching positions has been translated into a general absence of women in the disciplinary history. Over the years, our understanding of women's presence and involvement in the field has grown through a number of publications (Blair 2008, Kubica 2020, Larson 2021, Lutkehaus 1986, Warrior 2003). However, there has not yet been a comprehensive assessment of the roles women played in advancing the new "science of man." This paper reveals women as participants in scholarly circles and active contributors to the development of anthropology as a discipline in the late nineteenth and early twentieth centuries. Contextualizing women anthropologists within the broader social, political, and academic landscape reveals both the constraints under which they operated and the unique opportunities this nascent discipline offered them. Analyzing women's roles in->

anthropology also highlights several issues that plagued the emerging discipline: differing institutional and personal opportunities and obstacles, the importance of class, and the relations between university and non-university spaces for scholarship. By drawing attention to women's contributions, and broadening the definition of an "ethnographer" to include travelers, collectors, and folklorists, as well as various women working with or for men, this paper expands the notion of what constitutes anthropological scholarship and what merits recognition in its history.

### Emma Hadfield: An Ethnography of the Loyalty Islands by a Woman Missionary

**Nathanaëlle Soler**, École Pratique des Hautes Études, France

Emma Hadfield (1854-1927), along with her husband, Reverend James Hadfield, was an evangelist with the London Missionary Society and lived for over thirty years in the Loyalty Islands, New Caledonia, Melanesia (1878-1920). During this time, she collaborated with the British Museum to systematically collect objects and ethnographic data, aiming to understand Melanesian society and culture from within. Hadfield is thus a significant figure in late nineteenth-century missionary ethnology, although she has been overshadowed by other notable figures, particularly Maurice Leenhardt, who was active in the Protestant mission in New Caledonia during the same period. In this paper, I intend to evaluate Emma Hadfield's contribution to the development of anthropology in New Caledonia. Her book, *Among the Natives of the Loyalty Group* (1920), stands as a significant ethnographic work, particularly remarkable for its insights into the body, health, and medicine in these islands. In this respect, it is a foundational document, not only in missionary ethnology but also in the field of medical anthropology in Oceania. I will explore how her ethnographic perspective was shaped by her simultaneous role as an evangelist, particularly in how she categorized the practices she observed. I will focus specifically on her accounts of magical and medical practices, as well as her remarks on infant care and the hygiene practices she introduced to the women of the Loyalty Islands.

### Elsie Masson's Writings:

#### Between Travel Literature, Politics, and Ethnographic Sensibilities

**Daniela Salvucci**, Free University of Bozen – Bolzano, Italy

In 1913 and 1914, Elsie R. Masson (1890-1935), in her early twenties, had the opportunity to travel throughout the Northern Territory of Australia, one of the less colonized regions of the country, together with scientists and administrators, to explore the area and its population. Drawing on this experience, Masson wrote a set of newspaper articles, that she rearranged in a book entitled *An Untamed Territory: The Northern Territory of Australia* (1915). The volume, in the form of a travelogue, collects Masson's impressions and observations on the local reality: the many "little worlds" and multicultural society of Port Darwin, the presence of Chinese and Japanese migrants, the efforts of pioneering settlers into the "never-never," and especially the transformations of indigenous life because of missionaries' evangelization and statal colonization. In her writings, Masson demonstrates a rather attentive capacity for observation, a true talent in evocative and literary descriptions, as well as in constructing a dynamic and appealing narration. She was also aware of the political dimension of what she witnessed, reporting in her texts on the violence of interracial relations. After meeting young Bronislaw Malinowski (1884-1942), she started helping him with his work, and continued doing so as his wife, thereby influencing him, especially with her writing techniques and her political ideas. Focusing on the case of Masson as a traveler, a journalist, a writer and an early ethnographer, this paper looks at her work, discussing the interconnections between travelogues and ethnographies.

13:00-15:00 CET

Lunch Break

15:00-16:45 CET

## Panel 4/b. Expeditionary and Field-Based Ethnography

Conveners: **Frederico Delgado Rosa**, Nova University of Lisbon / CRIA, Portugal  
**Han F. Vermeulen**, Max Planck Institute for Social Anthropology, Germany

Francisco Garcés on the Opas, 1770-1775

**Peter Whiteley**, American Museum of Natural History, New York, USA

The Spanish Franciscan friar, Francisco Garcés, OFM (1738-1781), undertook a series of explorations among Native communities of the Pimería Alta (modern northern Sonora and Arizona), and later the Californias and the Provincia de Moqui (Hopi), from his base at San Xavier del Bac in 1768-1776. On each of these he recorded ethnographic information, for O'odham and Yuman peoples over the first three *entradas*, and many more subsequently. In 1770, he was taken by Sobaípurí guides from Bac north to the middle Gila River, where he visited several Akimel O'odham settlements, and afterwards, heading downstream with an Akimel O'odham guide, he visited several "Opa" towns (then the easternmost River Yuman peoples) about the Great Bend. Garcés was by now competent in O'odham, which he used to communicate with bilingual Opas and O'odham living among them. His ensuing representations have been called "the only known description of the Opas and one of the best accounts of a visit to the Pimas from any period" by one scholar, and by another as showing "Garcés at his best as a pioneer eighteenth century ethnologist." Using two previously untranslated documents (Garcés's 1770 diary and a summary he compiled in 1775) this paper assesses his ethnography from that *entrada*, focusing especially on the Opas from Tucavi (at the Gila-Hassayampa confluence) to Uparsoitac (modern Great Bend).

Bones and Bowls:

Johann Baptist von Spix and Carl Friedrich von Martius as Ethnographers

**Erik Petschelies**, Federal University of Rio de Janeiro, Brazil

With the aim of strengthening relations between Brazil, Austria, and his kingdom, King Maximilian I of Bavaria sent a group of German naturalists to accompany Princess Maria Leopoldina of Austria, then fiancée of Prince Dom Pedro I of Brazil, on a scientific expedition to Brazilian lands. Among this group were the botanists Johann Baptist von Spix (1781-1826) and Carl Friedrich von Martius (1794-1868). The results of the impressive expedition, which lasted from 1817 to 1820 and covered the southeast, northeast, and parts of northern Brazil, comprise a naturalist collection consisting of 85 species of mammals, 350 birds, 130 amphibians and reptiles, more than a hundred fish, and thousands of insects and plants. Both Spix and Martius published books on natural sciences and wrote their travel memoirs together. Additionally, they devoted themselves to the study of indigenous populations. Their ethnographic and linguistic data were of great importance to the first generation of German ethnologists conducting field research in Brazil, such as Karl von den Steinen (1855-1929) and Paul Ehrenreich (1855-1914), to the extent that von den Steinen considered Martius the first ethnographer of Brazil. Martius should also be credited with pioneering areas such as the historiography of Brazil and its Indigenous peoples. Martius deeply influenced the understanding of historians and social scientists regarding Indigenous populations, --->

especially concerning the relationships between Tupi and Jê peoples. However, his Eurocentric and racist vocabulary, as well as the controversy of having taken two Indigenous boys to Germany, have been discussed in the social sciences. The aim of this presentation, therefore, is to critically assess the ethnographic work of Spix and Martius and its consequences for anthropology and museology.

### From Enlightenment and Romantic Nationalism to Professionalization: Siberian Ethnographers between 1800 and 1880

**Peter Schweitzer**, University of Vienna, Austria

As Vermeulen (2015) has argued convincingly, Siberia has served as a kind of laboratory for the “invention” of ethnography and ethnology by German Enlightenment scholars during the 18th century. In comparison to the grandiose endeavors of that century, the first half of the 19th century might seem unspectacular regarding the ethnography of Siberia. Russia seemed to have exhausted its curiosity about Siberia and joined the hype of round-the-world-voyages in 1803. This meant that less attention was paid to inland Siberia than to Russian America and other parts of the North Pacific. By mid-century, as Herder’s idea of a “national spirit” residing in folklore and other cultural expressions was taking Europe by storm, Finnish and Hungarian field researchers increasingly directed their ethnographic attention – fuelled by Romantic Nationalism – toward Siberia. In addition, the founding of the Russian Geographical Society in 1845, and of its Siberian branch in 1851, contributed to a surge in Siberian studies in the decades that followed. This presentation will deal with both sub-periods, the pre-nationalist one from 1800 to mid-century, and the one characterized by Romantic Nationalism and preceding the professionalization of Russian and Siberian ethnography in the 1880s. In doing so, the writings of several early ethnographers – such as Fedor Litke, Aleksander von Middendorff, and Gerhard von Maydell – will be analyzed. The goal is to understand the methodological and theoretical underpinnings of this crucial transitional period.

### Aurel Krause’s *Die Tlinkit-Indianer*: The First Detailed Ethnography of the Tlingit

**Sergei Kan**, Dartmouth College, New Hampshire, USA

When in 1881 the Geographical Society of Bremen organized a scientific expedition to the Chukchi Peninsula, it assigned the job to Aurel and Arthur Krause. The two brothers had studied natural sciences at Berlin University and taught these at a Berlin high school. Following an exploration of the Chukchi Peninsula, they sailed to southeastern Alaska, where they spent four months at the trading post in Haines, located in the territory of the Chilkoot Tlingit. By interviewing the local Indigenous people and taking part in their ceremonies as well as relying heavily on the help of the post’s manager’s Tsimshian wife, who taught at the local missionary school and was well versed in Tlingit language and culture, Arthur and Aurel managed to collect a great deal of ethnographic data on native subsistence, social organization and religion. They also collected Tlingit artifacts and compiled a vocabulary of the Tlingit language. In 1885 Aurel published a book, *Die Tlinkit-Indianer*, which combined the data collected by him and his brother with historical and ethnological information gleaned from previously published accounts in several European languages. My paper analyzes this monograph, arguing that it was a thoughtful, detailed, and largely sympathetic account of Tlingit culture of the time as well as of the changes taking place in it in the 1880s. Praised by Rudolph Virchow himself, *Die Tlinkit-Indianer* was the first detailed ethnography of the Tlingit comparable to some degree with the works published by Franz Boas on other Northwest Coast cultures in the 1880s and 1890s.



## “Could I get inside his head ...”. F.J. Gillen Invents Ethnography for Himself

**Peter Metcalf**, University of Virginia, Virginia, USA

Francis James Gillen (1855-1912) got into ethnography by accident, but he made a crucial contribution to the founding of anthropology. In 1875 he became postmaster at Alice Springs, and as an afterthought Special Magistrate and Subprotector of Aborigines. He made friends with local Arunta (Arrernte) people and learned their language. It was only much later that he learned that people outside Australia were interested in what he knew. In 1900 he received government funding to make an expedition across the Northern Territory. The three books that resulted, co-authored with Baldwin Spencer, caught the attention of Emile Durkheim and provided the basis for his *Elementary Forms of the Religious Life*. But what is truly impressive about Gillen's work is that his mind was uncluttered by what in 1900 passed as anthropological theory. Consequently he saw his job as seeing the world through other eyes. Of a favorite informant, “a grand old chap, whose cranium is a storehouse of Warramunga lore,” he says “Could I but get inside his head for one brief hour many things that are now troubling us would be solved.” Gillen, in his naivety, invented ethnography decades before the professionals got around to it.

16:45-17:15 CET

Coffee Break

17:15-19:00 CET

## Panel 6. Museum Ethnography

Conveners: **Fabiana Dimpflmeier**, Gabriele d'Annunzio University of Chieti – Pescara, Italy

**Maria Beatrice Di Brizio**, Centro di ricerca MODI – University of Bologna, Italy

### Natural Scientists as Ethnographers in the South American Lowlands, 1817-1835

**Andreas Schlothauer**, Kunst & Kontext, Germany

Following in the footsteps of Alexander von Humboldt and Aimé Bonpland, four German-speaking natural scientists also acquired ethnographic objects in Brazil during their research trips from 1817 onwards. Carl Friedrich Phillip von Martius (1794-1868) and Johann Baptist von Spix (1781-1826) travelled there from 1817 to 1820, Georg Heinrich von Langsdorff's (1774-1852) expedition lasted from 1822 to 1829, and Johann Natterer (1787-1843) arrived in 1817 and returned to Vienna in 1835. Their written documentation (travelogues, letters, shipping and collection lists, etc.) and their collections are examined in order to understand the differences and similarities in their ethnographic working methods. What differences emerge from the collected research data and the selection of objects in their collections, which are now located in Munich, St. Petersburg and Vienna? What kind of objects are present in these three museums and what information was passed on with them? Were there any collection instructions and, if so, which ones and made by whom? How were the results passed on to the public? Martius' book *Beiträge zur Ethnographie und Sprachenkunde Amerika's zumal Brasiliens* (1867) is an example of how much ethnographic and linguistic knowledge was gained in these decades.

## “Boat Ethnography”:

### Museum Collections and the “Vega” Expedition (1878-1880) Science Template

**Igor Krupnik**, Smithsonian Institution, Washington DC, USA

**Martin Schultz**, The Museum of World Culture, Sweden

The Swedish expedition along the Eurasian Northeast Passage in 1878-1880 (the “Vega” Expedition) was a combination of the navy “journey of discovery” and a pioneer scholarly cruise to boost the nascent discipline of “natural history.” In the course of 15 months, a small crew of trained navy officers and professional scientists collected voluminous data in many disciplines, including ethnography of the Siberian and Alaskan Indigenous people, that were subsequently released in numerous scholarly and popular accounts. The expedition also brought back massive natural history collections later distributed among Swedish museums and other institutions. This paper explores whether the holistic “natural history” template of the “Vega” expedition has been replicated in its ethnological and archaeological collections of some 1,500 objects and what the structure of the collections could tell about the “Vega” crew’s relations with local Indigenous people. Without any professional training or instructions in ethnographic collecting, the massive “Vega” holdings, now at the Världskultur / Etnografiska museet in Stockholm, represent a sample of “boat ethnography,” a mixture of opportunistic and intuitive strategies and acquisitions, as well as of the concise framing by Indigenous people via what they allowed to collect among them and what they did not. “Vega” ethnographic and archaeological collections were never published in full; they deserve serious study as a window to the early “natural history” approach before the rise of specialized ethnographic collecting.

## The Man Behind the Curtain:

### Hjalmar Stolpe and the Rise of Swedish Ethnography

**Christer Lindberg**, Lund University, Sweden

By the 1920s Erland Nordenskiöld had gained international fame with several expeditions to South America. Participating in his Chaco-Cordillera expedition (1901-1902) was Eric von Rosen who ten years later “discovered” an almost unknown African “swamp people”. As the story goes, both these pioneering ethnographers were schooled by Hjalmar Stolpe. But, such a claim is rather mysterious since Stolpe did not hold an academic position and very little is known about his ethnographical endeavor. Yet, it is true that he was the man behind it all. Hjalmar Stolpe (1841-1905) is one of Sweden’s best-known archaeologists and explorers. He graduated from Uppsala University in 1860 with a degree in zoology and botany and obtained a PhD in 1872. He worked at the Swedish History Museum and carried out large excavations at Birka on Björkö Island where there are burial mounds dating from the Bronze Age. In 1883-1885 he sailed around the world on the steamboat Vanadis visiting Brazil, Chile, Thailand, India, and Egypt. Much has been written about his meticulous archaeological excavations at Birka, but he abandoned these studies in 1892 and devoted the rest of his life to ethnography as a director and curator of the future Museum of Ethnography in Stockholm. Why and how, are the questions I will pursue in this paper.

## A Specialization of Natural History:

### Swiss Ethnography as a Field and Collecting Practice (1870-1914)

**Serge Reubi**, Muséum National d’Histoire Naturelle, France

In this paper, I will examine the links of Swiss ethnography to natural history, rather than philology. To do so, I will focus on scientific institutions, actors, and practices, and consider ethnography mainly as a field and collecting science. After addressing its (surprisingly) weak relations to philology, history, linguistics or law, considering the ---->

importance of scholars such as J.J. Bachofen or Alexandre Chavannes, and the important tradition of *Idiotika*, my presentation will explore the institutional relations between ethnography and field and collecting sciences, in particular through the museum as a center of calculation (Latour 1987) where specimens and artefacts are similarly transformed into immutable and combinables, to demonstrate how institutional structures contribute to make different disciplines similar. Secondly, I will focus on the persona and educations of leading Swiss ethnographers to show the proximities between ethnographers and zoologists, botanists, or geologists. Finally, I will concentrate on what is typical of Swiss ethnography in the late 19th century: collecting practices in the field, and I will show how they mostly overlap or combine with, but sometimes also contrast and conflict with those of zoology, botany or geology.

### Pioneering Women in Early 20th Century Mexican Anthropology: Student-Led Expeditions, Fieldwork Guides, Narrative and Visual Methods

**Ricardo A. Fagoaga Hernández**, Independent Scholar / WAU, Mexico

“Three young Mexican women travelled through the Huasteca!” proclaimed the headline of the September 6, 1908 edition of the newspaper *El Imparcial*. María Atienza, Isabel Gamboa, and Luz Islas, students at the National Museum, conducted fieldwork alongside their classmates Elfego Adán, Agustín, Alfonso Rodríguez Gil, José Romero, and the museum photographer, Manuel Torres. Ten days after the article’s publication, Justo Sierra, who was then Secretary of Education, praised the expedition as “the start of the study of indigenous races in Mexico.” That same year, two magazines in Mexico City published their findings along with Torres’ photographs. Ironically, not a single article, book chapter, or book about Mexican anthropology refers to this expedition, the students, or the magazine articles. The early history of Mexican anthropology remains uncharted territory. Since the 1950s, we have learned that certain scholars, considered “one-man orchestras,” supposedly consolidated the discipline over the years, especially at the dawn of the 20th century. However, new histories are challenging that idea, significantly altering our understanding of the early days of Mexican anthropology. That is why I referred to one of the first student-led ethnographic expeditions in Mexico. These new histories highlight the contributions of those who wrote the first field guides, conducted fieldwork, and pioneered the use of photography to document their ethnographic findings before the Mexican Revolution (1910-1920). In this paper, I will talk about early Mexican ethnographers, especially women, and how they consolidated a narrative and visual method that helped to promote the first ethnographic collection of the National Museum.

19:00-19:30 CET

### Concluding Remarks

**Han F. Vermeulen**, Max Planck Institute for Social Anthropology, Germany

**Fabiana Dimpflmeier**, Gabriele d’Annunzio University of Chieti – Pescara, Italy

**Maria Beatrice Di Brizio**, Centro di ricerca MODI – University of Bologna, Italy