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The “Société des Observateurs de l’Homme” and German Ethno-Anthropology at the End of the 18th Century

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anthropology, mostly published in *Economica* in the 1930s and 1940s. Cuttings of various reviews of Armstrong's Rossel Island book are included. There are also typescripts of articles Armstrong wrote for the 14th edition of the *Encyclopaedia Britannica* (1929) on clan, family, marriage classes, totemism, tribes, New Guinea and Oceanis (all published except the one on marriage classes).

The extensive photographic collection consists of prints, albums of photographs, negatives and glass slides, all of them documented. There is also a folder of rubbings of carvings on items of material culture.

It is unfortunate that there is little correspondence in the collection, as Armstrong had extensive contact with most of the leading figures in British anthropology during the 1920s. Armstrong's field notes should interest anthropologists and historians working in New Guinea, while his lecture series throw an interesting light on the teaching of social anthropology at Cambridge during the 1920s.


II. REGISTER TO THE PAPERS OF NEIL MERTON JUDD

As part of a series of "Finding Aids to the National Anthropological Archives" (of which he will serve as General Editor), James R. Glenn has authored a twenty-three page Register to the Papers of Neil Merton Judd (1887-1976), archeologist and curator in the former United States National Museum of the Smithsonian Institution. The Register includes a five page chronology of Judd's life, and a listing of the contents of the thirty-seven boxes in the Judd collection, twenty-two of which contain photographs relating to Judd's archeological work in the American Southwest.

FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

THE "SOCIETE DES OBSERVATEURS DE L'HOMME" AND GERMAN ETHNOANTHROPOLOGY AT THE END OF THE 18TH CENTURY

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Anyone familiar with the literary remains of the French "Man-observing Society" knows that brief mentions of German sources indicate that the Society's members made some use of them, without telling precisely what these relationships were.
Reading through Moravia's commentaries on the unpublished manuscripts of Jauffret (conserved at the Academy of Medicine at Paris), one is struck by the similarity of his topics and those taught from 1785 on at the Hanoverian University of Goettingen. A short visit to the Archives of the Academy of Medicine provided the key to this striking analogy. Among the materials is a bundle of hand-written manuscripts, registered MS 165 (81), bound together by Robert Reboul in 1870 and entitled by him Histoire physiologique des differentes races d'hommes, ou Histoire du Genre humain, par L. P. Jauffret.

Examination of these essays of various length suggests that they are not to be classified any longer under Jauffret's authorship. They are, in the contrary, precise and even well done translations of popularizing contributions to the "History of mankind," written by Christoph Meiners (1747-1810), and published from 1787 to 1789 in the first three volumes of the "Historical Magazine of Goettingen" (Goettingisches historisches Magazin). The eleven volumes of the "Magazine" which appeared before 1794 contain about a hundred ethno-anthropological contributions written by Meiners, most of them well known to certain German historians of anthropology. What struck them was the Gobineau-like racial dichotomy formulated by Meiners, which distinguished between "beautiful," "Caucasian or Celt" (European) races and naturally "ugly" ones, the "Mongolians" (who include Indians and Negroes). Linked to Meiners' obstinate pleading for the maintenance of slavery, this polygenetic theory was firmly challenged and fought by contemporary writers, including Johann Friedrich Blumenbach and Georg Forster.

Not surprisingly, Jauffret's selection does not include the texts most heavily laden with such ideological and inegalitarian positions. He is rather interested in the comparative compilations of facts, drawn from a tremendous quantity of travel accounts, which were acknowledged and thought useful by the "Observers of Man" as documentary sources and as comparative data for teaching. De Gerando, who had intimate knowledge of German philosophy and science and who also referred positively to Meiners, stated this clearly in his history of philosophy: "The French writers should apply to this industrious nation, and we are pleased to announce, as far as we are concerned, our indebtedness to the guides which it has lent to us"; De Gerando urged a more lively exchange between German and French literature; the Germans "would contribute, if it is allowed to say so, raw materials to philosophical products, and the French would acquit themselves by furnishing instruments and workmanship." 4

Whether it was Jauffret, Cabanis, Cuvier, De Gerando or somebody else who put into practice this already stereotyped opinion about Germany by getting translated fragments of Meiners' work is a question to be resolved; but it is nonetheless of minor importance, in a larger perspective. It seems as if De Gerando did not initially plan to build up a "science of man" on the basis of direct observation of non-European worlds when he was complaining, in 1799, about the lack of studies done in this field. He expressed a quite widespread idea when telling us that "eye-witnesses" would be much better than "facts transmitted by oral tradition" and that they would be invested with much more "authority": "When will be the day when a true philosopher will join the caravans of
merchants, geographers and naturalists, to bring back to us from those far-off Coasts some precious discoveries on the modification of our own nature?5 His genuine achievement, however, consists in changing into open questions what Meiners (and others) had put into a closed system.

Several of the texts in Jauffret's selection of articles translated from Meiners have been compared to copies of the original German versions which I could obtain from the University Library of Göttingen. The correspondence between German originals and French translations is given in the table attached to this note. Robert Reboul must have nourished some doubts about the identity of Jauffret's manuscripts, discovered by him in forgotten cartons at the Library of Marseille where Jauffret worked at the end of his life.6 The collection of manuscripts opens with a handwritten French translation of chapter headings of Meiners' Grundriss der Geschichte der Menschheit 1785 (available at the National Library at Paris through its second enlarged edition of 1793), and one of the last essays in fact bears in the margin the notation: "translated of the German of C. Meiners." Reboul apparently tried to establish the correspondence with Meiners, but evidently did not have knowledge of the "Magazine," where topics only announced in the Grundriss are developed in detail. The Grundriss itself is a teaching handbook, one of the many produced for the glory of Göttingen and to introduce students into the "new science" Meiners was determined to build up. This "History of Mankind" (which he also called Völkerkunde) included the comparative history of religions. Regarding this as much too complex a matter for a single course of lectures or the corresponding handbook, Meiners dealt with it separately. But it was part of a whole, as was the "history of women," on which he published, but which never became a subject of his teaching. The French translations from the "Historical Magazine" are disparate chapters drawn from this threefold science of man.

Intellectual relationships between France and Germany were quite important even before the French Revolution; from 1789 onwards they grew in intensity: German promoters of Revolution were coming to Paris, emigrants were hiding from Terror, as well as from persecutions under the Directory and the Consulate. The reputation of German academic erudition had some attractive power as well. Switzerland and Alsacia were most probably the concrete places of contact and exchange. Detailed research on these interrelationships is still underway; it will throw a new light on communication problems within a historical problem-setting apparently common to both colonial and non-colonial European powers, confronted with explosive information on exotic as well as on occidental cultural and social reality.

Table of correspondence between essays attributed to L. F. Jauffret, according to the Table des matières, established by R. Reboul (MR) and the original essays of C. Meiners published in the Göttinngischen historischen Magazin (GHM).

1. "Histoire de l'écriture hieroglyphique avec des considerations sur l'idée d'une langue universelle" (MR:1-14) = "Geschichte der hieroglyphischen Schrift" (GHM 3 [1788]:456-85);
2. "Preuves que les peuples méridionaux ont un penchant beaucoup plus fort pour les boissons et les substances échauffantes et enivrantes, que ceux du Nord" (MR: 15-24) = "Beweis, dass die südlichen Völker einen viel stärkeren Hang zu hitzigen und betäubenden Getränken und Drogen haben, als die nördlichen" (GHM 1 [1787]:125-42);

3. "Sur le goût de plusieurs peuples pour les viandes et les boissons grasses (MR:25-26) = "Ueber den Hand vieler Völker zu fetten Speisen und Getränken" (GHM 1 [1787]:247-50);

4. "Sur le penchant de plusieurs peuples pour l'ivresse" (MR:27-32) = "Ueber den Hang verschiedener Völker zur Völlerey" (GHM 1 [1787]:251-62);

5. "Sur quelques embellissements des dents, usités chez plusieurs peuples" (MR:33-35) = "Ueber die Verzierungen der Zähne unter verschiedenen Völkern" (GHM 1 [1787]:337-42);

6. "Sur l'irritabilité sympathique des peuples faibles, et sur plusieurs phénomènes qu'il faut expliquer par elles" (MR:36-44) = "Ueber die sympathetische Reizbarkeit, und einige daraus zu erklärende Erscheinungen in den schwächeren Völkern" (GHM 2 [1788]:40-56);

7. "Sur le goût de plusieurs peuples qui mangent des poissons pourris et de la viande salée, surtout dans la zone torride, et sur l'aversion de plusieurs peuples pour le sel" (MR:45-48) = "Ueber das Essen von Stinkenden Fischen, und von gesalzenem Fleische, besonders im heissen Erdgürtel, und dann über den Abscheu vieler Völker gegen das Salz" (GHM 2 [1788]:57-65);

8. "Sur le penchant de plusieurs peuples pour le suicide" (MR:49-50) = "Ueber den Hang mancher Völker zum Selbst-Morde" (GHM 2 [1788]:104-09);

9. "Sur le plus ou moins de rigueur des peines corporelles chez différents peuples" (MR:51-58) = "Ueber die Gelindigkeit, und Schärfe der Strafen unter verschiedenen Völkern" (GHM 2 [1788]:125-42);

10. "De quelques peuples qui considèrent les coups comme des témoignages d'amour et d'amitié" (MR:59-60) = "Von einigen Völkern, die Schläge für Merkmaale der Liebe und Freundschaft halten" (GHM 2 [1788]:381-88);

11. "Considérations et détails sur la qualité évidemment mauvaise des aliments en Amérique" (MR:61-62) = "Betrachtungen und Nachrichten über die merk würdig schlechte Beschaffenheit der Nahrungs-Mittel in America" (GHM 2 [1788]:376-80);
"Kurze Geschichte der Meinungen roher Völker über die Natur der menschlichen Seele" (GHM 2 [1788]:742-58);

13. "Sur la ruse et la finesse de plusieurs peuples" (MR:72-81) =
"Ueber die Verschachtigkeit verschiedener Völker" (GHM 3 [1788]:138-59);

14. "Notions sur quelques peuples célibataires ou qui ne connaissent pas le mariage" (MR:82-87) =
"Einige Nachrichten über ehelose Völker" (GHM 2 [1788]:385-97);

15. "Sur les différents genres d'écriture" (MR:88-93) =
"Ueber die verschiedenen After-Arten von Schriften" (GHM 3 [1788]: 415-23);

16. "Histoire succincte des lois de la bienséance et de la politesse parmi les peuples sauvages et à demi-civilisés" (MR:94-121) =
"Geschichte der Gesetze des Wohlstandes unter rohen, und halbkultivierten Völkern" (GHM 3 [1788]:219-76);

17. "Sur la chair de porc considéré comme aliment" (MR:122-24) =
"Ueber das Essen des Schweinefleisches" (GHM 3 [1788]:315-18);

18. "Sur la coutume de plusieurs peuples de devourer la viande crue" (MR:125-27) =
"Ueber das Fressen von frischem und rohem Fleisch" (GHM 3 [1788]: 423-38);

"Betrachtungen über die Begriffe der verschiedenen Völker von Ehre, und Schande" (GHM 3 [1788]:429-56);

20. "Histoire succincte des opinions des peuples sauvages par rapport à la nature des animaux" (MR:140-44) =
"Kurze Geschichte der Meinungen roher Völker von den Thieren" (GHM 3 [1788]:1-10);

21. "Sur la coutume qui existe chez quelques peuples de rendre la bouche difforme dans le dessein de l'embellir" (MR:145-47) =
"Ueber die Verunstaltungen des Mundes in der Absicht ihn zu verschönern" (GHM 3 [1788]:371-76);

22. "Sur les mariages entre parents" (MR:148-50) =
"Einige Nachrichten über eheliche Verbindungen in den nächsten Graden der Blutsfreundschaft" (GHM 4 [1789]:562-68);

23. "Considérations sur l'influence du climat, et surtout de celui de la zone glacial pour la santé de l'homme" (MR:151-72) =
"Bemerkungen über die Wirkungen des Klima, und zwar zuerst des kalten Klima auf die Gesundheit des Menschen" (GHM 4 [1789]:1-45);
24. "Sur les causes du despotisme" (MR:173-92) = "Ueber die Ursachen des Despotismus" (GHM 2 [1788]:193-229);

25. "Sur l'état de nature" (MR:193-200) = "Ueber den Stand der Natur" (GHM 2 [1788]:697-713);

26. "Idées des peuples sauvages touchant l'origine des hommes" (MR:201-06) = "Von den Meynungen roher Völker über die Entstehung der Menschen" (GHM 2 [1788]:293-304);

27. "Sur les idées des différents peuples touchant l'importance de la virginité" (MR:207-16) = "Ueber die Begriffe verschiedener Völker von dem Werthe der Jungfrauen" (GHM 1 [1787]:5-25);

28. "Considérations sur la coutume de plusieurs peuples chez lesquels les hommes gardent le lit aux couches de leurs femmes, et sur les mutilations volontaires en usage chez plusieurs nations" (MR:217-23) = "Betrachtungen über die Männerwochen, und über die freywilligen Verstümmelungen unter verschiedenen Völkern" (GHM 1 [1787]:26-39);

29. "Sur les nuits nuptiales chez différents peuples, avec quelques considérations sur les nuits et les années d'épreuve" (MR:224-35) = "Ueber die Braut-Preise unter verschiedenen Völkern, nebst einigen Betrachtungen über Probe-Nächte, und Probe-Jahre" (GHM 3 [1788]:486-515);

30. "Sur les mariages précoces chez différents peuples" (MR:236-37) = "Ueber die frühen Ehen unter verschiedenen Völkern" (GHM 3 [1788]:764-68);

31. "Sur les peines de l'adultère chez différents peuples" (MR:238-45) = "Ueber die Strafen des Ehebruchs unter verschiedenen Völkern" (GHM 2 [1788]:682-96);

32. "Sur l'usage des épiceries sous la zone torride" (MR:245-46) = "Ueber den Genuss von heissen Gewürzen im heissen Erdgürtel" (GHM 1 [1787]:709-12);

33. "Sur les causes de la Polygamie" (MR:247-54) = "Ueber die Ursachen der Viel-Weiberey" (GHM 2 [1788]:417-32);

34. "Histoire succincte de la noblesse ou des distinctions héréditaires chez les divers peuples du monde" (MR:255-86) = "Kurze Geschichte des Adels unter den verschiedenen Völkern der Erde" (GHM 1 [1787]:385-441);

The four volumes of the GHM contain a series of other essays, not included in the Reboul manuscript: they concern collective representations of natural phenomena, the history of German aristocracy, beauty of the body and the trend of ugly peoples to spoil it the more, the justification of slave-trade, maltreatment of idols, dowry and marriage portion, sensuality, gluttony and dishes, several monographs on Caucasian peoples and on American Indians. At the present stage of research it is impossible to know if they were not translated or if they are lost.

Footnotes


3 W. E. Muhlmann, Geschichte der Anthropologie (Bonn: Universitats-Verlag (1948).

4 J. M. De Gerando, Histoire comparée des systèmes de philosophie (1804), vol. 1, pp. 64, 439.


7 Christoph Meiners, Grundriss der Geschichte der Menschheit (Lemgo, 1785); 2nd ed. (1793), 2 vols; Grundriss der Geschichte aller Religionen (Lemgo, 1785); Geschichte des weiblichen Geschlechts (Hannover, 1788-90), 4 vols.

RESEARCH IN PROGRESS

Wolfgang Bringmann (Psychology, University of South Alabama) is doing research on the linkages between psychology and early anthropology and Volkerpsychologie, with especial reference to the work of Wilhelm Wundt.

Jennifer S. H. Brown (Anthropology, Northern Illinois University) is investigating the extensive correspondence between Hudson’s Bay Company officers in Canada with the secretaries of the Smithsonian Institution, and regarding collecting data and specimens for the Institution, especially in the 1860s and 1870s.