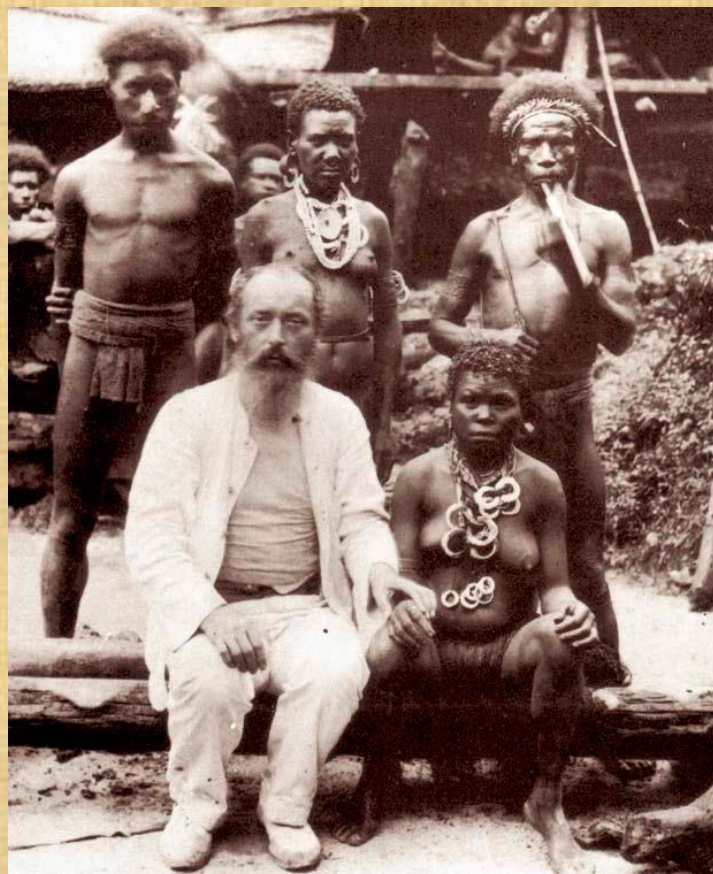


## THE DEVELOPMENT OF ETHNOLOGICAL SCHOLARSHIP IN CENTRAL AND EASTERN EUROPE IN THE 19<sup>TH</sup> CENTURY



**Date of event:**

2023. 05. 16.

**Venue of event:**

Research Centre for the Humanities.

Budapest, Tóth Kálmán u. 4.

## PROGRAM

**9:30** Opening remarks, greeting of the guests: **BORSOS, Balázs** (Deputy Director, Institute of Ethnology, Research Centre for the Humanities)

### **Oriental Studies and Research in Siberia**

**9:40 – 10:00 MÉSZÁROS, Csaba:** The art of pseudo-ethnographies and encounters with Hungarian communities in Asia in the 19<sup>th</sup> century

**10:00 – 10:20 RUTTKAY-MIKLIÁN, Eszter – GULYÁS, Zoltán:** Planning, data, and self-correction while in the field: Antal Reguly in Siberia (1843-1846)

**10:20 – 10:40 TAMMIKSAAR, Erki:** “I was stealing some skulls from the bone chamber when a bigamist cleric stopped me.” Karl Ernst von Baer and the development of ethnography and physical anthropology in the Russian Empire

**10:40 – 11:00 NAGY, Zoltán:** “Banqueting and interrogation”. Ethics of fieldwork in 19<sup>th</sup> century Siberia

**11:00–11:20: TAKASAEVA, Kyunney:** Contemporary interpretation of the works of Wacław Sieroszewski (1858-1945)

**11:20 – 12:20 Discussion**

**SCHWEITZER, Peter:** Moderator, discussant of the Siberian Panel

**Lunch Break: 12:20 – 14:00**

### **African Studies**

**14:00–14:20 BORSOS, Balázs:** Austro-Hungarian Travellers and the People of East Africa

**14:20–14:40 CSIBI, László:** Count Samuel Teleki’s expedition to Africa (1887-1888): written and pictorial sources

**14:40–15:00 SÁRKÁNY, Mihály:** Arzén Damaszkín’s contribution to the ethnography of coffee production in East Africa, 1903

**15:00–15:40 Discussion**

**15:40–16:00 Coffee break**

### **Hungary, the Americas, and the Pacific**

**16:00–16:20 Sz. KRISTÓF, Ildikó:** The two ends of 19<sup>th</sup> century anthropology in Hungary: Pál Almási Balogh (1794-1867) and János Hunfalvy (1820-1888)

**16:20–16:40 GYARMATI, János:** Notions and texts of, and collections from 18<sup>th</sup>-19<sup>th</sup>-century Hungarian travelers in the Americas

**16:40–17:00 VARGYAS, Gábor:** Hungarian naturalist Lajos Biró (1856-1931) and the first Papuan Lutheran convert, Kamunsanga. Servant, collaborator or friend: what sort of a relationship?

**17:00–17:40 Discussion**

**17:40–17:45 Closing remarks by VARGYAS, Gábor**

## ABSTRACTS

### **Austro-Hungarian Travellers and the People of East Africa**

**BORSOS, Balázs** (Institute of Ethnology, Research Centre for the Humanities)

In the middle of the 19<sup>th</sup> century, most of the interior parts of Africa still needed to be discovered by European scientists. It was only in 1848-49 that the German missionaries Johann Rebmann and Johann Krapf caught sight of Mt. Kilimanjaro and Mt. Kenya, respectively. But in the second half of the 1800s, the geographical survey of Africa took place with rapid steps. Naturally, it aimed at mapping the geographical features, mainly rivers, lakes and mountains of the interior but the travelers like Baker, Burton, Junker, Speke, Schweinfurth or Stanley must have met the people inhabiting the interior.

Searching through the narratives of the first travelers, the point of view of an ethnologist can focus on the object: how correctly could the cultural character of certain people have been drawn by the first (sometimes hostile) encounters?

In this presentation, I am concentrating on travelers who were citizens of the Austro-Hungarian Monarchy and surveyed some parts of East Africa. Besides the most known countrymen as Graf Samu Teleki, Ludwig von Höhnel and Oscar Baumann important contributions were made by Richard Buchta (member of one of Emin Pasha's expedition), Oskar Lenz (born German but became an Austrian citizen and lead the Austrian Congo expedition), Ernst Marno and others as well. The presentation intends to introduce their work.

### **Count Samuel Teleki's expedition to Africa (1887-1888): written and pictorial sources**

**CSIBI, László** (Babes-Bolyai University)

The paper aims to research and process the pictorial and written documents from the East African journey of one of the most famous members of the Teleki family of Szék, Count Samu Teleki. For a good reason, his expedition to Africa is considered the main work of his life. One hundred and thirty-five years ago, the Count of Sáromberke, accompanied by the Austrian Ludwig von Höhnel and hundreds of porters, traveled through the lands of East Africa at a time when the exploration of the "black continent" was far from complete.

This paper aims to uncover Count Teleki's expedition documents - letters and a diary from his journey to Africa. Besides, it aims to offer a short presentation of his surviving photographic collection, which, given its many unique items, is part of the universal history of photography.

## **Notions and texts of, and collections from 18<sup>th</sup>-19<sup>th</sup>-century Hungarian travelers in the Americas**

**GYARMATI, János** (Museum of Ethnography)

From the middle of the 18<sup>th</sup> century, we have reliable data about persons who reached the American continent from the territory of the Hungarian kingdom and sent descriptions and/or objects to Hungary. The first among them was the Jesuits, among whom there were those who not only made descriptions and maps but also sent ethnographic objects and archaeological findings to the museum of his alma mater at Nagyszombat/Trnava. But there was also a Hungarian private collection whose exotic objects included American pieces, including the Fejérváry-Mayer Codex. From the middle of the 19<sup>th</sup> century, American objects arrived to the Hungarian National Museum and increased the number of Hungarians who informed their compatriots about the Native Americans in newspaper reports and books.

### **"The Two Ends of 19<sup>th</sup> Century Anthropology in Hungary: Pál Almási Balogh (1794-1867) and János Hunfalvy (1820-1888)."**

**SZ. KRISTÓF, Ildikó** (Institute of Ethnology, Research Centre for the Humanities)

Pál Almási Balogh (1794-1867), doctor of medicine, physician to István Széchenyi and Lajos Kossuth was an outstanding scholar, a polyhistor, He was member of the Hungarian Academy of Sciences, and stood out from his contemporaries with a special interest in non-European peoples. He is a little-known figure in early Hungarian ethnological research, although he was one of the greatest promoters of the generalist approach of Alexander von Humboldt (1769-1859) in Hungary.

János Hunfalvy (1820-1888) on the other hand is a relatively well-known figure of Hungarian geography and anthropology. In the 1870s, he gave the first lectures on general and universal ethnography at the University of Pest. However, the texts of these lectures contain numerous references to his readings in international anthropology and also to some other sources that he seems rather to have omitted. These philological aspects have hitherto been little known or not taken into account at all in research in the history of anthropology in Hungary.

The paper provides a comparison of Almási Balogh's and Hunfalvy's approaches and their respective place in the history of science in Hungary. This comparison charts an important path in the development of anthropology in the 19<sup>th</sup> century.

## **The art of pseudo-ethnographies, and encounters with Hungarians communities in Asia in the 19<sup>th</sup> century**

**MÉSZÁROS, Csaba** (Institute of Ethnology, Research Centre for the Humanities)

Studies on the development of ethnological scholarship have often pointed out that dominant European representational schemes on Otherness heavily influenced early 19<sup>th</sup> century ethnographic records. For now, we have rich literature on the local phenotypes of oriental and primitive alterity and how these schematic portrayals imbued discourse on non-European Otherness. These representational schemes manifest in their most essential form in imaginary and often literary dialogues and descriptions.

In the early 19<sup>th</sup> century, after publishing the first academic studies on the relatedness of the Hungarian language but before the first ethnographic accounts from Asia and Siberia, an extensive scholarly debate developed on the origin of Hungarians and on the remnants of Hungarians still residing in Asia. This debate consisted of highly divergent texts. In my paper, I will focus on the oeuvre of two authors (László Percsenyi Nagy and József Borgátai Szabó) who played a pivotal role in forming this discourse by authoring pseudo-ethnographies and literary texts on Hungarians living in Asia. I argue that their works laid the foundation of the representational scheme of ethnographic Sameness, which has influenced the formation and development of ethnological research in Hungary.

## **Banqueting and interrogation”. Ethics of fieldwork in 19<sup>th</sup> century Siberia**

**NAGY, Zoltán** (University of Pécs)

Owing to the linguistic relationship of Finno-Ugric languages, Siberian Finno-Ugric peoples were considered by 19<sup>th</sup> century Hungarians our „relatives” much to the way of kinship relationship. My main question is how much this idea of “kinship” determined the fieldwork methods of early Hungarian ethnological research in Siberia. Despite working with “relatives”, fieldwork methods were characterised by covert - and less often overt - forms of violence, just as by the distribution of vast quantities of alcohol. In order to get a contextualized interpretation, I first compare these methods with contemporaneous ethnological research, then with fieldwork methods used in the „own” (Hungarian) context. Through it, I shall attempt to provide a methodological and ethical interpretation of 19<sup>th</sup> century ethnological fieldwork.

## **Planning, data, and self-correction during the fieldwork of Antal Reguly**

**RUTTKAY-MIKLIÁN, Eszter– GULYÁS, Zoltán** (Institute of Ethnology, Research Centre for the Humanities)

Despite its results, the journey of Antal Reguly between 1839 and 1847 cannot be called a carefully planned scientific expedition. Initially, it was a journey of a 20-year-old, clever, wealthy young man just after graduating from the University as a lawyer. Still, while the world

opened up for him, also his sphere of interest got wider under the influence of national romanticism, and his travel got scientific character, searching for the origin of the Hungarian language and, in general, for the origin of Hungarians.

After his one and half year stay in Finland, he decided to devote his life to science, studying the history of the Hungarian language. Beginning from the promise of moral and financial support of the Hungarian Academy of Sciences, his activity became a public theme. His scientific plans were rising high, but his financial background was chaotic, sometimes even catastrophic. This duality followed him from Sankt-Petersburg to the Ural. In both questions, he had a sole trustable connection: Karl Maximovich Baer, the respectable polyhistor, who helped his scientific preparation in Sankt-Petersburg, and also tried to find financial support for Reguly. He was the only one with whom Reguly kept in touch while his fieldwork in Siberia; almost any news to Hungary came through Baer's correspondence.

In our presentation, we would like to show the changing plans and ideas of Reguly in the field based on the letters Antal Reguly wrote to Karl Baer. How did his scientific and travel plans change over time? How did his field data shape his earlier knowledge? How did he control the value of his and others' data?

### **Arzén Damaszkín's report of coffee production on the Kilimanjaro from 1903** **SÁRKÁNY, Mihály** (Institute of Ethnology, Research Centre for the Humanities)

Research into the history of science usually focuses on the activity and achievements of scholars who contributed substantially to the formation of a discipline through new insights and/or new materials. However, in addition to them, personalities also deserve attention who observed and described phenomena without the intention to produce a scientific work but whose works became important historical sources as they contained information that would be appreciated by the scientific interest of a later era.

Arzén Damaszkín belongs to this second group. He travelled as a hunter in German East Africa for several months in 1903. He was born into a rich family of Serbian or Cincari (Aroumun) origin, but his father was imprisoned after the 1848-49 Hungarian War of Independence as the leader of a corps that last laid down the arms and had a short life subsequently. Our author studied agriculture in Germany, had an estate, participated in public life, but without a greater significance. He was a good hunter and consulted with count Samuel Teleki before his trip. His report of his travel (*A mászár fennsíkon*. Budapest, 1906. *Budapesti Hírlap*) was cherished by hunters only, though he made some valuable ethnographic observations and his critical remarks on the effect of German colonisation deserve attention too. From an anthropologist's point of view even more informative is Damaszkín's report of his visit on the mission of the Holy Ghost Congregation (The Spiritans) in Kibosho, who introduced Arabica coffee production into this part of Africa and on the coffee plantation of Meimaridis, a Greek entrepreneur, who was the first white settler creating a coffee plantation adjacent to that of the Spiritans. As there is only scanty information about coffee production in Tanzania from this period, Damaszkín's

description of the coffee plantation, his data on daily wages of men, women and children, who work on them, yields of coffee trees, price of the coffee make his book a valuable historical source.

### **Contemporary interpretation of the works of Waclaw Sieroszewski (1858-1945)**

**TAKASAEVA, Kyunney** (University of Warsaw)

My paper focuses on Waclaw Sieroszewski's (1858-1945) oeuvre on Sakhas. His work consists of three major volumes: the Russian editions of "Yakut stories" (1895) and "The Yakuts" (1896), and the "Twelve years in Yakut country" (1900), published in Polish. Although the legacy of nineteenth-century European and Slavic literary tradition is apparent in his works, his monographs are today read as full-blown ethnographies.

As a political exile in Yakutia, Sieroszewski began his ethnographic studies as an alternative to turning mad and planning an escape. Like fellow Sakhas in rural Yakutia, he suffered equally under the Tsarist colonial regime, giving him a unique inside perspective and empathy towards local residents. His works also mirrored this embeddedness in rural society: unlike many late 19<sup>th</sup> century anthropologies, his works were imbued with feelings of togetherness and a robust anti-colonial tone.

In my paper, I will provide the viewpoint of a native ethnographer on how it is possible to analyze late 19<sup>th</sup> century literary works written by Europeans on the cultures of indigenous peoples in Siberia from a decolonial perspective.

**“I was stealing some skulls from the bone chamber when a bigamist cleric stopped me.”**

### **Karl Ernst von Baer and the development of ethnography and physical anthropology in Russian Empire**

**TAMMIKSAAR, Erki** (Estonian University of Life Sciences)

The Baltic German scientist Karl Ernst von Baer (1792–1876) was often referred to as “Humboldt des Nordens” in the European scientific circles after the death of versatile scholar Alexander von Humboldt in 1859. Indeed, he was one of the most versatile naturalists of the 19<sup>th</sup> century, and contributed to numerous fields, including embryology, zoology, physical geography, and permafrost and fishery studies. Most notably, he discovered the mammalian ovum and laid the foundations for comparative embryology.

Baer is also well known for his contributions to ethnography and physical anthropology, which have been discussed in several languages. The singular or multiple origin of human species as well as questions related to the extinction of small nations in Siberia, had always intrigued him. To rescue the cultural heritage of these nations he approached others with access to ethnographical and craniological material from groups in distant locations. In 1844, he sent instructions to his friend and colleague Alexander Theodor von Middendorff, who was travelling in Eastern Siberia, as well as to the Hungarian linguist Antal Reguly, the Finnish

linguists and ethnographers Johann Matthias Castrén and Andreas Johan Sjögren, the ethnographer Egor Kovalevskij, and the geologist Ernst Hofmann. All they collected ethnographical and anthropological materials for Baer.

Baer published on basis different data numerous ethnographical and anthropological studies between 1846 and 1866, and was initiator the founding of ethnographical museum in the Russian Geographical Society (1845) as well in the St Petersburg Academy of Sciences (was founded after his death in 1878). Furthermore, on von Baer's initiative the first anthropological journal in the world, "Archiv für Anthropologie" was established in 1866. Four years later, he initiated the establishment of the German Society for Anthropology.

In the presentation I discusses the development of Baer's ideas concerning the aims and methods of physical anthropology and ethnography during his career.

### **Hungarian naturalist Lajos Biró (1856-1931) and the first Papuan Lutheran convert, Kamunsanga. Servant, collaborator or friend: what sort of a relationship?**

**VARGYAS, Gábor** (Institute of Ethnology, Research Centre for the Humanities)

Since the reflexive turn in anthropology, it is commonplace that we get into all sorts of human relationships with our hosts/friends/"informants" in the field and that it has to be made explicit in our publications in order to situate ourselves and our data in a web of possible contexts. But what about the 19<sup>th</sup> and early 20<sup>th</sup> centuries? What do we know about our classic forefathers' fieldwork? Apart from a few well-known examples (Ely Parker and Morgan, George Hunt and Boas, Tokulubakiki, and Malinowski), we hardly know anything about the methods, ethical principles, and, especially, the human relationship of our predecessors to (key, "favourite") informants or "best friends".

In my paper, I shall try to fill in this gap for Lajos Biró (1856-1931), naturalist turned into ethnographer who spent 6 years in 1896–1901 in German New Guinea. He vividly describes his relationship with local Papuans in his letters, comments on photos, and popularizing writings. Among them, a particular case is Kamunsanga, the first Papuan Lutheran convert on 20 August, 1899, with whom Biró collaborated on a long-term basis.