

## Opening the Archive: Selected Bibliography of Ethnographic Accounts, ca. 1870–1922

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Cette ressource présente une bibliographie de recherche de 365 monographies par 220 ethnographes travaillant dans les cinquante années précédant la publication de la monographie classique de Malinowski, 1870–1922. Elle a été publiée dans : Frederico Delgado Rosa et Han F. Vermeulen (dir.) *Ethnographers Before Malinowski : Pioneers of Anthropological Fieldwork, 1870-1922*. New York/Oxford : Berghahn Books (EASA Series 44), 2022, pp. 474–501. Voir aussi la version interactive dans *HAR History of Anthropology Review* : Online Interactive Archive: Ethnographic Monographs before Argonauts of the Western Pacific (1870-1922)

In the first edition of his *History of Anthropology* (1910), [1] Alfred Cort Haddon paid tribute to missionaries of the nineteenth century for their contributions to the growth of ethnology (Haddon 1910: 103). He mentioned eight cases of missionary ethnographers, namely Jean-Antoine Dubois (1765–1848), William Ellis (1794–1872), John Williams (1796–1839), David Livingstone (1813–73), Évariste-Régis Huc (1813–60), George Turner (1818–91), William Wyatt Gill (1828–96), and Henry Callaway (1817–90). In the second edition of 1934, reprinted in 1949, Haddon added a paragraph saying that the “increasingly valuable” contributions of missionaries responded to “the modern requirements of ethnology” (Haddon 1934: 102–3). As an illustration, he selected “but a very few” representatives of this trend: Henri-Alexandre Junod (1863–1934), John Roscoe (1861–1932), and Carl Strehlow (1871–1922). No names were evoked of other colonial agents, and thus Haddon kept the following words unchanged: “Besides the missionaries, we owe a deep debt of gratitude to the early explorers and civil servants in all parts of the world, who have provided, consciously or unconsciously, a vast amount of information about the peoples among whom they travelled or over whom they

ruled” (Haddon 1910: 1034; 1934: 103). Not counting the “further material” acquired by scientific expeditions, “even before these were undertaken in the interests of anthropology”, he acknowledged the historical importance of non-professional ethnographers in the following manner: “Such varied data, often of unequal value, have formed the foundation on which the science of ethnology has been *and is being* laboriously built” (Haddon 1934, 1949: 103; our emphasis).

As interesting as such lists are, they always exclude work by other ethnographers. For instance, Haddon did not mention the following eight monographs on Africa authored by three colonial administrators and army officers: *The Tshi-Speaking Peoples of the Gold Coast of West Africa* (1887), *The Ewe-Speaking Peoples of the Slave Coast* (1890), and *The Yoruba-Speaking Peoples of the Slave Coast of West Africa* (1894) by Alfred Burdon Ellis (1852–94); *The Masai* (1905) and *The Nandi* (1909) by Alfred Claud Hollis (1874–1961); and *The Tailed Head-Hunters of Nigeria* (1912), *Hausa Superstitions and Customs* (1913), and *The Ban of the Bori* (1914) by Arthur John Newman Tremearne (1877–1915).

Prepared during the professionalization of ethnography in the United Kingdom, Haddon’s short list can be taken as a sample of what the present volume aims at. Both intersecting with and complementing his selection, other short lists exist. In *The Rise of Anthropological Theory* (1968), for example, Marvin Harris made a “brief analysis” of the sources in Edward Tylor’s *Researches into the Early History of Mankind* (1865). Along with the “poorly qualified travelers or missionaries,” there were “trained and skilled observers” such as William Mariner (1791–1853), Thomas Williams (1815–91), and Eugène Casalis (1812–91). [2] From the late 1920s, Margaret Mead’s selection of “famous monographs of the period” included *The Baganda* (1911) by John Roscoe and *The Cheyenne Indians* (1923) by George Bird Grinnell (1849–1938) – alongside *The Argonauts of the Western Pacific* (1922) by Bronisław Malinowski and *The Todas* (1906) by W. H. R. Rivers. [3] In *After Tylor* (1995), George W. Stocking Jr. enumerated eight anthropologists who were trained in British academia to undertake “the intensive study of a limited area before the Great War” (1995: 117–19). He also made reference to colonial officers with no academic training in anthropology who collected ethnographic materials in the same period or after World War I, but he paid more attention to those who received diplomas or took courses in anthropology, such as Hubert Murray (1861–1940), Charles Kingsley Meek (1885–1965), or Robert S. Rattray (1881–1938). Focusing on monographs written by English-speaking authors, such lists do not necessarily consider authors from other language areas.

The following bibliography of 365 ethnographic accounts by 220 ethnographers tries to correct the one-sidedness of the all-too-short lists from the Anglo-Saxon part of the ethnographic archive. Far from being exhaustive, it is a selection from the period ca. 1870–ca. 1922 based on our own perusal of the discipline’s archive, with a focus on texts published in book form or of book length. We were assisted by colleagues from Brazil, Portugal, Italy, Sweden, Russia, Lithuania, India, Japan, and China specializing in the history of area studies. It would be possible to expand this sample by exploring the vast literature of specific ethnographic traditions, for example the collection of Russian oral

literature following the pioneer work of Alexander Afanasyev (1826–71); by giving the full series of monographs sponsored by a single institution, for example the Field Columbian Museum; by listing all monographs produced by a single author, for example the twenty-five volumes of Italian folklorist Giuseppe Pitre's (1841–1916) "Biblioteca delle tradizioni popolari siciliane" (1870–1913); or by adding shorter ethnographic articles, not to mention unpublished manuscripts.

Expanding its time frame would increase the size of our selection. Moreover, the history of the very notion of ethnography from the earliest records in the eighteenth century (Vermeulen 2015)

[4] reveals that conflating ethnography with fieldwork leaves aside other kinds of *Völker-Beschreibung* (description of peoples and nations), from statistical questionnaires to armchair compilations of first-hand sources, an abundant nineteenth-century literature that is routinely left unconsidered. Therefore, the list presented below focuses on texts resulting from their authors' own ethnographic fieldwork (albeit including, in some cases, complementary materials produced by others), with a monographic focus on a single group or various groups within a relatively circumscribed cultural region. Compilations of oral texts, or *corpora inscriptionum*, have also been selected. With a few exceptions, only first editions are considered. Articles shorter than one hundred pages were not included.

The chosen monographs and other ethnographic accounts, whether by professional or amateur ethnographers, are not necessarily the most important from the period under consideration – *after Tylor and before Malinowski* – nor are they inescapable references, for the simple reason that there are many angles from which to reassess them. Pre-Malinowskian ethnographies are a fundamental part of the history of ethnography and anthropology, each account containing several layers of meaning, style, and content that inspire open-ended readings and are projectable into the future. Considering the vast scope of the archive, a selection of ethnographic texts from the period can never be final, let alone complete, thus only a tentative experiment in a process that will be resumed, transformed, and criticized by future researchers.

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Number of ethnographers in this Appendix: 220  
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