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The Representation of the Australian Aborigines in Text and Picture: Dr. Med. Pál Almási Balogh (1794-1863) and the Birth of the Science of Anthropology in Central Europe/Hungary
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A manuscript entitled Az ember Australiában (The Man in Australia) can be found in one of the collections of private files in the Library of Eötvös Loránd University, Budapest, Hungary. It has been preserved among the miscellaneous files (handwritten notes, letters and other kinds of shorter writings) of Dr. Med. Pál Almási Balogh (1794-1863), a Hungarian physician who practiced during the first half of the 19th century. The manuscript, written in Hungarian, consists of six sheets of paper altogether. The individual sheets are folded in two, and inserted in one another like a booklet. Not all pages of the booklet are filled with letters; there are altogether nineteen pages that are. As for its content, the manuscript is divided into nine different subchapters, and most of them bear an underlined title. The first unit starts right after the main title and discusses the bodily structure and the geographical environment of the Australian indigenous people (in approximately three pages). This is followed by eight other units under the following titles: “Religion” (approximately two and a half pages), “Habitation” (approximately two pages), “Way of life” (approximately one page), “Marriage” (approximately five and a half pages), “Superstition” (approximately two and a half pages), “Inclinations” (approximately two pages), “Dress” (shorter than a page), and finally, “Language” (some what longer than a page).1

The manuscript and the historical contexts in which it was embedded and of which it was a product can throw light on cultural practices relating to the representation of the Distant Other in 19th-century Europe. Revealing the technology and the channels of communication by which ideas—textual as well as visual concepts of non-European indigenous people—were mediated from one geographical-cultural region to another, the manuscript on Australia is an excellent source for getting insight into the local socio-cultural world(s) surrounding the emergence of the science of anthropology during the late 18th and early 19th century.

The manuscript by Almási Balogh is the first monographic work on ethnography/anthropology ever compiled in Hungary dedicated to the native inhabitants of the fifth continent. It is, however, undated and it has never been published. Absent from the bibliographical-historiographical collections of the related sciences, it has been completely unknown to Hungarian anthropologists, historians, and historians of science until recently. However, as it will be discussed below, the purpose of its compilation can be inferred from its physical form as a text described above as well as from the profession and the activity of its author. Additionally, some inner textual references together with important visual aspects of the content could contribute to a better estimation of the time period in which it came into existence.

Applying an approach of micro-history, let us start with outlining some of the relevant historical contexts of the manuscript, one after the other. Starting from a piece of handwritten text soon I will arrive at printed books and then at images (engravings) of anthropological relevance. All this will lead me to inquire into reading practices and processes of reception and appropriation in the field of scientific discourse as well as into the broader socio-cultural world of late Enlightenment and early Romanticism in Europe in which all the former were embedded.

The author of the manuscript, Pál Almási Balogh, was a learned scholar of Hungarian noble origin. He was an important figure in the intellectual and scientific life in the early 19th century in the Kingdom of Hungary, which at that time formed part of the Habsburg Empire.

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He was born in 1794, and was educated in the College of Sárospatak, a Protestant academy located in North-Eastern Hungary. During the period denominated the Age of Reform (which lasted approximately from the beginning of the 1820s until the revolution of 1848) Almási Balogh served as private physician to the two leaders of the Hungarian anti-Habsburg movement: Count István Széchenyi and Lajos Kossuth. As for his political views, he seems to have been an early liberal thinker and an anti-monarchist, who was active, however, more in the field of science than that of high politics.

It is important for understanding the genesis of the manuscript that one of Almási Balogh’s dreams was to create an independent institution for the sciences in Hungary, that is, one that was independent from Austria, the Habsburg rulers, an idea he shared with many of his contemporaries, both nobles and bourgeois. He worked tirelessly on how the structure of the sciences cultivated in his country should look like, and he took pains indeed to realize his projects during his long life. In 1837 he became editor (and also a contributing author) of a new Hungarian periodical called Tudománytár (Store of sciences), published by the Hungarian Society of Scientists, institution founded in 1825 that was the predecessor (as well as the contemporary equivalent) of the Hungarian Academy of Sciences.

It is also notable that, with the explicit intention of learning and making contacts with renowned foreign scholars, Almási Balogh made two longer study trips in Western Europe before his death in 1867. In 1825 he travelled to (and throughout) Germany. Among other cultural centers, he visited Weimar and the University of Göttingen, where he met both Johann Wolfgang von Goethe and Johann Friedrich Blumenbach (1752-1840), the German founder of physical anthropology. In the year 1836 he spent several months in France and the United Kingdom, meeting, for example Étienne Geoffroy Saint-Hilaire (1772-1844), the French botanist, as well as other notable scientists of the age. His deep interest in the natural sciences is evidenced by the fact that it was he who published the most on the work of Alexander von Humboldt (1769-1859) and was later in charge of delivering the eulogy on the latter at the Hungarian Academy of Sciences on the occasion of his death in 1859. Almási Balogh was also among the first Hungarians to read and popularize the early works of Charles Darwin (1809-1882).

It seems thus that the author of the first Hungarian monographic writing representing the Australian aborigines was an exceptionally learned, scientifically active and curious student of natural history. Being one of the polyhistor scholars of his age, he could read and write in at least five different foreign languages: Latin, Italian, French, English, and German for certain, and perhaps also Greek and a bit of Hebrew, as was compulsory for the pupils of the Protestant college of Sárospatak at the time. His notes and files preserved in the special collections of the Library of Eötvös Loránd University themselves have been written in about six different languages (Hungarian plus five foreign languages).

The manuscript on Australia provides an excellent insight into the processes of scientific communication in the early 19th century and the interface among its different media and channels. It shows us how early ethnography compiled its discourse from a great number of diverse textual and, as it will be discussed later, visual/figural sources, and how—and also for what reasons— ethnographic descriptions at that time focused on the external characteristics of human life and culture.

At the time of Almási Balogh the study of non-European native peoples and cultures was embedded mostly in the natural sciences. As, while a student at Sárospatak, Almási Balogh attempted to set up a catalogue of all the sciences in 1815 for his own purpose, he did not use the terms “ethnography,” “ethnology,” or “anthropology” yet. Works containing descriptions of “alien” (that is, non-European) ways of life were listed in his catalogue under subheadings like geography, statistics, accounts of travel, and also natural history. The latter was represented there in plenty of its various branches which have not yet been clearly delineated from one another, such as physics, zoology, botany, and also medicine. It is, however, also found in some of the handwritten notes of our physician that a particular discourse regarding non-European indigenous peoples was also about to emerge from that miscellaneous background of natural lore. It is exactly this that is attested by the manuscript on Australia. Let me quote its first

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An interesting, if not the most interesting, part of the natural history of the human race is the study of peoples that are on the lowest level of human culture. Man is seemingly close there to animals, from which he differs only in some specific features like his speech and his head lifted towards the sky. In him we find the human inclinations and passions in their clearest state, which will then show themselves in multiple forms and shapes in social life, education, social relations and various other circumstances.10

This paragraph, as well as the entire text, suggests that the main ethnographical/anthropological concepts of Almási Balogh were embedded in the universalistic, linear and stadal discourse of history, characteristic of the period of late Enlightenment and early Romanticism in Europe. Within that discourse, the Native was constructed most of all of its body and instincts. He (mostly he and not she) occupied the lowest stage of an imaginary social development consisting of three or four different stages (“savagery”, “barbarism”, “half-civilization”, “civilization”). According to this schema, the Native had the potential to develop and become, as it was envisioned, “social” or “socialized,” even though he could provide important lessons in his “savage” state, too, for the European scientist studying him.11 The textual representation that Almási Balogh compiled on the natives of Australia was a hierarchizing and barbarizing discourse in many respects, based on a simplifying and stereotyping description of the aborigines, and, as we will see soon more closely, founded to a certain extent on the visible characteristics of their way of life.

Where did this representation come from? Contrary to the great Western European travelers of the age of the Enlightenment and Romanticism who explored Oceania—such as George Anson (1697-1762), Louis Antoine de Bougainville (1729-1811), James Cook (1728-1779), and the like12—Pál Almási Balogh was an armchair scholar. Beyond the two trips to Germany, France and England mentioned earlier, he never made any other longer journeys. In particular, he never left Europe. What he did, however, was collect books with a true passion. Apart from works on medicine and natural history, he gathered a magnificent collection of books on geography and travel in his private library, which was one of the richest at the time in all of Hungary. The exact number is not known, but, according to reliable estimates, it consisted of approximately 50.000 volumes.13

As far as non-European indigenous people are concerned, Almási Balogh seemed not only to know about but he indeed experienced intensely the characteristic trope of (early) modern representations according to which reading was travelling and a way of communicating with the Other, and, vice versa, travelling and communicating with the Other could indeed be thought of, and “realized” as reading.14 The archives of our physician are full of handwritten notes and half-ready, unpublished writings about diverse non-European indigenous peoples, from American Indians to Inuits, from Arabs to Africans, from Chinese to Philippines, etc., all coming from, or based upon, books and periodicals that he read, borrowed, purchased, accumulated in his private library from his student years at Sárospatak through the end of his career as a physician in Pest.15 His knowledge on Oceania and Australia itself seems to have originated in that stock of written/printed material. In part, it came from scientific texts which were easily identifiable, since the time of Almási Balogh was also the time of the emergence of the specific requirements concerning scientific apparatus (proper citations, bibliographical references etc.). And Almási Balogh was indeed a serious, precise scholar providing exact and exhaustive references on his readings in his manuscript. But he also seems to have derived his knowledge from visual representations, an emerging scientific visuality in the field of anthropology during the late 18th and early 19th century—at least in terms of what his collection of books of natural history and travel mediated to him through their engravings, many of which were, again, identifiable. This ethnographical/anthropological visuality was related, among other non-European regions, to Oceania, and resulted both in stereotyped, Eurocentric images of the indigenous peoples there, and empirically oriented descriptions.16

As for the textual sources of the monograph on Australia, Almási Balogh drew on the most
recent contemporary accounts made by Western
voyagers and scholars of the fifth continent. As
the various inventories of his books attest, he
had copies of many of those French and British
works in his private library. His ever favourite
authors whom he cited the most in the
manuscript were as follows.

First of all, the monograph makes repeated
mentions of certain “Quoy and Gaimard, famous
students of nature” who, as Almási Balogh says,
“many times saw the wild savages of Australia
to devour the bowels of fish having been thrown
away by the sailors,” and who found that “at the
Bay of the Sea Dogs [la baie des Chiens-Marins]
both men and animals of all kinds living in that
land are obliged to appease their thirst with sea
water.” These two French scholars could be
identified as the zoologist Jean René Constant
Quoy (1790-1869) and the ship surgeon Joseph
Paul Gaimard (1796-1858), who participated in
two great expeditions around the world that
touched Oceania, too. One of those journeys was
made between 1817 and 1820 on board of the
Uranie, under the command of Captain Louis de
Freycinet (1779-1841), while the other was
realized between 1826 and 1829 on board of the
Astrolabe, under the command of Jules Dumont
d’Urville (1790-1842). According to the
inventory of his books, the private library of
Almási Balogh contained copies of the published
material of both of those expeditions. One can
even find an ex libris of our physician in one of
the several volumes of the Freycinet expedition
entitled Voyage autour du monde, published in
Paris volume by volume from 1824 on.

In second place, the manuscript of Almási
Balogh refers to a certain “Mr. Collins” many
times. The account of the latter is cited, for
example, in connection with an Australian
aborigine called “Benilong,” whose specific
beliefs, several wives, and other “barbarian
customs” are discussed, mentioning also his
alleged trip to England. This author can be
identified beyond doubt as George Barrington
(1755-1804), a pickpocket of Irish origin who
arrived in Australia on a penal transport, and
who himself wrote a history of the British
colonization of the southern continent, as well
as a more personal story of his own arrival
there. The volumes of his Voyage to New South
Wales were published between 1795 and 1801,
and then from 1802 in London. Although
historians are divided in their opinion as to the
authenticity of Barrington’s writings, what is
important from our point of view is that Almási
Balogh knew the works of this author either
directly or, like those of Collins mentioned
above, through the mediation of some other
writings.

In fourth place, a certain “Cunningham, botanist
of Sydney” is also mentioned in the manuscript.
Almási Balogh excerpted from his work
especially native beliefs concerning spirits and
ghosts living in the waters and in the land (e.g.
in caves), as well as beliefs relating to rituals in
connection with thunder and lightning. This
author can be identified as Allan Cunningham
(1791-1839), a Scottish botanist and explorer,
who studied especially the flora of Australia, and
published several works on this topic during the
1820s and 1830s in London. I could not,
however, establish as yet which of
Cunningham’s writings Almási Balogh had
relied on. It is also a question, just like in the
former cases, whether he had consulted those
texts in their original edition, or perhaps as
citations, extracts, references etc. embedded in
some other texts.
In the fifth place, the manuscript on Australia also makes reference to a certain “Captain Cook”, that is James Cook (1728-1779), the British explorer of the fifth continent. In this case (just like in the former) our physician does not specify which of the numerous editions and copies of the travels of Cook he drew on. Álmási Balogh cited Cook in two places in his manuscript as a scholarly authority: first as he described the characteristics of the language of the aborigines living in the northern region, by the river Endeavour, and second as he discussed the significant differences among the various indigenous “dialects” in general. In this case it is, again, uncertain whether he used an original, or a mediated, secondary text.

And finally, there is a further question that deserves attention as well as further textual, philological research: certain details, paragraphs and sentences in the manuscript of our physician, seem to be identical to certain passages of the section on Australia that appears in the second volume of another popular work, *Voyage pittoresque autour du monde*, edited and in part written by the early 19th century French explorer of Oceania, Jules Dumont d’Urville (1790-1842).21 The problem of philology is further complicated by the fact that those details, paragraphs and sentences of *Voyage pittoresque* themselves make reference to some of the above mentioned authors and their works (such as Cunningham, Collins, etc.). As attested by the inventories of his books, Álmási Balogh owned exemplars of the work of Dumont d’Urville in his library, in at least two copies. Furthermore, as we will see below, the above-mentioned textual similarities seem to be only some of the many borrowings of our physician from Dumont d’Urville; there are others in the visual register, too.

To conclude with the textual register of the manuscript on Australia at this point, the following statements can be made. Considering the dates of publication of the above-mentioned works on travel and natural sciences, the manuscript of Álmási Balogh could not have been written earlier than 1834-1835, which marks the years of the French publication of the two volumes of Dumont d’Urville’s *Voyage pittoresque autour du monde* 22, nor could it have been written much later than that. The studious reliance upon those French and British authors testifies that the Hungarian physician had easy and seemingly regular access to the most up-to-date texts on travel and natural history that were being published in Western Europe. And not only to texts.

Despite the fact that the manuscript on Australia does not contain any images, the writing of Álmási Balogh—his style, his rhetoric, his structuring of the arguments—is picturesque, colourful and figurative indeed. It is so much so that it made the author of the present study to search for his potential visual sources, some existing images that he could possibly have seen, could have contemplated and probably also describe in his writing. The manuscript contains several paragraphs that could have originated in such individual visual representations of the Australian aborigines that were widespread in Western Europe at the turn of the 18th and 19th centuries. Some of them deserve special attention, since they seem to be based on images (engravings) that are to be found in one and the same account of travel that the Hungarian physician ought to have read, and which together provide an (almost) complete ethnographic profile of the Australian aborigines. All five images that had most probably been seen by Álmási Balogh and must have served as the basis of his descriptions come from the section on Australia of the above mentioned *Voyage pittoresque autour du monde* edited (and in part authored) by Jules Dumont d’Urville, and published from 1834-1835 in various French and German editions. In the remainder of this text, one of the German editions which Álmási Balogh had in his private library23 will be referenced concerning the images, and a copy of his of the earliest French edition24 will be used for references to the texts.

Let us now see how the following five images from *Voyage pittoresque* and certain descriptions of Álmási Balogh run in parallel with one another, in almost perfect correlation.
The body/physical structure and the general appearance of the Australian aborigines as shown in *Eingeborene vom Königs Georg-Hafen* (Fig. 1), seemed rather ugly and miserable to European eyes. Almási Balogh provided a description of the body of the aborigines in a corresponding tone, and with possible references to details of the picture. As for their body and alimentation: “[Their meagerness] results from the misery and poor meal that is fallen to this unfortunate people’s lot... They consume lizards and small roots, on which they can hardly survive.” And, as for their clothing, it cannot not be called “dress” at all, it is “very scanty”; “during the whole winter they cover themselves only with a piece of kangaroo skin that hardly protects their shoulders.”

The decoration/painting of their body, as shown in *Eingeborener von Australien* (Fig. 2), was apparently seen as scary, horrific. As if commenting upon (parts of) that image, Almási Balogh said the following:

Can one imagine anything more terrifying than such a chap daubed and blackened with oil, having a wide white circle around his eyes, and having lines of the same colour drawn on his arms, thighs and legs? Smeared in black sometimes totally, with white lines in the edges, they make truly frightening apparitions.

The dwelling place of the natives, as represented in *Dorf an der Jervis Bai* (A Village in Jervis Bay) (Fig. 3), was considered meagre and lamentable according to European standards. Almási Balogh put this in the following way, describing almost exactly what is to be seen in the picture:

The hut of the natives of the woods are
made of a sheer piece of bark that is bent in the middle and fixed at its two extremities in the ground, and which can protect its unfortunate occupier from the rain and the wind only imperfectly. They never carry it with them.27

Finally, the ritual of indigenous marriage was represented in a similar way. *Ceremonien vor einer australischen Hochzeit* (Ceremonies Preceding an Australian Marriage) (Fig.5) shows a scene deemed violent, upon which Almási Balogh commented in a condemning manner: “Isn’t it horrifying, that the prelude of love is made of violence among them, violence of the most cruel nature? The unfortunate victims of this outrageous and wild passion are sought always in unrelated, alien, even hostile groups by the young men... and the poor, unfortunate [women] are abducted while their kin and protectors happen to be away.” What our physician attempted to describe here—or, rather what was hidden behind the Euro-centric prejudice and the passionate, indignant words of his as a product of both late Enlightenment rationality and Romantic emotionality—is the simple fact that the Australian aborigines practiced exogamy in their marriage (that is, young men sought wives outside their own kinship group) and that this was embodied the custom of the so-called *abduction of women*, which might turn out violent, and during which the bride herself could be injured.29

Indigenous rituals, such as those shown in *Ceremonie des Gna-lung* (The Ceremony of Gna-lung) (Fig.4), were judged violent and cruel by contemporary Europeans. Again, it is as if Almási Balogh described what was happening in this particular picture: “One of the teeth of the young boys is drawn out as they arrive at the age of puberty; it takes places in a great celebration.”28

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indigenous people of Australia—especially the visual register— instructed him not only on what to see, but also how to see it, not only on what to describe, but also how to organize the elements of knowledge that he gained, in writing. Furthermore, both registers mediated a more general interpretive frame, a Eurocentric and barbarizing way of othering. As for the latter, it is remarkable how the five images avoid representing the material evidence of colonization: no European objects, tools, clothing, forms of settlement, etc. are shown in connection with the aborigines. The absence of their depiction suggests an idea of authentic primitivism. It is worth recalling here that an American historian of the Pacific travels, Harry Liebersohn regarded the work of Dumont d’Urville as “the triumph of racial science.”

The interplay between the textual and the visual registers of communication in the manuscript on Australia reveal much about how the earliest scientific profiles of ethnography came into being in Western Europe, and how they were spread, how they were adopted in other parts of the continent (e.g. in Central Europe/Hungary). As it will be outlined below, four main communicational—as well as cultural-political—processes can be distinguished in this history, whose understanding would necessitate, beyond micro-history, the adoption of a complex, multidimensional and multi-communicational approach.
One of the processes is related to the construction and use of an *ethnographic visuality*. Stereotyped images, visual commonplaces have been derived from the early travelers’ depictions of the Oceanian, and among them, Australian natives published in the first European accounts of travel, colonization and natural history from the end of the 18th century. According to the applied frame of stadial history, such depictions conveyed an already filtered, reduced image of things once truly seen and experienced in the field. The process of reduction and filtering seemed to continue under the impact of the later evolutionary concepts in the second half of the 19th century. It confirmed, hierarchized and sometimes also distorted (i.e. exaggerated certain parts of) the former images of the continent and its native inhabitants. The second process relates to the construction and use of a stock of scientific texts. As the textual sources of Almási Balogh testify, such texts themselves come mostly from late 18th and early 19th century travel writing and natural history, providing material for a re-organization of knowledge according to the then established categories and sub-categories of ethnographic profiles (including material culture: appearance and way of life; mentality (later: folklore): rites and beliefs) on one hand, and to the then admitted stadial/processual history on the other (an imagined history leading through the stages of “savage” or “barbarian” societies, and then to a “civilized” Europe).

Comparing ethnographical descriptions from different time periods shows that both the visual and the textual transformation of things seen originally have been function of a third process, that of *selection*, too. A remarkable selection of data for science always took place in the observers’, scholars’ minds. The meaning and the referential area of “science” being somewhat different according to the different periods (Renaissance, Baroque, Enlightenment, Romanticism etc.) and the different discourses (ecclesiastical/religious, functional/commercial, secular/scholarly, and their many—many variations and combinations) during the early modern and modern era in Europe, the vision and the representation of the same subject—e.g.
of non-European indigenous people—were not comprised of the same components. It seems that certain elements (e.g. the religious-ritual and, as seen from the Christian discourse, “demonological” aspects of indigenous cultures) were emphasized—and perhaps also noticed—more than others in certain periods and discourses (e.g. in the works of Catholic missionaries’ discourses from the late 17th century on). Other components (e.g. aspects of economy, social structure, kinship groups etc.) were, however, rather neglected or left unnoticed. The differences in representation are especially characteristic if we compare, on one hand, the accounts given during the late 17th and early 18th century on Central and South American Indians by our East Central European Jesuit missionaries still ruminating on the “diabolic” features of those cultures, and, on the other hand, the late 18th and early 19th century representations of indigenous peoples in the scholarly discourse of *historia naturalis*, having become more of secular nature and laying its stresses on the natural surroundings and the specific physical way of life of those peoples. The manuscript on Australia testifies accordingly that by the time of Almási Balogh—as well as in his kind of discourse, much closer to *historia naturalis*—it was especially the physical, external features of human culture as well as their rendering in an imaginary progressive order that constituted the main scientific filter for data in both the textual and the visual registers of scientific communication.

The above mentioned three processes all contributed to shaping the content of ethnographical/anthropological discourse, which emerged as a new branch of the sciences during the late 18th century, and went through a process of canonization and institutionalization from the early 19th century in Western Europe. The manuscript on Australia is one of the rare pieces of evidence suggesting that such a discourse had found its way to East Central Europe, too, especially through the adaptation—reception and appropriation—of textual and visual representations of non-European native people.

It is exactly to this process of adaptation that the fourth component or process at work here is connected. It is the impact of locality, the specific circumstances of the local appropriation of the discourse of ethnography/anthropology in its textual as well as visual aspects. The effects of locality make the last context of the manuscript on Australia that will be discussed in the present study.

Although the manuscript of Almási Balogh counts indeed as the first anthropological monograph ever written in the Hungarian language about the aborigines of Australia, it is a rather ambiguous heritage for Hungarian cultural anthropology. Our physician closed his manuscript with the following words:

I finish this report on the inhabitants of that far-away land with the righteous observation made at one time by Collins. "If we get a better knowledge about the barbarous customs and the inhuman ways of the natives of New South Wales, we stop wondering about the scarcity of its population. Several causes foster such a state of affairs: the constant struggle in which they live, the brute way in which they treat their women."98

As it was discussed earlier, both the Western European scientific texts and images accessible to Almási Balogh mediated, a barbarizing discourse, and our physician seems to have adopted it without hesitation. In this respect he could not be considered more than a prejudiced product of his age; he seems, however, also a product of a specific place and a specific time. As it was mentioned above, our physician was active during the Age of Reform characterized by the anti-Habsburg movement of national awakening in Hungary (cca. 1820-1848). Together with many of his compatriots, he intended to establish an independent institute of sciences and, as far as ethnography/anthropology is concerned, a new branch of disciplines in that country. This context and his archives suggest that he appreciated highly his French and British sources representing indigenous peoples, among them, the Australian aborigines. He took French and British science as ideals, models indeed for Hungary, and therefore he relied on them without criticism. In order to introduce and legitimize the new science of anthropology in his country, he took and applied both the textual descriptions and the visual stereotypes coming from Western travelogues as unquestionable, authentic sources of reality. He might have been a liberal thinker and a revolutionary-minded academic in other matters (such as national/Hungarian vs.
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The birth of anthropology in Hungary as embodied in the manuscript on Australia seems, however, to have been a failure. Almási Balogh’s writing seems not to have had any scientific reception or reaction, neither locally nor abroad. It seems to have sunk into oblivion already in the second half of the 19th century, a period that saw the institutionalization of anthropology in Hungary. János Hunfalvy, the first professor who taught world geography and anthropology during the 1870s at the University of Budapest, did not rely on Almási Balogh’s writing in his lectures, nor did he even mention it. The scientific context of the textual and visual representation of indigenous peoples had changed considerably by that time. Drawing on geographical/anthropological literature based mostly on German studies (e.g. those of Oscar Peschel (1826-1875), Karl Ritter (1779-1859)), ethnography/anthropology in Hungary had turned away from the particular French and British scientific ideals that characterized its orientation at the turn of the late 18th and early 19th centuries.

It still is a question whether János Hunfalvy ever came across Almási Balogh’s manuscript on Australia, and within it, the first Hungarian profile of its native inhabitants. This profile being undeniably Euro-centric, containing several prejudiced, colonial concepts, textual and visual stereotypes coming from its Western European sources, it is to be understood as such in our East-Central European history of science and representations. Together with its textual and visual evidence telling as much about the working of European scientific discourse and communication in the period concerned as about the Australian aborigines themselves, the manuscript on Australia belongs to the heritage of the history of cultural anthropology in Europe, and constitutes one of its main archival sources in the East-Central part of that continent.

Notes

1. Pál Almási Balogh, Az ember Australiában (The Man in Australia), manuscript, n.d. University Library of Loránd Eötvös University, Budapest, n. d. [ELTE EK KRNYO D 22/5]. Throughout the text, all English translations from the original Hungarian are mine. I discovered the manuscript in 2006 in the special collection of rare books and manuscripts of the Library of Eötvös Loránd University, Budapest, Hungary.
2 See for example István Sándor, A magyar néprajztudomány bibliográfiája, 1850-1870 (The bibliography of Hungarian ethnography, 1850-1870), Budapest, Akadémiai Kiadó, 1977.


7 His archives contain numerous references to the Journal and Remarks of Darwin, published in 1839 on the Beagle expedition (1831-1836). This aspect of the scientific interests of Almási Balogh is not known yet in Hungarian scholarship; I intend to publish on this topic in the near future.

8 It has been a challenge (as well as a pleasure) for the author of the present study to work on his files. The best biography as yet written on him (in Hungarian) is Károly Nagy, Dr. Almási Balogh Pál életútja, 1794-1867. (The Life of Dr. Pál Almási Balogh) Nagybarca-Ózd, Nagybarca község önkormányzata; Ózd város Almási Balogh Pál Kórháza, 1992.


10 Pál Almási Balogh, “Az ember…”; op. cit.


13 An estimation of 48.000 books based on the manuscript catalogue of Almási Balogh’s private library is mentioned in Károly Nagy, Dr. Almási Balogh Pál…, op. cit., p. 124. As to my knowledge however, other catalogues have also survived. More thorough research is needed to establish the content of that library, outstanding indeed at that age in Hungary.


15 Prior to its unification in 1873, the capital of the Kingdom of Hungary consisted of three separate cities: Buda and Óbuda located on the west bank of the river Danube, and Pest, on the east bank.


17 Pál Almási Balogh, “Az ember...”, op. cit.

18 His ex libris is to be found in the volume of 1825, see Louis Freycinet, Voyage autour du monde, Entrepris par Ordre du Roi... Exécuté par les corvettes de S. M. l’Uranie et la Physicienne, pendant les années 1817, 1818, 1819 et 1820, Paris, n.d., 1824.


23 Jules Dumont d’Urville, Malerische Reise um die Welt...op.cit.

24 Jules Dumont d’Urville, Voyage pittoresque... op. cit.


27 Ibidem, p. 318.


38 Pál Almási Balogh, “Az ember...”, op. cit.

39 The relation of the latter to the manuscript analyzed in the present paper remains to be established.

40 Pál Almási Balogh, “Az ember...”, op. cit.

41 Climate for example had a significant role in much of the earlier 17th and early 18th century scientific discourse on the division and distribution of mankind. It would be crucial to see how much Almási Balogh owed to that rather cosmographical-topographical-geographical tradition and how much he was influenced by the new natural history of the late 18th century. See for example Brian Ogilvie, The Science of Describing. Natural History in Renaissance Europe, Chicago, The University of Chicago Press, 2006

¿Cómo citar correctamente el presente artículo?


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