History and Culture Series No. 3

ULPA

University of Leipzig Papers on Africa

Africa in Leipzig A City Looks at a Continent 1730-1950

Edited by Adam Jones

Leipzig 2000

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with contributions by

Giselher Blesse, Michael Börngen, Steffen Conrad, Katja Geisenhainer, Peter Göbel, Beatrix Heintze, Irmtraud Herms, Ingrid Hönsch, Karin Huth, Steffen Lehmann, Maximilian Oettinger, Heinz Schippling, Christine Seige, Bernhard Streck, Ekkehard Wolff and Joachim Zeller

Leipzig 2000 ISBN 3-932632-63-X

THE SERIES "HISTORY AND CULTURE"

is devoted principally to short scholarly editions of unpublished or little-known sources on African history.

THIS VOLUME

is an exception to this generalisation. It looks at various ways in which an African "presence" was felt in the German city of Leipzig before 1950. Among the topics covered are:

- the collection of "curiosities", ethnographic artefacts, books and travellers' records
- the publication of books
- missionary work
- teaching and research at the university (languages, "racial science", ethnology etc.)
- the display of Africans at trade fairs and exhibitions.

Short biographies of 17 men who studied or taught at the University of Leipzig and made a contribution to the study of Africa are also included.

University of Leipzig Papers on Africa History and Culture series Editor: Adam Jones

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PREFACE

This short review of early links established between Leipzig and Africa deliberately deals with two different topics: on the one hand, with the history of Africanist research in the humanities and social sciences, on the other with the communication within Leipzig of knowledge and / or conceptions of Africa, e.g. by means of *Völkerschauen*, architecture or the publication of books. It is intended to show two things: first, that Leipzig has had close and manifold relationships with Africa since the mid-nineteenth century (and to some extent even earlier), and secondly, that the development of our knowledge of Africa has been shaped not only by the "discovery" of African realities but also by the European context within which perception took place.

It will immediately be apparent that the focus is on narrative and empirical historical data rather than on analysis. It is to be hoped that the raw material offered here will provide a start-ing-point for analysis in the future. We have avoided moral pronouncements wherever possible: the information given – for instance, on colonialism, on spectacles involving Africans, on "racial science" or on National Socialism – should speak for itself.

It is left to the reader to decide to what extent the different aspects covered here were connected. Was it a coincidence, for example, that the concept of "race", which featured on some of the posters advertising the display of human beings during early nineteenth-century trade fairs as well as in the collection of skulls acquired by the University of Leipzig in the following decades, was taken up again by leading ethnologists in the 1920s and 1930s? Or that the Leipzig Mission established itself on Kilimanjaro, a few years after this mountain had been climbed by a man from Leipzig? How much contact took place between the specialists of different disciplines with regard to Africa - for example, between the linguist Klingenheben, the zoo director Gebbing and the ethnographer Germann, all three of whom visited northern Liberia in the same period? To what extent was it possible for a Leipzig publisher to influence the manner in which Africa was explored or described? Much more research will be necessary before we can answer such questions.

This publication is very loosely based on a brochure published in German to coincide with an exhibition and a conference¹ held in Leipzig in March 1995. In translating the brochure² and adding new material I have taken many liberties, for which I crave the authors' indulgence. Because of the large number of persons involved and the need to complete the work in time for another conference (in March 2000) I was unable to consult them all.

I apologise likewise for the poor quality of the illustrations. They are photocopies of photocopies of photocopies and should be regarded as a challenge to the historical imagination.

¹The conference, entitled "Zur Geschichte der Afrikaforschung" ("On the history of African studies"), was not restricted to Leipzig in its coverage. A selection of the papers, edited by myself and Bernhard Streck, was published in *Paideuma*, Vol. 42 (1996).

² Adam Jones (ed.), *Afrika in Leipzig. Erforschung und Vermittlung eines Kontinents 1730-1950* (Leipzig: Institut für Afrikanistik / Institut für Ethnologie 1995).

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Embroidered arras, 1571. H: 40 cm. Museum für Kunsthandwerk, Leipzig

INTRODUCTION

"So I am called the Blackamoor. No clothing do I wear in my country, Having been burnt by the heat of the sun." ³

This inscription on the arras which hung above the fireplace in Leipzig's Old Town Hall from 1571 onwards reminds us that notions about Africa have been present in this city for many centuries. Indeed, one might trace them back even further: in 1499 the first initial in the University's matriculation register was decorated with the figure of St. Maurice, depicted as an African. By the end of the nineteenth century Africa's presence in Leipzig had grown considerably, as may still be seen in the city's architecture. One of the reliefs on the façade of the Old Grassi Museum (formerly the Museums of Ethnography and Applied Arts, now the city library), created in 1894, depicts an "Amazon" of the Danhome ("Dahomey") army, which had just been defeated by France. This idea was echoed in the New Grassi Museum (1928): the African continent was again symbolised by an African woman, this time on a glass window designed by César Klein (destroyed in the Second World War). And on the façade of a former fur shop at the corner of Nikolaistrasse and Brühl, built in the early twentieth century, one can still see the head of an African alongside representatives of other continents.

Further evidence of an early interest in Africa can be found in Leipzig's museums and libraries. Although the ethnographic artefacts collected by one of the city's mayors in the seventeenth century have been lost (see below), the Museum of Ethnography still possesses one of the finest African collections in Central Europe, most of it acquired between 1890 and 1930. By 1900 the university library already had over 500 books on Africa, many of them published in Leipzig itself.

Leipzig also played an important role in the scientific study of Africa. Lecturers and former students of the University of Leipzig conducted exploratory expeditions to what are now Tunisia (1731-33), the Sudan (1856), Tanzania (1859-60, 1887-90, 1914), Ruanda and Burundi (1911), Gabon (1873-76), Mali and Senegal (1879-80), Libya (1878-82, 1907-12), Ghana (1886-87, 1889-95, 1900-1905) and Angola (1913-14). Other expeditions, associated with the Museum of Ethnography, the Zoological Garden or the Institute of Ethnology and Anthropology, visited what are today Tanzania (1906), Sierra Leone and Liberia (1926-29), Namibia and Angola (1928-31), as well as Guinea-Bissau and Moçambique (1930-31).

One consequence of these expeditions was an enormous increase in the amount of academic research on Africa that was written and published in Leipzig. Moreover, from the 1890s onwards lectures and courses on Africa's languages, ethnography and geography were held at the university.

Yet another kind of relationship with Africa was that established by the Leipzig Mission. Between 1890 and 1950 it sent to East Africa (southern Kenya and northeastern Tanzania) about 150 men and 50 women as missionaries. Quite apart from the influence they had on

³SO BIN ICH VON SCHWARTZEN MORE GENOM KEIN KLEIDUNG DRAG ICH IN MEINEM LANT VON DER SONNEN HITZ DIE MICH VORBRANT

African society, they were themselves affected by their African experiences and had an impact on thinking about Africa in and beyond Leipzig.

It is possible to view the history of Leipzig's early 'confrontations' with Africa as falling roughly into five phases:

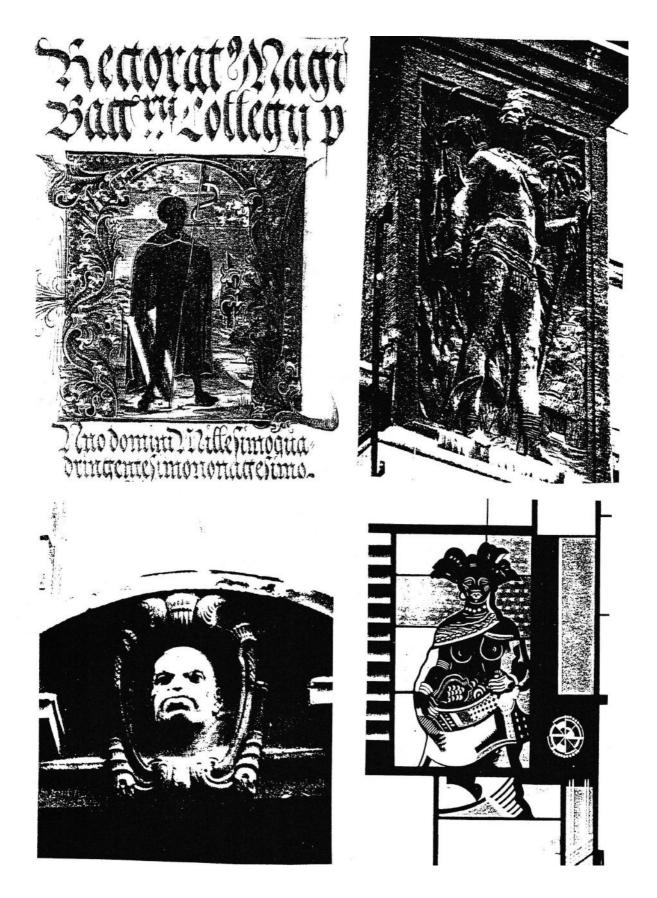
- a long epoch of *curiosity*, during which Africans became known mainly as attractions during the trade fairs or as producers of "curiosities", and when knowledge of Africa was disseminated mainly in the form of translations of English and French works
- a short phase of *professionalisation* (c. 1875-1890), when commercially organised "*Völkerschauen*" took over the business of displaying Africans and the publisher Brockhaus began to publish the works of explorers concerning Africa
- a period of *enthusiasm*, coinciding with the beginning of colonial rule in Africa (c. 1890-1910), during which other Leipzig publishers besides Brockhaus sold large numbers of books on Africa, the Museum of Ethnography acquired many of its most important objects and an effort was made to popularise the idea of colonialism itself, notably by means of the German East Africa Exhibition (1897)
- a phase of academic *consolidation* (c. 1910-1930), when despite (or perhaps even because of) the loss of the German colonies a number of serious ethnographic and linguistic expeditions were conducted, and finally
- a period in which Africanist research was *ideologized* and futile attempts were undertaken to render the results of research "usable".

This highly varied African / Africanist "presence" in Leipzig, which of course continued and grew after 1950, deserves deeper study than is possible here - not just for its anecdotal value or out of local patriotism but because by looking at "Africa in Leipzig" we can reflect on the complex historical relationship between European observers and the Africans whom they observed. Such relationships can be studied in two related fields: on the one hand, research in Africa ("exploration", the writing of travel literature, collecting, photography etc.) and on the other, the communication of knowledge or stereotypes concerning Africa within a European city. The information that was transmitted was refracted through a number of prisms: for example, through the limitations experienced by European travellers in understanding what they observed, through the skill of impressarios and publishers in presenting a vendable image of Africa, or through the systems of classification employed by those who conducted research.

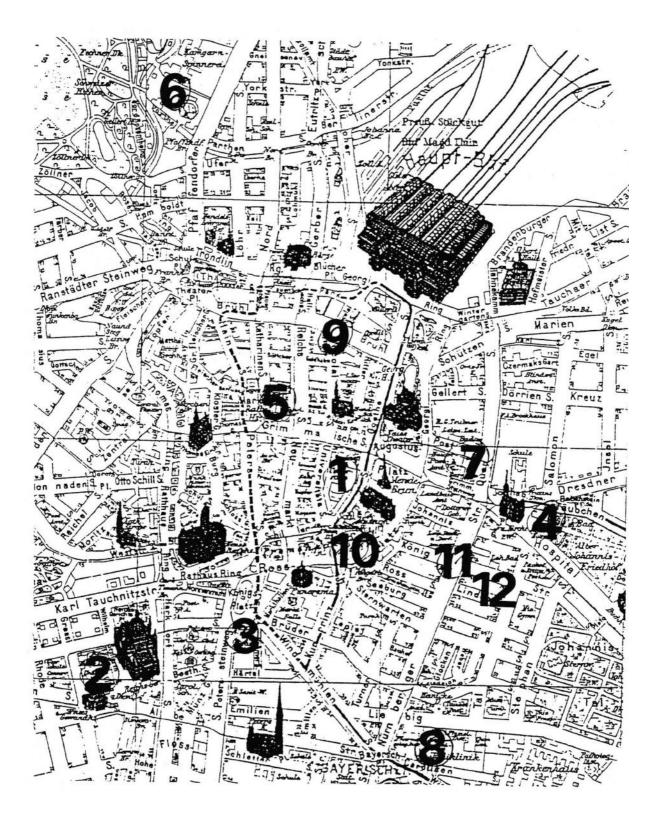
In recent years it has become apparent that much of what used to be considered objective truth about Africa was (and is) heavily dependent upon spatial and temporal context. This realisation is gathering momentum all the time: thus many classical works on Africa published as recently as the 1970s already appear very outdated. This makes it all the more important that we regard the material testimony we possess concerning African cultures not necessarily as typical of a timeless "traditional" Africa but as a reflection of the situation in which it was acquired. The same applies to much of what earlier generations have written about Africa: what they bequeathed to us was not a set of unchallengeable truths but an assortment of assertions which provided an answer to the questions of their time.

Yet although it has become fashionable to talk about the "invention of Africa", there is no need for us to go so far as to regard everything that was communicated about Africa merely as the product of the fantasy and financial greed of European Africanists, journalists and publishers. Much had at least some kind of counterpart in African reality, and the work of our prede-

cessors can still serve as a starting-point for deeper study. What matters is that we bear constantly in mind the interaction between the European context (popular stereotypes, readership, career, entertainment, aesthetics, belief) and experience in Africa.



Matriculation register, 1499; Dahomeyan "Amazon" on the façade of the Old Grassi Museum (today: City Library); head on a façade in the Nikolaistrasse; window in the New Grassi Museum, 1928



Map of Leipzig from the interwar period, showing places with an African connection: 1. University, 2. University Library, 3. Old Grassi Museum, 4. New Grassi Museum, 5. Old Town Hall, 6. Zoo, 7.

Brockhaus (publisher), 8. Leipzig Mission, 9. Nikolaistrasse (African head), 10. Rossplatz (Asante weightlifter), 11. Bosen's Garden ("Kaffer family"), 12. Reimer's Garden (Angolan woman).

COLLECTING AFRICANA

1. Mayor Adlershelm's Curiosity Cabinet

Christian Lorentz von Adlershelm, born in Leipzig in 1608, became prosperous above all by means of trade with the blue dye from Saxony's Erzgebirge. Although von Adlershelm moved to Hamburg following the Swedish occupation of Leipzig in 1642, the Prince Elector was anxious to persuade the influential merchant to return, and in order to encourage him to do so he was offered the office of mayor. By the time he died in 1689 he had been mayor nine times.

Von Adlershelm's enthusiasm for collecting was kindled by the extensive commercial contacts which Leipzig had in other countries, and in particular the city's involvement in the Dutch East Indies trade, which made bases in Africa necessary. The earliest account of a visit to his curiosity cabinet ("Raritätenkammer") dates from 1663 (Moncony 1697). In the seventeenth century exotic collections were not yet in any sense specialised. Works of art and utensils, natural objects, medicinal specimens and many other things were collected simply because they were rare. In his preface to a twelve-page inventory of the collection, printed in Leipzig in 1672, Johann Philipp Beckstein presented himself as the curator of the collection, who "has often had the privilege of showing this *Naturalien-Cammer* and all the peculiar things in it both to persons of high estate and to others". Among the 389 items were several from "Africa", "Gambia", "Guinea" or "Angola".

The collection continued to exist for some time after the mayor's death. Valentini's famous Museum Museorum (1714) gives as an appendix an inventory of the collection, including the following items which definitely relate to Africa:

- Depiction of a siren, together with its hand and 4 ribs in natura. It was captured from (by? at?) the *Grammoretten*, between Rio Gambia in Africa in 1655 [sic]
- A sort of little ship, such as the Moors use
- Several wings of Guinean (Guinea?) hens
- Two large oyster-shells from Guinea
- A cushion from Angola, made of raffia, embroidered with beautiful figures
- A man's cap from Angola, made of raffia
- A woman's cape from Angola, made of raffia
- A raffia fishing net from Angola
- A raffia bag from Angola
- Flax / raffia and straw from Angola
- A tooth of a sea-horse or walrus from Africa
- Two molars of a walruss from Africa
- A tooth which the Moors in Africa found in a corpse which is said to have been 12 ells long.

Unfortunately no trace has survived of the objects or of von Beckstein's inventory.

Further reading: Beckstein 1672; Des Herrn de Monconys 1697; Valentini 1714; Zeitler 1907

2. The Museum of Ethnography

Although the Ethnographic Museum (*Museum für Völkerkunde zu Leipzig*) lost a large number of its holdings during a bomb raid in 1943, it still possesses about 44,000 African objects (39,000 of them from Africa south of the Sahara). The majority were acquired between the founding of the Museum (1869) and 1918. The museum began as a semi-private museum belonging to an association which purchased the collection of the Dresden culture historian Gustav Klemm. Only 226 of Klemm's objects came from sub-Saharan Africa, mainly from the peoples of the Nile, from the Hausa and Tswana and from Angola.

The subsequent growth of the collection was partly the result of a system which awarded certain people (e.g. Emin Pascha and Schweinfurth) the title of "honorary member" or "patron" as a reward for their efforts on the museum's behalf. After the creation of the German colonies numerous collections came to Leipzig, for instance those from the Cameroun Grassfields (Diehl, Hirtler, Thorbecke, Willhöft, Wuthenow), from the Ewe and "remnant peoples" of Togo (Diehl, Grunitzky, Hundt; Frobenius, Gruner, Mischlich), from the Yao, Makua, Makonde, Wamuera and Wangindo in German East Africa (Tanzania: A. Mayer, Vogt, Weule) as well as from the Pare, Shambala, Unyamwesi and Hehe (Alberti, Fuchs, Nünneke, v. Schrenk), not to mention German Southwest Africa (Namibia: Hannemann, Wilhelm).

But many collections came from outside the German colonies. In the 1870s the German Association for the Exploration of Equatorial Africa provided Leipzig with a collection from Loango (Pechuël-Loesche), which was complemented by the Visser collections. The peoples of the northern Congo region are likewise well documented in the collections of Brandt, Czekanowsky, Lemaire, A. F. zu Mecklenburg, v. Schrenck et al. From the central and southern parts of Central Africa the Museum possesses collections with some very old and valuable items, e.g. from the Manyema, Baluba, Lulua, Bassongo, Mino, Bapende, Barotse and Mambunda (Frobenius, Lemaire, Mallot, Wissmann).

From West Africa the Museum has large collections from the expeditions of Leo Frobenius to what are now Guinea, Mali, Burkina Faso, Togo, Nigeria and Cameroun. It has excellent documentation of the material culture of the Gurunsi, Senufo, Bambara and above all the Yoruba. One of the most important treasures is the collection of items from Benin, nearly all of which were obtained through the efforts of Hans Meyer. There is also a collection from northern Liberia (Germann) and a large set of Asante goldweights (Franke, Gsell, Mischlich).

The interlacustrine area is well represented (Ewerbeck, Hoesemann, Kollmann, A. F. zu Mecklenburg, H. Meyer, Weiss). Mention should also be made of Kolb's Kikuyu collection from Kenya and of the palaeolithic tools collected by Reck in Kenya and Tanzania.

The museum's task, however, was not just to collect objects but to display them and thereby transmit knowledge. When the museum was officially opened in the former Johannishospital in 1874, the objects were presented in accordance with Klemm's concept of culture history, i.e. in thematic groups arranged in an evolutionary sequence. Four years later this arrangement was replaced by one on regional principles, grouping objects according to peoples or cultural groups – a principle that was retained in the permanent exhibitions when the museum moved to the "old" Grassi Museum (1896) and then to the "new" Grassi Museum (1929).

Temporary exhibitions initially served the purpose of exhibiting new acquisitions; but the museum also participated in the International Building Exhibition (1913) and the International Exhibition of the Book Trade and Graphic Arts (1914), as well as the exibition "Africa – East Africa" on the occasion of Hans Meyer's seventieth birthday (1928).

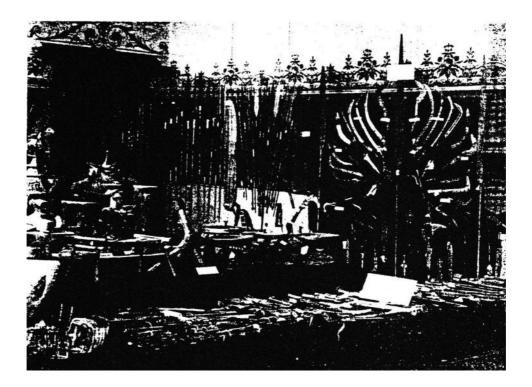
Further reading: Drost 1971; Germer 1969; Zwernemann 1997

3. The Institute of Geography

Leipzig's Institut für Länderkunde, which was refounded in 1992, traces its origins back to 1896, when a Department of Comparative Geography was founded within the Museum of Ethnography. Its head, the vulcanologist Alphons Stübel, six years later founded an "explorers' archive", in which travelogues, sketch-maps etc. were systematically collected for research purposes. In 1907 the department was turned into an autonomous Museum of Geography, and in 1927 it moved into the newly built Grassi Museum, where it was able to widen its range of activities considerably. From 1930 onwards the "German Museum of Geography" put on numerous exhibitions for a broad, academically interested public. In 1932 it resumed publication of the series "Wissenschaftliche Forschungen, Museum für Länderkunde". The name "German Institute of Geography" (Deutsches Institut für Länderkunde), adopted in 1942, reflected a shift of emphasis towards research.

Since German reunification the Institute, which has moved from the centre of Leipzig to Paunsdorf, has concentrated on geographical research and documentation with special reference to Germany and Eastern Europe. Nevertheless, its geographical archive contains the papers of several scholars who worked on Africa, notably Hans Meyer and Eduard Pechuël-Loesche. This material - e.g. Meyer's diaries from his expeditions to the Great Lakes and to Kilimanjaro - is of great importance for historical research.

The archive also contains a large photographic collection and the paintings made between 1909 and 1914 in various African colonies by Ernst Vollbehr: e.g. 118 from Cameroun, 104 from Southwest Africa (Namibia) and 73 from German East Africa (Tanzania). A selection of those from Togo was displayed in Lomé and Leipzig in 1997-98.



Special exhibition of a collection from Central Africa in the Old Grassi Museum, before 1914 (source: Drost 1971)

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Page from the nineteenth-century catalogue of the University Library with books on West Africa

COMMUNICATING, COMMEMORATING AND CHANGING AFRICA

1. Books

As a centre of book-printing and the book trade Leipzig had a virtual monopoly of the publication of German translations of English and French works on Africa from the mid-eighteenth to the mid-nineteenth century, apart from a handful of books which appeared in Weimar. Original German works were rare in this period. Einsiedel's work on North Africa (1785) and Schott's little book on Senegal (1781), both published in Leipzig, were the only ones that contained important primary material. Not until the considerably more significant works of Magyar (1859) and Vogel (1860), followed by the publication of Rohlfs' *Quer durch Afrika* and Schweinfurth's *Im Herzen von Afrika* (1874) by the publisher F. A. Brockhaus, did the golden age of Leipzig publications on Africa begin. In the following sixty years Brockhaus alone published an average of at least one book on Africa a year, including further works by Rohlfs and Schweinfurth, famous original works such as those of Emin Pascha, von Wissmann and Nachtigal (1888-89) and some translations, notably those of Stanley (1879, 1890), which became best-sellers.

Other publishers joined the "scramble for Africana": first Spamer (about 15 titles between 1876 and 1910), then Voigtländer (20 titles, 1912-1934), Koeler and Amelang (20 titles, 1925-1937) and several others. Scientific articles on Africa also appeared in journals such as the *Jahrbuch des Städtischen Museums für Völkerkunde* or in *Deutsches Museum für Länder-kunde: Wissenschaftliche Veröffentlichungen*. Overall Leipzig remained until 1950, alongside Berlin, the most important place for the publication of writings on Africa in German.

Leipzig was also a major centre for the early collection of books on Africa. The handwritten catalogue of the university library, "*Hist. Africae*", contains about 800 titles which were acquired before 1930, including a number of rare items from the sixteenth, seventeenth and eighteenth centuries. To these must be added the holdings of the Institute of Geography (*Institut für Länderkunde*), the Museum of Ethnography, the university's Department of Ethnology and - in the case of books published in the early twentieth century, the German Library (*Deutsche Bücherei*).

Further Reading: "Berühmte Autoren..." 1914; Essner 1985; Hübscher 1955



African "types", as depicted in encyclopaedias published in Leipzig: *Meyers Konversations-Lexikon* (1885) and *Brockhaus' Enzyklopädisches Lexikon* (1901)

2. A Colonial Monument?

Shortly before the First World War an appeal was launched for a Saxon monument to those Germans who had lost their lives in defending the colonies in Africa and China. A specially commissioned model by the sculptor Georg Muth was put on display in the New Town Hall in June 1914, showing Hercules holding a club above a slain lion. The monument, dedicated to "Those Who Struggled Overseas for German Rights and Colonial Possessions", was to be 8½ metres high and to show at its foot a wreath and the hat of an officer of the colonial *Schutztruppe*. The authors of the appeal pointed out that whilst almost every village in Germany had a monument to those who had fallen in the war against France in 1870/71, no such monument existed in Saxony for those who had died in the insurrections in the colonies. Leipzig had been chosen because of its "extensive and manifold links with overseas Germany".

Although the First World War prevented this project from being realised, a new initiative was begun in 1924/25. This time Muth's model showed a soldier of the *Schutztruppe* together with an Askari soldier, each holding a gun; the German soldier rested his knee on a stone, whilst the Askari was kneeling on the ground. A large relief on the back of the monument was designed to commemorate the colonial wars that had been fought before 1914 and to stress the links between the colonies and the motherland. This attempt too failed, because insufficient funds were raised. A last attempt was made in 1937/38, by which time 3000 *Reichsmark* had been collected; one reason for its failure was the rivalry between two colonial associations, which favoured different sites.

These were not the only ways of commemorating Germany's former colonies, however. In 1924 various colonial associations held a joint "colonial commemoration", at which speakers attacked the "lie" in the Treaty of Versailles, which denied Germany's ability to rule colonies. In 1932, on the 25th anniversary of the "Schutztruppen- und Kolonialverein Leipzig", a wreath was laid at the Colonial Memorial Stone, which bore the words "Deutsche Gedenkt Eurer Kolonien" (Germans, Remember Your Colonies). (The stone can still be seen today; the inscription was removed in the late 1940s.) In June 1933 the "East Africans of Central Germany" held a meeting in Leipzig attended by flag-bearing deputations from the Colonial Warriors' Association, Colonial Youth, Colonial Scouts, Hedwig v. Wissmann Colonial Girls' Group. Following a ceremony in the crypt of the *Völkerschlachtdenkmal* the "East Africans" visited the zoo to revive their memories of East Africa.

Further Reading: Zeller 1999

3. Mission

Partly as a result of the colonial partition of East Africa at the end of the nineteenth century Leipzig's Evangelical-Lutheran Mission (founded in Dresden in 1836) became responsible for two separate fields of mission work. One was made up of the stations among the Kamba (or "Wakamba") which had been established in 1886 by an Evangelical-Lutheran mission society based in Hersbruck (Bavaria); this lay within what is today southern Kenya (at that time the Kamba country was about to become part of British East Africa). The other field, likewise created in 1892-93, lay south of Kilimanjaro (in what is now northeast Tanzania, at that time German East Africa), where an Anglican mission, the Church Missionary Society, had abandoned its work in response to the creation of a German protectorate. Although this new branch is often referred to in the mission's records as the "Chagga Mission", it in fact included other groups besides the Chagga – primarily the Gweno and Pare, Meru, Arusha and Iramba. These Bantu-speaking groups inhabit a region whose geography is shaped by three mountain blocks - Kilimanjaro, Meru and Pare. In general they combined agriculture (bananas and grains) with cattle-rearing; from 1910 onwards coffee was also grown. After 1914 the mission added other groups to its field of activity: first the mixed population of the town of Moshi and the steppe below Kilimanjaro, then the Maasai.

The Kamba Mission, whose three stations in 1914 had a total of 95 parishioners, lasted only until the First World War. After long negotiations the missionary work was taken over by the (international) Africa Inland Mission. In northern Tanganyika (former German East Africa had been placed under British mandate) the Leipzig missionaries returned in 1926, having given up a small portion of their missionary field to the Augustana Mission (an American body, likewise Lutheran).

The Leipzig Mission experienced its greatest success among the Chagga, whose country had by 1914 been "opened up" economically by the building of a railway and had attracted almost a thousand European settlers. At this time it was estimated that 10 per cent of the population was Christian; by 1939 the figure had risen to about 50 per cent. In the southern Pare mountains too the Leipzig Mission made progress in the interwar period; but it had relatively little influence on Mount Meru and in the Maasai steppe.

The outbreak of the Second World War again interrupted missionary work. The years after the war were marked by problems connected with the partition of Germany, by the growing autonomy of the African Christian community (which formed the Lutheran Church of Northern Tanganyika in 1950) and by the beginning of missionary work in new regions (Brazil and New Guinea). Nevertheless, the Leipzig Mission resumed work in Tanganyika, concentrating on the ministry, education and medical work. Missionaries continued to be sent out from Leipzig until 1961, when political circumstances in the German Democratic Republic made this impossible. Thereafter the Mission retained responsibility for those who returned from East Africa.

Further Reading: Fleisch 1998; Franke 1974; Jones 1998; Moritzen 1986

RESEARCH AND TEACHING

1. African Languages (1895-1950)

"Afrikanistik" in the sense of an autonomous academic discipline covering African languages and cultures developed out of Oriental Studies (*Orientalistik*) at the end of the nineteenth century. In Leipzig, as elsewhere, it was upon the basis of Oriental Studies that research and teaching concerning African languages first flourished. Both Hans Stumme, who in 1895 became the pioneer of *Afrikanistik* in the sense of African linguistics, and August Klingenheben, under whom this discipline flourished from 1930 to 1936, had been trained in Semitic languages. Both shared a view of science and a methodological approach which differed from that of Oriental Studies in that it stressed spoken language, oral discourses and their exact transcription as the basis for all further analysis, requiring that linguistic data be documented with native speakers in Africa or elsewhere. Whereas Stumme, who also held lectures in Arabic, always paid detailed attention to ethnology, geography and culture in his teaching, Klingenheben's interests were almost exclusively linguistic.

Stumme, who obtained his doctorate in 1888 in Tübingen and his *habilitation* in 1895 in Leipzig with a dissertation on the poetry of the Shluh, limited his research to the Berber and Arabic dialects of North Africa, but as a teacher he paid increasing attention to the languages of sub-Saharan Africa, including Swahili, Hausa, Kanuri and Tuareg. Stumme also influenced Martin Heepe (1887-1961), who obtained his doctorate in Leipzig in 1914, although his career as a Bantuist and phonetician took place elsewhere.

Klingenheben, who had obtained his doctorate under Stumme in 1920 while based in Hamburg, had already made a name for himself as an expert on Hausa, Ful and Amharic by the time he was appointed founding director of the new Department of African Languages in 1930. He considerably broadened the scope of what was taught in this field, covering Hausa, Swahili, Vai, Ge'ez (Ethiopian), Amharic, Tigrinya, Tigre, Somali, Ful, Berber, Zulu, Duala, Ewe, Nubian, Maasai and "Galla" (Oromo). Due to the responsibility for the creation of the new department he had little time for research and published only four articles, all of them on the language and syllabary of the Vai. He did not undertake any expeditions to Africa in this period.

After Klingenheben's departure in 1936 no successor was appointed. A brief highlight (1939-40) was the activity of Hans Joachim Melzian (1907-1945), a gifted linguist who obtained his *habilitation* in Leipzig with a dissertation on "Comparative Aspects of the Verb in Bini (Southern Nigeria)". Between 1929 and 1939 he had stayed in Great Britain and Nigeria on several occasions and made a substantial contribution to the study of Duala, Bini (Edo) and Yoruba, but this promising career was cut short by the War. Until 1944 the teaching of Swahili was kept alive by Johannes Dyck. Plans to continue teaching Hausa and Ewe were thwarted by personal and political differences between the acting head of the department, Professor Junker, and one of Klingenheben's pupils, Georg Weydling. Not until the end of the 1950s did *Afrikanistik* experience a renaissance.

Further reading: Brauner 1979, 1999

2. Ethnology and "Racial Science"

Ethnology (*Völkerkunde / Ethnologie*) and racial science (*Rassenkunde*), referred to as late as 1953 by Hans Grimm as "sister disciplines", were united from 1927 to 1945 under Otto Reche (1879-1966) in a "Department of Ethnological-Anthropological Studies", renamed "Department of Racial and Ethnological Studies" in 1933.

Like Hermann Baumann's reconstruction of the "*ur*-cultures" from which the present-day culture provinces were deemed to have derived (1934), Reche's approach aimed at discovering in physical anthropology "pure types" (*ur*-races). Consequently, in illustrating African races (1935) he did not choose representative faces but preferred unusual individuals in whom the physical anthropologists believed that they could most clearly discern the features of such hypothetical "races of origin". Results of the department's research were presented at conferences, for example in Leipzig (1936, 1943) and Copenhagen (1938).

Reche's work had a direct bearing on persons of African descent living in Leipzig, as may be seen from a letter he addressed to the city's Chief of Police on 8 March 1934:

"From the point of view of the principles of racial hygiene (*Rassenpflege*) espoused by the Government it is important to list in a card index the half-castes (*Bastarde*) and foreign races (especially Negroes, Mongolians [= Asians] etc.) living in Germany, as is already being done on behalf of the Reich's Ministry of the Interior with regard to what has been left behind by the coloured [French] troops who occupied the Rhineland. In my department I would like to record the half-castes living in Saxony, beginning with those in Leipzig, and would be grateful if you could tell me how I can best locate these people. [...]"

In order not to restrict the anthropological investigation to those persons registered in the Office for Foreigners (*Ausländeramt*), such as Sadik Tachir Mohamed (referred to by Reche as a "Negro and coffee-cooker"), the police asked the church authorities to provide information from the church registers concerning "families of this kind". Thus it was possible to assemble the names, addresses and marital status of "half-castes", and in the years that followed the information was passed on to Reche, whose department at the University studied them and their families, because "only then will the scientific value of this material be complete".

In 1937 the Office for Racial Policy (*Rassenpolitisches Amt*) in Leipzig circulated a letter in Leipzig and its vicinity requesting the registration of "names and residences of all Negroes, Mongolians and others of foreign race (excluding Jews) and their mixed offspring". One member of Reche's department, Werner Brückner, was involved in this action. About 70 replies from the local authorities reached the department, indicating whether or not persons of "foreign race" were resident in the locality and, if so, giving their names and addresses. The "Negro mulatto" Will Tick, an employee of the restaurant Auerbachs Keller, attracted special attention because he "showed himself in broad daylight with a white girl" (1938). The Leipzig East branch of the National Socialist Party reported the addresses of two sisters whose father had been "a West African (Herero Negro) [sic]".

In the Leipzig headquarters of the Office for Racial Policy a card index was created, giving details of the "half-castes" and "persons of foreign race". Thus when Reche in 1940 reported that he had seen on the other side of the road a woman with a little boy whose skin was "quite dark" and who "might well belong to a mulatto type", the Office for Racial Policy was able to confirm his suspicions: both persons had long been registered in the card index.

From the fragmentary material available it is not clear what direct practical consequences the creation of this card index may have had, nor whether the work begun by Reche continued until the end of the Third Reich.

Further reading: Blome 1941; Reche 1921, 1943

3. Other Research in the Humanities

Unlike his predecessor Karl Weule (1864-1926), who had in 1906 conducted a research expedition to German East Africa (q.v.), Reche never visited Africa. However, he did make departmental funds available for expeditions and publish books based on them, notably those of Hugo Bernatzik (1933) and Paul Germann (1933, q.v.). The latter taught courses on African ethnology regularly from 1921 onwards.

Other ethnological studies belonged rather to the "armchair" type. This applied, for instance, to Alexander Jünger's study (1929) of costume and environment, Günther Spannaus' dissertation (1929) on political organisation, Carl Seyffert's book (1930) on bee-keeping and Willy Schilde's work on oracles (1940).

Although Erich Brauer (1925) published a study of Herero religion, the most important research conducted in Leipzig on African religion and sociology was that of Rudolf Lehmann, who taught ethnology from 1930 onwards. In 1939 he embarked on an expedition to Tanganyika sponsored by the German Foreign Ministry and the International African Institute (based in London). Due to the outbreak of war, he was interned. Later he taught at the University of Witwatersrand, worked in Windhoek as government anthropologist and, from 1950 to 1956, was Professor of Ethnology (*volkekunde*) in Potchefstroom. Although he published two major articles (1955, 1957), a large portion of his research on Africa remained unpublished. He spent his retirement in Munich.

The geography of Africa was taught more or less regularly at the University throughout this period – in the 1890s by Ratzel and Hassert, from 1916 to 1919 by Meyer, from 1929 to 1934 by Schmitthenner and from 1934 to 1945 by Dietzel, whose habilitation thesis (1936) on the Union of South Africa contained a substantial historical section. Two doctoral dissertations in geography submitted in 1934 (Brendel 1934, Dittel 1934) likewise dealt with aspects of African history.

Further reading: Raum 1970; Rudolph 1962

4. Lectures, Seminars and Other Courses at the University

The following list, drawn from various sources, is not comprehensive: for example, it does not include geographical lectures on "the German colonies", although Africa presumably played an dominant role in these. Nevertheless, several conclusions seem warranted:

- the absence of teaching on Africa until the creation of the first German colonies (1885)
- the predominance of linguistics, geography and ethnology, albeit complemented by a preoccupation with historical questions in geography and ethnology from 1924 onwards: "state-building", "problem of the Hamites", "history of exploration", Bantu migrations and Zimbabwe ruins
- an upsurge of interest in Africa during the period 1932-37 and particularly in 1940-41, when hopes of regaining the colonies rose
- the wide range of languages taught, albeit in most cases only for one or two semesters. The main focus was on Swahili (from 1896 onwards), Hausa (from 1900), Berber (1898-1930, 1933-35) and "Ethiopian" / Ge'ez (1898-1931, 1939-40); but courses were also offered in Tuareg (1923/4, 1939/40), Kanuri (1929/30), Vai (1930/31, 1931/2, 1944/5), Amharic (1931, 1932/3, 1935), Somali (1931/2, 1933, 1943/4), Ful (1932, 1942-45), Tigrinya (1932/3), Tigre (1933/4), Zulu (1933/4), Nubian (1934/5, 1935/6), Ewe (1934/5, 1939/40, 1942/3), Duala (1935/6, 1940, 1944/5), "Galla" (Oromo) (1936/7), Maa(sai) (1936/7), Herero (1945) and the old Swahili dialect Kingosi (1928/9).

Year	Topic	Lecturer
1881	Africa. The history of its exploration and colonisation	O. Delitsch
1887	Geography and ethnography of Africa	F. Ratzel
1887/8	On the cultural value and colonisation of African regions	F. Ratzel
1890/91	Africa	F. Ratzel
1892/3	The natural resources and peoples of Africa	F. Ratzel
1894/5	The countries and peoples of Africa	F. Ratzel
1895/6	The German colonies in West Africa (Togo, Cameroun, German Southwest Africa)	K. Hassert
1896/7	Grammar of Ethiopian languages	L. Krehl
	Swahili	H. Stumme
1897/8	Dillmann's Ethiopian chrestomathy	L. Krehl
	1) African languages, 2) Swahili, 3) Ethiopian	H. Stumme
	Geography and colonisation of German East Africa	K. Hassert
1898/9	Geography and colonisation of the German protectorates in West Africa	K. Hassert

	1) Ethiopian, 2) Berber	H. Stumme
1899/90	1) Ethiopian (or Syrian), 2) Swahili or Hausa	H. Stumme
1900/1	1) Hausa, 2) Swahili, 3) Hamitic languages	H. Stumme
	The German colonies in Africa: geographical, ethnographic and economic aspects	K. Weule
1901/2	Swahili 1, Swahili 2	H. Stumme
1902/3	1) Basic features of the principal African languages, 2) Exercises in African languages, 3) Swahili	H. Stumme
1903/4	1) Exercises in African languages, 2) African languages	H. Stumme
1904/5	1) Swahili, 2) Exercises in African languages	H. Stumme
1905/6	Ethnography of Africa with special reference to the German colonies	K. Weule
	Exercises in African languages	H. Stumme
1906/7	Geography of Africa: flora, fauna and economic life	J. Partsch
	1) Exercises in African languages, 2) Ethiopian	H. Stumme
1907/8	1) Exercises in African languages, 2) Ethiopian	H. Stumme
1908/9	1) Exercises in African languages, 2) Berber	H. Stumme
1909/10	Exercises in African languages	H. Stumme
1910/11	Economic geography of Africa and Australia	E. Friedrich
	Exercises in African languages	H. Stumme
1911/12	1) Exercises in African languages, 2) Ethiopian, 3) Exercises in Hamitic languages	H. Stumme
1912/13	1) Exercises in African languages, 2) Ethiopian	H. Stumme
	Christianity and Islam in competition for our African colonies	Dr. th. Paul
1913/14	Ethnography of Africa, with special reference to the German colon- ies	K. Weule
	Introduction to Ethiopian	A. Fischer
	1) Exercises in African languages, 2) Exercises in North African languages	H. Stumme
1914/15	Exercises in African languages	H. Stumme
1915/16	African languages	H. Stumme
1916/17	Geography of Africa: flora and fauna, peoples, economy	H. Meyer
	1) Berber, b) Berber folk literature	H. Stumme
1917/18	1) Berber grammar, 2) Swahili	H. Stumme
	Central Africa: geography and economy	H. Meyer

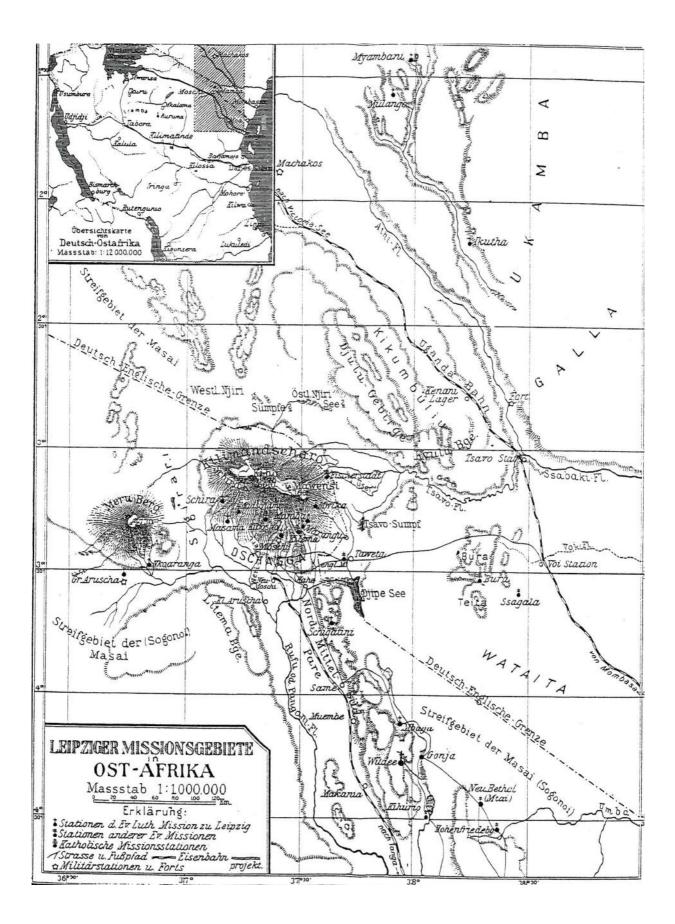
1918/19	1) Introduction to Ethiopian, 2) Ethiopian	A. Fischer
	1) Berber grammar, 2) Swahili, 3) African languages, 4) Exercises in African languages	H. Stumme
	Geography of Africa	H. Meyer
1919/20	1) The languages of North Africa, 2) Hausa, 3) Swahili, 4) Swahili exercises, 5) Exercises in African languages	H. Stumme
	Exercises on the ethnography of the Sudan and the history of ethno- graphic discovery there	Assistant (Plisch- ke?) & P.Ger- mann
1920/21	The languages of North Africa	H. Stumme
	Exploration, history and ethnography of Southern and Central Africa	P. Germann
	Introduction to either Modern Persian or Ethiopian	A. Fischer
1921/22	1) Swahili, 2) exercises in Berber	H. Stumme
	Ethnography of Africa with special reference to what were hitherto the German colonies	K. Weule
1921/2	Ethiopian texts	A. Fischer
	 Berber troubadours, 2) The Bantu languages, 3) Berber literature, Swahili 	H. Stumme
1922/3	The West African Kulturkreis and the Kulturkreislehre in general	P. Germann
	1) Berber, 2) Hausa, 3) Exercises in Swahili	H. Stumme
	Easy Ethiopian texts	E. Bräunlich
1923/4	1) The Tuareg language, 2) Exercises in Swahili	H. Stumme
1924/5	History of the Bantu Negroes and of their discovery	P. Germann
	Swahili	H. Stumme
1926/7	History of the Bantu, their ethnography and their discovery	P. Germann
	1) Berber dialects, 2) Hausa songs, 3) Exercises in Swahili, 4) Rif Berber	H. Stumme
1927/8	1) Ethnography of Africa, 2) Salt in cultural life, with particular reference to Africa	O. Reche
	Exercises on the exploration, history and ethnography of the Sudan	P. Germann
	1) The Senegal dialects of Berber, 2) Swahili, 3) Libyan exercises	H. Stumme
1928/9	Exercises on the exploration, history and ethnography of the Sudan	P. Germann
	1) Kingosi texts, 2) Tazerwalt ballads, 3) Berber, 4) Swahili	H. Stumme
	The problem of the Hamites	O. Reche
1929/30	Africa [geography]	H. Schmitthenner

	1) Berber, 2) Exercises in Kanuri, 3) African languages	H. Stumme
	State formation in Africa	G. Spannaus (?)
	Slave raids and the slave trade in Africa and their cultural impact	O. Reche
	African languages	N.N.
1930/31	1) Hausa for beginners, 2) Swahili for beginners, 3) Vai for beginners, 4) Hausa texts, 5) Vai texts, 6) Ge'ez, 7) Amharic II, 8) Hausa II, 9) Swahili II, 10) Edgar's <i>Litafi na tatsuniyoyi na Hausa</i> , 11) Swahili texts	A. Klingenheben
1931/2	1) Introduction to comparative Bantu, 2) Somali for beginners, 3) Swahili for advanced students, 4) Vai for advanced students, 5) In- troduction to the Vai script with practical exercises, 6) Swahili for beginners, 7) Somali for advanced students, 8) Ful for beginners, 9) Swahili texts	A. Klingenheben
	State formation in Africa	G. Spannaus (?)
	Exercises relating to the ethnography of the Bantu and the history of their discovery	P. Germann
1932/3	1) Peoples and cultures of southeast Africa (Moçambique and Southern Rhodesia) with special reference to the ruin cultures of southern Rhodesia, 2) Ethnological remarks on the art of primitive peoples (with particular reference to Africa)	G. Spannaus (?)
	1) Exercises on the geography of East Africa, 2) Exercises on the geography of South Africa	H. Schmitthenner
	The creation of the French colonial empire in North Africa	Pröbster
	1) An Ethiopian text: the Zena Minas	E. Bräunlich
	1) Tigrina, 2) Amharic texts, 3) Swahili for advanced students, 4) Hausa, 5) Swahili for beginners, 6) Hausa for advanced students, 7) Berber, 8) Difficult Somali texts, 9) Swahili texts	A. Klingenheben
	Exercises on the Bantu and the history of their discovery	P. Germann
	Cultural and racial change (Kultur- and Rassenwandel) in Africa	O. Reche
1933/4	1) Exercises on the geography of German Southwest Africa, 2) Exercises on the geography of German East Africa	H. Schmitthenner
	1) Ethnography of the German colonies in Africa and the Pacific, 2) Rudiments of social and political organisation among African peoples and tribes	G. Spannaus
	1) Introduction to Tigré, 2) Reading an Amharic manuscript, 3) Swahili for advanced students, 4) Zulu for beginners, 5) Reading course: H. Stumme, <i>Märchen der Schluh von Tázerwalt</i> , 6) Swahili texts in Arabic script, 7) Nubian for beginners, 8) Zulu for ad- vanced students, 9) Swahili texts for advanced students, 10) Exer- cises in comparative Bantu	A. Klingenheben

1934/5	Exercises on the geography of West Africa	K. H. Dietzel
	1) Swahili for beginners, 2) Ewe for beginners, 3) Nubian for ad- vanced students, 4) Exercises in Hamitic languages, 5) Texts in Western Ful, 6) Duala for beginners, 7) Swahili for advanced stu- dents, 8) Ewe for advanced students, 9) Introduction to the Kunuz dialect of Nubian, 10) Exercises in Berber languages	
1935/6	Ethiopian hymns to Mary	E. Bräunlich
	1) Swahili for beginners, 2) Hausa for beginners, 3) Duala for ad- vanced students, 4) Swahili texts, 5) Exercises on Nubian in the Early Middle Ages, 6) Amharic for beginners, 7) Hausa for ad- vanced students, 8) Galla for beginners, 9) Berber texts in various dialects	A. Klingenheben
1936/7	1) Exercises on the geography of South Africa, 2) South Africa with special reference to German interests	K. H. Dietzel
	The problem of the Hamites	O. Reche
	1) Amharic for advanced students, 2) Swahili for beginners, 3) Hausa for beginners, 4) Masai for beginners, 5) Galla texts	A. Klingenheben
	1) Ethnography of the German colonies in Africa and the Pacific, 2) Introduction to the ethnography of Africa	G. Spannaus
	Topographic exercises with maps of Africa	K. Voppel
1938/9	Exercises on the geography of Africa	K. H. Dietzel
1939/40	1) Introduction to Ethiopian, 2) Ethiopian texts	E. Bräunlich
	The illiterate peoples of Africa	F. Lehmann
	1) Exercises on the colonial geography of Central Africa, 2) Exer- cises of the economic structure of the African colonies	K. H. Dietzel
	African Kulturkreise (with material examples)	P. Germann
	African musical cultures	Husmann
	1) Swahili for beginners, 2) Introduction to a Hamitic language (Hausa or Tuareg), 3) Introduction to a Sudanic language (Ewe or Yoruba), 4) Swahili texts, 5) Hausa or Ewe for beginners, 6) The languages of the German colonies, 7) Swahili texts, 8) Hausa II, 9) Introduction to a Bantu language of Cameroun (Duala or Yaounde), 10) The literatures of the peoples of Africa	H. Melzian
1940/41	1) Swahili for beginners, 2) Swahili for advanced students, 3) Hausa or Ewe, 4) The languages of the German colonies	H. Melzian
	African culture (Kulturbesitz) and foreign cultures in Africa	P. Germann
	Forms of African colonisation (exercises)	Dietzel's assist- ant
	1) The minerals of Grossdeutschland and Africa, 2) The geological	R. Heinz

	structure and minerals of Germany's colonies in Africa				
	History of exploration and scientific research concerning Africa with special reference to the German role	E. Krenkel			
	Africa [geography]	K. H. Dietzel			
	History and culture of the Bantu peoples in Africa	P. Germann			
	The penetration of European civilization into the life of primitive peoples, with special reference to Africa	O. Reche			
	1) Swahili, 2) Swahili texts	J. Dyck			
1941/2	The regions of Africa (physical geography, culture, colon- R. Hein isation) R. Hein mann, Schmitt	ner, K. H. Dietzel, nz, K. H. Scheu- P. Germann, H. henner, W. Wolf, pel, E. Krenkel			
	1) History and ethnography of the Sudan, 2) Peoples and cultures of the southern half of Africa	P. Germann			
	1) Exercises on economic forms in Africa, 2) Exercises on French colonisation in Africa	K. H. Dietzel			
	1) Swahili, 2) Swahili texts, 3) Hausa for beginners, 4) Ewe	J. Dyck			
	The penetration of European civilization into the life of primitive peoples, with special reference to Africa	O. Reche			
1942/3	1) Exercises on the history of the Sudan and cultural influences there, 2) The basis of African cultures	P. Germann			
	1) Swahili, 2) Swahili texts, 3) Hausa, 4) Ewe, 5) Ful, 6) Somali	J. Dyck			
	Exercises on the colonisation of West Africa	K. H. Dietzel			
1943/4	1) Exercises on the history and culture of the Sudan, 2) The cul- tures of Africa: how they are related and have been influenced	P. Germann			
	1) Exercises on French colonisation in Africa, 2) Exercises on the economic structure of African colonies	K. H. Dietzel			
	1) Swahili for beginners, 2) Swahili texts, 3) Hausa for advanced students, 4) Somali for beginners, 5) Ful for beginners, 6) Hausa or Somali (as required)	J. Dyck			
1944/5	The influence of foreign cultures on Africa	Assistant (Rassen- & Völkerkunde)			
	Introduction to the economic geography of Africa	K. H. Dietzel			
	1) Swahili for beginners, 2) Swahili texts, 3) Ful for beginners or Ful texts, 4) Duala for beginners, 5) Vai for beginners, 6) Hausa for beginners, 7) Herero for beginners, 8) Vai texts	J. Dyck			
	Agricultural and colonial problems of West Africa	Dietzel's assist-			

South Africa (including Southwest Africa) Further reading: Brauner 1979; Wolff 1943 ant J. Gellert



The "field" of the Leipzig Mission in East Africa in 1912

LEIPZIGERS IN AFRICA

The term "Leipziger" refers here to anyone who studied or taught at the University of Leipzig.

1. Paul Germann, Ethnologist (1884-1966)

Paul Germann studied a wide variety of disciplines - ethnology, history, art history, geography and psychology - under famous teachers at the University of Leipzig, including Lamprecht, Ratzel, Schmarsow, Weule and Wundt. Through Weule, who combined the office of Director of the Museum of Ethnography with that of Professor of Ethnology at the University, Germann was able to combine theoretical studies with a practical training and become familiar with the Museum's collection. In 1911 he obtained his doctorate with a dissertation on the sculpture of the Cameroun Grassfields.

Having been appointed an assistant in the Museum in the same year, Germann rose to become head of the Africa department in 1919. Following the move to the New Grassi Building (1926-29) Germann carried out the inventarisation of almost the whole Africa collection. At the same time he planned the permanent exhibition for South and East Africa, Cameroun, Benin, Congo, the Sudan, North Africa, Abyssinia and finally Loango. He was partly or solely responsible for a number of special exhibitions, notably the Hans Meyer memorial exhibition "Africa - East Africa" (1928-29) and the exhibition of what Germann himself had collected in Liberia (1929).

Many of his publications were devoted to the documentation of a set of artefacts, such as the Alberti collection of Pare objects from East Africa (1913), "African throwing-knives and throwing-sticks" (1922) or "African dolls" (1929). He was also one of the pioneers in the study of African sculpture (1911, 1929, 1958), discussing form, motif, style, technique as well as sociological and socioeconomic aspects.

In 1913-14 Germann was a member of Leo Frobenius' expedition to southwestern Algeria and eastern Morocco, during which he acquired for the Leipzig Museum an ethno-archaeological Berber collection and valuable pieces of pottery from Kabylia. His major contribution to the study of Africa, however, was a study of the Gbande, Kissi, Toma and Comendi of northern Liberia in 1928-29. Besides collecting about 600 artefacts he took many photographs and 750 metres of film. The results of this expedition were published in 1933.

At the university Germann taught four-semester courses on the ethnology of Africa from 1921 onwards. Whereas in his early works he appears to have shared some of Frobenius' views concerning "cultural imports" into areas south of the Sahara, his writings on culture history after 1945 show more affinity with the views of Hermann Baumann.

Further reading: Seige 1997

2. Bruno Gutmann, Missionary - Ethnographer (1876-1966)

Born near Dresden, Gutmann applied at the age of seventeen for entry into the seminary of the Evangelical-Lutheran Mission in Leipzig. He was taught there and at the University of Leipzig, where he was influenced by the psychologist Wilhelm Wundt (1832-1920). Having learnt Kiswahili at the mission house, Gutmann set out for German East Africa in 1902. He learnt Chagga in Mamba and then moved to Machame. After his return to Germany in 1908 he published his first ethnographic work, *Dichten und Denken der Dschagganeger*. The fol-

lowing year he resumed work in East Africa and was soon stationed at Old Moshi, with which he was to be closely associated for the rest of his life. His next book was a collection of Chagga tales and fables. Together with other German missionaries, he was deported from Africa in 1920 in accordance with the terms of the Treaty of Versailles. During the years that followed he wrote extensively on Christianity among the Chagga and was awarded an honorary doctorate in theology by the University of Erlangen. Gutmann returned to the Chagga area in 1925 and remained there till 1938. Afterwards he devoted his attention to translating the New Testament and a hymnbook into Kichagga, as well as writing a large number of articles. He died on 17 December 1966 in Ehingen, aged 90.

His major works, edited by the Leipzig professor Felix Krüger, were *Das Recht der Dschagga* (1926) and the three-volume *Stammeslehren der Dschagga* (1932-38).

Further reading: Jaeschke 1985

3. Kurt Hassert, Geographer (1868-1947)

Hassert was born on 15 March 1868 in Naumburg / Saale. He studied geography in Leipzig and Berlin. At the University of Leipzig he was influenced in particular by Friedrich Ratzel, who supervised his doctoral thesis. Having trained in cartography and the representation of contours, he made several research trips to Montenegro, resulting in a *habilitation* thesis. In 1898 he became lecturer in geography at the Leipzig College of Commerce. A year later he was appointed professor in Tübingen. It was during his time as professor at the College of Commerce in Cologne (1903-1917) that he undertook his major research expeditions, including one to Eritrea (1905) and another to Cameroun (1907-8). From 1917 onwards Hassert worked in Dresden as Professor of Geography at the Technical College. In 1947, at the age of 79, he was given a professorship at the University of Leipzig, but he died on 5 November.

His main contributions to the study of Africa were published in books on Germany's colonies (1899), the Grassfields of northwestern Cameroun (1917) and the exploration of Africa (1941).

4. August Klingenheben, Linguist (1886-1967)

Klingenheben, the son of a merchant, was born on 11 May 1886. He went to school in Barmen, his father's home town, and studied English, French, Latin and Semitic languages first in Tübingen and Marburg (one semester each), then in Halle, where his teachers included the orientalists Carl Brockelmann (Arabic and Semitic languages) and Franz Prätorius (Ethiopian and Amharic). Upon finishing university he was appointed by the founder of the study of African languages in Germany, Carl Meinhof, to assist him in teaching Ful and Hausa at the Seminar for Colonial Languages in Hamburg. Early in 1914 he accompanied Meinhof on the latter's first visit to Africa in order to document languages in the Egyptian Sudan, also serving as interpreter for Arabic. Klingenheben spent the First World War as an NCO and a reserve lieutenant on the Russian, Galician and Roumanian fronts; from the end of 1917 he served as Ottoman lieutenant and German intelligence officer in Turkey, gaining several medals and distinctions. In 1919 he returned to Meinhof's institution, which had now become the Seminar of African and Oceanic Languages at the University of Hamburg. In addition to Hausa and Ful he devoted his attention to the languages Ge'ez, Amharic, Tigre and Tigrinya, as well as to Vai. Klingenheben obtained his doctorate in Leipzig under Hans Stumme in 1920 with a dissertation on the phonology of the Hausa dialect of Katagum. His *habilitation* in African and Semitic Linguistics followed in 1924 with a thesis on Ful phonology, submitted in Hamburg. Having undertaken a three-month research expedition to Spanish Morocco in 1926, he worked on Vai in close collaboration with the Liberian consul in Hamburg, Momolu Massaquoi, upon whose suggestion he visited Liberia and Sierra Leone in 1927. In 1928 he was awarded a professorship in Hamburg.

Two years later, following Hans Stumme's retirement, Klingenheben was given the newly created professorship of African languages at the University of Leipzig. He was to be the only director of the new Department of African Languages. During the six years he spent in Leipzig he held 64 courses, some of them continuing Stumme's teaching (e.g. on Arabic dialects) but mostly devoted to African languages - Amharic, Berber, Duala, Ewe, Ful, Galla (Oromo), Ge'ez, Hausa, Maasai, Nubian, Somali, Swahili, Tigre, Tigrinya. Vai, Zulu. On average his courses were attended by 15 students - a remarkable indication of the popularity he achieved for this young discipline.

In 1936 Klingenheben was appointed professor in Hamburg, succeeding Meinhof as holder of the oldest chair of African languages in the world. His departure plunged Leipzig's Department of African Languages into a crisis from which it never recovered. Klingenheben died on 26 January 1967 in Hamburg.

Further reading: Brauner 1979, 1999; Brauner & Wolff 1988; Meyer-Bahlburg & Wolff 1986

5. Gottlob Adolf Krause, Traveller and Scholar (1850-1938)

Born near Meissen on 15 January 1850 as the eighth son of a farmer, Krause decided as a child to devote his life to the study of Africa. Having attended the Thomas School in Leipzig, he gained a first opportunity to learn Arabic, Hausa and Kanuri by participating in an expedition from Tripoli to Mursuk in 1869. Wounded in the Franco-German War, he studied geography, ethnography, geology and zoology at the University of Leipzig. In 1878 he returned to Tripoli, where, despite lack of funding, he managed to conduct research. The "scramble for Africa" enabled him to find a sponsor, Dr. Emil Riebeck of Halle, who subsidised the publication of two short books - one on Ful, the other on Hausa -, which appeared in Leipzig in 1884. (Another book, based on Krause's notes on the Musgu language, was published by Friedrich Müller in 1886.) Riebeck also appointed Krause to conduct an expedition to the Niger and Benue; but upon arrival in West Africa, learning that he was supposed to play an active part in the acquisition of colonies, Krause refused and returned to Europe. The following year Krause sailed for Africa again, this time without any sponsor or funding, and nevertheless succeeded in conducting a research expedition which took him from Accra almost as far as the Niger Bend (1886-87). From 1889 to 1895 he resided in Salaga (in the Gold Coast interior) as the agent of a German firm, using the opportunity to conduct academic research as well as to criticise German colonial policy in Togo - particularly with regard to the slave trade - in newspaper articles. Having narrowly avoided being put on trial for libel in Germany, he returned to the Gold Coast in 1900 and spent a further five years conducting linguistic research, before being compelled by blindness to undergo treatment in Europe. From 1907 to 1912 he lived in Tripoli and continued his study of Hausa; but because he criticised Italy's colonial expansion in the German press, Italian soldiers destroyed his collection of material on African languages. The outbreak of the First World War prevented him from returning to Salaga, and he spent the last 23 years of his life in Zurich.

Krause's criticisms of colonialism and his ability to integrate with Africans left him few friends within the German academic establishment, and the influence of his ideas was not as great as it might otherwise have been. Nevertheless, a number of terms still used in the study of African languages (e.g. "Bantoid", "Gur", "Kwa") were introduced by him.

Further reading: Sebald 1972

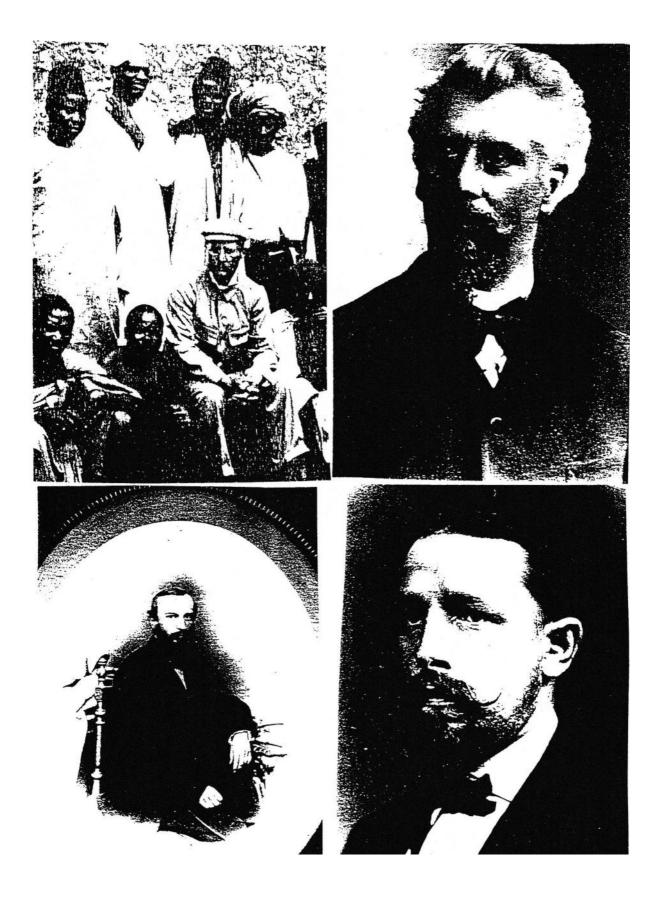




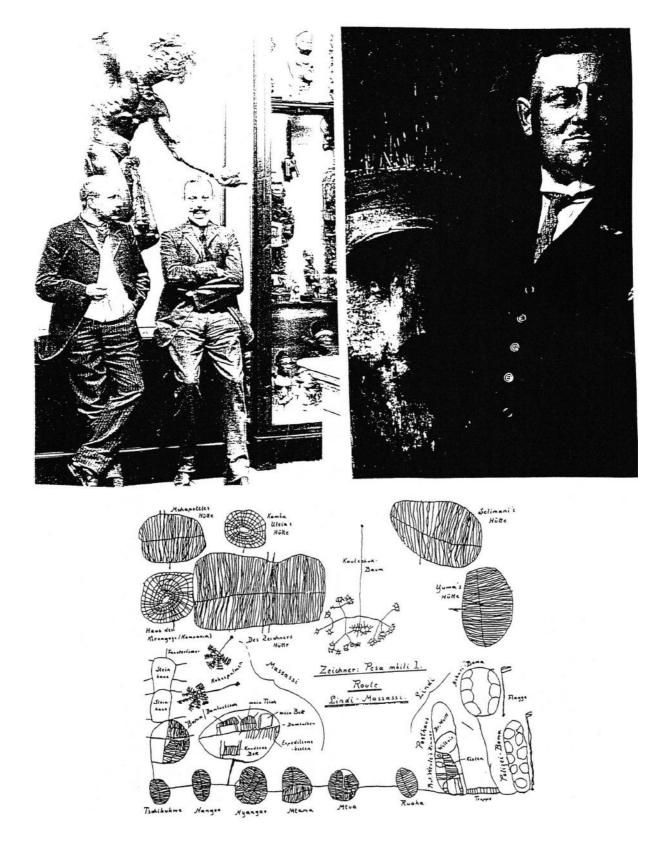




Clockwise from top left: Christian Gottlieb Ludwig (1709-1773), Christian Lorentz von Adlershelm (1608-1689), Eduard Vogel (1829-1856), Albrecht Roscher (1836-1860)



Clockwise from top left: Hans Meyer (1858-1929; Kilimanjaro expedition, 1889), Eduard Pechuël-Loesche (1840-1913), Oskar Lenz (1848-1925), Alphons Stübel (1835-1904)



Clockwise from top left: Karl Weule (1864-1925, talking to one of the museum's "patrons", Robert Visser), Paul Germann (1884-1966); sketch by Pesa mbili, foreman of the porters

during Weule's East Africa expedition, showing the route from Lindi to Masasi (*Museum für Völkerkunde zu Leipzig, KB 1909, S. 610-611*)

6. Erich Krenkel, Geologist (1880-1964)

The geological-palaeontological Africa collection of the University of Leipzig was established by Erich Krenkel. Born in Reichenau (Bogatynia) near Zittau, he obtained his doctorate in Munich with a thesis on the Lower Cretaceous period in East Africa. It was as assistant at the Geological-Palaeontological Department of the University of Leipzig that he visited Africa several times. During one expedition, in which he intended to study the reptile strata of the Tendaguru Mountains (southeastern Tanzania), the First World War broke out and he was conscripted by the German army in East Africa. In 1917 he was taken prisoner, and his notes and finds were confiscated. Upon his return to Leipzig in 1918 Krenkel was appointed Professor, and he continued to hold this office until the Americans entered Leipzig in 1945.

Three-quarters of Krenkel's publications deal with Africa, including one book on the geology of the German colonies in Africa (1939) and another on the fault zones of East Africa (1922). His three-volume *Geologie Afrikas* (1925-38), which contains 1,900 pages and over 450 illustrations and tables, was the first comprehensive monograph to be published anywhere in the world on the geology of Africa.

Further reading: Börngen 1995

7. Oskar Lenz, Explorer in Central Africa (1848-1925)

Born in Leipzig as the son of a cobbler, Lenz studied physics, zoology, mineralogy and physical geography at the University of Leipzig, where he obtained his doctorate in 1870 and was employed as an assistant until 1872. He undertook three major expeditions to Africa, during which he gathered geological and ethnographic information as well as collecting artefacts. From 1874 to 1877 he explored the Muni-Ogowe area in what is today Gabon and tried in vain to ascertain the course of the Ogowe. His second journey took him in 1879-1880 from Tangiers to Timbukutu, where he stayed for three weeks before proceeding westwards to the Senegal. Finally, in 1885 he was sent by the Imperial-Royal Geographical Association of Vienna to rescue some Europeans trapped in Central Africa as a result of the Mahdi Rising. Having set out from the Kongo, he failed to reach his destination but managed to cross Africa, arriving at the mouth of the Zambezi.

Upon his return Lenz obtained a professorship in geography at the University of Prague. His three major publications (1878-1895) were based on his travels in Africa, including one book published in Leipzig (*Timbuktu* 1884).

8. Christian Ludwig and Johann Hebenstreit, Explorers in North Africa (1732-33)

In 1730 Christian Gottlieb Ludwig (1709-1773), having just finished studying medicine, anatomy, botany and philosophy at the University of Leipzig, was chosen by his teacher, Professor Johann Ernst Hebenstreit (1702-1757) to accompany him on a scientific expedition to Africa, sponsored by the Elector of Saxony, Friedrich August I. The expedition had ambitious aims: it was intended to encompass North Africa, Guinea and the Cape of Good Hope, to observe animals, plants and minerals, to collect "clothes, drinks, food [...], instruments of war, bows, arrows and guns (*Gewehr*)", to document religions and customs and many things besides. Besides the expedition's "director" Hebenstreit and its botanist Ludwig, it included a "designer", an anatomist, a "mechanist" and a painter. These people left Saxony in October 1731, reached Tunis and, from December 1732 to March 1733, journeyed into the interior. Upon their return to Tunis, however, they were summoned back to Saxony on account of the Elector's death. They had "travelled 60 German miles southward, as far as the limits of the inhabited part of Africa" and had "obtained a collection of rare herbaceous plants, fossils, ancient Roman inscriptions and news concerning the customs of these peoples".

Many years later Ludwig four times served as Rector of the University of Leipzig. His extensive diary from the expedition ("Observationes Miscellaneae Durante Intinere Africano Scriptae") is in the university library.

Further reading: Göbel 1992; Grosse 1902

9. Hans Meyer, Geographer and Ethnographer (1858-1929)

Meyer was born on 22 March 1858 in Hildburghausen. His father was the publisher Herrmann Julius Meyer. Having studied political science, history and geography in Leipzig, Berlin and Strasbourg from 1878 to 1880 and obtained his doctorate in economics, he set out on a journey around the world. From 1884 to 1915 he was director of (and shareholder in) the Bibliographical Institute in Leipzig; he then became professor of colonial geography and colonial policy at the University of Leipzig, founding his own Seminar of Colonial Geography.

Meyer's lengthy visits to East Africa between 1887 and 1911 enabled him to make a significant contribution to geology (e.g. with regard to glacier formation, rift systems and vulcanism). On his third expedition (1889-1890) he and the Austrian mountaineer L. Purtscheller reached the highest peak of the Kilimanjaro massif, the Kibo (5895 m), on 6 October 1889. During his last journey (1911) he studied the Virunga volcanoes in what is now northern Ruanda.

In addition to geological and morphological research, Meyer studied the ethnography of the peoples of Kilimanjaro, the interlacustrine region (notably Burundi) and the East African coast. He was responsible for collecting more than 700 objects from German East Africa for the Museum of Ethnography and helped the museum to obtain an outstanding collection of works of art from Benin.

Meyer published altogether 225 books and articles. The major books on Africa included two on Kilimanjaro (1888, 1900), one on East African glaciers (1890), one on the Rundi (1916) and an account of his travels in tropical Africa (1923). He also edited one of the most important reference works on the German colonial empire (1910).

In political circles Meyer exercised considerable influence, serving as chairman of the Imperial Commission on Geographical Research in the Protectorates and as a member of the Colonial Council, the German East Africa Association and the Committee on Economic Matters Relating to the Colonies.

Further reading: Blesse 1994; Escher 1989; Hönsch 1989; Schultze 1936

10. Eduard Pechuël-Loesche, Explorer and Geographer (1840-1913)

Pechuël-Loesche was born on 26 July 1840 in Zöschen, near Merseburg. Following the early death of his parents he entered the merchant navy as a sailor. Upon his return to Germany he

studied natural sciences (particularly geography) and philosophy at the University of Leipzig. (The University's records give the date of his immatriculation as 1872, whilst other sources state that this was when he obtained his doctorate.)

In 1873 he joined the Loango Expedition sponsored by the German Association for the Exploration of Equatorial Africa ("Afrikanische Gesellschaft"), in which Julius Falkenstein, Paul Güssfeldt and Oskar Lenz also participated. Lenz (q.v.) had likewise studied natural sciences at the University of Leipzig. This was the first German expedition to Africa organised upon an institutional basis and also marked the first attempt by a research expedition to reach the interior from the coast of West Central Africa. In the end it was thwarted mainly by difficulties in obtaining porters.

Although Pechuël-Loesche had published reports on his travels in various journals since 1871, it was the Loango Expedition that was to yield his *magnum opus*. This book, entitled *Die Loangoexpedition*, was published in two parts - one in 1888, covering flora and fauna, the other in 1907, devoted mainly to the human inhabitants.

Upon his return to Leipzig Pechuël-Loesche devoted his attention to geographical research until 1881, when King Leopold of Belgium appointed him deputy to Henry M. Stanley for an expedition to explore the Congo. This brought him to the Loango coast a second time, but due to quarrels with Stanley he returned prematurely in 1883. The two-year expedition enabled him to publish a large book discussing the economic potential of the Congo Free State (1887). A year later, sponsored by a private firm in the Rhineland, he toured the new colony of German Southwest Africa (today Namibia). His report included a shrewd warning that an uprising of the Herero might occur.

In 1886 Pechuël-Loesche gained his *habilitation* in geography at the University of Jena, where he was given a lectureship. From 1895 to 1912 he was Professor of Geography in Erlangen. Due to his skilled description of landscapes and fauna, he was given the task of preparing the third edition of Brehm's *Tierleben*. He died in Munich on 29 May 1913.

Pechuël-Loesche was a patron of Leipzig's Museum of Ethnography. His papers in the archive of the Institut für Länderkunde include many manuscripts and notes relating to geography, zo-ology and language, as well as numerous sketches and watercolours.

Further reading: Heintze 1999

11. Albrecht Roscher, Explorer (1836-1860)

In 1856 Roscher walked from his birthplace Hamburg to Leipzig, where his cousin Wilhelm Roscher was Professor of Political Economy. At the University of Leipzig Albrecht Roscher studied science, medicine, economics and Arabic. His dissertation on "Ptolemy and the Trade Routes of Central Africa" (1857) stirred up controversy among those who had travelled to Africa, as well as among "armchair geographers". With the aim of discovering the source of the Nile, Roscher sailed for Zanzibar in 1858. Since the Britons Speke and Burton had anticipated him, he decided in 1859 to explore the coast between Zanzibar and the Rufiji River instead. Later in the same year he reached Lake Nyasa (Lake Malawi) a few months after David Livingstone. The circumstances under which he was murdered there at the beginning of 1860 remain largely a mystery.

Further reading: Wand 1986

12. Alfred Schachtzabel, Ethnologist (1887-1981)

Schachtzabel (24.11.1887-15.1.1981) was born in Halle. In 1911 he obtained his doctorate in Leipzig with a dissertation on Bantu modes of settlement, supervised by Karl Weule. He received an appointment in the same year at the Museum of Ethnography in Berlin, where he eventually rose to become chief custodian for Africa. Although he was at one time envisaged as a successor to Leo Frobenius as director of the latter's institute in Frankfurt am Main, this did not materialise. Due to his political role he lost his job in 1945.

Schachtzabel's views had little influence, because he seldom expressed them openly, with the exception of a lecture on "Applied Ethnology in Africa", held at the meeting of German ethnologists in Göttingen in 1940.

The most important event in his career was his expedition to Angola on behalf of the Berlin museum in 1913-1914. It was brought to abrupt end by the outbreak of the First World War; Deported to Portugal, he was unable to return to Berlin until 1919. His ethnographic collection was one of the earliest and best documented from Angola, containing objects representing the whole spectrum of the material culture of the Ngalangi (OviMbundu), Ngangela, Nyemba, Chokwe, Mbwela, Lucazi, Lwena and Kwanyama. His photographs (more than 400 glass plates) constitute one of the earliest and most systematic sets of photographs from Angola.

More than three-quarters of the objects he collected - including the whole Chokwe collection were lost as a result of the two world wars, as were all the photographic plates and some of his notes. The small remainder in Leipzig and Berlin (the latter including recordings of songs) constitutes precious testimony to the historical cultures of Central Angola.

Schachtzabel's major publications were his dissertation on Bantu settlement patterns (published as a supplement to the *International Archive of Ethnography*, 1911) and his book on his expedition to Angola (Dresden 1923), of which a second edition, including some different photos, appeared in Berlin in 1926.

Further reading: Heintze 1995

13. Günther Spannaus and Kurt Stülpner: Expedition to Mozambique (1931)

In 1931 two members of the Saxon Institute of Ethnological Research, Dr. Günther Spannaus and Dr. Rudolf Kurt Stülpner, conducted a ten-month expedition to central Mozambique. Spannaus (1901-84), having studied at the Commercial College in Leipzig, switched to the university, where he studied ethnology under Karl Weule and attended courses on African languages and geography. In 1928 he received his doctorate with a dissertation on "Aspects of the Political Organisation of African Peoples and States". Stülpner (1901-80), who had originally qualified as a primary school teacher, likewise studied ethnology under Weule and attended courses in African languages. His doctoral dissertation was entitled "Customs and Beliefs of the Inhabitants of Madagascar Concerning Death".

The expedition, which left Germany in March 1931, used the Mount Selinda and Chikore stations of the American Board Mission as its bases. Partly in the mission car, partly on foot and partly by motorboat. Spannaus and Stülpner spent eight months travelling in the region between the Indian Ocean and the border with Southern Rhodesia, collecting a total of almost 1,600 everyday objects and conducting an ethnographic survey. 600 photographs, 250 metres of film and 32 phonographic recordings were brought back.

Further reading: Bautz / Blesse 1999; Spannaus 1931, 1937

14. Alphons Stübel, Vulcanologist (1835-1904)

Stübel, who was born in Leipzig and studied there from 1855 to 1856 under the mineralogist Carl Friedrich Naumann, is known mainly for his contribution to the study of South America. His first research expedition, however, was to the Blue Nile in 1856-1857. After reaching Khartoum, he was obliged by illness to abandon his journey along the Nile. In 1862-1864 he conducted vulcanological studies on the Cape Verde Islands. Stübel's collections formed the basis for the Department of Comparative Geography, created in 1892 within the Museum of Ethnography; and it was from this department that the Museum of Geography (today: Institute of Geography) emerged.

15. Hans Stumme, Linguist (1864-1936)

Hans (Bernhard) Stumme, born on 3 November 1864 in Mittweida (Saxony), where his father was the mayor, attended the Nikolai Secondary School in Leipzig and studied at the University of Leipzig under Professors Krehl (Arabic and Semitic languages) and Delitzsch (Assyrology and Semitic languages). His main interest was in Arabic and Ge'ez (Ethiopian). At the University of Tübingen he attended lectures on Arabic, phonetics and Old Testament studies. In 1887 he visited Algeria, and the following year he obtained his doctorate in Tübingen with a dissertation on "The Dialect of the City of Algiers".

Having completed a voyage around the world, Stumme was chosen to teach modern Arabic, modern Persian and Turkish at the University of Leipzig by his Tübingen teacher and patron, the Arabist Albert Socin, who had been appointed professor in Leipzig. From 1892 to 1894 Socin and Stumme recorded the language of Moroccan acrobats in Leipzig and Dresden. As a result Stumme was able to present his *habilitation* thesis on the poetry of the Shluh (a Berberspeaking group in Morocco). He was largely unaffected by the colonial euphoria of this period.

In 1895 Stumme was appointed to teach "Semitic and Hamitic" (i.e. Afroasiatic) languages. He taught Arabic (classical and modern, including various dialects), Persian and modern Persian, Turkish, Maltese, and occasionally even Hungarian and Tartar; but he also taught African languages - Ge'ez (Ethiopian), Swahili, Hausa, Kanuri and above all the Moroccan, Algerian and Tunisian dialects of Berber. His preoccupation with language as it was spoken led him to hold lectures in Arabic – a novelty in Leipzig. His strength lay "in the phonetically exact transcription of spoken texts and their evaluation for descriptive grammar"; thus he became a pioneer of the phonetically precise and descriptive study of African languages.

It was through Stumme, appointed professor in 1900, that the study of African languages became established in Leipzig. He gave general lectures on "Basic features of the principal African languages", "The Bantu languages", and "The Sudanic languages", and he trained students in "Exercises in African languages". From 1910 to 1921 Stumme edited the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*. He died in Dresden on 10 December 1936. His private library, which he bequeathed to the University of Leipzig (and which was destroyed by a bomb in the Second World War) contained 917 works.

Further reading: Brauner 1979, 1999

16. Eduard Vogel, Explorer of the Central Sudan (1829-56)

Although born in Krefeld, Vogel grew up in Leipzig, where his father was a schoolteacher. Having attended the Thomas School and studied mathematics, science and astronomy at the University of Leipzig and in Berlin, he received an appointment at an observatory in London. Following the death of Adolf Overweg he was sent by the British government to Tripoli, in order to support Heinrich Barth in the exploration of the Central Sudan. After several journeys to Bornu and further south, he met Barth in Adamawa. In the Sultanate of Wadai he fell under suspicion of being a spy and was killed on the Sultan's orders. The uncertainty of his fate captured the interest of the Leipzig press. Later explorers, such as Oskar Lenz, were inspired by his example. His writings on Africa were published posthumously by his sister Elise Polko.



Clockwise from top left: Hans Stumme (1864-1936), August Klingenheben (1886-1967), Friedrich Rudolf Lehmann (1887-1969), Günther Spannaus (1901-1984)



Clockwise from top left: Bruno Gutmann (1876-1966), Alfred Schachtzabel (1887-1981), Kurt Hassert (1868-1947), Erich Krenkel (1880-1964)

17. Karl Weule (1864-1925), Ethnologist

Weule studied geography under Friedrich Ratzel at the University of Leipzig. Having obtained his doctorate in 1891, he moved to Berlin, where he attended courses at the Seminar for Oriental Languages and the Geographical Seminar, intending to enter the colonial service. However, through Adolf Bastian he obtained training at Berlin's Museum of Ethnography and in 1899 received an appointment at the Museum of Ethnography in Leipzig, submitting his *habilitation* thesis on "African Arrows" to the University of Leipzig in the same year. From this time onwards he taught at the University, gaining a professorship in ethnology and prehistory in 1901 and introducing ethnology as an examination field within the discipline of geography in 1904.

In 1905 the colonial department of the German Foreign Ministry appointed a commission to coordinate geographical research on the German colonies. One of the commission's first actions was to appoint Weule to conduct an ethnographic expedition to German East Africa. The initiative for this appointment came from Hans Meyer, who had been largely responsible for the founding of the commission and knew Weule well.

Weule set out with 20,000 Reichsmark from the newly created Colonial Office. His plan was to study the southern part of the "inland drainage area"; but upon arrival in Dar es Salaam, due to the outbreak of the Maji-Maji rising, the Government proposed the extreme southeast of the colony as an alternative. Weule agreed and in June 1906 landed in Lindi. On his expedition into the interior he was accompanied by the district officer, the Norwegian Knudsen, 12 "police soldiers", 24 porters and 3 servants. In addition to the impressive appearance of the expedition Weule benefited from the fact that all African authorities had received orders to comply with his wishes in every respect. His work was guided by the "Instructions for Ethnographic Observation and Collecting in Africa" of Felix von Luschan, custodian at the Berlin Museum of Ethnography. Having documented the ethnic composition of the town of Masasi, he proceeded to Chingulungulu and then, in order to study the Yao, to the Makonde Plateau, about which at that time little was known.

Using the rich collection of material on all aspects of culture which he had made, Weule published two monographs in 1908. Altogether he brought back about 1,640 ethnographic objects, 1,300 photographs, 40 films and several phonographs. Apart from about 500 objects sent to the Berlin museum, everything remained in Leipzig.

Weule became director of the Museum of Ethnography soon after his return. In 1914 he founded the Ethnographic Seminar. In the same year the University created research institutes for universal history (under Karl Lamprecht), *Völkerpsychologie* (under Wilhelm Wundt) and ethnology (under Weule).

Further reading: Blesse 1994; Plischke 1928, 1929; Reche 1929

AFRICANS TO LOOK AT

1. Attractions at the trade fairs (1820-1870)

Although human "curiosities" with physical peculiarities were already exhibited at the Michaelmas trade fair in Leipzig in the 17th century, the commercial exhibition of persons representing foreign cultures did not begin until after the display of the "Hottentot Venus" in the salons of London and Paris in 1810-1812. In about 1824 Heinrich (= Henry?) Hill presented in Reimer's Garden during the trade fair a "live African Caffer family from the Congo coast", as well as - near Bose's Garden - an "African woman from the Angola coast" together with a "group of Indian Bush-People". The two posters printed on this occasion suggest that it did not much matter to Hill whether he was dealing with Africans or "Indians" (i.e. Native Americans). Next to the African from Congo the engraving showed a crocodile and an ox-head, and the accompanying text states that the African "worships the image of an ox-head as a deity"; yet from the second poster we learn that it was the "Bush-People" who honoured the ox-head, whilst in the case of the Angolan woman the crocodile had the same function. The posters have further points in common, particularly with regard to what the Africans and Bush-People were supposed to show: capture in the forest, warfare, dancing and singing, sacrificial rites, conduct relating to "laws and religious customs" and above all their eating habits.

Such shows presented themselves as supplementing contemporary research. Hill obtained the confirmation of a Leipzig professor of anatomy that the "Caffer", his wife and three children were "truly of Ethiopian [i.e. African] origin". In the case of the Angolan woman the poster refers to the anthropological theories of the famous Göttingen professor Blumenbach, as well as those of his Leipzig colleague Rosenmüller, dividing humanity into five races. Both posters drew attention to the facial features, hair, language and gestures of the persons exhibited, "by which they differ so markedly from Europeans".

Africans were again an attraction during the trade fairs of the 1850s and 1860s. A "Bushman" and a Korana woman were exhibited in 1856, a "wild man from the Sahara Desert" in 1857, "Sicilians and Africans" in 1859. Two posters printed for the Easter trade fair announced "Achantis from Gumasia" (i.e. Asante from Kumasi, in what is now Ghana), including an athlete who performed weightlifting exercises.

Interest in the physiognomy of Africans was also manifested in the display of life-sized busts of the "principal races of humanity", for instance in an "anthropological cabinet" exhibited at the Michaelmas trade fair of 1862, which included busts portraying four men and four women from various parts of Africa. Here popular culture was reflecting something that had seized the imagination of science: in 1885 the Anatomy Department of the University of Leipzig displayed 34 African skulls which had been collected since the 1830s in Africa and Europe.

Further reading: "Raritäten seyn zu sehn" 1988; Schmidt 1887



Advertisements for two "attractions" including Africans, 1824 and 1861

Advertisements for two "attractions" including Africans, 1824 and 1861

2. Völkerschauen (1885-1930)

The exhibition of small groups of persons from outside Europe came to an end in the 1860s. Twenty years later the *Völkerschauen* ("shows of peoples") filled the gap they had left. These had much in common with their predecessors, but there were also differences: first, the switch to a new location, the zoological garden; second, the preference for larger groups; and finally the more professional approach, particularly with regard to advertising. The colourful posters, some of them designed by the Leipzig lithographer Gustav Bähr, reflected the exoticism of the late nineteenth and early twentieth centuries.

The pioneer of the *Völkerschauen* was the founder of the Hamburg zoo, Carl Hagenbeck, who in 1876 for the first time put on show a group of Africans - in this case Nubians - together with their animals, tents and implements. He took them to various large European cities, including Dresden but not Leipzig. Although some of the groups presented in the following half-century as *Völkerschauen* were from Russia, Ceylon, North America, Greenland and Australia, the continent most often chosen was Africa.

Leipzig was one of the cities to which Völkerschauen came most frequently, as were Frankfurt am Main, Berlin, Hamburg, Basel, Vienna and Paris. In Leipzig at least 18 African shows took place between 1885 and 1930. Apart from Hagenbeck the leading impressario was Ernst Pinkert, founder of the zoo. As elsewhere in Germany, groups from what are today Somalia, Ethiopia and the Sudan were particularly popular. Others came mainly from West Central and North Africa ("Duala", "Akka", "Beduin caravan", "Tunisians"). By contrast, West Africa ("Ashanti"), South Africa ("Natal Kafirs") and East Africa ("Swahili caravan") were less well represented. Even the "Amazons" of Dahomey, who had a sensational success in some cities, did not come to Leipzig.

The size of the groups varied from 6 to about 60 persons. Almost always they included some women and children as a special attraction. Indeed, in the very last *Völkerschau* women constituted the majority: in 1930 a French impressario came to Leipzig with twelve Saro-Kaba women from what is today Chad, whom he advertised as "nearly extinct lip-negresses" on account of their lip-plugs, which the French colonial authorities had forbidden. Hans Linke made a film about them in Leipzig, and many old people in Leipzig can still remember seeing them.

Although the reactions of the public are well documented in the contemporary press, we still know little about what such "voyages of discovery" meant for the Africans involved.

Further reading: Lehmann 1953, 1955; Thode-Arora 1989; Viereckl 1999



Advertisements in the Leipzig press for Völkerschauen involving Africans

3. The German East Africa Exhibition (1897)

In Summer 1897 a group of 47 Africans from what is today Tanzania were to be seen at the Saxon-Thuringian Exhibition of Trade and Industry. These people from German East Africa consituted a major attraction. From January to September the exhibition's newspaper contained reports on them every week, and a 60-page guide was also published.

The East Africa exhibition, which was organised by one of Governor Hermann von Wissmann's former officers, Blümcke, was intended to popularise the "colonial idea" and in particular the new colony, German East Africa. In this sense it belonged to the tradition of previous colonial exhibitions (Hamburg, Bremen, Lübeck, Berlin 1889-1896). It was sponsored by the Foreign Ministry, the Imperial Governor of East Africa and two Leipzig bankers. Other Leipzig institutions - the university, the Leipzig Mission and the German Women's Association for Tending the Sick in the Colonies - were also involved.

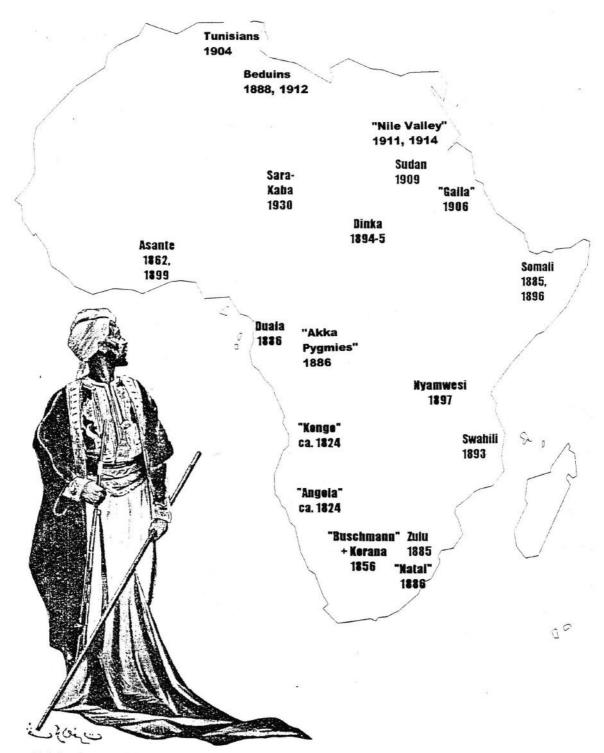
In order to "recruit the natives", Karl Kaufmann left Berlin on 27 December 1896 for Dar es Salaam. Upon arrival he quickly assembled "building materials, ethnographic objects, foreign imports, agricultural products etc." and returned to Leipzig via Marseilles on 16 April 1897 with "3 Wadoe [Doë], 19 Wasaramo [Zaramo] (14 men, 3 women, 2 children), 14 Wassukuma [Sukuma] (12 men, 2 women), 13 Wanyamwesi (Nyamwezi) (10 men, 3 women) and 1 dwarf". By this time several buildings had been erected - imitations of the district offices at Mpuapua and Usungula, as well as of the Barra-Rasta Street in Dar es Salaam, with its bazaars and an Arabian café. A few animals (three monkeys, an elephant, some goats) were added.

After the Africans had built their own houses, they spent the mornings weaving mats and cloth or making metalwork; in the afternoons they performed "war games and dances". Advertisements for the exhibition emphasised on the one hand the friendly reception which visitors could expect, on the other hand rumours of cannibalism among the Doë. A "tropical artist" from Berlin painted two landscape dioramas (Zanzibar and Kilimanjaro) and a poster which was designed to embody the ideological legitimation for colonialism:

"A negro village has been set on fire by an Arab slave dealer. From the burning huts of the inhabitants the flames shoot upwards; thick smoke rises to the sky and forms a wall of cloud, behind which rises the glowing ball of the tropical sun, bearing the German imperial crown. The inhabitants of the village flee from their burning homes, catch sight of the symbol of powerful protection and raise their hands towards it, begging for help. In the foreground an Arab in full splendour stands, throwing a defiant glance backwards at the rising power, greater than his own; in resignation he lowers his flag."

Although colonial exhibitions were also held in the city in 1936 and 1940, this was the most ambitious attempt ever undertaken in Leipzig to communicate an "authentic" image of Africa to a wide public. The Governor of Cameroun declared upon his visit: "Everything looks so genuine here that one gets the impression one is back home in German East Africa."

Further reading: Blümcke 1897



Origin of some of the groups displayed in Leipzig, 1824-1930

Origin of some of the groups displayed in Leipzig, 1824-1930

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CHRONOLOGICAL TABLE

1732-33	Ludwig and Hebenstreit in North Africa
1853-56	Vogel in the Central Sudan
1856	Stübel on the Blue Nile
1858-60	Roscher in East Africa
1869	Museum of Ethnography founded
1874	Brockhaus publishes Rohlfs and Schweinfurth
1874-77	Loango Expedition (including Lenz and Pechuël-Loesche)
1878-82	Krause in Tripoli
1879-80	Lenz in the West Sudan
1885	Lenz crosses Africa
1886-87	Krause's expedition towards the Niger Bend
1887	Meyer's first attempt to climb Kilimanjaro
1888	Meyer explores the Usambara Mountains (with Baumann)
1889	Meyer climbs Kilimanjaro (with Purtscheller)
1889-95	Krause in Salaga
1893	Leipzig Mission begins work in East Africa
1897	German East African Exhibition
1898	Meyer studies Kilimanjaro
1899	Weule appointed director's assistant at the Museum of Ethnography
1900-1905	Krause in the Gold Coast Colony
1900-1930	Stumme professor of modern Arabic and Hamitic languages
1906	Weule in German East Africa
1907-12	Krause in Tripoli
1911	Meyer in Ruanda and Burundi
	Schachtzabel completes his studies in Leipzig
1913-14	Schachtzabel in Angola
	Germann in southern Algeria and eastern Morocco
1914	Foundation of ethnological research institute
1926-27	Gebbing and Link in Liberia
1928	"Africa - East Africa" exhibition (Museums of Geography and Ethnography)
1928-29	Germann in Liberia
1930-36	Klingenheben director of the Department of African Languages
1931	Spannaus and Stülpner in Moçambique
1943	Conference on "Colonial ethnology, colonial linguistics, colonial racial research".

Many African artefacts in the Museum of Ethnography destroyed by bombs

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