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Marie Durand

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Marie Durand. Edgar Aubert de la Rüe, from scientific exploration to travel: field collecting, colonial interests, diffusion to scientific audiences and general public (1923-1960).. [Research Report] Musée du quai Branly - Jacques Chirac. 2015. halshs-02184684

HAL Id: halshs-02184684

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Edgar Aubert de la Rüe, from scientific exploration to travel:
field collecting, colonial interests, diffusion to scientific audiences and general public (1923-1960).



Figure 1: MQB archives, 2AP 241. "E. Aubert de la Rüe in a typically Andean setting, in the company of a lama on the slopes of Chimborazo (6250m), Equator's largest volcano", France Outre Mer, April 1948.

MARIE DURAND

Scholarship for the documentation of the *musée du quai Branly*'s collections, 2014-2015.

RESEARCH PAPER

November 2015

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Introduction

The inter-war years were a seminal and complex time in the history of French ethnology, at once institutionally, epistemologically and regarding practices, as attested by the ongoing research in this area by historians of the human sciences.¹ During this period, ethnology's disciplinary boundaries were constantly being redrawn by associations and oppositions within networks of sociability which were closely linked to the contemporary political and ideological scene. Whereas the physical anthropology taught at the *École d'anthropologie de Paris* sought, in the footsteps of Paul De Broca, to understand the variety of human types in physical and psychological terms, and the *Société française d'ethnographie* encouraged solely descriptive studies divorced from any theory,² academic ethnology developed a different approach, around the *Institut d'ethnologie* founded by Paul Rivet, Marcel Mauss and Lucien Lévy-Bruhl in 1925, and the *Musée d'ethnographie du Trocadéro* (the *Musée de l'Homme* as from 1937). Alongside the learned societies, where knowledge came from scholars and "men of the world", these figures championed ethnology as a new, professionalised human science, comprising well-defined field practices and methods.³ These first ethnologists, such as Marcel Mauss, Paul Rivet, Alfred Métraux, Jacques Soustelle, and Michel Leiris, are today acclaimed as founders and discoverers, and their relations with the artists of the second surrealism are well known. In the 1930s, their research helped popularise ethnology, for which Rivet sought to have the broadest possible audience. The *Musée d'ethnographie du Trocadéro* / *Musée de l'Homme* were the most important showcases for this "new humanism", which aspired to understand the diversity of human beings and to collect and classify their different cultural features for presentation to the general public.⁴

This was the context in which the *Institut d'ethnologie* and the *Musée d'ethnographie du Trocadéro* organised and supported numerous expeditions to gather ethnographic collections and data. The professional ethnologists trained at the *Institut d'ethnologie* were naturally the key actors, but all willing contributors were harnessed to the task: missionaries, colonial governors and members of the military posted in the colonies, travelers, and explorers were all called upon to swell the store of knowledge.⁵ A manual of *Summary instructions for collectors of ethnographic objects* [*Instructions sommaires pour les collecteurs d'objets ethnographiques*] was published in 1931, based on lectures given at the *Institut d'ethnologie*. They were meant for "those who live or travel far from mainland France, be they civil servants, travelers, tourists or colonial settlers," and who are willing to "help constitute the collections."⁶ Although ethnology at the time was defining itself in opposition to non-professional actors - the learned societies, colonial populations, missionaries, and so forth⁷ - the *musée d'ethnographie du Trocadéro* did not seek to discourage these categories, since they were so central to the constitution of collections. Instead, it attempted to make the collecting more methodical and 'scientific'. An important aspect of ethnographic collecting was explicitly its contribution to colonisation, as the *Instructions* make clear:

"Not only is ethnography valuable for the study of prehistoric man, by reconstructing his environment, and also of modern man, but it additionally has an essential contribution to make to the methods of colonisation, by revealing to the law-makers, officials and settlers the

customs, beliefs, laws and techniques of indigenous populations, thus enabling more fruitful and humane collaboration, and more rational exploitation of natural resources".⁸

There is a direct link made here between the enhanced productivity of colonial lands and knowledge of their inhabitants. It thus seems natural for geologists and other scientists interested in the material aspects of the colonies to contribute to developing ethnographic knowledge as well.

The charismatic ethnologists of the *musée du Trocadéro* and the *Musée de l'Homme*, and their expeditions abroad, have already been extensively researched. The mass of "non-professional" correspondents, however, who also sent collections to the museum, are less well known.⁹ One such figure is the geologist Edgar Aubert de la Rüe, whose private archives were donated to the *musée du quai Branly* in 2011.¹⁰ As an engineer and a geologist, his activity of collecting, and more generally his career as a scientist and a traveler in the inter-war period and up to 1960, can shed light on the history of ethnology and the construction of knowledge in this period through the prism of those "other" collectors, who were not ethnologists, but scientists in the colonies. Edgar Aubert de la Rüe's archives show the extent to which the methodology and scientific ideas of Paul Rivet, disseminated by the *Musée d'ethnographie du Trocadéro / Musée de l'Homme*, had penetrated colonial circles. They can also provide information about the institutional and financial networks mobilised in the context of ethnographic collecting, and of scientists' field missions. Lastly, as regards the scientist's experience in the field as a form of writing of the self, and the diffusion of his knowledge, they also give an interesting glimpse of how Aubert de la Rüe perceived the interdisciplinarity of his scientific work, and was concerned to make it available to future generations.

This Research Paper analyses the private archive of Aubert de la Rüe housed in the *musée du quai Branly*. It was written in the context of the scholarship I received for the Documentation of the *musée du quai Branly*'s collections in 2014-2015. I established an inventory and analytical classification of this archive, and documented the related collections at the *musée du quai Branly*. This funding also allowed me to consult the Aubert de la Rüe papers held at the Geneva City Archives, and to compare the two.¹¹ The first part of this paper concerns the scientific biography and career of Aubert de la Rüe, as well as the way he perceived his own work, based on an analysis of the intellectual content of his archives, and of their material features. In the second part I shall look more closely at this geologist's interest in ethnology, firstly through a focus on his expeditions to the New Hebrides, French Somaliland [the *Côte française des Somalis*],¹² and French Guiana, which provided significant artefact collections for the *Musée d'ethnographie du Trocadéro / Musée de l'Homme*; and secondly through the promotion of these missions' findings, as evidenced by his archives.

1. "I was born at the Tour de l'île, and am undoubtedly one of the few Swiss islanders." Edgar Aubert de la Rüe's self-presentation and travels: a legacy for future generations.

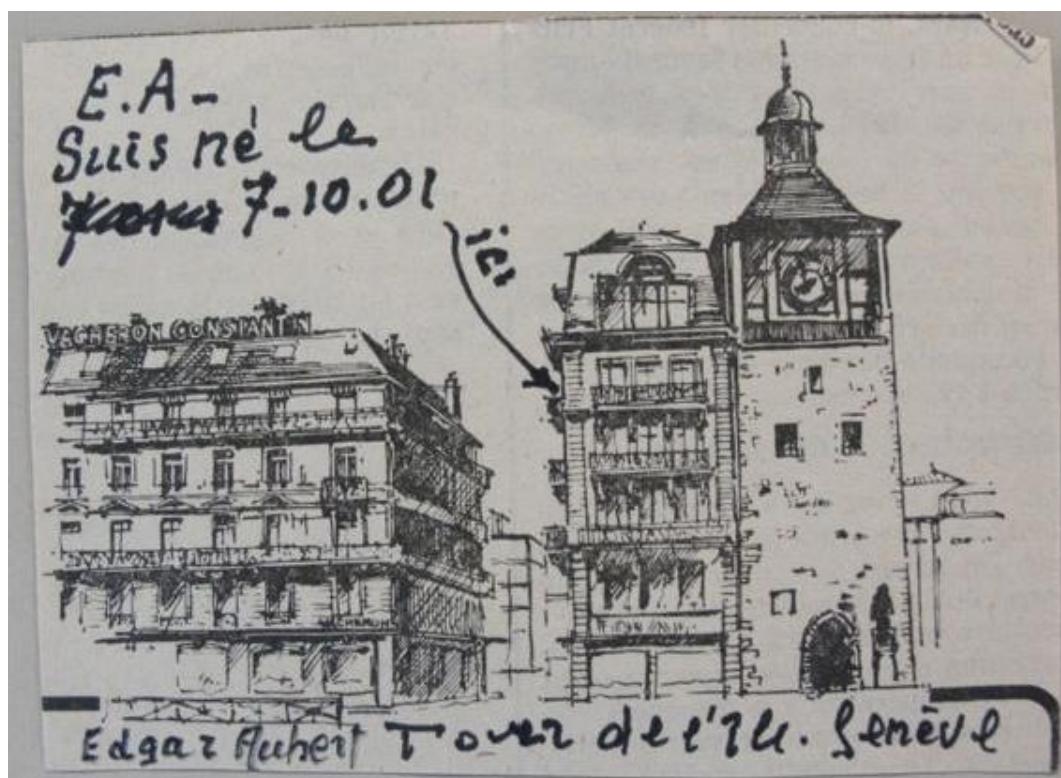


Figure 2: MQB Archives, 2AP 213 "E.A – Born 07.10.01 here. Edgar Aubert. Tour de l'île. Geneva"

"I was born in 1901 at the Tour de l'île, and am undoubtedly one of the few Swiss islanders".¹³ This was how the engineer and geologist Edgar Aubert de la Rüe chose to begin the retrospective account of his life history as a scientist and a traveler (Figure 2), when he was already a few years into retirement. He probably saw this origin as a kind of prophesy, since he spent his life scouring the five continents to gather information on geological, environmental and human specificities. Since until 2011, there were few archives available to supplement the information he published, the details of his long career have remained more or less unknown, and this despite the large collections he made on his travels, which can be found today in the *Muséum national d'Histoire naturelle de Paris*, the *musée du quai Branly* and the *musée d'ethnographie de Genève*. So the private archives held by the *musée du quai Branly* fill an important gap. They give precise details of his career, and reveal the scientific context of the time, as well as showing how he viewed his own research, and the image he wished to leave to posterity.

1.1 A life typical of its time: the scientific career of Edgar Aubert de la Rüe

Edgar Aubert de la Rüe was born in Geneva on 7 October 1901 into a family of the comfortably-off intelligentsia of the region. His father, Hippolyte Aubert de la Rüe, was the Head of the Geneva University Library. He completed his secondary education in Paris where he had links through the family of his mother Elisabeth, *née* Pasteur. After receiving his *baccalauréat* in 1921, he went on to higher education, completing a first degree in Natural Sciences at the University of Paris, and then, with his certificates in geology, physical geography and mineralogy, he studied at the University of Nancy's Institute of Applied Geology, where in 1924 he qualified as an engineer-geologist. In 1925 he received his first contract as an engineer from the Ministry for the Colonies, for which he carried out assignments – as well as undertaking other work – until 1956.



Figure 3: Geneva City Archives, 350.C.9.4.3/45. "Encampment at Port Couvreur, Kerguelen Islands, November 1928"

In 1928 he made his first trip to the Kerguelen Islands, to St Paul (today the Crozet Islands) and Heard Island where he remained until 1929 (Figure 3). He explored the craggy inland terrain and tried to reach the areas least studied. After a second expedition to the region, in the same letter in which he offered to donate the collections he had assembled (specimens of local flora and fauna) to the *Muséum national d'Histoire naturelle de Paris*, he also requested that they fund him to continue his research, and work on a doctorate. The *Muséum* accepted, and Edgar Aubert de la Rüe later received a doctorate from the University of Paris for his work

on the geology of the Kerguelen Islands, after a viva at the Sorbonne on 18 July 1932. His thesis has a dedication to his two teachers, Alfred Lacroix, Professor of Mineralogy at the *Muséum national d'Histoire naturelle* and Permanent Secretary to the Academy of Sciences, and Léon Lutaud, Professor of Physical Geography and Dynamic Geology at the Paris Faculty of Sciences. Alfred Lacroix's teaching had a significant influence on Aubert de la Rüe, both in his lasting interest in volcanology,¹⁴ and in his working methods, which involved repeated, long-lasting trips to the field. Lacroix was convinced that most of the geological and mineralogical knowledge one could acquire came from working in the field, and he himself traveled as often as possible, and was always concerned to circulate his new findings not only within scientific circles, but also for the general public in mainland France to know about the mineralogical treasures of the colonial empire.¹⁵ His lectures also marked the beginning of Aubert de la Rüe's durable relation with the *Muséum national d'Histoire naturelle*.

On the advice of his teachers, Aubert de la Rüe began traveling as soon as he had finished his first degree. With the help of Jacques Bourcart, the Head of practicals in Physical Geography at the Sorbonne, he had two internships, one in Albania in 1923, to study a deposit dating from the Pliocene epoch near Lake Skadar, and the other in Greece in 1924, in the mines of Laurion. His frequent journeys set the pace for his future work. In 1924-25 he was in Morocco, where he discovered a deposit of molybdenite in the Aker Wadi in the High Atlas, accompanied by a young woman from the Vendée, Andrée Sacré, whom he married on 13 April 1925, in Marrakech-Banlieue. She accompanied him on all his future expeditions and assisted him in his research work and collecting (Figures 4 and 5).¹⁶



Figure 4: MQB Archives, 2AP 182 "New Hebrides. Walking up the River Pangkumu, Malekula Island, 1936. Some most obliging Kanaks carry our baggage"



Figure 5: MQB Archives, 2AP 182 "Saint-Pierre-et-Miquelon Islands, 1942-1943. The shores of Langlade (North Atlantic). Andrée Aubert »

In 1925-6, then again in 1927, Aubert de la Rüe was in Côte d'Ivoire, studying the country's mineralogical and mining resources. He was back in Morocco from the end of 1927 into 1928, before heading for the Kerguelen Islands, St Paul and Heard, and then, in 1929, to Syria and the Lebanon, where a private company had sent him for geological prospecting. In 1930, he traveled to the Réunion, Mauritius and Madagascar, whose Western coast (Maintirano province) he explored from May to September, collecting natural history specimens for Alfred Grandidier (who at the time was the Secretary General of the Paris Geographical Society).¹⁷ He set sail for the Kerguelen Islands again in November, on an official geological and geographical mission from the Ministry for the Colonies. He remained there until 1931, also visiting the island of New Amsterdam. In 1933, he traveled to Colombia, on a privately-funded mission, concentrating on the Western *cordillera* of the Andes. The following year, after the death of their son René, Edgar Aubert de la Rüe and his wife started on what Edgar called their "round the world" trip. They visited the New Hebrides, where he had been sent to prospect for geological resources which could potentially be tapped by the colonial government. He returned there in 1935-6 in order to supplement the data he had already collected.

Throughout his career, Aubert de la Rüe's expeditions followed this pattern, coming one after the other (see Annex 2). On some of them he was able to collect objects, which he donated to the *Musée d'ethnographie du Trocadéro / Musée de l'Homme*. This applies particularly to his expeditions to the New Hebrides, French Somaliland in 1937-1938 and French Guiana in 1948 and 1950. By contrast, he collected rock samples, minerals and flora, and also specimens of the fauna during all his trips. Most of these were sent to the *Muséum national d'Histoire*

naturelle de Paris, with which Edgar Aubert de la Rüe was associated throughout his working life.

At the outbreak of the Second World War, the Aubert de la Rües were in Saint-Pierre-et-Miquelon. They were caught up, despite themselves, in the local historical context when the islands rallied to the Free French Forces on 24 December 1941. The new governor Alain Savary, a Resistance fighter from the very first, was suspicious of this high-society couple, who had regularly enjoyed the hospitality of his predecessor Gilbert de Bournat, and since Edgar was taking many photographs, he was thought to represent a risk, potentially being a spy.¹⁸ Savary therefore placed the couple under house arrest on the island of Langlade, from which they were released only in 1944 when Paul Rivet, in exile in Mexico, managed to get Aubert de la Rüe a teaching post at the French Institute in Mexico City. He then worked at Ecuador's National Polytechnic School in Quito in 1946, before resuming his geological assignments, but less frequently than before the war.

Edgar Aubert de la Rüe's career in the inter-war period illustrates the close links between scientific research and the colonial empire's political and economic concerns, which went by the name of the "improvement" [*la mise en valeur*] of the colonies.¹⁹ Significantly, it was the Ministry for the Colonies which gave Aubert de la Rüe his first, temporary, assignments as engineer-geologist, in collaboration with institutions such as the *Muséum national d'Histoire naturelle de Paris*, and the *Musée d'ethnographie du Trocadéro / Musée de l'Homme*. But he also received private money from mining companies or banks keen to determine the commercial potential of the colonised territories (see Annex 2). This was typical of the "spirit of new partnerships between private colonial interests, the 'colonial group' in Parliament, the State and local administrators"²⁰ which developed between the wars, following the colonial conference of 1917²¹, and the 1921 Sarraut Plan. Apart from recommending that each colony have its specialised production, the Plan prioritised studying the territories scientifically, this being regarded as vital to their rational economic development. The fieldwork of geologists, botanists and other naturalists, which suddenly seemed wholly relevant,²² was thus considered to have an obvious claim on State financing.²³

Many years later, in October 1939, the desire to centralise and organise the activities financed in this way took on institutional form, with the establishment of the *Centre national de la Recherche scientifique* (CNRS) - after much debate²⁴ - under the authority of the Ministry of Education. In 1941, however, a plan to separate off colonial research under the authority of the Ministry for the Colonies crystallised around Professor Jeannel from the *Muséum national d'Histoire naturelle*. An *Office de la recherche scientifique coloniale* (ORSC) was created in 1943, which changed its name in the following year to the *Office de recherche scientifique outre-mer* (ORSOM).²⁵ Thus the "colonial sciences" were singled out, and a separate organisation was created for them.²⁶ Here again, Aubert de la Rüe was a man of his time. As a colonial scientist, and thanks to his close links with the *Muséum*, he was sent on two expeditions by the ORSOM in 1948-1949 and 1950. The first one was to French Guiana, in order to carry out a geological survey of the area around the Oyapock river, and the Itany (today, Litani) and Maroni rivers. The second one was at the behest of the Ministry of the Interior, which wanted expert information on the resources in the area between the Litani and

the Maroni rivers, in the context of renegotiating the frontier between French Guiana and Surinam.²⁷

In 1956, Aubert de la Rüe was finally appointed as *maître de recherche* at the CNRS, in the Geology Laboratory of the *Muséum national d'Histoire naturelle*, where he remained until 1966.²⁸ During this period he was seconded to UNESCO's technical assistance programmes in Brazil and Chile on several occasions. However, for health reasons he cut short his last assignment, to Chile, in 1961, and returned to live in Lausanne in Switzerland.²⁹ In the following years, until 1973-1974, he traveled mostly for tourism, and thereafter spent his time reviewing and organising the large volume of data he had collected over his long career. He was thus constantly involved with his scientific records, to which he added explanatory notes with the clear intention of enabling all of his work to become accessible to the public. He enriched the collections of several public scientific institutions across the world not only with artefacts, but also with his books, documents and other records.³⁰ He died on 24 February 1991 in his home in Pully, Lausanne.

1.2 Edgar Aubert de la Rüe's collections

It is relatively easy to follow up the two major donations Edgar Aubert de la Rüe made of his various geological, botanical, zoological and ethnographic collections. One was made to the *Muséum national d'Histoire naturelle de Paris*, which included the *Musée d'ethnographie du Trocadéro/Musée de l'Homme*, and the other, to the *Musée d'ethnographie de Genève*. However, the private archives held by the *musée du quai Branly* reveal that his collections were actually distributed world-wide, and we also glimpse his enthusiasm for sharing them, and his wish to see his name preserved in the various institutions which received his donations. Thus he indicates, in a reflexive hand-written note, that "the contents of the exhibition galleries and the drawers of the reserves of the *Muséum d'H. N. de Paris* testify to the quantity and the variety of rocks and minerals I brought back from the four corners of the earth, and various laboratories - zoology, botany - also contain the fruits of my past labours".³¹ In another note, typed this time, he mentions that:

"Having had the opportunity to travel to regions sometimes still little known (...) from the perspective principally of their natural history, I thought fit to gather, wherever possible, whatever was liable to interest specialists such as zoologists, botanists and palaeontologists. With my wife's help, we thus.... collected a large number of specimens of flora and fauna, ethnological collections of which several hundred pieces were given to the Musée de l'Homme, and everything concerning the natural sciences was studied by specialists from the Muséum d'Histoire Naturelle de Paris, sometimes with the participation of foreign specialists. I donated some collections of plants from the Kerguelen Islands to the Montreal Botanical Garden in memory of its former Director, Jacques Rousseau. (...). The collections I made of plants and insects (...) from tropical and equatorial forests, in the Somali desert and from many islands have proved useful and interesting, and contain many new species. (...) A zoologist from the Muséum, M. Jean Lescure, did me the honour of naming a little frog discovered in the south of French Guiana after me (Atelopus Auberti)".³²

Alongside his activity as a geologist, Aubert de la Rüe thus prided himself on collecting samples and specimens of other sorts, to enrich museum collections. His interest in ethnography is clear from his very first journeys. For example, he sketched the traditional hats worn by the men he met, and began collecting ethnographical objects, already during his internship in Albania in 1923 (Figure 6). The *musée d'ethnographie de Genève* today has six items from there donated by Aubert de la Rüe in 1977.³³ In France, the *Muséum national d'Histoire naturelle* received a first batch of roughly 20 samples from Syria, France and the Kerguelen Islands in 1930, but further donations were made throughout the geologist's career, totaling more than 2,400 samples of various provenances, all of which swelled the natural history collections of the *Muséum*.



Figure 6: Archives MQB, 2AP 1 "Variety of men's headpieces in Albania"

The *Musée d'ethnographie du Trocadéro* received some objects in December 1933.³⁴ We find traces of this in Aubert de la Rüe's correspondence, in the archives of the *Musée de l'Homme*, including an acknowledgment slip dated 1 December 1933, thanking the young geologist for sending "a collection of African, South American and Syrian objects". This note, signed by Rivière, also mentions a future expedition to Oceania: "We wish you all the very best for your next study trip to Oceania, and wish to stress once more how greatly we appreciate your interest in ethnography during your many and varied journeys."³⁵ The gift numbered 21 objects, of which 18 are today in the *musée du quai Branly*'s collections. They come from Mali, Côte d'Ivoire, Madagascar and the Pacific Coast of Colombia. Other objects followed, particularly from the New Hebrides and Wallis and Futuna in 1934 and 1936 (718 objets)³⁶, French Somaliland in 1938 (202 objets)³⁷, from Equator in 1948 (150 objets)³⁸ and French Guiana in 1949 and 1951 (156 objets)³⁹.

Although most of the items were collected with a view to donating them to the different museums with which Aubert de la Rüe worked, some were initially kept and displayed by the couple in their own home, in Lausanne and Paris (Figure 7). They were added to the small personal collection which Edgar Aubert de la Rüe had inherited from his father.⁴⁰ In 1971, the geologist expressed his wish to donate to the *Muséum national d'Histoire naturelle de Paris* these personal mineralogical and ethnographic collections, and his scientific library, along with photographic documents relating to the natural sciences.⁴¹ Professor Henri Lehmann, the Deputy Director of the *Musée de l'Homme* accordingly travelled to Switzerland to examine the collection Aubert de la Rüe was proposing. On the basis of Aubert de la Rüe's annotations on Lehmann's letters from the late 1970s, it would appear that this visit did not go very well.⁴² Changing his mind, Aubert de la Rüe donated his collections to the *musée d'ethnographie de Genève*, with a total of 454 objects gifted between 1956 and 1982.⁴³



Figure 7 : Archives MQB, 2AP.275 « *avenue des Cerisiers, Pully, 1969* »

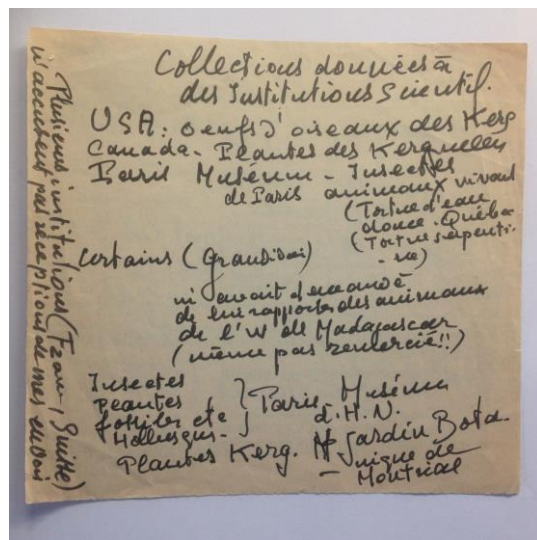


Figure 8 : Archives MQB, 2AP.179 « *Collections données à des institutions scientifiques* »

In 1977, the *musée d'Histoire naturelle de Genève* received a set of 33 mineral samples,⁴⁴ and the University of Lausanne's Mineralogy Institute and Geology Museum received 231 mineral samples, in two gifts (1979 and 1980).⁴⁵

Aubert de la Rüe's choice of the institutions to which he donated his collections was intimately bound up with his personal affections and disaffections, but also with his international network of scientific contacts. For example, his plant samples from the Kerguelen Islands were given to the Cambridge Botany School in 1932, his lichens, mosses and algae arrived at the Montreal Botanical Garden in 1953, and in the same year insect specimens and sea-bird eggs from the Kerguelen Islands were delivered to the New York Museum of Natural History, to be studied by the specialists of the relevant departments.⁴⁶ The following year, he

sent herbaria relating to the Kerguelen Islands to the Botanical Gardens of Berlin-Dahlem, Brussels and Hamburg (Figure 8).⁴⁷

Lastly, certain objects were sold to the Basel Museum, at the request of Dr Felix Speiser, who wished to enrich his already very substantial collection from the New Hebrides. The two men had probably been in contact since the mid-1930s, at the time of Aubert de la Rüe's missions to the New Hebrides. This is evidenced by a non-dated archives box in the Geneva City Archives, placed with the letters of the late 1930s, in which a signed note by Felix Speiser mentions a letter and some photographs of stones from Pentecost Island sent to him by Aubert de la Rüe (Figure 9).⁴⁸ In 1946, in two other letters, Speiser sought to purchase the geologist's remaining collections, for a price of 400 Francs for the lot. One of them gives details of what Speiser was looking for in particular:

- " – *adze blade Futuna*
- *fish-hook 1 unit Futuna*
- *3 tapa cloth belts Tanna*
- *1 woman's pendant Futuna*
- *1 pearl bracelet Ranon.*"⁴⁹

In addition to these items, the Basel Museum acquired several green stone pendants from Tanna. The acquisitions as a whole amounted to a small collection of 64 objects.⁵⁰

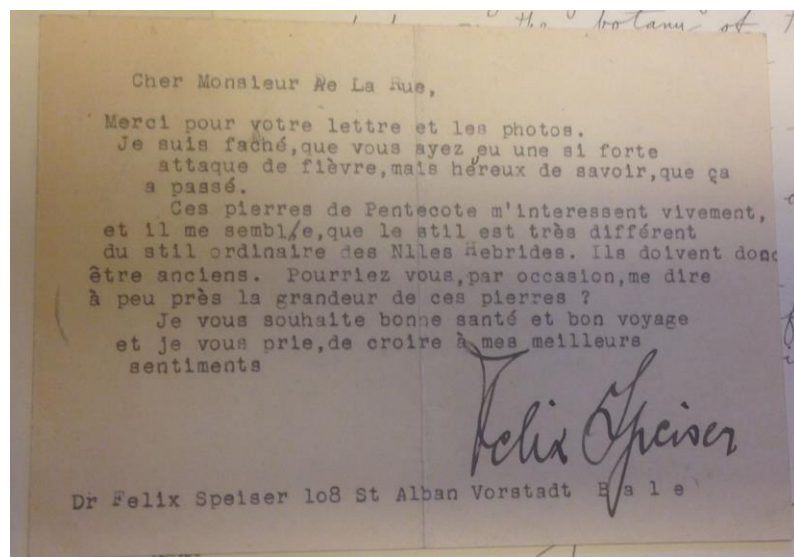


Figure 7: Geneva City Archives 350.C.9.4.1/2. Undated note from Dr. Felix Speiser to Edgar Aubert de la Rüe.

Aubert de la Rüe's donations convey clearly how he conceived his scientific *œuvre*: essential to it was the interconnection between different materials and research media, as shown by the fact that he wanted to donate to the various international cultural institutions he had chosen ethnographic objects, natural history collections, photographs and books as one single documentary ensemble. Some of the negatives and glass plates relating to his expeditions were initially lent to the *Musée d'ethnographie du Trocadéro / Musée de l'Homme*, from 1935 to 1963, whereupon he reclaimed them all in order to "reorganise and caption all the photographic

documentation concerning humans and the natural sciences (...) which I have accumulated over 40 years, representing roughly 50,000 negatives."⁵¹ The collection was finally gifted to the *musée d'ethnographie de Genève* in 1981.⁵² His books of scientific interest were donated to the *musée d'ethnographie de Genève*, the Swiss National Library and the Library of the University of Lausanne.⁵³

So the organisation, and the material and intellectual characteristics of the private archives of Aubert de la Rüe donated to the *musée du quai Branly* in 2011 should be approached in the light of this geologist's holistic conception of man and his environment. It was a legacy to future generations, which sought to encourage scientific research by providing sources for future researchers, and also to present the man behind them, as a scientist and an expert in the field.

1.3 The private archives of Edgar Aubert de la Rüe: the portrait of a scientist as expert in the field.⁵⁴

Philippe Artières and Jean-François Laé have shown that no writing of the self exists "outside of the social interactions in which the self is involved, except by operations of effacement, censorship or erasure."⁵⁵ The personal archives of scientists exemplify this point, in the way they articulate the formatted styles and contents of academic writing with the expression of a public persona, and also with the more personal facette of the scientist's everyday research, and reflections on it.

Aubert de la Rüe's private archives, comprising 18 boxes, are interesting for the light they shed on how the geologist conceived his scientific work: as an embracing and dynamic whole, encompassing all other events of his life. In them we find the types of documents we would expect in the archive of a researcher – expedition diaries, official reports, activity reports, working documents, drafts of publications, publications, maps of the regions studied, and correspondence with various institutions and with other researchers. But we also find more personal documents: letters from his mother Elisabeth Pasteur, from René their son during his lifetime, statements of account, medical records and even "holiday" photographs of Andrée Aubert de la Rüe, annotated by Edgar with remarks about their marriage in Marrakech-Banlieue in 1925.⁵⁶ Field notebooks, or pages from field notebooks, can be found alongside notebooks devoted to his tourist trips (Figures 10 and 11). In both, Aubert de la Rüe made precise observations on the geology, flora, fauna and the human aspects of the countries visited. He used a pencil, with exact times markings, and on return to the camp or the hotel he reworked his notes in ink. Paul Rivet notices, in his Preface to Aubert de la Rüe's *Terres françaises, Paysages, scènes et types de la France d'outre-mer*:

" M. Edgar Aubert de la Rüe, the author of this magnificent album, is certainly the only Frenchman, and perhaps the only person, capable of coming up with original personal documents on every country in the French Union. From the snows of Saint-Pierre et Miquelon to the forests of the Congo, from the inhospitable shores of the Kerguelen Islands to the inhuman deserts of Somaliland, he and his valiant wife traveled for many years with the same lively curiosity, the same passion for seeing and discovering, and the same extraordinary grasp of human beings and their environment. Although a geologist by profession, he is really both a

naturalist and an ethnologist (...) Yesterday they were in Côte d'Ivoire and today they are off to Guiana (...). They will return in six months, in a year, with new documents, new memories, always manifesting the same discretion and simplicity, content in the knowledge that they have served science and France with equal devotion. When will they decide to take a break? They are both so young and enthusiastic that it is difficult to imagine them living the peaceful, quiet life of the university professor or the scientist in his laboratory. Will the allure of the Overseas Territories never let them rest? But why think of the future? M. and Mme Aubert de la Rüe are leaving us once more. They have chosen to live dangerously."⁵⁷

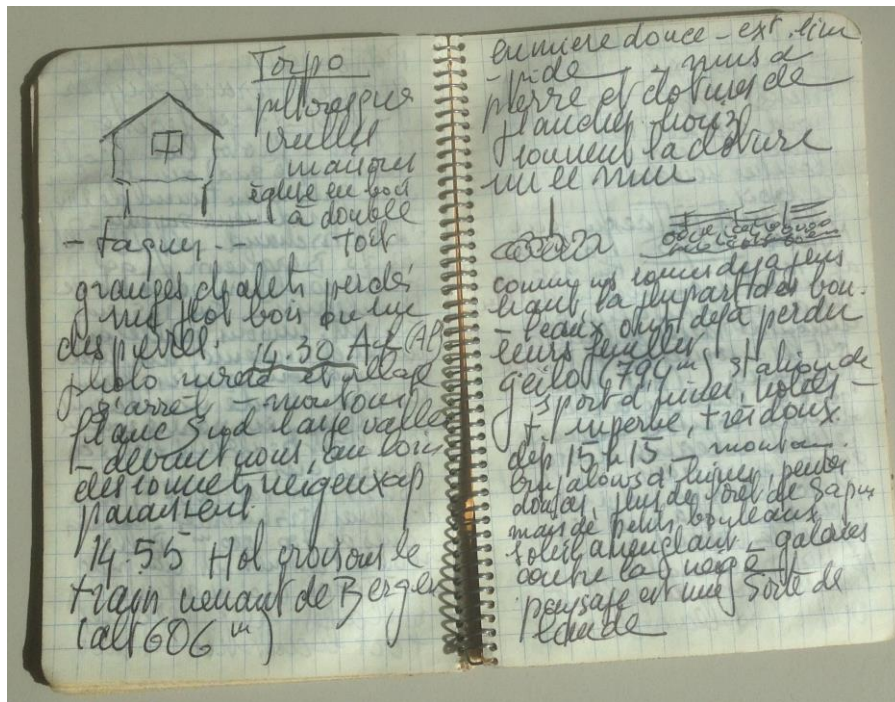


Figure 8: MQB Archives 2AP 145 "Sweden, Norway, 1962." Entry of 20 October.

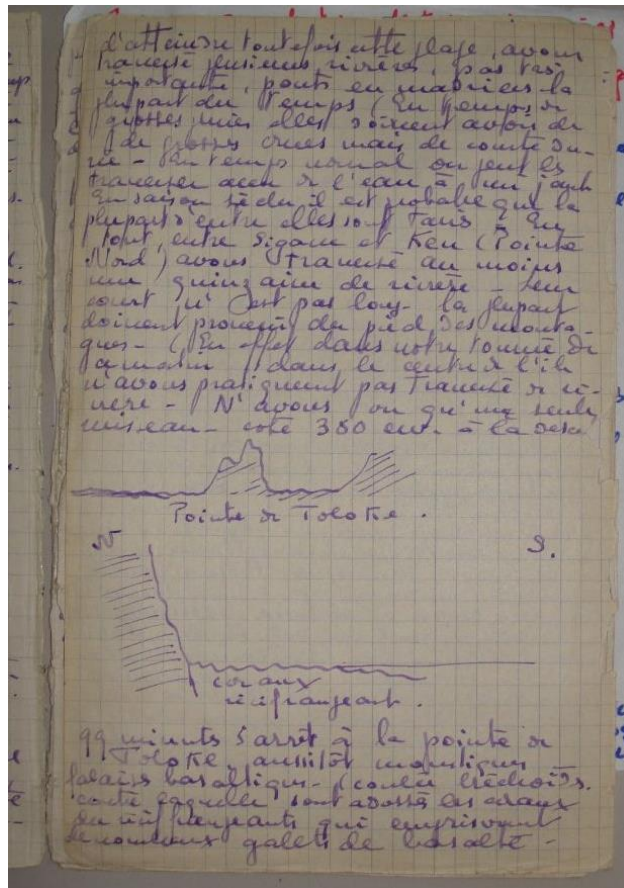


Figure 9: MQB Archives 2AP 50. Expedition to the New Hebrides, expedition diary at Futuna. Entry of 24 April.

Many self-reflexive notes, written later⁵⁸ in black or red felt tip pen, show clearly that Aubert de la Rüe wanted to leave a trace of his activities for future readers and researchers. One can find this same type of commentary in the Aubert de la Rüe's papers of the Geneva City Archives. For example, at the start of a set of documents on "The Island World", the geologist expresses his wishes particularly clearly, writing that "My documentation will serve, I hope, another author, I am too old, nearing 80, to update it."⁵⁹

Aubert de la Rüe's scientific archives were thus very important to him as such. But he also wanted them to convey exactly what he wanted to leave for posterity concerning his scientific practices. He annotated and marked up most of the documents to help orientate the reader, adding details on the temporal or geographic context, and even coming back to them several times in order to make clear what they referred to. Some annotations express his feelings (which can be harsh) about specific situations - such as his exile on the Island of Langlade during the Second World War - others single out journalists' errors in their descriptions of his itineraries (as part of a substantial file of press cuttings).⁶⁰

Regarding his approach in the field, he often stressed his professionalism and sought to demarcate himself from two figures in particular, the explorer and the tourist (Figure 12). His attitude was in line with that of intellectual circles around the *musée de l'Homme* at the time. As from the 1930s-1940s, ethnographers increasingly criticised the "non-professional traveler", epitomised by these two figures.⁶¹ It was simply inexact, he argued, to call him an "explorer":

"Explorer" is not the right term to apply, as one too often does, to those people who are far from being the first to have set foot in regions which have often been inhabited for many a long year! (...) It is more correct to use the terms naturalist, botanist, ethnologist, geologist, etc., or even simply "travelers" for those who have no particular label, and yet who unhesitatingly usurp the term explorer anachronistically in the middle of the 20th century (the famous "Explorers' Club", which comprises so many idlers and glory-seekers, makes this abundantly clear).⁶²

Yet Aubert de la Rüe's aversion to explorers had not been so extreme some years previously, when he himself had been part of this very "Explorers' Club", for a time at least, after it was founded on 30 June 1937 around a group comprising the doctor Robert Gessain, the film-maker Fred Matter, the geologist Michel Pérez and the ethnologist Paul-Émile Victor, on their return from crossing Greenland for the first time.⁶³ He gave a lecture to the Club in 1948,⁶⁴ but then dissociated himself from it in 1949, due mainly to the excessive publicity given to its members' "explorations."⁶⁵ Paul Rivet, a member of the honorary committee of the Club in 1937, similarly turned his back on it, stating in 1950:

"At a time when there is no more exploring to do, because wherever you set out on the globe, you will always find traces of someone who preceded you, and yet when the name of explorer has never been exploited with such shameless self-importance, Aubert de la Rüe and his wife speak of their journeys with such modesty that one could almost forget the hardships and dangers they involve. What an admirable lesson these two pilgrims of the world give to all self-advertising explorers."⁶⁶

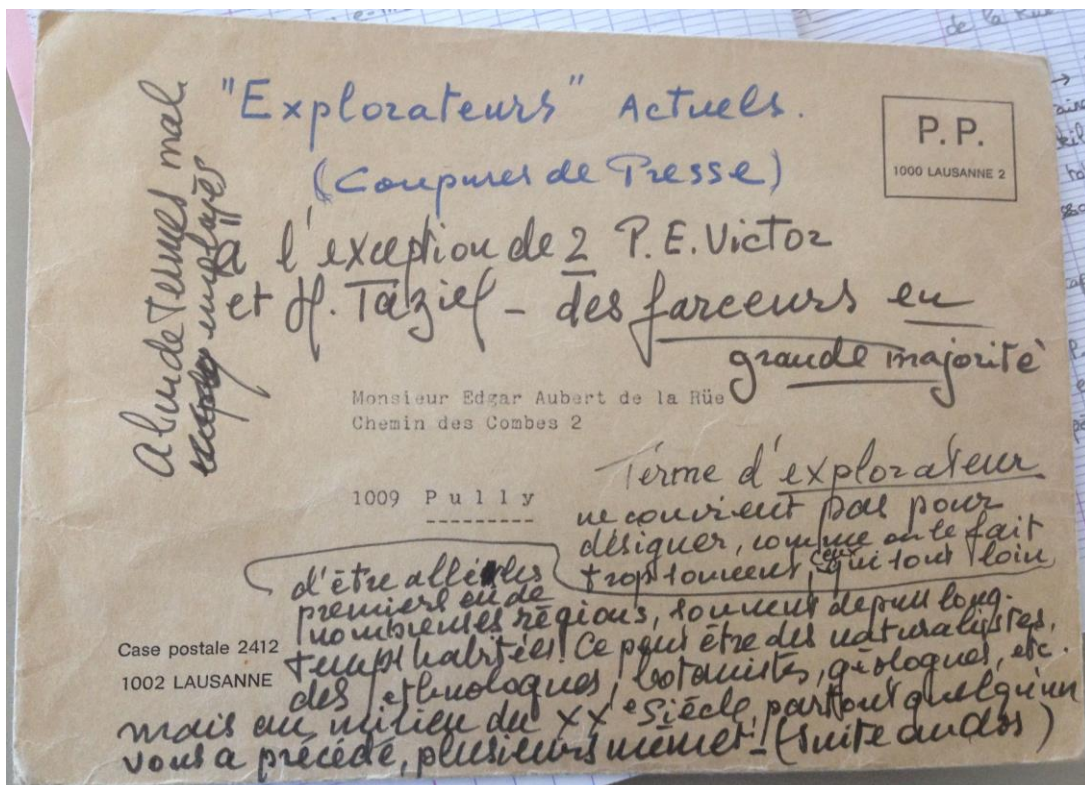


Figure 10: MQB Archives 2AP 270. "Explorers today (Press cuttings)".

The second figure, that of the tourist, appeared even more dangerous to Aubert de la Rüe. Whereas with explorers it was a question of "usurping" the term and of dishonest publicity, here the activity was described as frankly harmful to the natural and human environment of the

areas visited. Although Aubert de la Rüe himself admitted to having traveled as a tourist now and then, particularly in his retirement, he demarcated himself clearly from the "tourists" he sometimes came across on his journeys, and their striking lack of good taste. For example, during his trip to the New Hebrides in 1934, he wrote:

"(...) the Oronsai (the large Orient Line liner) spent the day at Vila - a cruise - and out streamed some 600 Australian tourists onto the streets, who were then taken sight-seeing in lorries along the few sections of road leaving Vila. They photograph everything. Although it is Sunday, all the shops have stayed open and do good business palming off any old tack on these tourists (...)."67

However, not only do tourists behave naively and ignorantly in relation to local tradespeople. They are also a real destructive presence:

"The pollution produced by tourism (deterioration and disfigurement) operates in two ways: (...) it is physical (the natural environment) and it also affects the behaviour and life-style of the islanders - With trustworthy and hard-working people, the arrival of too many foreign visitors, who are often uneducated, vulgar and rude, is quick to corrupt the young, transforming them into beggars and thugs."68

Tourism thus destroys the "picturesque" qualities of landscapes, and encourages a "folkloristic" approach, particularly to dwellings, to objects produced only to be sold, and to dances and customs:

"The elements surviving from the past which I have observed throughout my travels - human habitats and ways of life - their influence on the natural environment, have always seemed to me much more interesting and impressive than the various inventions of our 20th century which are more often than not dreadfully (depressingly) banal and enough to mar any pleasant, natural and harmonious environment, in the domains of urbanisation, transport or industrial cultivation (reforestation, colonial plantations, etc.). I have therefore avoided anything which appeared adulterated or artificial (the imitation dances, costumes, dwellings, which are resurrected / reappropriated), all the pretend creations designed to attract tourists."69

The scientist is here in tune with the contemporary preoccupations of ethnographers: the need, in the context of a "colonialism with a human face", to preserve diversity before it disappears, by assembling evidence of the populations least in contact with the industrial world and with colonisation.⁷⁰ In the same spirit, the aim of optimising productivity by applying scientific knowledge was increasingly tempered by an awareness of the need to preserve and document the natural features of the territories most at risk of being transformed.⁷¹ Aubert de la Rüe accordingly collected the most authentic and "non-hybridised" traces of the practices and populations he encountered, as well as of the landscapes and natural formations of the regions he studied.⁷² Of course, these items were to be collected *in situ*, and systematically. This is indeed the image Edgar Aubert de la Rüe wanted to project through his archives, namely that of the scientist in the field, being neither an explorer, nor a tourist, and claiming a cross-disciplinary practice essentially based on collecting field specimens:

"Spiteful tongues which are never lacking will say that I dispersed myself. They are correct. Although my studies at the Sorbonne and at Nancy made of me a geologist, who has roamed across most of the planet over the last half century, I often, in the course of my journeys, got interested in many things besides geology or mineralogy. I was also curious about botany, ethnology, and all the branches of geography."73

He himself, or specialists from the institutions involved, such as the *Muséum national d'Histoire naturelle* or the *Musée de l'Homme*, subsequently analysed the specimens in the laboratory.⁷⁴ Some domains of collecting required more investment in the field than others, and he acknowledged that it was more difficult to collect ethnographic documents and information:

"Getting to know a country is one thing, which requires a long presence there, visiting it hastily or making a brief foray into it, retaining only a very incomplete impression, is another. It is easier to gain an impression, however fleeting, of a country's natural features, on traveling through it for a reasonably long time, than it is to have contact with its habitants, who can be very friendly and welcoming but more often indifferent."⁷⁵

Aubert de la Ruë considered that he had got over this problem, which was partly caused, according to him, by the "language problem", described as "not insurmountable".⁷⁶ The difficulty of gaining an all-embracing understanding of the different regions he visited was in some sense transcended, in his view, by the amount of fieldwork he had carried out in different places in the course of his life. He made numerous lists of his journeys and how long they lasted.⁷⁷ One map in particular shows how strongly Aubert de la Ruë believed in comparing his observations in order to arrive at a general geographical understanding of the world (Figure 13). It is entitled "The latitude of the countries visited", conveying once again his wish to be perceived as a scientist in the field whose multi-disciplinary knowledge and interests embrace the whole planet.

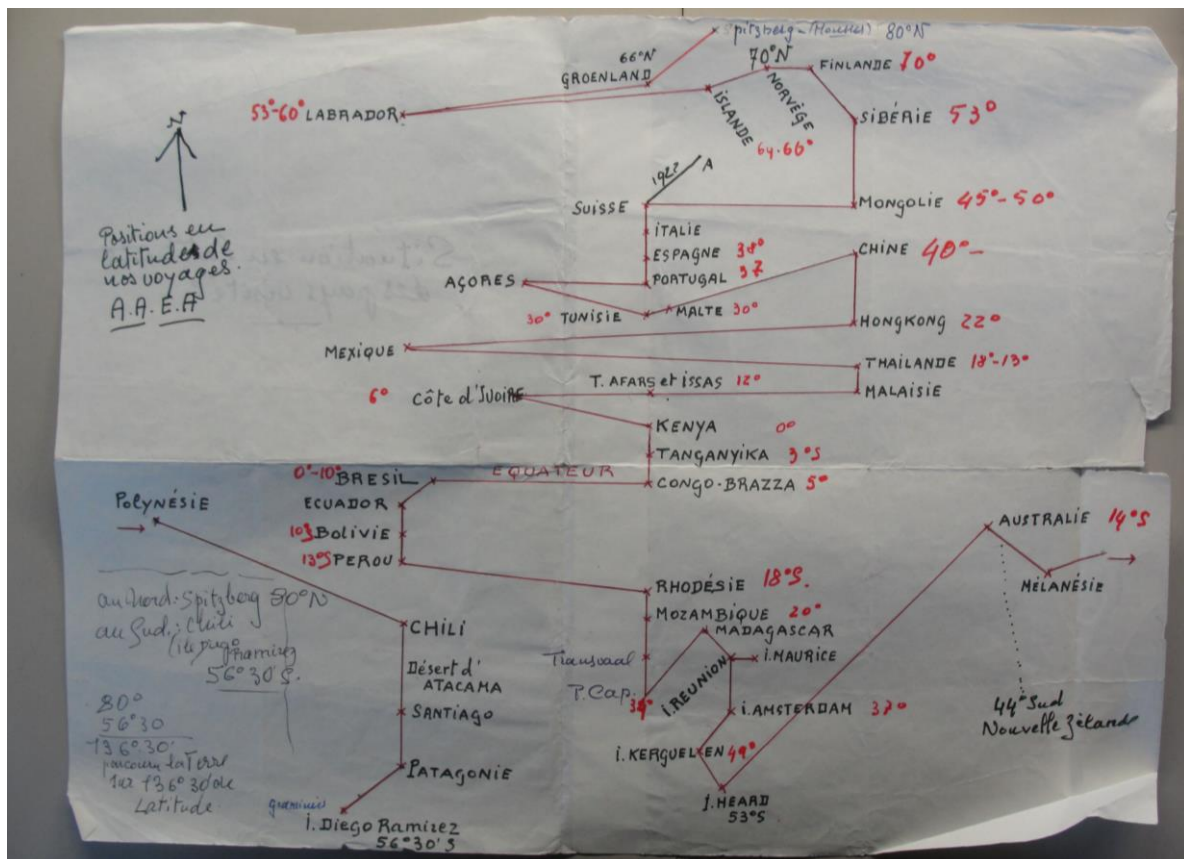


Figure 11: MQB Archives 2AP 270. "The latitude of the countries visited".

The private archival fonds Edgar Aubert de la Ruë at the *musée du quai Branly* thus affords an overall vision of the man and his work. The geologist was closely associated with

the *Muséum national d'Histoire naturelle* and the *Musée d'ethnographie du Trocadéro/Musée de l'Homme*, and shared with the ethnographers, particularly Paul Rivet, a humanist vision of colonisation and its contribution both to the colonised countries and to mainland France. Scientific knowledge was vital in this context, since it enabled better use of human and natural resources, and helped preserve human and natural diversity. Rationalised use of the territories' resources together with a positive vision of differences, which one should aim to preserve, were part of the policy of "improvement" which we mentioned earlier as involving specialisation of production by region in order to meet the requirements of mainland France. Aubert de la Rüe's work with ORSOM and on UNESCO's technical assistance assignments in the last years of his career testify to the transition from this idea of "improvement" to that of "development", and the internationalisation of thinking around the exploitation and preservation of the world's resources.

Edgar Aubert de la Rüe's career is exceptional due to the length and extent of his scientific collaboration with the *Muséum national d'Histoire naturelle* and the *Musée d'ethnographie du Trocadéro/Musée de l'Homme*. From the early 1930s to the 1960s, his contributions regularly swelled the collections of these two institutions, and demonstrate his wish to contribute as substantially as he could to the scientific study of the different disciplines they housed. Therefore, through his archives and collections, Aubert de la Rüe presents himself as a cross-disciplinary fieldworker. The second part of this paper will examine this fieldwork more closely, and the geologist's conception of the human sciences in general, and ethnography in particular.

2. From geology to human geography: fieldwork between the colonial sciences and ethnological concerns.

As we have seen, Edgar Aubert de la Rüe's interest in human practices and products was evident from his very first journeys, even if his assignments were ostensibly for geological purposes. His many publications in Gallimard's "Géographie humaine" Series,⁷⁸ and the thematic files and geographical documentation which can be found in the *musée du quai Branly's* archive, suggest that his interest in the human environment had geographical, as much as ethnological, roots.

In the inter-war period, these two scientific fields were quite close, particularly due to the research circles interested in human geography along the lines of Paul Vidal de la Blache, whose approach was widely adopted. It is no doubt significant that Rivet was a member of the Human Geography Commission of the National Committee for Geography as from 1920, and that the *Institut d'ethnographie* was housed within the *Institut de géographie* until 1938, at 181 rue St Jacques, Paris.⁷⁹ In the Introduction to volume VII of the *Encyclopédie française*, entitled "What is ethnology?", Rivet wrote:

"It is clear that geography plays an even more important role than history. Orography and hydrography often determine the direction of land migrations, just as the direction of the winds and currents encourage or impede marine migrations. A whole new science called human geography has emerged precisely due to the need to take into account the multiple ways in which the physical environment conditions the formation of human groupings and their culture.

*This is the science which can tell the researcher which of the populations have lived in relative isolation due to their habitat. These populations which have thus partly escaped hybridisation and foreign cultural influences are a particularly precious field of study for the ethnologist.*⁸⁰

Therefore, from Rivet's diffusionist perspective, geography precedes ethnography because it is able to single out populations liable to provide the most interesting material. It aimed at "identifying the part contributed by each to the common work, getting back as close as possible to the origin, whatever the phenomenon studied."⁸¹ During the same period, Mauss was integrating geographical research into ethnographic practice itself: in his lectures, he recommended studying social morphology, which included cartography, documents on the geology of the territory, the distribution of its populations, the different communication routes, and statistical and demographic studies.⁸²

As for geography itself, the scholars of the inter-war period did not challenge its epistemological foundations, inherited from Vidal de la Blache at the end of the previous century. The changes in the discipline came, rather, from the expansion of its fields of study to include economic and political problems, urban issues and the world of the tropics.⁸³ Just as geographers researching the rural world focused on the diversity of living conditions, and set traditional methods of cultivation against those imported through modernisation, so the nascent field of the geography of colonised territories also stressed human elements. The facts analysed were often the same as those gathered elsewhere by ethnologists, but in this context they were harnessed to arguments concerning the means employed by human beings to face social and environmental situations, and specific climatic conditions. The geographer Pierre Deffontaines regarded these facts as the visible inscription of human beings' intelligence.⁸⁴ Thus, although in the inter-war period geography and ethnography were sharply separated, both epistemologically and institutionally, their subject-matter and their approach seemed to have areas of overlap.

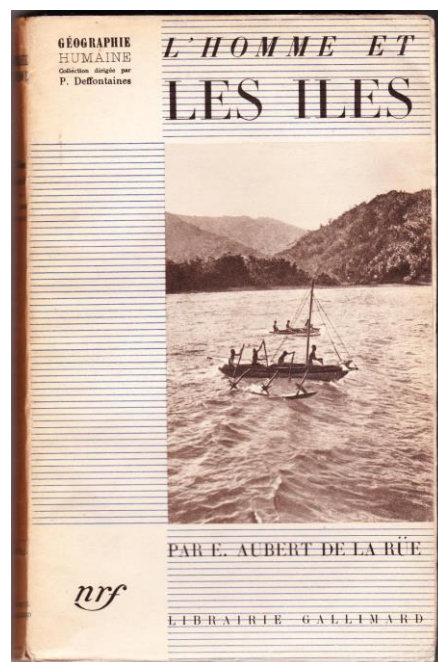


Figure 12: Edgar Aubert de la Rüe – Cover of *L'homme et les îles*, Paris: Gallimard, 1935.

We can grasp how these two disciplines interrelated in practice, in the field, through the specimens and samples collected, precisely by examining the *musée du quai Branly's* archive, and particularly Aubert de la Rüe's notes and expedition diaries. The documents reveal more generally how the geologist conceived the natural environment and the populations he encountered, and also the extent of the influence of the *Musée d'ethnographie du Trocadéro/Musée de l'Homme's* methodology and theory. Given the large number of field trips undertaken, and the wealth of material in the archives, we shall restrict ourselves to Aubert de la Rüe's expeditions to the New Hebrides, French Somaliland and French Guiana, which were the source of the largest collections donated by Aubert de la Rüe to the *musée du quai Branly*. Our particular focus will be on networks of sociability, and the bonds they reveal between scientists from different disciplines; on field collecting methods; and on the scientist's relation to the territories visited. Our examples will be drawn mainly from the expeditions to the New Hebrides, for which we possess a coherent body of field notes covering several months, which give a fairly precise idea of Aubert de la Rüe's collecting methods. The two trips of 1933-1934 and 1935-1936 will be compared with those to French Somaliland in 1937-1938 and to French Guiana in 1948 and in 1950, in order to determine elements of continuity and also disparities in the way Edgar Aubert de la Rüe approached his activities in the field.

2.1 The organisation of the expeditions: preliminary financing and objectives

In the autumn of 1933, Edgar Aubert de la Rüe, who had just returned from Colombia, tried to find financial support for a geological and mining study of the New Hebrides archipelago in the South Pacific. The different funds he received tell us about his connections in mainland France. The Ministry of the Colonies provided 50,000 francs, from the budgets of the Commission of Colonial Assignments, and the French Government of the New Hebrides. The *Muséum national d'Histoire naturelle* was also solicited directly, as recorded in a session of the Assembly of Professors of 19 October 1933.⁸⁵ Aubert de la Rüe's request was immediately approved, with the financing totalling 10,000 francs (session of 9 November 1933).⁸⁶ The Education Ministry contributed 9,000 francs and the Association for the Advancement of Science, 3000 francs. Thus, three different bodies enabled this first trip to the Pacific: a government ministry, a museum, and a scholarly society. For the second expedition, in 1935-1936, Aubert de la Rüe received grants additionally from the *Bureau d'étude géologique et minières coloniales* created in 1932 by the colonial geologist Fernand Blondel, and from the Liquid Fuels Agency, a public body piloted by the Ministry of Trade and Industry.⁸⁷ In both cases, the expeditions had several objectives: to carry out a geological analysis of the archipelago, to explore its exploitable mineral resources and to collect specimens to be sent to the collections of the *Muséum national d'Histoire naturelle* and the *Musée d'ethnographie du Trocadéro*. Therefore, the New Hebrides expedition case demonstrates how scientific and colonial interests explicitly converged, as soon as the search for financing in late 1933.

It is difficult to trace with the same precision, on the basis of the documents in the *musée du quai Branly's* archives and the Geneva City Archives, the sources of financing for the expeditions to French Somaliland and French Guiana. In both cases, only the colonial bodies are mentioned as commissioning the research to be carried out - the French Somaliland

government and the *Office de la Recherche Scientifique Outre-Mer*.⁸⁸ Yet, Edgar Aubert de la Rüe still collected numerous ethnographic objects and natural samples which he probably intended from the first to donate to the *Muséum* and the *Musée de l'Homme*. In the case of French Somaliland, his exchange of letters with the *Musée de l'Homme* gives us some supplementary indications concerning how his collecting of ethnographic objects was financed. In late December 1937, Aubert de la Rüe wrote to Paul Rivet:

"Dear Sir,

*I had the good fortune to find a very fine collection of Issa and Danakil objects in Dikhil, which come from the nomadic tribes which pass through French Somaliland. The collection was constituted by Captain Péri, Commander of the military circle of Dikhil which I am studying at the moment. (...) It seemed fair to offer 2,000 francs to the owner to cover his costs for purchasing item after item of this collection which I intend to bring back for the Musée de l'Homme. May I ask you, if this proposition is of interest to you, to provide me with two thousand francs to buy these objects, some of which are practically unobtainable at present. Needless to say, I do not intend to limit my investigations to the purchase of this collection, and in the course of my trips to the Somali scrublands, I gather as many objects and as much documentation as I can. Unfortunately I have no budget for this, and my personal resources do not permit me to purchase all the interesting items I come across."*⁸⁹

The reply came quickly, and a letter dated 14 January informed Aubert de la Rüe that the 2,000 francs requested had been dispatched.⁹⁰ For the French Guiana expedition, the geologist merely stated:

*"Apart from carrying out my geological and mining research, which was the essential purpose of my two assignments (...), I made various observations concerning the regions visited. Regarding the meteorology, the weather was noted regularly, and the temperature was measured five times a day. The temperature of the rivers was also noted. Zoological (Reptiles, Amphibians, Crustaceans, Molluscs, etc.) and entomological specimens were collected and distributed between the relevant teams at the Muséum. Ditto for the flora. Ethnographic items were collected from various Indian tribes (Oyampi, Emerillon, Roucouyenne) and from the Boni Negroes, and sent to the ORSOM and the Musée de l'Homme. A most comprehensive set of photographic documents has also been assembled, showing the different physical and botanical aspects of Southern Guiana and everything pertaining to human geography and ethnology."*⁹¹

More generally, it would seem that the multiple funding bodies of the early 1930s were gradually replaced by a more unified source. Yet, Aubert de la Rüe's approach to his fieldwork did not change, and he continued collecting information and different types of documents to get a more global view of the territories he studied.

2.2 Collecting in practice: acquisition methods and networks of sociability in the field

According to the *Summary Instructions(...)* of 1931:

"Almost all the phenomena of life in society can be expressed in specific objects, due to this need felt by human beings to mark the material world with signs of their activity. A systematically gathered collection of objects thus constitutes a set of 'incriminating evidence', which as an ensemble forms archives which are more revealing and more certain than written archives because they are authentic and autonomous objects, which cannot have been put together to serve a particular cause and which characterise civilizational types better than anyone's account."⁹²

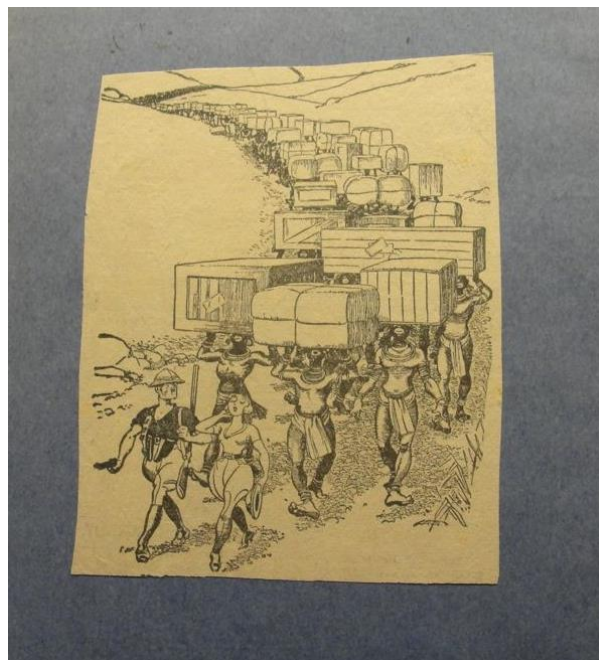


Figure 13: *MQB Archives 2AP 52. Illustration cut out and glued onto the cover page of the Field Diary of the expedition to the New Hebrides, August - September 1934.*

Collectors should therefore select the most representative items possible, to be placed later by the museum in their appropriate place within the vast tableau of humanity. They should cast off Western prejudices, and not seek to obtain rarities or curiosities. However, it is also important that these material testimonies be accompanied by documents which "bring them alive," in order to render the "atmosphere" in which these populations live.⁹³ Hence the need to collect in detail all the techniques, social characteristics and knowledge related to the object, and to translate these into material traces as well, "by means of oral or written information, through drawings or photographs."⁹⁴

The Aubert de la Rüe papers of the *musée du quai Branly* and the Geneva City Archives, particularly the field diaries they contain, allow us to examine Aubert de la Rüe's collecting practices in the light of the official instructions. The two expeditions in the New Hebrides are

particularly well documented in this respect, and can provide us with an overview of the objects looked for and the different means employed to obtain them.

Edgar Aubert de la Rüe and his wife left Paris on 19 December 1933, and arrived at Port Vila in early February 1934, stopping of in Sydney and staying briefly in New Caledonia in order to collect some rock samples for Professeur Lacroix of the *Muséum national d'Histoire naturelle*. There Aubert de la Rüe focused particularly on the Ile Ouen, where he looked for the quarries from which the Kanak population extracted the serpentine used to make their ceremonial axes, which he had seen in collections on mainland France. It should be noted that as himself a collector, Aubert de la Rüe had the eye of a connoisseur, and his judgments reflect this. He never missed an opportunity to visit the public or private collections of the countries he visited, and he did not always mince his words. The musée Bernheim, for example, was:

*"...appalling. Some displays of Kanak objects, arms, masks, covered with dust and worm-eaten, no labels. The best objects are some necklaces in serpentine, probably from the Ile Ouen, but no label there either. Also, some Kanak axes in serpentine. Collections of minerals, a certain no. of samples from the Ile [New Caledonia], appalling, no labels, or the ones there are incomplete, dust everywhere. Some displays of insects (!) or what remains of them, so worm-eaten. Likewise for some stuffed animals, particularly two albatrosses almost entirely eaten by moths. Awful museum, put a match to it."*⁹⁵

On their arrival at Port Vila the couple introduced themselves to the local officials, but rapidly organised their onward journey to the southern islands of Anatom, Erromango, and particularly Tanna, where they stayed for six weeks.⁹⁶ They returned to Port Vila in early April, and Aubert de la Rüe seized this opportunity for a trip to the islands Wallis and Futuna, in order to give a brief description of them.⁹⁷ After that he began studying the northern islands of the archipelago, and visited Epi, Paama, Malekula, Ambrym, Pentecost, Ambae, Espiritu Santo and lastly Gaua and Vanua Lava in the Banks Islands. The following year, from October 1935 to June 1936, he returned there to build on his knowledge and to complete the collections he had assembled.

Aubert de la Rüe's diary of this trip to the New Hebrides provides us with detailed information as to his collecting methods for ethnographic objects and natural history samples or specimens (Figure 16). He followed the movements of the trading ships which brought provisions to the colonial populations on the islands and took away what they produced, mainly copra for export. His collecting was consequently limited by these ships' imperatives and choices regarding the places they visited and the time spent in each place. For example, docked at Port Olry, in the north of the island of Espiritu Santo, he wrote:

*"I will disembark at 6 a.m. and go and see Herbulot. While they are loading the coffee and cocoa, I shall go and take some samples of limestone from the cliff towering over YAKOBON and Port Olry bay (raised coral reefs). (...). I hoped they would go and load up at the mission so I would have time to visit the neighbouring village, full of curious objects, but Father Hardouin has nothing to load."*⁹⁸

This illustrates one of Aubert de la Rüe's collecting practices. He would take rock samples, or other specimens of fauna and flora, from near where the ship docked. He also visited the villages accessible from the colonial settlements and mission stations in order to buy

ethnographic objects from the local population. A second collecting practice developed when he decided to leave the ship collecting the copra, and spend several weeks on one and the same island. Generally it was an island which he had found interesting geologically, and which he wanted to study further, inland. In such cases, the couple was generally housed for free in accommodation put at their disposal by the mission stations or plantation owners. He would then continue his wide-ranging collecting activities in the villages he had visited in the course of his trips for geological research, for example on the island of Pentecost when, having crossed the whole breadth of the island in the south, he noted:

*"I stopped at the village of RANGABANITI, at an elevation of 80 m above the southern tip of the Bay Barrier, which gave me a good view over it. It was 1.15 pm and I stopped there till 2.45 pm. Quite a few Kanaks, young and mostly old came to greet me, I bought some nambas, and some clubs (NALNAL) etc. The chief escorted me to the NAKAMAL a ¼ hour from there to the south. It was full of men, mostly old, all naked and in nambas. I managed to buy two old masks from the chief (1 pound) but they wrapped them up carefully in leaves so that no one could see that I was taking them away. I was smoked like a sausage in this nakamal (the place is called LOLULU) [pencil addition on the side LONLU]. I came back to Rangabaniti to take some photos despite the very grey skies and I left at 2.45 pm for the West coast by the same path."*⁹⁹

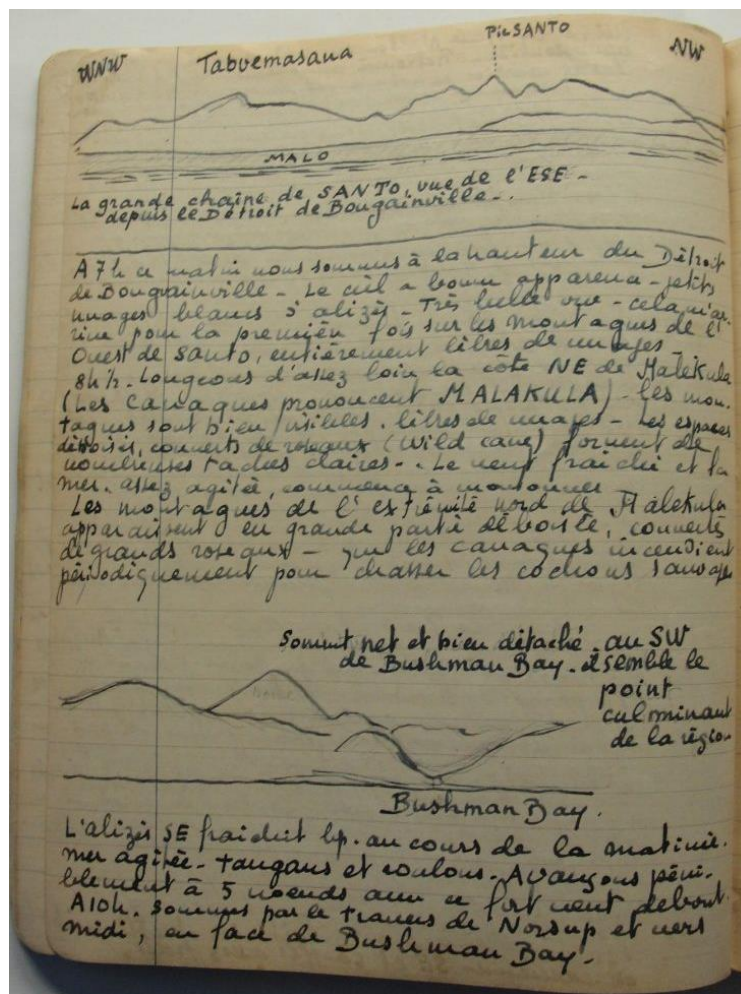


Figure 14: MQB Archives 2AP 52. Field Diary of the expedition to the New Hebrides, August - September 1934, entry of 9 August.

He also advertised to islanders the fact that he was keen to buy objects, and geological and natural history specimens. On the island of Ambrym where they were housed by a Mr. Mitchell, a settler, he noted that:

*"Mr Mitchell reserved us a very kind welcome. Sea calm and very easy to disembark. During our stay we will lodge at Rannon in the "kiosque" which Mr Mitchell has recently had built – perfectly comfortable. I am not going out today, we are settling in. I have hired a young Kanak for 1 shilling a day plus the food. (...) Lots of Kanaks come to see us and stare with curiosity at the contents of our luggage as we unpack. (...) I informed all the Kanaks that I purchase indigenous objects. Soon they were bringing them to me. At first they asked for 1 pound (65fr) for a club, but I ended up having them for 5-7 shillings."*¹⁰⁰

In this case, it was the islanders themselves who made the initial choice of the objects they sold, depending on the price the geologist was ready to pay for the different types of object. On this point, Aubert de la Rüe noted that Australian currency was generally preferred to French currency, and that it was not possible to acquire objects in exchange for tobacco, pipes and trinkets, as some other collectors he met in the region mistakenly thought.¹⁰¹

The third and last method used by Aubert de la Rüe to obtain the collections he intended for the *musée de l'Homme* was through the Europeans he met in the course of his trips. In such cases, the objects were part of an already constituted set, for example the "Kanak" items purchased on 11 August 1934 from the settler Dubin on the island of Sakau. He also asked missionaries and plantation owners to act as intermediaries, and to purchase particular objects and send them on. When he wanted to acquire some overmodeled skulls from the south of Malakula island, he wrote how he met "on the island of Sakau a Mr Amiot, a surveyor from Tahiti and a drunkard, and a young Englishman from London, Mr Courlender, who lives in the south of Malakula. I asked him to obtain for me a crate of charcoal samples and some mummified heads which he will dispatch to me on the *Bucéphale*, in September."¹⁰²

Despite the quantity and range of items collected, the geologist in general had limited access to information about them, and he was far from conforming to the *Musée d'ethnographie du Trocadéro's Instructions* of 1931 stipulating the need for precise documentation on the uses, techniques and knowledge associated with each object. However, he was systematic in his treatment of the collections. Each sample, specimen or object was labelled and packaged, and, as his journey progressed, the crates were dispatched to the archipelago's capital, ready to be sent on to France. For the ethnographic objects, he kept an exercise book in which he recorded what they were, their vernacular names, some indication of their use, and the prices and places of purchase of each (Fig. 17 and 18).¹⁰³

These three different collecting strategies are common to the other expeditions we have studied, and seem to be characteristic of the geologist's fieldwork. In French Somaliland, many of the objects sent to the *Musée de l'Homme* were purchased from Captain Péri, the commander of the military circle of Dikhil.¹⁰⁴ Later, when staying temporarily on the slopes of the Goudah Mountains, Aubert de la Rüe wrote that he had:

"... spread the news to all the locals through my camel drivers that I would gladly purchase the various objects they use in their daily lives, which they manufacture or carve, generally in wood. Contrary to my expectations, since to date with the other tribes I had experienced the greatest difficulty persuading the locals to sell me anything whatsoever, people came with a

host of interesting things. I can assemble a fine collection of wooden receptacles (*hantikoba*) for milking goats and camels, others for sour milk, head-rests (*fiddena*) in the form of small stools, trays for serving coffee (*boni hada*), spoons (*naagouri*), wooden hairpins to untangle hair (*filena*), small terracotta incense-burners (*harara*), ceramic pots decorated with shells and glass beads (*soubah sirou*) used for preserving the goat butter which they spread over their body and hair (...), and small boxes made out of palm leaves (*dambili*).¹⁰⁵

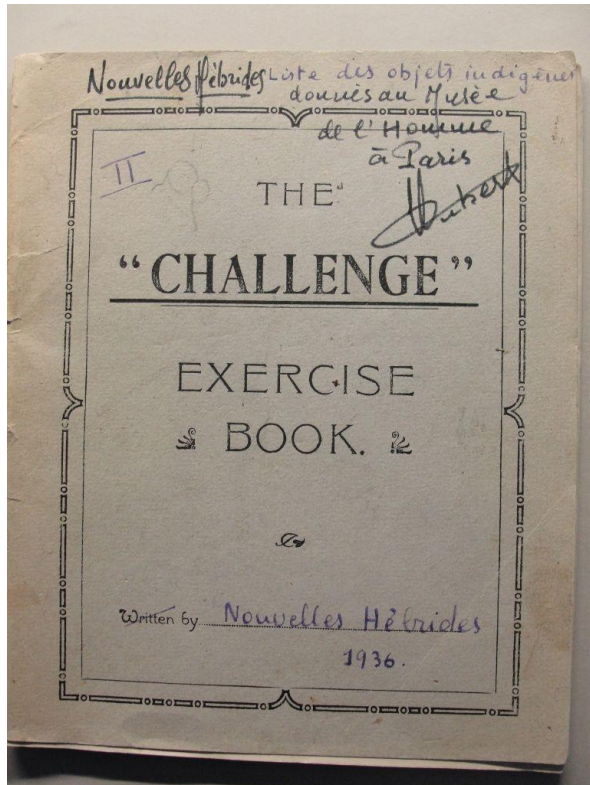


Figure 16: MQB Archives 2AP 55. Cover of the exercise book "List of objects donated to the *Musée de l'Homme*, New Hebrides 1936".

N°	Date	nature de l'objet	nom indigène	Provenance	observ.	Prix
306	11-4-36	Pendentif rond avec perforation centrale	NÜER	LAMTHEERAL (à l'Est de Levakel) TANNA	ouverture vert. dièr	2/.
307	11-4-36	battoir à tapa	KAİK	LAMTHEERAL (à l'Est de Levakel) TANNA	en bois dur	2/
308	13-4-36	Pendentif rond avec perforation centrale	NÜET	Loaniai Tanna	ouverture vert. fonce poste par une femme	1/6
309	13-4-36	Bracelets hommes en coque de coco	NÜING-GNIEN	LETAUS TANNA		1/.
310	13-4-36	collier de femme, trois courants à Tanna	NOWANAR	LOANUNUBI-LES TANNA	fait de boutons de fer fixés sur un cordelle de laine	
311	13-4-36	jupon de femme	NIU	LOANUNUBI-LES TANNA	fibres de pandanus	1/.

Figure 15 : MQB Archives 2AP 55. Page from the exercise book "List of objects donated to the *Musée de l'Homme*, New Hebrides 1936"

In French Guiana, Aubert de la Rüe obtained some of his collections through specific individuals, not European this time. During his reconnaissance mission concerning the course of the river Oyapock (1948), he solicited Captain Eugène, the "chief" of the Oyampis Indians; and on his second expedition to the River Litany (1950) his contact was the Elder of the village of Aloiké.¹⁰⁶

By comparing the fieldtrips to the New Hebrides, French Somaliland and French Guiana, we can ascertain what collected objects were of particular interest to Aubert de la Rüe. He was keen to find "curiosities" and record "the picturesque" on his two trips to the New Hebrides. He preferred vast, sweeping views, untouched by the colonial presence, and local populations not "spoiled" by contact with Whites:

"It appears that one cannot hope to find anything picturesque on Epi. There are no longer any real savages, and most of the Kanaks are more or less clothed among others all those I see at

Ringdove are frankly disgusting. On their arrival the Protestant missionaries forced all the indigenous populations to destroy their weapons and their tamtams, unless they simply made off with most of them."¹⁰⁷

The use of the term "picturesque", applied equally and almost in the same sentence to the Kanaks and the landscape, suggests a vision of the populations encountered as integrated into the natural environment and as part of a whole, which it is necessary to know and preserve. Aubert de la Rüe talks of collecting, classifying and wrapping up "samples", and "specimens", and of his "harvest", without always specifying whether the items are objects, rocks, plants, insects or other elements of the fauna. Although this use of a naturalist's paradigm by a geologist was no isolated example,¹⁰⁸ Aubert de la Rüe's predilection for certain objects and facts make his fieldwork distinctive. The majority of the items collected in the New Hebrides were stone objects (see Annex 1- B). The only objects on which he published, studying and analysing them in detail, were the green stones worn as pendants on Tanna Island. In French Somaliland, he still asked for objects reflecting "everyday life", but he was also particularly keen to collect prehistoric tools made of obsidian, and rocks from the ruins of Galla settlements which he found along the way. In Guiana, he was particularly struck by the groups of polishing stones he found on the rocks along the watercourses he was studying, and he collected the pottery fragments and stone axe heads he found on the ground.

Aubert de la Rüe's interest in ethnography was an attempt to understand a population's relation to its environment, a goal shared by human geography, as we have seen. He systematically noted the various types of dwellings, the density of the villages and their situation in the landscape (Figure 19). He described the spatial organisation of the huts in detail, and noted the different modes of construction. His commentaries focus on how the populations "have adapted" to their environment: "In this archipelago one can find an astonishing range of types of hut, made from many different materials, all of them plant-based. Depending on the place, the islanders build their homes using reeds, bamboo, the trunks of tree ferns and the leaves from different palm trees."¹⁰⁹ It is this notion of "adaptation" which informs Aubert de la Rüe's judgments on the indigenous populations and justifies his criticism of the changes brought about by colonisation:

*"In the coastal villages near the mission stations, alongside the genuine huts of the natives, which have such varied forms that each island seems to possess its own style, or even several styles, one can regrettably find an increasing number of buildings which vaguely resemble colonial houses. Some still use the materials of the region, with the roofs made out of palm leaves and the slatted sides made from the bark of the Areca or from flattened bamboo. However, most of the half-civilised population find it simpler and less tiring to use empty crates, rusty iron-sheet or bits of tin from old petrol cans. Needless to say, there is nothing picturesque about this innovation, nor is it hygienic. Some of the traditional huts on the archipelago - well-built, cool and well adapted to the climate - are far superior to these ugly cabins which become ovens as soon as the sun comes out, and which are inhabited today by Kanaks who consider themselves to be particularly advanced because they eat tinned beef and salmon, have religious images and bibles all over their homes and go to Church on Sunday, dressed up as Europeans, with a tie, a hat and glasses."*¹¹⁰

The theme of adaptation and of environmental management recurs in all the field notes we have examined, testifying to the close interconnection, for Aubert de la Rüe, of ethnography

and human geography. However, he neglected other areas of ethnology, for example, social and political structures, or beliefs and religion. The information on such topics in Aubert de la Rüe's writings come from his numerous and diversified readings on the regions he visited.¹¹¹

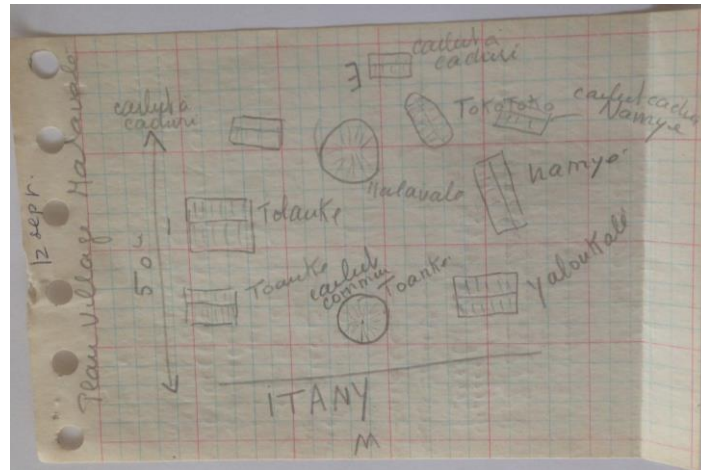


Figure 17: MQB Archives 2AP 103. Page of a notepad, Diary of the expedition to French Guiana in 1950

Lastly, the networks of sociability which can be gauged from an analysis of Aubert de la Rüe's field diaries and notes are clearly central to his activity of collecting. His friendships and enmities partly determined the possibilities opened to him. For example, he spent less time than planned in New Caledonia because the administrators and industrialists he visited there were lukewarm regarding his project of a geological study.¹¹² Other fieldtrips were greeted with greater enthusiasm by local officials, for example the Préfet Vignon, the governor of the colony of French Guiana, who proved to be a precious ally. Between 1934 and 1950, Aubert de la Rüe changed his mind about the possibilities of working with local populations, colonial officials and colonial settlers. The mission reports and the fragments of diaries on the Guiana trip mention individually all the members of the two expeditions, including Indians and Maroons, and describe their activities day-in day-out.¹¹³ By comparison, we find almost the opposite focus in the New Hebrides diaries, from the first half of the 1930s, which provide an interesting snapshot of the European networks in the archipelago and the living conditions of planters, officials and colonial settlers, but never name individually local islanders, who appear only as "the natives", "my Kanaks" or "the carriers", even when these people are the geologist's fellow travelers and guides over many weeks. At the time, Aubert de la Rüe sought out and spent time with the community of scientists working in the Pacific. His diaries show that they were interested above all in ethnographic collecting, and that he came across a large number of collectors on behalf of the various European museums.

In July 1934, after mentioning the presence in the archipelago of two Swiss collecting for the Basel Museum,¹¹⁴ he observed a Danish sailing boat, the *Mousuneu*, docking at the Island of Pentecost "in search of insects and ethnographic collections". Aubert de la Rüe, who had already spent several months in the archipelago, readily provided information to these collectors, but he also noted the climate of competition of the time:

"20 July: (...) Many natives who had come to see the Mousuneu brought me axes and mats. The Mousuneu left Pentecost at 2 pm for Ambrym, going to Rhanon, as I had advised. They invited me to accompany them to Ambrym but I did not accept for various reasons, in particular that we would have been in competition for finding Kanak objects. It is true that the Danish pay very little, so the Kanaks do not bring them much. They offer sticks of tobacco! and met with no success at Pentecost with that way of proceeding."¹¹⁵

Likewise, on the return journey via Tahiti, Aubert de la Rüe was host to Etienne de Ganay, from the *La Korrigane* expedition, who was heading to the New Hebrides.¹¹⁶ He was generous with advice, and showed him his photos. Later the same day, he went to visit the pastor Rey-Lescure and his "very fine collection".¹¹⁷ In Honolulu the following year, the couple met up with the ethnologist Alfred Métraux from the *Musée de l'Homme*, and his wife. Ethnography and an interest in objects once again played a key role in this intellectual and social network:

"Berthed in the centre of the town at 7 am. (...) The Métraux are there and also Messrs Emory and Burrow, both of them very nice. (...). Go first to the Métraux who live in a bungalow in Waikiki, near Hotel Halekulawi. (...) At the moment there is a Congress on Education in Honolulu attended by nations with interests in the Pacific. There are two professors from Indochina, who apparently fancy themselves as ethnographers but haven't a clue, in Métraux's opinion. I had pictured Métraux very differently. He is small, balding, looks French, with a slight Swiss accent. Very talkative. No fool. Knows his business (ethnography), doesn't seem to be interested in anything else. Seems to hold himself in high regard, and makes very stern judgments on others. Very close to Rivière. Likes it here a lot and plans to get American citizenship in a few years with the hope of going to Univ. of Berkeley and get a post there when he has finished his two years here. Acc. to him, the Americans are the best ethnographers. Finds that in France people don't do anything and lag behind a lot. Like the Americans, he is for in-depth study of a small area or problem, and not broad and rapid overviews which often lead to serious mistakes. Greatly admires the work of missionaries, which is surprising because in France he is part of Left-wing circles, but he does not seem to me to have a very solid personal experience of the subject. Nice overall. (...). He doesn't like Switzerland (he is like me), he didn't find the support he needed for his research there. Emory has invited us all to lunch at a club in the middle of a golf course in the valley of Manoa from which one gets a very good view over Honolulu."¹¹⁸

Close examination of Aubert de la Rüe's collection methods and interests thus reveals three different disciplinary areas of scientific interest - geology, geography and ethnography - which proved to be so closely interrelated in fieldwork that they were effectively inseparable. Although the methods employed appeared scientific, these and the preferred objects of study did not correspond to the advice given in the *Musée d'ethnographie du Trocadéro/Musée de l'Homme's Summary Instructions*. The interests were those of the geologist himself, and collecting was also determined by the possibilities provided by the scientific and colonial network Aubert de la Rüe could draw upon. We shall address this network in the next section, since it ensured the on-going promotion of Aubert de la Rüe's work to the scientific community and the general public, which complemented his time in the field.

2.3 Promoting populations and territories: the diffusion of Edgar Aubert de la Rüe's research in the French colonies to scientific communities and the general public.

The *musée du quai Branly*'s archives on Aubert de la Rüe contain a wealth of documentation – field diaries, drafts of publications, press releases, texts of lectures, etc. - which give access to detailed information about how the geologist worked on the results of his research and presented these to the scientific community and the general public.

First, there are several different types of notebooks and field diaries. Some, like the New Caledonia notebook of 1936, were written hastily in pencil, with the author noting down in real time the observations made in the field.¹¹⁹ The untidy writing and the incomplete sentences, which are sometimes no more than keywords, conjure up the image of Aubert de la Rüe stopping suddenly to jot down a striking detail of the vegetation or a remarkable outcrop of rock. At each observation he noted the time, and later recopied the notes into his field diaries, in a more readable style, in ink, and adding further information (Figure 20). On his return from an expedition, he would extract from the diaries the geological, geographical and human information about the places he visited and used it in official reports, and for scientific papers published in specialist journals. Each page of the notebook would then be crossed through with a coloured pencil and the important passages circled or underlined so that they could be picked out easily. Thereafter he prepared his first hand-written or typed synopses, which sometimes contained bits of pages cut from the field diaries and stuck on. Using these syntheses, he wrote texts in several versions, each of which involved cutting and pasting parts of the previous version, until the text achieved its final form (Figure 21). If it is difficult to trace all the stages for one single text from the remaining archives, samples of different documents at different stages of completeness nevertheless shows the process of generalisation and depersonalisation which this technical process involved for its author.

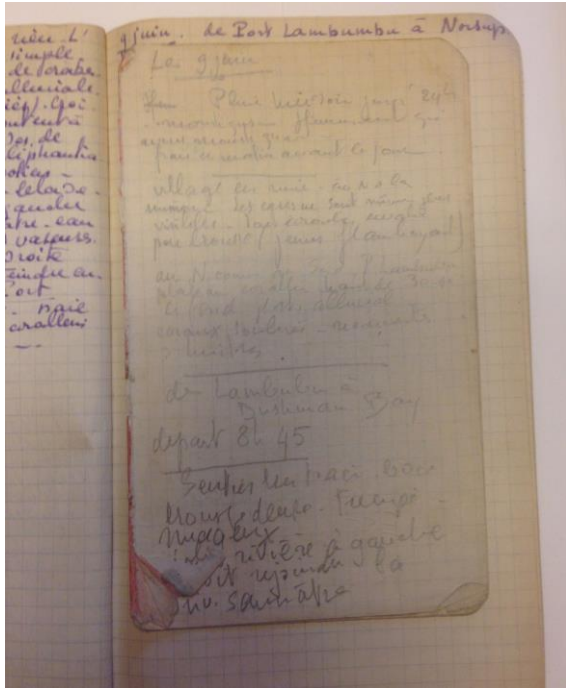


Figure 18: Geneva City Archives 350.C.9.4.2/23. Field diary of the expedition to the New Hebrides, May to July 1934, entry of 9 June.

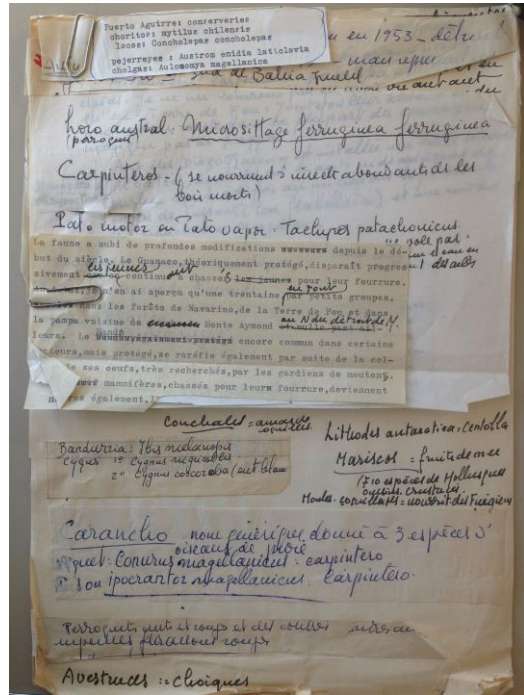


Figure 19: MQB Archives 2AP 129. Working documents on Southern Chile.

The publications and the press review constituted by Aubert de la Rüe in the course of his career also give a glimpse of the contexts in which his research circulated.¹²⁰ Apart from the texts he published in the Bulletin of the *Muséum national d'Histoire naturelle* and in the "Géographie humaine" series edited by Professor Deffontaines at the Editions Gallimard, many of his scientific articles were published by the learned societies he belonged to: the Society for French Geology, the Paris Society for Geography, the Academy of Sciences, the Society for French Mineralogy, the Biogeography Society, the Society of Oceanists, the Society of Americanists, the Society of Mineral Industries, and so forth.¹²¹ The author was thus well integrated into the scholarly, and also colonial, networks between the two wars. He was regularly invited to give conferences within these circles, and generally sent his latest books to their libraries.¹²² He also spent a lot of time publicising his findings for a more general public, as shown by the numerous press cuttings and articles in periodicals such as *Le Vie del Mundo* or *Paris Match* in which he narrated his expeditions with his wife (Figure 22).



Figure 20: MQB Archives 2AP 242. "The journey of M. and Mme Aubert de la Rüe across the Southern Dependencies of Madagascar". *Le Monde Colonial Illustré*, September 1931.

These more personal travel narratives were lavishly illustrated with his photographs, whose reproduction rights he sold to the publishers.¹²³ They were also a way of promoting his reformist and humanist vision of the colonies, which he shared with the scientists close to the *Musée d'ethnographie du Trocadéro / Musée de l'Homme*. His many publications with the general public, and the diffusion of his experiences by the *Musée d'ethnographie du Trocadéro* helped to promote the idea of the colonial empire being a French cultural heritage.¹²⁴ In addition, an exhibition organised in early 1935 to present to the public the results of Aubert de la Rüe's first journey to the New Hebrides, we have an example of a general tendency towards a more official discourse and presentation of his material in the framework of the museum, which impoverished the interdisciplinarity of his combined geological, geographical and ethnographic work. After a general presentation of the archipelago and its inhabitants, the press release mentions:

*"The exhibition at the Trocadéro will display the misshapen teeth which the natives use to make their jewellery, the carved wooden clubs for killing pigs, dancers' masks and their musical instruments, carved stone amulets of great artistic worth, ancestor skulls, a large number of cudgels of different types, large carved wooden dishes, for serving "lap lap" (a sort of pudding made of yams, taro and bananas) and a fine series of ancient polished stone axe heads. Numerous photographs will present the landscapes, villages and dwellings of the natives."*¹²⁵

The polished stone axe heads were indeed part of the display, but not as illustrations of the way the natural environment was used by the islanders, rather as an aestheticised incarnation of authentic knowledge and techniques. And although it is impossible to know whether the various everyday objects were displayed in the exhibition, it is revealing that they were not described in the press release. The idea was to engage the public through displaying objects "of great artistic worth," particularly masks and sculptures. Other objects were designed to whet the appetite of the public for the exotic, and for rites and sacrifice, as exemplified by

displays of overmodeled skulls and the pendants made of pig's teeth. The explanatory and scientific apparatus accompanying the objects consisted, in accordance with the recommendations of Anatole Lewitzky in a Note of 1935¹²⁶ of the geologist's photographs, classified according to themes typical of the time, such as human types or dwellings. There is no mention of displaying his maps, although the archives of the *musée du quai Branly* and the Geneva City Archives both hold several such documents associated with the New Hebrides expeditions¹²⁷.

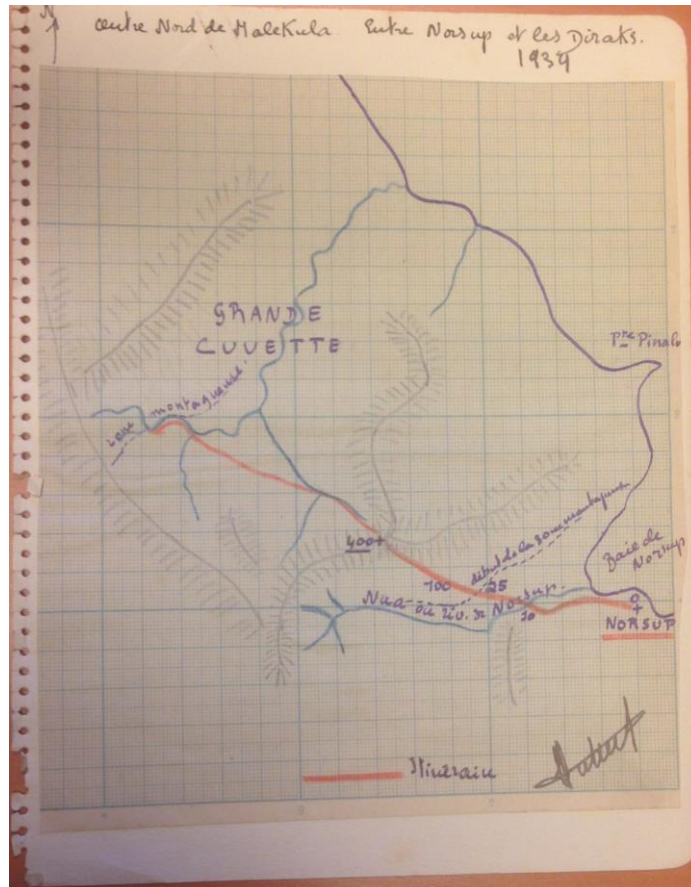


Figure 21: Geneva City Archives 350.C.9.4.3/4. Map drawn by Edgar Aubert de la Rüe "Between Norsup and the Diraks 1934".

The publicity given to Aubert de la Rüe's research through the articles he published in magazines and journals, and his lectures and exhibitions, corresponded to the *Musée d'ethnographie du Trocadéro's* policy of attracting the public to the museum and constantly arousing its curiosity afresh. Between the wars, ethnology was considered to have an important political role in educating the public and in raising awareness of the value of the colonies for mainland France. Looking more closely at how the geologist promoted his findings – apart from his strictly scientific publications - we can detect a certain tension between the norms of scientific fieldwork and those of presentation in a museum. In the museum, the specificities of Aubert de la Rüe's collecting practice and his interest in human geography were sacrificed to representing ethnology as a unified, modern and avant-garde human science, which could respond to the expectations of the general public.

Conclusion

The private archives of Edgar Aubert de la Rüe, donated to the *musée du quai Branly* in 2011, not only provide material for contextualising and giving meaning to his collections and scientific work, but they also open up new horizons for understanding the man himself and his scientific practice. In addition to the intellectual aspect of the archives (the contents of the records), the materiality of the archive itself has to be looked at as an artefact, conceived by its author at least partly with a view to transmitting to posterity a particular image of himself and his work.

Aubert de la Rüe's life as a traveler, a scientist in the field committed to the colonial cause, and a "man of the world", reflects the changing reputation of university ethnology, and the influence of the networks of sociability close to the *Muséum national d'Histoire naturelle de Paris* and the *Musée d'ethnographie du Trocadéro/Musée de l'Homme*. The size and importance of the ethnographic collections he donated to museums in different parts of the world, and the details of the involvement of the *Musée d'ethnographie du Trocadéro/Musée de l'Homme* in financing and organising his expeditions, testify to the pivotal importance of this institution prior to the Second World War, and the fascination exerted by Paul Rivet's new human science on the general public and intellectual circles alike. The networks of scientific sociability continued after the war, as evidenced by Aubert de la Rüe's collecting and his collaborations, but there was a shift, at the time of decolonisation, from the idea of the "improvement" [*mise en valeur*] of the colonies to that of "development", and protection of global resources.

However, in the field, Aubert de la Rüe's multi-disciplinary practices also reveal the limits of the *musée d'ethnographie du Trocadéro's* influence on collectors' methodology. Although his ethnographic samples were collected and classified scientifically, he adopted principally a naturalist's and a geographer's approach to the populations he encountered. And although in the field he was attentive to the complexity and interconnection between different disciplinary approaches and perspectives, on his return these tended to be smoothed out, in his publications and exhibitions, in order to respond to the expectations of the public and to his own representation of his work.

Lastly, the work completed in the context of this 2014-2015 scholarship to document the *musée du quai Branly's* collections – classifying and analysing the private archives of Edgar Aubert de la Rüe, and undertaking research - demonstrates how useful it can be to study the professional path of individual collectors and scientists from disciplines other than ethnology. By shifting the focus from the centre to the margins, it allows both illuminating ethnology's place within the human sciences, and reflecting upon its constantly evolving disciplinary borders. A further step would be to encourage research into the professional careers of other non-ethnology scientists close to the *musée d'ethnographie du Trocadéro/ musée de l'Homme* in order to deepen our understanding of the history of ethnology through a comparative study of its margins.

Notes

¹ See for example Christine Laurière, Paul Rivet, *Le Savant et le politique*. Paris: Publications scientifiques du Muséum national d'Histoire naturelle, 2008. Benoît de l'Estoile, *Le Goût des autres, de l'exposition coloniale aux arts premiers*. Paris: Flammarion, 2007. Vincent Debaene, *L'Adieu au voyage, l'ethnologie française entre science et littérature*. Paris: Gallimard, 2010.

² The *Société française d'ethnographie* was created in 1920 from the fusion of the International Ethnography Institute and the Society for Folk Traditions. Its President was Louis Marin. It published the *Revue d'ethnographie et des traditions populaires*. See Herman Lebovics, "Le conservatisme en anthropologie et la fin de la Troisième République". *Gradhiva* 1988 (4), p. 3-17, p. 6 and 9-10.

³ Régis Meyran, Folklore, « genre de vie » et révolution nationale : Les revues d'ethnologie et l'ethnologie dans les revues sous le Régime de Vichy (1940-1944). Rapport pour la mission du patrimoine ethnologique, DAPA, Ministère de la Culture, 2002, p. 13.

⁴ Debaene, *Op. cit.*, p. 179.

⁵ See Paul Rivet, « l'Ethnologie en France ». *Bulletin du Muséum national d'Histoire naturelle*, Vol. XII, no. 1, 1940, p. 38-52, where Rivet lists the assignments supported by the *Institut d'ethnologie*, and the *Musée d'ethnographie du Trocadéro /Musée de l'Homme* in the 1930s. See also Li-Chuan Tai, « L'institutionnalisation de l'anthropologie universitaire et la France d'Outre-Mer ». In Philippe Bonnichon, Pierre Geny, Jean Nemo, *Présences françaises outre-mer (XVIème – XXIème siècle), Tome I, Histoire : Périodes et continents*. Paris: Karthala, 2012, p. 281-300. Strangely, only one mission is mentioned for Edgar Aubert de la Rüe in Africa, to Cameroon [*le Moyen-Cameroun*] in 1937, but this must be a mistake because he traveled to the Congo [*le Moyen-Congo*] in 1936 and to French Somaliland in 1937.

⁶ *Instructions sommaires pour les collecteurs d'objets ethnographiques*. Paris: Musée d'ethnographie du Trocadéro, 1931, p. 7.

⁷ Debaene, *op. cit.*, p. 55.

⁸ *Instructions sommaires ... Op. cit.*, p. 6.

⁹ See, however, Christian Coiffier, *Le voyage de la Korrigane dans les mers du sud*, Paris: Hazan, 2001.

¹⁰ The private archives of Aubert de la Rüe were donated in 2011 by Nicole Casalis, the official administrator of Aubert de la Rüe's royalties.

¹¹ I would like to thank all those who welcomed me at the different institutions I visited, and who guided and advised me in my work, in particular Sarah Frioux-Salgas, Jean-André Assié and Angèle Martin in the *musée du quai Branly's* Archives Department, Magali Mélandri and Marie-Laurence Bouvet, who arranged a session for me in the museum's *muséothèque*, to consult the main and reserve collections, the team at the Geneva City Archives, and Roberta Colombo-Dougoud at the *musée d'ethnographie de Genève*. Any mistakes or inaccuracies in this paper are of course my own.

¹² Today, Vanuatu and Djibouti respectively. For historical coherence, we shall use the colonial names here.

¹³ MQB Archives 2AP 270. Undated hand-written note.

¹⁴ Ever since his first trip to Italy and the slopes of Mount Vesuvius in 1893, Alfred Lacroix had been fascinated by volcanoes and their mineralogical products. In 1902-3, he was sent by the Ministry for the Colonies to Martinique where the Mount Pelée had just erupted. The two works he published on the subject made his reputation (Lacroix 1908).

¹⁵ Jean Orcel, « Alfred Lacroix », In *Compte Rendu de la Société géologique de France*, n°19, 1949, p. 355-408.

¹⁶ Born on 12 June 1903 at Charzais in Vendée.

¹⁷ Archives of the *Museum d'Histoire Naturelle*: 2811/62 to 65, Correspondence of Alfred Grandidier and Edgar Aubert de la Rüe, four letters dated respectively 22 May 1930, 16 August 1930, 22 September 1930 and 10 December 1930.

¹⁸ In the *musée du quai Branly's* fonds, Edgar Aubert de la Rüe's anti-semitism appears clearly in certain documents from before 1941, which might partially explain the decision taken by the government of Saint-Pierre-et-Miquelon, when it rallied to the Free French, to keep him in exile. See MQB Archives 2AP 50, entry of 17 April 1934: "Went to see M. Desgranges this morning, a defence lawyer, who has been in the New Hebrides for a few years now, previously in Tahiti. M. Bassel put me in contact with him because he has some fine indigenous objects. A few months ago he still had some wonderful collections which he sold to the two Swiss sent by the Basel Museum to assemble ethnographic collections. These Swiss, one of them a painter and the other a photographer, are due to come back to Vila. I hear nothing but good things about them. M Desgranges always receives me most cordially, but I am bothered by his Jewish looks, and I wonder whether there isn't some Levy or Cohen hiding there under his name." M. Desgranges is in fact Gabriel Gomichon des Granges, a well-known figure in the New Hebrides, known for his collections, and collaborative work with various European museums. For example, the donation of the "Blue Man" from the Island of Malo in the New Hebrides, displayed today in the *Pavillon des Sessions* of the Louvre, is his work. The "two Swiss" were the journalist Lucas Stahelin and the artist Theo Meier.

See Christian Kaufmann, « La collection Felix Speiser ». In *Vanuatu Océanie, Arts des îles de Cendres et de Corail*, exhibition catalogue, Paris: RMN, ORSTOM, 1996, p. 318-319.

¹⁹ This was the expression used by Albert Sarraut, the Minister for the Colonies, in his presentation of his general ideas for "improving" the French Colonial Empire, in 1921. It was a general project, but it had a precise programme for enhancing the economic productivity of the colonies with a view to answering to the needs of mainland France. Cf. Christophe Bonneuil, *Des savants pour l'Empire, la structuration des recherches scientifiques coloniales au temps de la mise en valeur des colonies françaises, 1917-1945*. Paris: ORSTOM, 1991, p. 40-41.

²⁰ *Ibid.*, p. 35-36.

²¹ The Maginot Conference, as it was also known, brought together all the stakeholders in Colonial rule, in order to discuss ways of "improving" the colonies and increasing their contribution to France's economy, which had been sorely eroded by the war years. Cf. André Maginot, Ministry for the Colonies, *Conférence coloniale : juillet 1917*, Paris : Larose, 1917.

²² Two new Chairs were created at the *Muséum national d'Histoire naturelle de Paris*: "Fish and animal production from the colonies " in 1920, and "plant production from the colonies" in 1923, which became the Chair in Colonial Agronomy in 1933. See Yves Laissus, *Le Muséum d'Histoire naturelle*, Paris: Gallimard, 1995, p. 27.

²³ Christophe Bonneuil, *Op. cit.*, p. 48.

²⁴ For an overview of these debates, specifically concerning agriculture, see Christophe Bonneuil, « Des savants pour l'Empire, les origines de l'ORSTOM ». In *Cahiers pour l'histoire du CNRS*, 1990, n°10, p. 5-6. Viewed online on 29/09/2015, <http://www.vjf.cnrs.fr/histcnrs/pdf/cahiers-cnrs/bonneuil.pdf>.

²⁵ Today, it is called the *Institut de recherche pour le développement* (IRD), after changing its name once more in the 1950s to *Office de la recherche scientifique et technique outre-mer* (ORSTOM). For a more detailed analysis of the complexity of this institutional history and the power relations underlying it, which we cannot attempt to summarise here, see the studies already mentioned, by Christophe Bonneuil, and by Jean-François Picard and Elisabeth Pradoura, « La longue marche vers le CNRS (1901-1945) », In *Cahiers pour l'histoire du CNRS*, 1988, n°1. Viewed online on 30/09/2015, <http://www.histcnrs.fr/pdf/cahiers-cnrs/picard-pradoura-88.pdf>.

²⁶ It should be noted, however, that in the early years of the ORSC, the Head of its Board of Governors was also the Director of the CNRS.

²⁷ MQB archives, inventory no. 2AP 104. Administrative documents relating to the expedition to French Guiana, 1950.

²⁸ MQB archives, inventory no. 2AP 194. Activity reports for the CNRS.

²⁹ MQB archives, inventory no. 2AP 126. Administrative documents relating to the expedition to Chile in 1961.

³⁰ See below for details about these institutions.

³¹ MQB Archives 2AP 164. Reflexive notes on the collections given by Aubert de la Rüe to the *Museum national d'Histoire naturelle de Paris*.

³² MQB Archives 2AP 177. Typescript by Edgar Aubert de la Rüe on his research results and the gifts made to various institutions.

³³ *Musée d'ethnographie de Genève*: Inventory no. ETHEU 039069 to 039073 and ETHEU 107726.

³⁴ *Bulletin du Musée d'ethnographie du Trocadéro*, Paris: Jean Michel Place, 1988.

³⁵ Archives of the *Musée de l'Homme*, 2 AM 1 K9 a, Correspondence Aubert de la Rüe, /1: typed letter from Georges-Henri Rivière to Edgar Aubert de la Rüe dated 1 December 1933.

³⁶ 18 objects from Edgar Aubert de la Rüe's expeditions in the New Hebrides, 1934-1936, were donated later, in 1946, 1947 and 1949. See collections 71.1934.186 (456 objects), 71.1936.40 (248 objects), 71.1946.1 (4 objects), 71.1947.87 (7 objects) and 71.1949.69 (6 objects).

³⁷ 5 objects from Edgar Aubert de la Rüe's assignment in French Somaliland were donated in 1946. See collections 71.1938.80 (205 objects) and 71.1946.2 (5 objects).

³⁸ See collection 71.1948.23.

³⁹ See collection 71.1949.80 (88 objects) and 71.1951.7 (67 objects).

⁴⁰ The existence of this collection is confirmed by a list of objects given to the *musée d'ethnographie de Genève* in which the acquisition of certain objects is described as "from the father of Aubert de la Rüe". Cf MQB archives 2AP 168.

⁴¹ Geneva City Archives, 350.C.9.4.1/6, a letter from Yves Le Grand, Director of the *Muséum national d'Histoire naturelle de Paris* to Edgar Aubert de la Rüe dated 18 October 1971.

⁴² Geneva City Archives, 350.C.9.4.1/6, *Ibid.* and two letters from Henri Lehmann to Edgar Aubert de la Rüe dated respectively 30 April and 3 June 1971.

⁴³ Generally speaking, the collections of the *musée d'ethnographie de Genève* complement those of the *musée du quai Branly*: the Africa Department has 73 objects from North Africa, the Ivory Coast, Djibouti, Madagascar, the Congo and Mali; the Oceania department has 116 objects from French Polynesia, Vanuatu, New Zealand and New Caledonia; the America department has 251 objects from Chile, Brazil, Mexico, Equator, French Guiana, Peru,

Canada and Greenland; the Europe department has 7 objects from Albania and Greece, and the Asia department has 2 objects from Thailand and Japan. Cf. Geneva City Archives 350.C.9.4/6 and the MQB Archives 2AP 167.

⁴⁴ MQB Archives 2AP 170. Letter of thanks from the *Musée d'histoire naturelle de Genève* for the gift of a rose quartz, dated 24 avril 1977, and a list of the minerals donated to the museum.

⁴⁵ MQB Archives 2AP 173. Letters of thanks for the collections gifted to the University of Lausanne's Institute of mineralogy and Institute of botany and geobotany, dated 13 March 1975 and 6 October 1980.

⁴⁶ *Ibid.*

⁴⁷ Geneva City Archives 350.C.9.4.1/2. Undated note from Dr. Felix Speiser of the Basel Museum to Edgar Aubert de la Rüe.

⁴⁸ Geneva City Archives 350.C.9.4.1/3, two letters dated 5 February 1946 and March 1946 respectively.

⁴⁹ Geneva City Archives 350.C.9.4.2/1, undated typed note.

⁵⁰ See Christian Kaufmann, *Op. cit.*, p. 319.

⁵¹ Archives of the *Musée de l'Homme*: D 004052/51968, collection record Aubert de la Rüe, image library, see also Elsa Vettori, *Les photographies d'Edgar Aubert de la Rüe, un corpus en archipel*. Research dissertation, *Ecole du Louvre*, 2014.

⁵² MQB Archives 2AP 188. Correspondence between Edgar Aubert de la Rüe and various institutions concerning his photographs, between 1957 and March 1981.

⁵³ MQB Archives 2AP 167, 2AP 171 and 172. Boxes, and letters of thanks, for books given to various libraries. From the 1970s and 1980s.

⁵⁴ In this section I shall focus on the material analysis of these archives and what it can contribute to our understanding of Aubert de la Rüe's intentions. For a more detailed description of the treatment of Aubert de la Rüe's papers and the classification choices made, cf Annex 3.

⁵⁵ Philippe Artières, Jean-François Laé, *Archives personnelles, histoire anthropologie et sociologie*. Paris: Armand Colin, 2011, p. 6.

⁵⁶ See Annex 3 for the reasons why, in the light of the heterogeneity of the fonds, we chose to class the documents geographically, and to place personal papers in separate files.

⁵⁷ Paul Rivet, Préface. In Edgar Aubert de la Rüe, *Terres françaises, Paysages scènes et types de la France d'outre-mer*, Paris: Société parisienne d'édition, 1950, p. 5.

⁵⁸ Probably in the 1970s when Aubert de la Rüe began reviewing his archives a few years into his retirement.

⁵⁹ MQB Archives 2AP 176, Letters of thanks for donations of insects and seabirds' eggs from the Kerguelen Islands, dated 13 and 16 July 1953; 2AP 178. Letters of thanks for the various collections donated to libraries, botanical gardens, and various scientific associations, dated between 11 January 1932 and 6 February 1975.

⁶⁰ MQB Archives 2AP 242. Press review compiled by Aubert de la Rüe in the course of his career.

⁶¹ Vincent Debaene, *Op. cit.*, p. 57.

⁶² MQB Archives 2AP 211. This note is undated, but it was almost certainly written in the 1960s or 1970s due to the black and red felt tip pens which Aubert de la Rüe used particularly in this period to annotate his records and jot down his thoughts concerning the documents.

⁶³ Its full name was the Society of French Explorers and Travelers, also known as the "Explorers' Club". It was quick to attract travelers, scientists and important figures from the colonial world, as suggested by the composition of its Honorary Committee in 1939, two years after its inauguration: M. Allegre, Director of Air France; M. Jules Barthoux ; Professeur Augustin Bernard, member of the Institut de France; Général Bremond of the Academy of Colonial Sciences; Professeur Blondel, General Secretary of the Committee for Colonial Mining and Geological Studies; General de Chambrun ; Marquis de Créqui-Monfort, Vice-President of the Geography Society; M. Delavignette, Director of the École de la France d'Outre mer ; Professor Gantier, University of Algiers ; M. J. Hackin, Curator at the musée Guimet; Marquise de Jouffroy-d'Abbans ; Amiral Lacaze ; Professor E. de Martonne, Director of the *Institut de géographie* ; Général Nieger ; Governor General Olivier, Honorary President of the *compagnie générale transatlantique* ; Général Perrier, President of the *Société de géographie* ; M. Paul Pleneau ; Professor Richard, Director of the *musée d'océanographie de Monaco* ; Professor Paul Rivet, Director of the *musée de l'Homme* ; Général Weygand. See the *Bulletin du Club des explorateurs*, June 1939, n°2.

⁶⁴ MQB Archives 2AP 193. Lecture of 26 February, *Chez les cannibales des Nouvelles-Hébrides* [With the cannibals of the New Hebrides], repeated on 2 March, 1948.

⁶⁵ Geneva City Archives 350.C.9.4.1/3, letter from Jacques Soubrier, General Secretary of the Explorers' Club, to Edgar Aubert de la Rüe, dated 11 December 1949, mentioning his regret at Aubert de la Rüe's resignation.

⁶⁶ Paul Rivet, *Op. cit.*, 1950, p. 5.

⁶⁷ MQB Archives 2AP 52. Field Diary in the New Hebrides, August-September 1934, entry of Sunday 9 September.

⁶⁸ MQB Archives 2AP 209. Undated hand-written note.

⁶⁹ MQB Archives 2AP 30. Undated hand-written note.

⁷⁰ Benoît de l'Estoile, *Op. cit.*, p. 115.

- ⁷¹ By comparison, the first French Nature Reserve, the Camargue, was inaugurated in 1927.
- ⁷² For a more detailed analysis of the idea of purity and of mixed race in the inter-war period, and its echoes in Edgar Aubert de la Rüe's approach in the human and natural sciences, see Marie Durand, *Nouvelles-Hébrides, îles de cendre et de corail, Edgar Aubert de la Rüe, un géologue en terre « Canaque », 1934-1936*. Master's Dissertation, EHESS, Paris 2008, chapter II, p. 56-79.
- ⁷³ MQB Archives 2AP 270. Undated hand-written notes.
- ⁷⁴ On the organised distribution of work in the inter-war period between ethnographic field collecting and studying of specimens in the laboratory, see Benoît de l'Estoile, *Op. cit.*, p. 111-112.
- ⁷⁵ MQB Archives 2AP 270. Undated hand-written notes.
- ⁷⁶ *Ibid.*
- ⁷⁷ MQB Archives 2AP 266 to 270. Reflexive notes by Edgar Aubert de la Rüe on his career and his journeys, most probably made between 1970 and 1980.
- ⁷⁸ Edgar Aubert de la Rüe, *L'Homme et les îles*, Paris: Gallimard, 1935 ; *La Somalie Française*, Paris : Gallimard, 1939 ; *L'Homme et le vent* Paris : Gallimard, 1940 ; *L'Homme et les volcans*, Paris : Gallimard, 1958.
- ⁷⁹ Christine Laurière, *Paul Rivet (1876-1958) : le savant et le politique*. EHESS Thesis, 2006, p. 469 and 488.
- ⁸⁰ Rivet, 1936, p. 7.06-7.
- ⁸¹ Laurière, 2006, *Op. cit.*, p. 453.
- ⁸² Marcel Mauss, *Manuel d'Ethnographie*, Paris: Payot, 1967, p. 41-48.
- ⁸³ Paul Claval, *Histoire de la Géographie française de 1870 à nos jours*, Paris: Nathan, 1998, p. 166.
- ⁸⁴ Pierre Deffontaines (1894-1978), a French geographer and specialist in prehistory, played an important role in the inter-war period in institutionalising geography and in broadening the discipline. He also helped popularise geography through his work as series editor of "*Géographie humaine*" (Editions Gallimard), where Aubert de la Rüe published several of his works. See in particular Pierre Deffontaines, *Géographie des religions*, Paris: Gallimard, 1948.
- ⁸⁵ Archives of the *Muséum d'Histoire naturelle*: AM 71/104, Minutes of the Assembly of Professors, 19 October 1933.
- ⁸⁶ Archives of the *Muséum d'Histoire Naturelle*: AM 71/112, Minutes of the Assembly of Professors, 9 November 1933. In the end, the geologist received 14,500 Francs from the *Muséum*, as indicated in a typed note of 1935, cf MQB Archives 2AP 53.
- ⁸⁷ MQB Archives 2AP 53, typed notes, estimates and lists of funding received for the expeditions to the New Hebrides, 1935-1936.
- ⁸⁸ See Edgar Aubert de la Rüe, *La Somalie française*, Paris: Gallimard, p. 8 and Geneva City Archives, 350.C.9.4.3/29, *Compte-rendu préliminaire d'une mission géologique dans le bassin de l'Oyapock, Guyane française (1948-1949)*, p. 1.
- ⁸⁹ Archives of the *Musée de l'Homme*, 2 AM 1 K9a, General correspondence. Digitised under MQB DA000210/16270. Typed letter from Edgar Aubert de la Rüe to Paul Rivet dated 27 December 1937.
- ⁹⁰ Archives of the *Musée de l'Homme*, 2 AM 1 K9a, General correspondence. Digitised under MQB DA000210/16270. Typed letter from Jacques Soustelle to Edgar Aubert de la Rüe, dated 14 January 1938.
- ⁹¹ See Edgar Aubert de la Rüe, *Reconnaissance géologique de la Guyane française méridionale, 1948-1949-1950: précédée d'un aperçu géographique*. Paris: ORSTOM, 1953, p. 9.
- ⁹² *Instructions sommaires...*, 1931, *Op. cit.*, p. 6-7.
- ⁹³ See Vincent Debaene, *Op. Cit.*, p. 112-145.
- ⁹⁴ *Instructions sommaires...*, 1931, *Op. cit.*, p. 7.
- ⁹⁵ MQB Archives 2AP 47, hand-written diary, New Caledonia 1934, entry of 30 January. On a second visit, in 1936, he was less critical, noting that "the curator tells me that the Caledonian population has no interest in the museum, does not donate anything, and nor do the mining companies. Indigenous objects sent on request to Paris for the 1931 Exhibition were returned all jumbled up in a crate, and some were in pieces on their return to Noumea." MQB Archives 2AP 47, hand-written diary, New Caldonia 1934, entry of 20 June 1936.
- ⁹⁶ For a more detailed description of Aubert de la Rüe's trips to the different islands of the archipelago, see Marie Durand, *Op. cit.*, p. 23-35.
- ⁹⁷ Archives of the *Museum d'Histoire naturelle* : AM 51 6/3, typed letter from Aubert de la Rüe dated 10 April 1934 to Paul Lemoine, Director of the *Muséum national d'Histoire naturelle*.
- ⁹⁸ MQB Archives 2AP 52. Field Diary of his expedition to the New Hebrides, August-September 1934, entry of 2 August.
- ⁹⁹ MQB Archives 2AP 52. Field Diary of his expedition to the New Hebrides, August-September 1934, entry of 24 July.
- ¹⁰⁰ *Ibid.*, entry of 15 August.
- ¹⁰¹ *Ibid.*, entry of 30 July. See also below.
- ¹⁰² *Ibid.*, entry of 12 August.

¹⁰³ MQB Archives 2AP 55. A hand-written exercise book containing the list of the objects from the New Hebrides donated to the *Musée de l'Homme*, 1936. In fact, this was the second part of the list of objects he drew up during this expedition. The first part of the exercise book had been in the archives of the *musée d'ethnographie de Genève*, but unfortunately could not be found in the archive transferred to the Geneva City Archives in 2011.

¹⁰⁴ See above p. 23-24. Archives of the *Musée de l'Homme*, 2 AM 1 K9a, General Correspondence. Digitised under MQB DA000210/16270. Typed letter from Edgar Aubert de la Rüe to Paul Rivet dated 27 December 1937. See also the letter from Edgar Aubert de la Rüe to Jacques Soustelle of 30 January 1938 mentioning preparations for dispatching "two large bundles and three large crates". Michel Leiris mentions that Capitain Péri himself made a gift of several objects, photographs and documentation to the *Musée de l'Homme's* Africa section in 1938. Collections of photographs and documentation associated with a certain Captain Henry Péri can indeed be found in the *musée du quai Branly's* image library and archives, but they mostly concern Asia. Whether the Capitain Péri mentioned by Edgar Aubert de la Rüe is the same person as this Capitain Henry Péri has yet to be established with certainty.

¹⁰⁵ Edgar Aubert de la Rüe, 1939, *Op. cit.*, p. 107.

¹⁰⁶ Edgar Aubert de la Rüe, *Compte-rendu préliminaire d'une mission géologique dans le bassin de l'Oyapock...*, *Op. cit.*, p. 5. MQB Archives, 2AP 106. Elements from hand-written field diaries, entry of 2 December 1950.

¹⁰⁷ MQB Archives 2AP 52. Field Diary of the assignment in the New Hebrides, August-September 1934, entry of 13 August.

¹⁰⁸ The terms "specimens" and "harvest" are also used by the *Summary Instructions* of 1931 to refer to objects and collecting them. For an analysis of the naturalist influence on ethnology in the 1930s, see Benoît de l'Estoile, *Op. cit.*, p. 105-113.

¹⁰⁹ Aubert de la Rüe, *Les Nouvelles-Hébrides, îles de cendres et de corail*, Montreal : Ed. de l'Arbre, 1945, p. 122.

¹¹⁰ *Ibid.*, p. 125.

¹¹¹ See for example the Geneva City Archives, 350.C.9.4.2/15, bibliographical notes on the New Hebrides.

¹¹² MQB Archives 2AP 47. New Caledonia Diary 1934, entry of 30 January.

¹¹³ MQB Archives 2AP 47. Extract from the Field Diary of the expedition to French Guiana, 1950.

¹¹⁴ See above, note 18.

¹¹⁵ MQB Archives 2AP 52. Field Diary of the expedition to the New Hebrides, August-September 1934, entry of 20 July.

¹¹⁶ For an analysis of this *La Korrigane* expedition, see Christian Coiffier, *Op. cit.*

¹¹⁷ MQB Archives 2AP 117. Fragment of the diary on returning from the New Hebrides, 1934, entry of 8 October.

¹¹⁸ MQB Archives, 2AP 61. Fragment of the diary on returning from the New Hebrides, 1936, entry of 31 July.

¹¹⁹ MQB Archives, 2AP 54. Hand-written field notebook, New Caledonia 1936.

¹²⁰ MQB Archives, 2AP 234 to 241, Edgar Aubert de la Rüe's publications in the course of his career; and 2AP 242. Press cuttings.

¹²¹ See MQB Archives, 2AP 268. Edgar Aubert de la Rüe's scientific credentials and research work, 1961.

¹²² MQB Archives, AP 191 to 193. Lectures given by Edgar Aubert de la Rüe during his career.

¹²³ MQB Archives, 2AP 243. Contracts with publishers 1924-1970.

¹²⁴ See also Edgar Aubert de la Rüe's contributions to reviews such as *La Terre et la Vie*, *La Revue des Jeunes*, *Le Monde Colonial Illustré* or *L'Océanie Française*, which sought to disseminate knowledge about French territorial possessions to as wide a readership as possible (Annex 5, Bibliography of Edgar Aubert de la Rüe by geographical area).

¹²⁵ Archives of the *Musée de l'Homme*, 2 AM 1 C1 e, Inauguration of the exhibitions "Islands of Ash and Coral" [*Iles de Cendre et de Corail*], and "In Crete without the Gods" [*En Crète sans les Dieux*], a typed page dated 16 January 1935 and corresponding to the text of the press release.

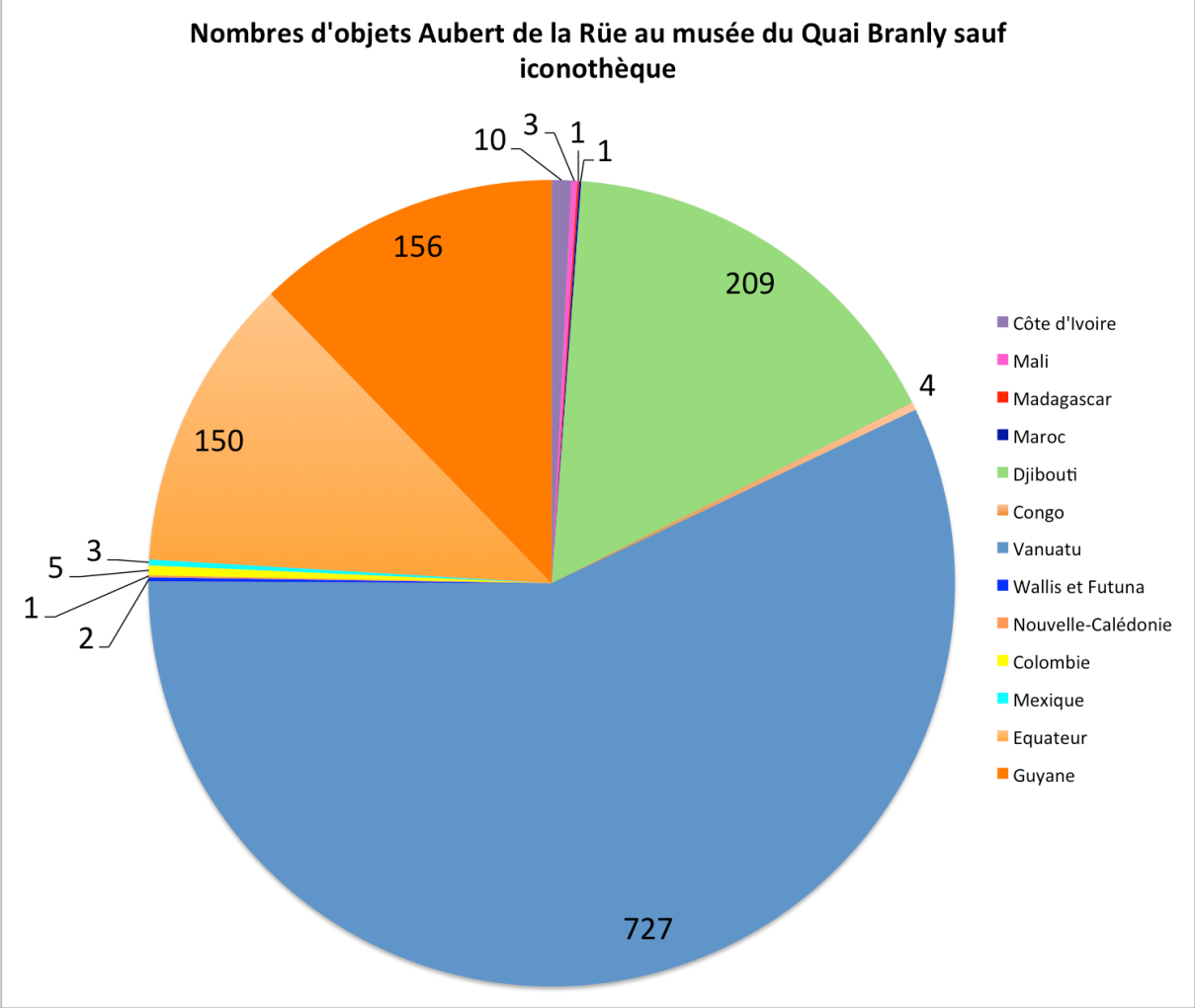
¹²⁶ « Le matériel ethnographique présente (...) une variété infinie de forme, de matières et de volumes que l'on subdivise en un certain nombre de catégories, généralement chevauchant les unes sur les autres et qui sont appelées à être réparties dans des vitrines, ordinairement d'un volume limité et invariable. Le vivant, le souple, le variable, arraché à son milieu, isolé de l'ensemble organique dont il fit partie intégrante, l'objet ethnographique est inséré dans un cadre fixe, immobile, rigide. Que n'a-t-on imaginé pour éviter ce fâcheux effet : des mannequins habillés, des reconstitutions de scènes, de villages entiers. Mais a-t-on pu réaliser quelque chose qui eût une valeur autre que celle d'un simple procédé d'enseignement par l'image, destiné à la jeunesse scolaire ? La vraie fonction d'un musée ethnographique, sa fonction essentielle, est de « constituer des archives de l'humanité » (Marcel Mauss) et pour lui permettre de remplir cette fonction, l'opération d'extraction et d'immobilisation des choses vivantes qu'il est appelé à conserver, devient indispensable dans l'intérêt même de la science. Du seul fait de son transport dans un musée, l'objet ethnographique se transforme en un document plus ou moins abstrait, dont l'ambiance primitive ne peut être fidèlement reproduite qu'à l'aide de documents graphiques et iconographiques divers (cartes, plans, schémas, croquis et dessins, photographies), ainsi que de renseignements descriptifs fournis par des témoins oculaires. Mais quelle que soit l'abondance et la qualité de ces informations, l'ambiance ainsi reconstituée n'en gardera pas moins un caractère conventionnel, abstrait, fragmentaire. Ce procédé d'illustration,

d'animation de l'objet au moyen de photos, de cartes, de textes, introduit dans la salle d'exposition, voire même dans la vitrine, un matériel auxiliaire hétérogène, différent de par sa nature du matériel ethnographique proprement dit. Bien qu'elle soit la seule à présenter des garanties scientifiques sérieuses, cette méthode exige cependant du visiteur un effort d'attention et de concentration considérable pour assimiler l'enseignement qui se dégage d'une salle d'exposition. Archives du Musée de l'Homme : 2 AM 1 G3d, Anatole Lewitzky, « Quelques considérations sur l'exposition des objets ethnographiques », Paris 1935, p. 1.

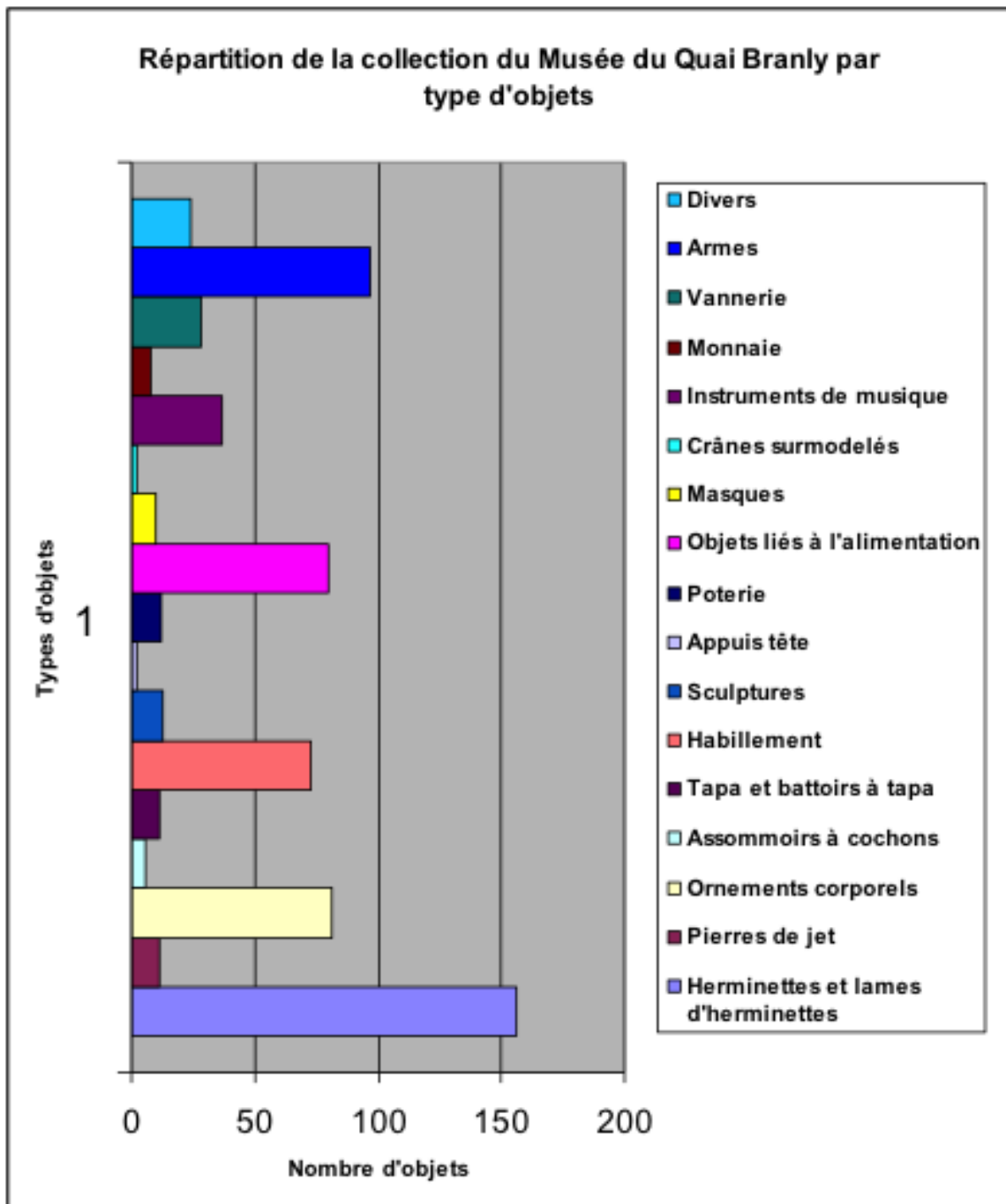
¹²⁷ MQB Archives 2AP 196. Report sent to the Ministry for the Colonies concerning the expedition to the New Hebrides, 1936; Geneva City Archives 350.C.9.4.3/4, documentation concerning the New Hebrides; Archives of the *musée d'ethnographie de Genève*, a set of maps which unfortunately could not be found in the archive transferred to the Geneva City Archives in 2011. Some years later, in 1939, Edgar Aubert de la Rüe's collections from French Somaliland were exhibited, in the context of a collective exhibition on French Black Africa. They were presented alongside objects from the expeditions of Griaule and Paulme-Lifchitz (Sudan), Waterlot (Guinea), Labouret (Côte d'Ivoire, Cameroon) and Griaule-Lebeuf (Cameroon). See Li Chuan-Tai, *Op. cit.*, p. 294.

ANNEX 1 – Origin and nature of the objects collected by Edgar Aubert de la Rüe and housed at the musée du quai Branly

A/ Edgar Aubert de la Rüe’s collections at the musée du quai Branly (without photographic collections)



B/ Edgar Aubert de la Rüe New Hebrides' collections at the musée du quai Branly



ANNEX 2 - Expeditions and travels of Edgar and Andrée Aubert de la Rüe

A/ Scientific expeditions

Année	Destination	Financeurs
1923	Albanie	Stage d'étude, Institut de géologie appliquée de Nancy
1924-1925	Grèce - Maroc	Stage d'étude, Institut de géologie appliquée de Nancy, direction des Mines du Laurium - Société des mines d'Entifa
1925-1926	Côte d'Ivoire	Ministère des Colonies
1927-1928	Saint Paul - Iles Kerguelen	Compagnie générale des îles Kerguelen, Saint Paul et Amsterdam
1929	Syrie - Liban	Banque de Syrie et du Grand Liban, Paris
1930	Madagascar - Ile de La Réunion - Ile Maurice	Compagnie française des pétroles
1930-1931	Saint Paul- Iles Kerguelen	Ministère des Colonies
1932	Saint Pierre et Miquelon	Territoire de Saint-Pierre-et-Miquelon - Ministère des Colonies, Caisse des recherches scientifiques - Museum national d'Histoire naturelle - Société de géographie
1933	Colombie	Banque Hielscher - Sellet et Cie.
1934-1935	Nouvelles-Hébrides - Nouvelle-Calédonie - Wallis et Futuna	Ministère des Colonies - Ministère de l'Instruction publique - Museum national d'Histoire naturelle de Paris - Musée d'ethnographie du Trocadéro - AFAS
1935	Saint Pierre et Miquelon	Territoire de Saint-Pierre-et-Miquelon - Ministère des Colonies, Caisse des recherches scientifiques - Museum national d'Histoire naturelle - Société de géographie
1935-1936	Nouvelle-Hébrides - Nouvelle-Calédonie - Nouvelle-Zélande - Fidji - Hawaï	Museum national d'Histoire naturelle - Musée d'ethnographie du Trocadéro - Ministère de la France d'Outre-Mer - Ministère de l'Instruction publique - AFAS - Blondel bureau minier.
1936	Moyen Congo	Compagnie équatoriale des Mines
1937-1938	Côte française des Somalis	Ministère des Colonies
1938	Québec	Ministère des mines de la Province de Québec
1939	Saint Pierre et Miquelon - Québec	Ministère des Colonies - Ministère des mines de la Province de Québec
1940	Québec	Ministère des mines de la Province de Québec
1940-1943	Saint Pierre et Miquelon	Ministère des Colonies
1944-1946	Mexique	Ministère des Affaires étrangères
1946-1947	Equateur	Ministère des Affaires étrangères
1948-	Saint Pierre et Miquelon - Canada	Ministère des Colonies - Ministère des mines de la Province de Québec
1948-1949	Guyane française	Office de la Recherche Scientifique et Technique Outre-Mer
1949	Canada	Ministère des mines de la Province de Québec
1950	Guyane française	Office de la Recherche Scientifique et Technique Outre-Mer
1950	Côte d'Ivoire (région de San Pedro)	Banque de Paris et des Pays-Bas
1953	Kenya-Tanzanyika	Ministère de la France d'Outre-Mer
1953-1954	Brésil	Unesco
1955-1956	Etablissements français de l'Océanie	Ministère de la France d'Outre-Mer, FIDES
1956-1957	Brésil	Ministère de la France d'Outre-Mer
1957	Thaïlande	Ministère de la France d'Outre-Mer
1958-1959	Chili	Unesco
1961	Chili	Unesco

B/ Touristic travels

Date du voyage	Destination
1922	Tour complet de l'Allemagne
1923	Italie - Hongrie (Au retour d'Albanie)
1929	Palestine (Après mission Etats du Levant)
1933	Angleterre - Panama/Costa Rica
1933	Ceylan- Açores, Iles du Cap Vert
1936	Tchécoslovaquie - Canaries
1946	Suisse
1948	Bermudes - Antilles
1956	Singapour
1957	Inde - Cambodge - Thaïlande
1959	Irlande
1960	Suisse
1962	Suède, Norvège - Autriche, Ile d'Elbe
1964	Madagascar, La Réunion, Ile Maurice - URSS
1965	Islande
1966	Finlande - Hong Kong - Chine
1969-1970	Saint Pierre et Miquelon - Canada - Jersey - Yougoslavie, Chypre, Grèce - Corse
1971	Pologne
1972	Spitzberg - Sardaigne
1973	Madère
1974	Portugal
Sans date	Mozambique

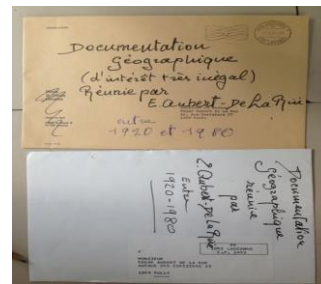
ANNEX 3 - The musée du quai Branly Edgar Aubert de la Rüe's private archive

A/ Original state of the archive

Nicole Casalis, the official administrator of Aubert de la Rüe's royalties, donated Aubert de la Rüe's private archives to the musée du quai Branly in 2011. It consists of 18 boxes. The documents in the boxes were in A5-format bundles, in strengthened pockets and brown envelopes, or else gathered in piles corresponding to how they had been sorted in 1994, three years after Aubert de la Rüe's death. There was no indication of who sorted the materials at that time. The sorted documents were divided up using white slips of paper, but most of the sections contained a variety of documents, both in form and in content. Nevertheless, certain sections seemed more coherent than others, such as the geographical and topographical maps, the section "Geographical documentation assembled from 1920 to 1980", and thematic files such as "Dwellings" or "The World of Islands".



Example of a bundle sorted in 1994

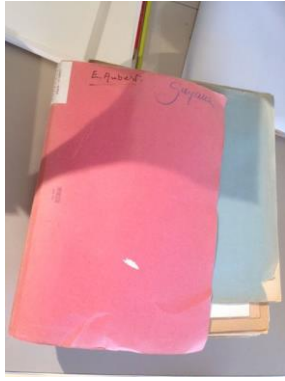


Bundle of geographical documentation assembled from 1920 to 1980

Concerning the sections sorted in 1994, the pockets or the documents themselves were mostly identified by geographical criteria ("Guiana" or "Canada" pockets, and geographical identification written in black or red felt tip pen on the documents themselves). Sometimes the context of the production of the document was also noted. We can confirm that these notes in felt tip pen are by Edgar Aubert de la Rüe himself due to the use of the first person singular.

Generally speaking the whole archive lacked coherence: the documents concerning expeditions or journeys were not kept in one place but were spread across the different bundles, pockets and envelopes, without any apparent thematic link. They could be found alongside extracts from, and off-prints of Aubert de la Rüe's publications; his drafts for publications and lectures; reviews of his articles, publications and more generally of his work; notes concerning the various donations he made to museums and other cultural institutions; and files with greater thematic consistency.

Besides, even when a geographical indication was clearly written on a set of documents, the files were found to contain items relating to other regions or other expeditions than the one mentioned. Some of the envelopes marked in felt tip pen were empty.



Guiana file, actually miscellaneous items



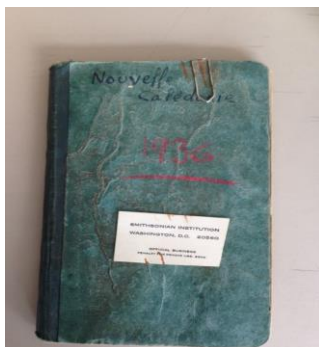
A box file named "Dwellings various countries"

Lastly, personal papers were also spread across the whole archive. These included genealogical documents, bank statements, identity papers, notes concerning Aubert de la Rüe's private estate, his health and that of his wife, and letters written to various members of his family.

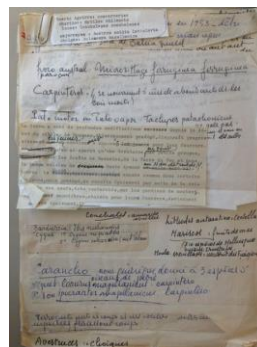
B/ Classification choices

Given the heterogeneity, in form and content, of the items grouped together in the 1994 classification, and in order to make the archive more accessible to the staff of the *musée du quai Branly* and to researchers, it was finally decided not to preserve the original classification except for the maps, the "Geographical documentation assembled between 1920 and 1980", and the thematic files. Instead, we followed the geographical indications written on the documents by Aubert de la Rüe himself, and chose to classify the material in five sections, focusing on his various expeditions and his scientific research, and making it easier to access documents linked to the *musée du quai Branly's* collections:

- Expeditions (2AP 1 to 132)
- Tourist trips (2AP 133 to 161)
- Scientific documentation (2AP 162 to 2AP 265)
- Reflexive notes (2AP 266 to 270)
- Personal papers (2AP 271 to 2AP 276).



Field notebook "New Caledonia 1936"



Working documents: the flora of Aisén in Chile

The existence of several layers of Aubert de la Rüe's reflexive notes written on documents and supplying missing information or indicating elements of his career enable us to contextualise the archival material. They often contain Aubert de la Rüe's personal judgments, and they complexify the archive overall. Some notes added later repeat information written during his journeys, others are thematic notes based on information gathered during several expeditions, and still others contain general information about his scientific career. We decided, for the analytical classification, to incorporate these later, reflexive, notes into the Expeditions section, when they referred directly to them, but to keep them in a separate file so that they could be identified as such, and in order to highlight this work of going back over his archives which Aubert de la Rüe undertook in his retirement. All the notes relating more generally to the career of Edgar Aubert de la Rüe and his wife Andrée have been consigned to a specific folder, for ease of referral if seeking to determine chronology.

The results of the substantial work of collecting geographical information which Aubert de la Rüe undertook particularly in the 1960s and 1970s after the end of his career, have been classed in "Geographical documentation assembled between 1920 and 1980", a file whose relatively coherent form most probably dates from that time. It gives a good sense of how broad Aubert de la Rüe's interests were within human geography.

Lastly, his personal papers were divided into separate sections corresponding, respectively, to documents which might interest researchers concerning the identity, genealogy and activities of Aubert de la Rüe; and documents such as bank statements, doctor's prescriptions, and information concerning Aubert de la Rüe's private Estate. This latter section will not be digitised.

ANNEX 4 - Classification of the Edgar Aubert de la Rüe's Archive

2AP Fonds Privé Aubert de la Rüe

[Archives correspondantes de la Ville de Genève]

2AP.1 à 132	Missions
2AP.1 à 2	Mission Albanie (1923)
2AP.1	Carnets de terrain "Albanie" (21 août 1923 -23 sept 1923)
2AP.2	Notes réflexives sur la mission (non daté)
2AP.3 à 7	Missions Côte d'Ivoire (1925-1950)
2AP.3 à 5	Mission Côte d'Ivoire (1925-1927)
2AP.3	Itinéraire de la mission et documentation (Mars 1926-27 juin 1926)
2AP.4	Notes sur la mission (non daté)
2AP.5	Liste d'objets achetés (non daté)
2AP.6 à 7	Mission Côte d'Ivoire (1950)
2AP.6	Documents administratifs concernant la mission (21 mars 1950 ; 1er avril 1950)
2AP.7	Journal de la mission (28 avril 1950 - 1-2 juin 1950)
2AP.8 à 28	Missions Iles Australes (Kerguelen, Amsterdam, Saint Paul, Crozet) (1928-1953)
2AP.8 à 10	Mission Kerguelen, Saint Paul, Ile Heard (1928-1929)
2AP.8	Journaux de mission (24 octobre 1928-24 janvier 1929)
2AP.9	Notes sur la géologie de l'île Heard (1928-1929)
2AP.10	Notes sur la mission (non daté)
2AP.11 à 13	Mission Kerguelen, Saint Paul, Ile Amsterdam (1931)
2AP.11	Journal de la mission (16 janvier -26 avril 1931)
2AP.12	Documents administratifs relatifs à la mission (28 décembre 1931-10 février 1932)
2AP.13	Notes sur la mission (non daté)
2AP.14 à 16	Mission Kerguelen, Iles Crozet, Saint Paul (1949-1950)
2AP.14	Journal de mission Ile Crozet et Kerguelen (6 décembre 1949-24 janvier 1950)
2AP.15	Note Ile Saint Paul – Amsterdam (non daté)
2AP.16	Journal Retour des Kerguelen à Madagascar (28 janvier 1950-2 février 1950)
2AP.17 à 26	Mission Kerguelen et Ile Amsterdam (1951-1953)
2AP.17	Journal de mission Nouvelle-Amsterdam (9 janvier - 12 janvier 1952)
2AP.18	Journal de mission Kerguelen (4 janvier - 14 janvier 1952)
2AP.19	Journal de la mission des îles Kerguelen (9 octobre 1951 - 13 février 1953)
2AP.20	Mesure des températures de la mer à Port au Français (29 avril 1952 - 31 décembre 1952)
2AP.21	Note sur une tournée à la baie Accessible (6-9 novembre 1952)
2AP.22	Note sur l'Ile Amsterdam (non daté)
2AP.23	Notes sur une tournée à la presqu'île du Prince de Galles (1er août 1952)
2AP.24	Note générales sur le travail de la mission aux Kerguelen (non daté)
2AP.25	Lettre d'Edgar Aubert de la Rüe à Philippe Derenne du Muséum National d'Histoire naturelle (21 octobre 1971)
2AP.26	Notes sur la mission (non daté)

- 2AP.27 Notes et documentation concernant les îles Kerguelen (non daté/1966)
- 2AP.28 Documentation topographique (non daté)

2AP.29 à 31 Mission Madagascar, Ile de la Réunion, Ile Maurice (1930)

- 2AP.29 Journal de la mission (28 novembre - 14 décembre 1930)
- 2AP.30 Notes réflexives sur la mission (non daté)
- 2AP.31 Notes et documentation faune et flore concernant Madagascar, La Réunion et l'île Maurice (non daté)

2AP.32 à 40 Missions St Pierre et Miquelon (1935-1943)

2AP.32 à 33 Mission St pierre et Miquelon (1932)

- 2AP.32 Document administratif relatif à la mission (11 août 1932)
- 2AP.33 Journal de l'escale à Terre-Neuve (15 septembre - 18 octobre 1932)

2AP.34 Mission St Pierre et Miquelon (1935)

2AP.35 à 37 Mission St Pierre et Miquelon (1939-1943)

- 2AP.35 Journal (13 juin - 25 juillet 1943)
- 2AP.36 Documents administratifs relatifs à la mission (4 mars 1950)
- 2AP.37 Notes réflexive et documentation (non daté)

2AP.38 à 40 Mission St Pierre et Miquelon (1948)

- 2AP.38 Journal de la mission (29 avril - 15 juin 1948)
- 2AP.39 Journal du voyage de St Pierre en Guyane Française (24 septembre - 3 octobre 1948)
- 2AP.40 Notes documentaires (1948)

2AP.41 à 44 Mission Colombie (1933)

- 2AP.41 Journal de la mission (29 mai - 16 juillet 1933)
- 2AP.42 Note documentaires (1946?)
- 2AP.43 Notes réflexives sur la mission (non daté)
- 2AP.44 Journal de voyage Vénézuéla (17 - 21 juillet 1933)

2AP.45 à 61 Missions Nouvelles-Hébrides (1933-1936)

[350.C.9.4.3/4 – Un ensemble de documents et de cartes établies sur le terrain par Aubert de la Rüe pendant ses deux missions]*

2AP.45 à 51 Mission Nouvelles-Hébrides (1933-1934)

- 2AP.45 Documents d'ordre administratif et financier relatifs à la mission (24 novembre 1933 - 12 mars 1934)
- 2AP.46 Journal Australie (1934)
- 2AP.47 Journal Nouvelle-Calédonie (29 janvier - 11 février 1934)
- 2AP.48 Note réflexive Nouvelle Calédonie (non daté)
- 2AP.49 Notes sur l'exploration de l'île Walpole (non daté)
- 2AP.50 Journal voyage aux îles Wallis et Futuna (17 avril - 2 mai 1934)
- 2AP.51 Notes documentaires Wallis et Futuna (non daté)
- 2AP.52 Journal de mission Nouvelles-Hébrides (16 juillet - 29 septembre 1934)

[350.C.9.4.2/23 – Les autres journaux de terrain de la mission du 19 février à début mai 1934]

2AP.53 à 61 Mission (1935-1936)

[350.C.9.4.2/22 – extraits de listes linguistiques et journaux d'Erromango du 4 au 7 mai 1936 et de la remontée de la Pangkumu Malekula du 17 au 21 février 1936]

[350.C.9.4.2/24 – Journaux de terrain de la mission de 1936]

- 2AP.53 Documents administratifs relatifs à la mission (6 février 1935 et non daté)
- 2AP.54 Journal de mission Nouvelle-Calédonie (5 - 12 juin 1936)
- 2AP.55 Liste d'objets donnés au Musée de l'homme (1936)
- 2AP.56 Journal séjour Hawaï et Fidji (20 septembre - 9 octobre 1935)
- 2AP.57 Notes réflexives et documentaires (non daté)
- 2AP.58 Journal Australie 1936 puis en mer de Nouméa à Sydney et de Sydney en Nouvelle-Zélande (26 juin - 5 juillet 1936)
- 2AP.59 Journal Nouvelle-Zélande (6 - 20 juillet 1936)
- 2AP.60 Notes réflexives et documentaires (non daté)
- 2AP.61 Journal Fidji - Hawaï (21 août 1936)

2AP.62 à 64 Mission A.E.F. (Congo) (1937)

- 2AP.62 Eléments de journal de la mission (18 décembre - avril 1937)
- 2AP.63 Photocopie du journal de la mission (10 janvier - 1er mars 1937)
- 2AP.64 Notes documentaires sur le Congo (18 décembre 1936- 16 avril 1937)

2AP.65 à 67 Mission Côte française des Somalis (1937-1938)

- 2AP.65 Journal de la mission (20/04/30 ; 27 avril -5 mai 1938)
- 2AP.66 Liste monuments et sites archéologiques repérés (1937-1938)
- 2AP.67 Notes réflexives et documentaires (non daté)

2AP.68 à 90 Missions Canada (1935-1959)

- 2AP.68 Eléments de journal (11 au 20 août 1935)
- 2AP.69 Eléments de journal (7 au 15 août 1936)

2AP.70 à 71 Mission Canada (1937-1938)

- 2AP.70 Journal de la mission (7 août 1937 au 14 juillet 1938)
- 2AP.71 Notes réflexives sur la mission (non daté)

2AP.72 à 74 Mission Canada (1939-1940)

- 2AP.72 Eléments de journal et notes sur la mission (11 juin 1939 – 10 octobre 1940)
- 2AP.73 Notes documentaires sur la mission (non daté)
- 2AP.74 Liste de prénoms québécois (1940)

2AP.75 à 76 Mission Canada (1943)

- 2AP.75 Document administratif relatif à la mission (20 juillet 1943)
- 2AP.76 Eléments de journal de la mission (5 septembre - 1er novembre 1943)

2AP.77 à 78 Mission Canada (1945)

- 2AP.77 Eléments de journal de la mission (31 juillet - 15 octobre 1945)

- 2AP.78 Cours de géographie humaine : la province de Québec (20 mars 1945)
- 2AP.79 à 81 Mission Canada (1947)**
- 2AP.79 Eléments de journal de la mission (5 juillet - 27 septembre 1947)
- 2AP.80 Document administratif relatif à la mission (6 février 1948)
- 2AP.81 Carte de la mission (1959)
- 2AP.82 à 83 Mission Canada (1948)**
- 2AP.82 Eléments de journal de la mission (16 juin - 12 août 1948)
- 2AP.83 Notes réflexives et documentaires sur la mission (26 juillet – 27 août 1948)
- 2AP.84 à 86 Mission Canada 1949**
- 2AP.84 Document administratif relatif à la mission (14 mai 1949)
- 2AP.85 Eléments de journal de la mission (13 avril - 1er août 1949)
- 2AP.86 Cours d'été de l'Université Laval (1949)
- 2AP.87 à 89 Notes et documentation**
- 2AP.87 Notes réflexives sur les missions et documentation générale (non daté)
- 2AP.88 Notes linguistiques (1938 – 1973)
- 2AP.89 Note Le parler du Québec (1943-1944?)
- 2AP.90 Cartes des missions au Canada (1946 et non daté)
- 2AP.91 à 96 Missions Mexique (1944 -1946)**
- 2AP.91 à 92 Mission Mexique (1944-1945)**
- 2AP.91 Eléments du journal de la mission (1er novembre 1944 - 1er juillet 1945)
- 2AP.92 Récapitulatif financier du séjour (non daté)
- 2AP.93 à 94 Mission Mexique (1946)**
- 2AP.93 Documents administratifs relatifs à la mission (12 février 1946 – 26 avril 1946)
- 2AP.94 Eléments de journal et notes sur la mission (17 mai – 29 septembre 1946)
- 2AP.95 Notes réflexives et documentaires concernant les missions (non daté)
- 2AP.96 Cartes et plans (1945)
- 2AP.97 à 100 Mission Equateur (1946-1947)**
- 2AP.97 Documents administratifs relatifs à la mission (11 décembre 1946 – 21 mai 1947)
- 2AP.98 Eléments de journal de la mission (octobre 1946-mai 1947)
- 2AP.99 Notes réflexives et documentation générale (1946-1947)
- 2AP.100 Carnet de voyage (11 - 19 juin 1947)

2AP.101 à 110 Missions Guyane française (1948-1950)

2AP.101 à 102 Mission Guyane (1948-1949)

- 2AP.101 Eléments de Journal de la mission (5 octobre 1948-27 mars 1949)
- 2AP.102 Vocabulaire Oyampi (27 décembre 1948 et non daté)

2AP.103 à 109 Mission Guyane (1950)

- 2AP. 103 Eléments de journal de la mission - Remontée de l'Itany (12 – 25 septembre 1950)
- 2AP.104 Documents administratifs relatifs à la mission (6 octobre 1950 – 19 mai 1951)
- 2AP.105 Carte des itinéraires de la Mission E. Aubert de la Rüe (1950)
- 2AP.106 Elément de journal de la mission et notes géographiques (1er et deux décembre - 23 décembre 1950)
- 2AP.107 Notes de voyage Guyane Française (10 novembre - 29 novembre 1950)
- 2AP.108 Élément de journal de la mission (28 août - 19 octobre 1950)
- 2AP.109 Chalandon, *Guyane 1950 : Réflexions d'un voyageur* (mars 1950)
- 2AP.110 Notes réflexives et documentation géographique sur la Guyane (notes non datées ; articles de journaux 26 décembre 1938 - 4 mai 1982)

2AP.111 à 112 Mission Kenya-Tanganyika (1953-1974)

- 2AP.111 Eléments de journal de la mission (1er février 1953 - 8 février 1953)
- 2AP.112 Notes géographiques Zanzibar (22 mai 1974, non daté)

2AP.113 à 116 Missions Brésil (1953-1957)

- 2AP.113 Documents administratifs et financiers relatifs à la mission 1953-1954 ;
Voyage aller-retour (13 août 1953-22 juin 1954)

2AP.114 à 115 Mission (1956-1957)

- 2AP.114 Documents administratifs et financiers relatifs à la mission (11 mai 1956 - 31 mai 1957)
- 2AP.115 Elément de journal de la mission (5 octobre 1956 - 16 novembre 1957)
- 2AP.116 Notes réflexives et documentaires sur les missions au Brésil (non daté)

**2AP.117 à 120 Mission Etablissements français de l'Océanie (1955-1956)
(plus un fragment de journal de 1934)**

- 2AP.117 Fragment de journal d'un passage en Polynésie française en 1934 (7 au 31 octobre 1934)
- 2AP.118 Documents administratifs et financiers relatifs à la mission (2 février 1955-19 janvier 1956)
- 2AP.119 Eléments de journal de la mission (27 janvier 1955 – 1er septembre 1955)

2AP.120 Notes réflexives et documentation géographique sur les Etablissements français de l'Océanie (non daté)

2AP.121 Mission Thaïlande (1957)

2AP.122 à 132 Missions Chili

2AP.122 à 125 Mission Chili (1958-1959)

- 2AP.122 Élément d'un journal de terrain Equateur (21 novembre – 23 novembre 1946?)
- 2AP.123 Documents administratifs et financiers relatifs à la mission (juin 1958-19 mars 1959)
- 2AP.124 Journaux de mission (8 octobre 1958 - 31 janvier 1959)
- 2AP.125 Eléments de journaux de mission (8 novembre 1958- 31 janvier 1959)

2AP.126 à 132 Mission Chili (1961)

- 2AP.126 Documents administratifs et financiers relatifs à la mission (9 février 1961 - 8 novembre 1961)
- 2AP.127 Eléments de journal de la mission (mars 1961- 9 mai 1961)
- 2AP.128 Eléments de journaux (1958-1961)
- 2AP.129 Notes réflexives et documentation (non daté)
- 2AP.130 Notes réflexives et documentation Andes (31 juillet -1er août 1962)
- 2AP.131 Cartes géographiques et touristiques (1950-1958 et non daté)
- 2AP.132 Textes géographiques sur le Chili et la Terre de Feu (non daté et 1959-1962)

2AP.133 à 161 Voyages touristiques (1929-1975)

- 2AP.133 Voyage Syrie, Palestine (12 -27 novembre 1929)
- 2AP.134 Voyage Panama (4 juillet - 17 juillet 1932? – plutôt 1933)
- 2AP.135 Voyage Ceylan (30-31 décembre 1933 ; 22-24 mars 1956)
- 2AP.136 Voyages à Madère, aux Açores et aux îles du Cap vert (29 juillet 1933 – 27 février 1973)
- 2AP.137 Voyage en Suisse (4-23 mars 1946)
- 2AP.138 Voyage aux Bermudes (15- 20 septembre 1948)
- 2AP.139 Voyages aux Antilles (22 juillet 1933-9 juillet 1975)
- 2AP.140 Voyage à Singapour (20 avril 1956-14 août 1973)
- 2AP.141 Voyage en Inde, au Cambodge et en Thaïlande (13 novembre 1957 – 17 décembre 1957)
- 2AP.142 Voyages et passages aux USA (1933-1965)
- 2AP.143 Voyage en Irlande (30 août 1959 - 10 septembre 1959 ; 29 janvier 1975)
- 2AP.144 Voyage en Suisse (22-30 juillet 1960)
- 2AP.145 Voyage en Suède et Norvège (5 -18 octobre 1962)
- 2AP.146 Voyage en Autriche (7-13 mai 1962)
- 2AP.147 Voyage à l'île d'Elbe (6-8 mars 1962)
- 2AP.148 Voyage à Madagascar, La Réunion, Ile Maurice (27 avril-5 juin 1964)

- 2AP.149 Voyage en URSS (7-10 octobre 1964 ; 21 décembre 1965)
- 2AP.150 Voyage en Islande (16 juin -8 juillet 1965 ; 30 avril 1976)
- 2AP.151 Voyage en Finlande (1er-5 août 1966)
- 2AP.152 Voyage à Hong Kong et en Chine (21 décembre 1965 -27 mai 1966 ; 7 août 1972)
- 2AP.153 Voyage à St Pierre et Miquelon et au Canada (29 septembre 1969 – 25 avril 1970)
- 2AP.154 Voyage Jersey (11 septembre 1970)
- 2AP.155 Voyage en Yougoslavie, en Chypre et en Grèce (1923-1924 – 5 novembre 1970)
- 2AP.156 Voyage en Corse (17 -25 mai 1971)
- 2AP.157 Voyage en Pologne (5-9 novembre 1971)
- 2AP.158 Voyage au Spitzberg (4 -12 juillet 1972)
- 2AP.159 Voyages en Espagne et au Portugal (25 décembre 1950 -31 mars 1974)
- 2AP.160 Voyage Sardaigne (non daté)
- 2AP.161 Voyage au Mozambique (non daté, juin 1964 ?)

2AP.162 à 265 Production scientifique

2AP.162 à 179 Collections (1931-1982)

**2AP.162 à 164 Muséum national d'Histoire naturelle de Paris
[350.C.9.4.1/6]**

- 2AP.162 Correspondance Museum d'Histoire Naturelle de Paris (26 septembre 1931 - 1er décembre 1982)
- 2AP.163 Legs E. Aubert de la Rüe au Museum d'Histoire naturelle de Paris (1982-1984)
- 2AP.164 Notes réflexives d'Aubert de la Rüe sur les collections remises au Muséum national d'Histoire Naturelle de Paris (7 juin 1971)

2AP.165 à 166 Musée d'ethnographie du Trocadéro / Musée de l'Homme

- 2AP.165 Liste des collections Nouvelles-Hébrides, Afrique et autres remises par Aubert de la Rüe au Musée d'ethnographie du Trocadéro en (19 octobre 1933 – 1936 ?)
- 2AP.166 Correspondance Musée de l'Homme (22 novembre 1947 - 5 mai 1951)

2AP.167 à 169 Musée d'ethnographie de Genève [350.C.9.4.1/6]

- 2AP.167 Correspondance Musée d'Ethnographie de Genève (30 juin 1975 – 12 novembre 1982)
- 2AP.168 Collections données par Aubert de la Rüe au Musée d'Ethnographie de Genève (1972-1982)
- 2AP.169 Notes réflexives d'Aubert de la Rüe sur ses dons au Musée d'Ethnographie de Genève (23 janvier 1977 – 1982)
- 2AP.170 Museum d'histoire naturelle de Genève (11 mars 1976 - 24 avril 1977)
- 2AP.171 Bibliothèque de la Ville de Genève (17 novembre 1970 – 18 octobre 1982)
- 2AP.172 Bibliothèque cantonale et universitaire de Lausanne

- (20 juillet 1960 - 1980)
- 2AP.173 Université de Lausanne, musée géologique, Institut de minéralogie et Institut de botanique et de géobotanique (13 mars 1975 – 6 octobre 1980)
- 2AP.174 Vendée (16 octobre 1981)
- 2AP.175 Archives nationales d'Outre-Mer (8 novembre 1976-10 mai 1977)
- 2AP.176 The American Museum of Natural History (13 - 16 juillet 1953)
- 2AP.177 Texte réflexif sur découvertes et dons (non daté)
- 2AP.178 Dons divers (11 janvier 1932 - 6 février 1975)
- 2AP.179 Notes réflexives sur collections diverses données (non daté)

2AP.180 à 190 Photographies (1928-1981)

- 2AP.180 République de l'Equateur (1946-1947)
- 2AP.181 Guyane française (1950-1951)
- 2AP.182 Chili austral et autres pays (1929-1975)
- 2AP.183 Brésil (1947-1954)
- 2AP.184 Islande (1965)
- 2AP.185 Pays divers (1928-1973)
- 2AP.186 Enveloppes et pochettes de négatifs vides (1934-1956)
- 2AP.187 Photographies pour publications (1951-1964)
- 2AP.188 Correspondance (1957-26 mars 1981)
- 2AP.189 Légendes de photographies (1923-1958)
- 2AP.190 Notes réflexives (non daté)

2AP.191 à 193 Conférences (1944-1976)

- 2AP.191 Correspondance et liste de conférences (sans date ; 21 octobre 1976)
- 2AP.192 Textes de conférences données (1944-1966)
- 2AP.193 Revue de presse et cartons d'invitations pour les conférences (1930-1970)

2AP.194 à 202 Rapports institutionnels (1934-1979)

- 2AP.194 Rapports d'activités pour le CNRS (mars 1956 - mars 1967)
- 2AP.195 Correspondance (28 février 1950 ; 19 mai 1951)
- 2AP.196 Rapport des missions aux Nouvelles-Hébrides 1934-1936 (10 décembre 1936)
- 2AP.197 Rapport de l'expédition à travers la péninsule d'Ungava au Canada 1948 (7 juin 1979)
- 2AP.198 Rapport de la mission aux Iles Kerguelen et Crozet 1949-1950 (17 février 1950)
- [350.C.9.4.3/29 – « Compte rendu des reconnaissances et observations faites dans la péninsule Courbet (Archipel de Kerguelen) de décembre 1951 à décembre 1952 »]
- 2AP.199 Rapport de la mission d'exploration de la région de l'Itany et du Marouini, Guyane française 1950 (24 mars 1951)

[350.C.9.4.3/29 – « Compte rendu préliminaire d'une mission géologique dans le bassin de l'Oyapock, Guyane française (1948-1949) »]

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- 2AP.201 Rapport sur les ressources naturelles du Chili (avril 1959)
[350.C.9.4.1/9 – Rapport « Proyecto Austral »]
- 2AP.202 Extrait d'un rapport Brésil (non daté)

2AP.203 à 213 Dossiers thématiques (1923-1981)

- 2AP.203 Notes géographiques et botaniques (non daté)
- 2AP.204 Destruction de la nature (1936-1978)
- 2AP.205 Volcans (sans date ; 1954 pour la revue)
- 2AP.206 Frontières (sans date ; 1948 pour le tiré à part)
- 2AP.207 Marchés (1923-1979)
- 2AP.208 Habitations (1930-1980)
- 2AP.209 Changements environnementaux, pollution, tourisme (1956-1981)
[350.C.9.4.3/12 à 16]
- 2AP.210 Bruit (1957-1975)
- 2AP.211 Stupidités récoltées (1931-1972)
- 2AP.212 Clôtures (1939-1970)
- 2AP.213 Monde insulaire (1930-1980) [350.C.9.4.2/1 à 21 ; 350.C.9.4.3/5 à 10 ; 350.C.9.4.3/40 à 44]

2AP.214 Documentation géographique (1830-1984) [350.C.9.4.3/1 à 3 ; 350.C.9.4.3/20 à 28 ; 350.C.9.4.3/30 à 39 ; 350.C.9.4.3/50 à 51]

2AP.215 à 233 Brouillons de publications (1929-1975)

- 2AP.215 Açores (1965)
- 2AP.216 Géographie/géologie (non daté)
- 2AP.217 Chine (1966)
- 2AP.218 Amazonie brésilienne (1956-1967)
- 2AP.219 Chili (1958-1979)
- 2AP.220 Guyane française (non daté)
- 2AP.221 Islande (1965)
- 2AP.222 Atolls (1962)
- 2AP.223 Tahiti (non daté)
- 2AP.224 Equateur (1946-1947)
- 2AP.225 Colombie (1933)
- 2AP.226 Syrie (1929)
- 2AP.227 Canada-Québec (1936-1946)
- 2AP.228 Iles Kerguelen, Saint Paul et Crozet (1965-1975)
- 2AP.229 Saint-Pierre-et-Miquelon (1959-1963)
- 2AP.230 Zigzag d'un naturaliste autour du globe (non daté)
- 2AP.231 Albanie (1923-1924)
- 2AP.232 Wallis et Futuna (1934-1935)
- 2AP.233 Mexique (1945-1951)

[350.C.9.4.3/45 à 49 – Ensemble de brouillons de publications et de publications d'E. Aubert de la Rüe]

- 2AP.234 à 241 Publications (1923-1977)**
- 2AP.234 Iles Australes (Kerguelen, Crozet, Saint Paul, Heard) (1929-1968)
 - 2AP.235 Iles Kerguelen (1964-1970)
 - 2AP.236 Amérique du Nord, Asie, Afrique (1928-1966)
 - 2AP.237 Amérique du Sud (1933-1968)
 - 2AP.238 Saint-Pierre-et-Miquelon (1935-1968)
 - 2AP.239 Océanie (1935-1964)
 - 2AP.240 Sujets transversaux, Syrie, Madagascar, La Réunion, Albanie, Maroc (1923-1977)
 - 2AP.241 Divers presse grand public (1923-1970)

[350.C.9.4.3/45 à 49 – Ensemble de brouillons de publications et de publications d'E. Aubert de la Rüe]

2AP.242 Revue de presse (1929-1985)

2AP.243 Contrats avec les éditeurs (1924-1970)

- 2AP.244 à 251 Correspondance (1932-1983) [350.C.9.4.1/1 à 8]**
- 2AP.244 Centre national de la Recherche scientifique (29 juillet 1966)
 - 2AP.245 Office de la Recherche Scientifique et technique Outre Mer (6 octobre 1967)
 - 2AP.246 Divers Ministères, République française (28 février 1950-5 novembre 1981)
 - 2AP.247 Académie des Sciences d'Outre-Mer (20 mars 1983)
 - 2AP.248 Saint-Pierre-et-Miquelon (20 mars 1948-20 février 1980)
 - 2AP.249 TAAF (12 septembre 1932 - 26 janvier 1982)
 - 2AP.250 Nouvelles-Hébrides (15 février 1934 - 17 juin 1980)
 - 2AP.251 Brouillons de correspondance (non daté)

- 2AP.252 à 265 Cartes des voyages effectués (1550-1982)**
- 2AP.252 Amérique du Sud (Sauf Chili) (1927-1954) [350.C.9.4.3/11]
 - 2AP.253 Suisse (1550-1982)
 - 2AP.254 Thaïlande (1957)
 - 2AP.255 Madagascar (non daté)
 - 2AP.256 Albanie (non daté)
 - 2AP.257 Portugal et Açores (non daté et 1971)
 - 2AP.258 Canada-Québec (1939-1952)
 - 2AP.259 Saint-Pierre-et-Miquelon (sans date ; 1941) [350.C.9.4.3/11]
 - 2AP.260 TAAF (1849-1970) [350.C.9.4.3/11]
 - 2AP.261 Chili (1945-1959)
 - 2AP.262 Océanie (1929-après 1956)
 - 2AP.263 Afrique (1928-1946) [350.C.9.4.3/51]
 - 2AP.264 Cartes divers (sans date ; 1952-1957)
 - 2AP.265 Cartes anciennes (1782-1981)

2AP.266 à 270 Notes réflexives (1923-années 1980)

- 2AP.266 Cahier récapitulatif des voyages et missions effectués (sans date sans doute années 1980)
- 2AP.267 Fiche récapitulatives des voyages et missions (1923-1972)
- 2AP.268 Titres et travaux scientifiques (1963)
- 2AP.269 Notes réflexives sur les voyages d'Andrée (non daté)
- 2AP.270 Notes réflexives (non daté)

2AP.271 à 276 Papiers personnels (1880-1989)

- 2AP.271 Diplômes et décorations (1919-1981)
- 2AP.272 Retraite et testament (Années 1980)
- 2AP.273 Papiers d'identité et éléments bancaires (1903-1985)
[350.C.9.4.2/25]
- 2AP.274 Notes, adresses et éléments de santé (1970-1989)
- 2AP.275 Correspondance avec amis et famille, éléments de généalogie (1880-1980)
- 2AP.276 Documents généalogiques (1911-1925)

ANNEX 5 - Bibliography of Edgar Aubert de la Rüe by geographical areas

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