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IDEALISED RACE

The Function of Idealised Indigeneity in German Imperialist Discourses

Analytical Part

Oliver Haag

Ph.D. Thesis
The University of Edinburgh
2014
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Declaration

I hereby certify that this thesis is of my own composition and a result of my own work, and that no part of this thesis has been published before. This thesis has not been submitted for any other professional degree or qualification.

Signed………………………………………

Berlin, Germany
May 2014
Abstract

This study examines the functions of the idealisation of Indigenous peoples around the world. It has its focus on imperial discourses (the 1850s-1945) in the German-speaking world. The research places the German-language discourses within transnational contexts of imperial image production and argues that racial idealisation served the construction of white hegemony in different political settings and ideological systems. Identifying a perceptible increase in idealised images of Indigeneity after the loss of the German colonies in 1918/19, the study explains the reasons for idealisation not as abstract expressions of European escapism within the tradition of the ‘Noble Savage’ discourse but as vested political reactions to colonial politics. Focussing on a period of heightened imperial image production from the 1850s to Nazism, the thesis outlines that images of Indigeneity derived their conceptual origin from transnational and transhistorical primitivism that became appropriated by different political currents, including colonial revisionism and Nazism. This study argues that racial idealisation and stigmatisation were both part of racist discourses of white dominance and knowledge regimes. Idealisation, the present research shows, is not an epiphenomenon or exception of racial domination in imperial discourse but a central mechanism of construing racial hierarchy. Ultimately, the study argues that Indigeneity should be considered a category similar to sexuality, gender and class that informed the construction of race. Racialised Indigeneity was a flexible construct that allowed the formation of idealisation and stigmatisation according to political necessities without altering racial hierarchies. The theoretical discussion suggests that Indigeneity in imperial discourse helped to establish such hierarchies.

(98,019 words, excluding Bibliography)
Note to Readers

This study refers to Indigenous peoples around the world and employs the term ‘Indigenous’, as it is regionally unspecific and to obviate replicating racist terminology. ‘Indigenous’ is capitalised, to follow what is customary in the literature and to differentiate Indigenous peoples from settlers.

Readers are advised to exercise caution, as this work contains visual images of deceased persons. Visual images showing arcane ceremonies and/or secret knowledge have not been included.

This study uses anachronistic terminology where possible in order to avoid the perpetuation of degrading exonyms. This policy does not apply to direct quotations from original texts or in cases where a neutral designation would have rendered invisible the disparaging character of the source text. In the latter case, denigrating terminology has been placed in double-inverted commas to indicate its offensive nature. All translations of German language texts are the author’s.
Preface

The prehistory of this study lies in Australia and dates back to the year 2004 when I started to engage with Indigenous Australian studies. As a European Romany scholar from Austria, with family background in Romania and former Yugoslavia, I was transplanted into fierce debates about the politics of authenticity, representation and power in Indigenous studies. As both Romany and German-speaking (my presumed Austrianess was rashly equated with Germanness) I had a different, more flexible position to collaborate with Indigenous intellectuals. Being Romany meant being considered not white, while the ‘German’-Austrian component was regarded positively as coming from a country that, the comments revealed, had allegedly mastered its racist past so bravely. ‘Why can’t Australia be like Germany?’, was one of the comments I received. The conferral of different identity categories, partly racial, partly national, partly gendered, was a profound experience that showed me the bearing of social categories on scholars in transnational contexts. Being considered Black (qua Romany) and German was a completely new experience: for the first time I was indeed seen as Romany and Austrian (or rather German by mistake), whereas both categories are treated separately in my native country. Austrianess stands for whiteness (as much as Germanness), in my experience. Only my passport says that I am Austrian. This difference in perceptions made me curious of how narratives of race transform in a transnational setting, while journeying through different worlds, Indigenous and settler Australian as well as European.

Having taken up an academic job, I started to explore the different ‘translations’ of racial narratives between Europe and (Indigenous) Australia and found, by coincidence, a document penned by the National Socialist Party of Australia in the 1970s that allied the Nazi party with Indigenous Australians. This document, which opens this study, was the incentive to this research. Why were Indigenous Australians, who were downgraded as the most primitive race on earth, idealised in a text that embraces a system of extreme racialisation? At first, this seemed fundamentally illogical. Tracing this logic and making sense of it turned into the objective of this study.

Sharing this work with other scholars elicited quite unexpected reactions. I was intrigued by a comment made by Indigenous Tasmanian scholar, Greg Lehman, on my paper delivered at the Australian Studies conference in Stuttgart in 2012. Having shown a
Nazi image (here image number 39) that praised naked Indigenous Australians, the audience laughed at the portrayal of ‘steeled Black muscles’ and ‘iron-power breasts’. The giggling, Greg Lehman opined, reflected a sense of homophobia in the audience because, so his argument, it pointed to an aversion to the homoerotic. The same image shown to German historians at a lecture in Klagenfurt also elicited smirks. It seems noteworthy how audiences react to discourses which are racist (here defined as producing racial hierarchies) but at the same time also so farcical. Why does the Nazi appreciation of naked Indigenous Australians evoke amusement? Because it makes the Nazis less serious? Because the projection of ‘hot Black asses’, as a delegate confided, did not fit the image of evilness and destruction? Audience reactions tell about the normalcy and morality involved in social narratives. They show how to react (or not to react) properly.

I reacted with similar amusement at the start of this research and marked some quotations with comments like absolut geil (absolutely funky); teasing the Nazis was fun, but what was the object of irony? ‘Hot Black asses’ in this context are not funny; they reveal sexism and racism; they are reductionist. The teasing receded quickly into anger about the racism and paternalism contained in the source texts. In hindsight, I think, I teased the Nazis because I did not know how to make sense of discrepancies between racism and an idealisation that seemed so often ridiculous, even satirical. Only after recognising that idealisation (however laughable) worked integrally towards upholding the system of imperialism (hence the broader focus of this research), I stopped smirking. Towards the end of writing this study I indeed misread the following sentence which I even copied wrongly into my notes: ‘An der Kolonialen Frauen学校 Rendsburg wurde die Weitergabe weißer “deutscher” Hässlichkeit [Häuslichkeit] in die Kolonien eingeübt’ (English: the conveyance of white German ugliness [read: domesticity] in the colonies was trained at the colonial women’s school in Rendsburg). This misreading of white domesticity as white ugliness perhaps epitomised my feeling about idealised Indigenous. It reveals all the ugliness I feel about racial idealisation.

This study was not merely an intellectual work but made me rethink personally and politically the function of idealisation. It would not have been possible without the support, critical feedback and intense discussion with many people, including the following persons: Anne Brewster, Lara Day, Camilo Erlichman, Ronald Fürnhammer, Vicki Grieves, Jackie Huggins, Greg Lehman, Felix Marcon, Katrina Schlunke, Adi Wimmer and Benedikt Wolff. Thanks especially to Pertti Ahonen and Donald Bloxham.
for their flexibility, trust and kindness. I am deeply grateful to Tina Campt and Fabian Hilfrich for commenting on an earlier draft of this work. Above all, my intense gratitude goes to my mother, Anna.
## Acronyms and Abbreviations

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<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>AfA</td>
<td>Archiv für Anthropologie, Völkerforschung und Kolonialen Kulturwandel</td>
</tr>
<tr>
<td>ALATSIS</td>
<td>Australian Institute for Aboriginal and Torres Strait Islander Studies</td>
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<tr>
<td>AN</td>
<td>Afrika-Nachrichten</td>
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<td>AR</td>
<td>Afrika-Rundschau</td>
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<tr>
<td>BIZ</td>
<td>Berliner Illustrierte Zeitung</td>
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<tr>
<td>DKZ</td>
<td>Deutsche Kolonial-Zeitung</td>
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<tr>
<td>'H'</td>
<td>Idealising [in Tables]</td>
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<tr>
<td>IKK</td>
<td>[Köhlers] Illustrierter Kolonialkalender</td>
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<tr>
<td>J-KMG</td>
<td>Jahrbuch der Karl-May-Gesellschaft</td>
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<tr>
<td>M-KMG</td>
<td>Mitteilungen der Karl-May-Gesellschaft</td>
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<td>'L'</td>
<td>Stigmatising [in Tables]</td>
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<tr>
<td>'N'</td>
<td>Undirected [in Tables]</td>
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<tr>
<td>Oblaten</td>
<td>Monatsblätter der Oblaten der Unbefleckten Jungfrau Maria</td>
</tr>
<tr>
<td>VKMH</td>
<td>Velhagen &amp; Klasing's Monatshefte</td>
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<td>WMH</td>
<td>Westermanns Monatshefte</td>
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Introduction

This research originated in a manuscript that I found by chance in the Australian Institute of Aboriginal and Torres Strait Islander Studies. The pamphlet was penned by the National Socialist Party of Australia and issued in the early 1970s. It set out to define the long-standing Nazi attitude to Indigenous Australians both before and after 1945. The text directly addresses Indigenous readers by opening: ‘Aboriginals…you too are Australians! You should know the truth about National Socialism’s racial policy towards Australia’s Aboriginals….it is exactly the same as the Aboriginal’s [sic] “Embassy” demands to the Australian government in Canberra’.¹ ‘The text continues with an emphatic warning of the racial consequences of the demise of the White Australia Policy, a decades-long practice of barring non-white immigration to Australia, which was in the process of being dismantled:

Surrender of the White Australia policy means trouble for all Australians, including the Aboriginals. No racial minority had ever gained from coloured migrants. Australia’s Aboriginals should look to Fiji as an example; the Fijian islander is in trouble with the fast-breeding Indian immigrants in their once happy land. In America the “Red” man has nothing….in Australia the Aboriginal has nothing. Under true National Socialist government, the Australian Aboriginal will have his own state(s)……..controlled by Aboriginals with full citizenship throughout Australia with all obligations of citizenship.²

This text idealises Indigenous Australians in their traditional sovereignty over their country. The lines begin with an affirmation of political alliance (‘the Indigenous cause has ever been the Nazis’ cause’). The pamphlet is markedly radical in its extremely wide interpretation of Indigenous sovereignty (‘Indigenous Australians were entitled to their own states’); this claim to sovereignty implies that only Indigenous races, by virtue of their blood-based relation to their lands, have an innate right to the full possession of their given land. As these lines suggest, race, not settlement and economics, determine land ownership. Such a view is notable in that it is in stark contrast to the legal doctrine of Australia as terra nullius, and bears resemblance to the Blut und Boden (blood and soil) tenet
with which the German colonisation of Eastern Europe was justified. The text also aligns different Indigenous peoples—Australians, Fijians and North Americans—again in a political, yet inevitably racial, fashion, situating them against the “lower” races of “coloureds” and Indians. The text raises several questions that inform this study: i) what is the function of idealisation? ii) was such idealisation an exceptional coincidence or part of a broader discourse? iii) what was National Socialist about it?

The idealisation contained in this document, I soon found out, is not an isolated case. Quite the contrary, there are many instances testifying to the Nazis’ fascination with Indigenous peoples, their fight against colonialism, their supposed affinity with nature, pristine traditions and bellicosity. An article published in 1939 in Deutscher Weckruf und Beobachter, the weekly journal of the Nazi-leaning Deutsch-Amerikanischer Bund, lambasted the American government for exterminating and assimilating the Navajo and for trying to forcibly collectivise their economy:

The Navajo Indians whose symbol is the swastika have been suffering for years under the tyranny of the government commissioners … [The Indians] still did not become extinct … That the redskins still exist, they owe to their own tenaciousness, not the “care” of the commissioners of our government … One of the most primitive tribes, so it is said, has [actually] proved more intelligent than the secretary of the interior … By the way, the Navajo-Indians use as a symbol the swastika sign.4

Addressed to a German-speaking American readership, this text undoubtedly has an anti-American agenda, while it idealises Indigenous North Americans as traditionalist. In referring twice to the swastika as a common symbol, the one-page article stresses with vigour the alliance between Indigenous Americans and Germans, underlining the Navajos’ intellectual capability (“Indians are more intelligent than some whites”) and pertinacious strength and adaptation (“for all the efforts at extinction, they have not vanished”). Indigenous Americans are thereby construed not only in an idealised light, but also as epitomising similar virtues as Germans—strength and resilience in the face of oppression.

This research started with a National Socialist document and initially focused on idealised Indigeneity under National Socialism. This is also mirrored in the Bibliographic Part of the dissertation, which presents a comprehensive collection of partly annotated material published during the Nazi reign. The coincidence of having found that document does not serve to restrict the analytical focus to Nazism and to exclude the preceding periods. I argue in this study that Nazism was part of white imperial discourses that re-
produced constructs of idealised race. Studying these discourses, albeit with special attention to Nazism, is the concern of this research. Nazism proffers an ideal example of extreme racialisation under which idealised Indigeneity seems to have flourished. Why and how was racialised Indigeneity shaped and which purpose did its partial (and at times predominant) idealisation serve? This, not Nazism itself, is the central question underlying the present study. That said, I hope and believe that interesting light is indeed also shed on Nazism by this work.

I

Both the aforementioned source texts frame the scope of this study: they revolve around Indigenous populaces or, according to contemporary German parlance, Naturvölker (‘peoples of nature’); and they idealise Indigenous peoples who were consistently placed as antithetical to Kulturvölker (‘peoples of culture’). Why were Indigenous peoples idealised in a hierarchal racial system that placed them racially at the bottom end of the very hierarchy? How does idealisation exist next to stigmatisation?

This study is concerned with the idealisation of Indigenous peoples around the world. Today, for all the multiplicity in definition, Indigenous peoples are most commonly understood to be the first inhabitants of a given region prior to its foreign conquest. Given the stress on primary inhabitation, Indigenous peoples are conceived of as culturally (and at times politically) sovereign. ‘Indigenous’ is a relational concept, involving at least two populaces, an ancient-autochthon and a migratory one, with colonisation and sovereignty being the hallmark of contemporary conceptions of Indigenous peoples. Because of the historical character inherent in this definition—that is, being the first to occupy a given territory from which sovereignty is deduced—the concept is easily applicable to the so-called New World, that is, Australasia, the circumpolar region and the Americas. Yet in light of the different processes of ethnogenesis, mass migration, and colonisation in Africa and major parts of Asia, the concept of ‘indigenousness’, as Felix Mukwiza Ndahinda outlines, is difficult to apply in a straightforward way to these geographical contexts. The term ‘Indigenous’, moreover, is of contemporary use in legal, academic and political debate. The source texts under study did not use the German equivalents of Indigene (Indigenes) or indigene Völker (Indigenous peoples).

German imperialist discourses defined Indigenous peoples with reference to sovereign traditions and autochthony. Imperial conceptions, however, moved beyond
sovereignty in juxtaposing Indigenous peoples with *Kulturvölker*. Throughout the nineteenth and first thirds of the twentieth century, the former were construed as racially inferior to the latter. European authors tended to delineate Indigenous peoples as everything that Europeans were not, i.e. as intellectually and physically inferior, unattractive, weak and ferocious. As Chapters 1 and 2 will show in greater detail, *Naturvölker* were defined persistently as having failed to develop forms of written culture, ‘complex’ political and religious systems, social order, androcentric hierarchy (they evinced matriarchy instead of patriarchy), ‘high culture’ and historical consciousness. Indigenous peoples were projected as the archaic forebears of white Europeans and considered to be trapped in a primitive state of human development. Primitivism was a central discourse that framed the construction of Indigenous peoples. Indigenous peoples were thus clearly defined in contrast to *Kulturvölker* that included not merely white Europeans but also, for example, (non-Indigenous) Chinese, Indian, Japanese, Turkish and Mongolian as much as Arabic peoples. The source texts for all periods under study (1850s-1945) clearly differentiate between *Natur- and Kulturvölker* and also among peoples of colour, as for the Indian sub-continent, Japan, China or the Caucasus. The same definition of literacy and social order was employed in such contexts.

This study is clear in avoiding any contemporary definition or any Indigenous self-definition, but follows the concepts of Indigenous peoples as understood in the respective source texts. German discourse had different terms, nowadays considered obsolete and prejudiced, such as *Ureinwohner* (‘Natives’ or literally ‘original inhabitants’) and *Restvölker* (‘remnant peoples’). All these terms signify the principles of primitivism, primordiality and autochthony (the ancient character in *Ur-einwohner* and *Rest-völker*). But for all the different designations, there is an implicit understanding of Indigenous peoples discernible in the source texts: Indigenous peoples were seen as the continuous occupiers of a given land, as having retained their racial and cultural purity and as being closely related to nature.

The concept of *Naturvölker*, however, carried different connotation than *Eingeborene* (‘native people’, meaning literally ‘born into the land’) which denoted a colonial relation between autochthonous (colonised) groups and settlers (colonisers). The term *Eingeborene* could encompass *Naturvölker* but equally *Kulturvölker*, such as the Hindu, Bengali and Arab peoples. In the German colonies, moreover, *Eingeborene* was a legal concept that differentiated in jurisdiction between colonised and colonising subjects.
Some texts indeed used the terms Eingeborene and Naturvölker interchangeably but were clear in their conception of whether Eingeborene also denoted a Naturvolk. This differentiation seems important for this study, given that Naturvölker were among those human races placed on the lowest level of the developmental hierarchy.

German idealisation of extra-European Kulturvölker has been documented for the Indians (mainly the Hindu), the Chinese and the Arab peoples; Suzanne Marchand has retraced German constructions of Orientalism, as much as Jeffrey Herf, for example, has analysed Nazi affinity for the Arab world which, the author explains, was primarily political and aimed at confining Zionism and British imperialism. But, given the evolutionist scaling of race, idealisation worked at a different plane between Kultur- and Naturvölker, for colonised Kulturvölker were regarded as much more highly developed. Despite all the hierarchical ethnocentrism contained in the idealised production of Kulturvölker, such as in Orientalism, the construction of (most) Indigenous alterity was based on the lowest racial hierarchy. It makes for a different analytical quality if (German) imperial discourses indeed idealised Indigenous peoples as such (that is, including the lowest ranked groups, such as sub-Saharan “Negroes”, “Pygmies” and Aboriginal Australians). The different quality arises from the implications that such idealisation (if true) has had for racial narratives. Does idealisation alter racial ranking or confirm it? How can we explain the discrepancy between racial ranking among different Indigenous groups and what I call idealised Indigeneity?

Indigeneity is conceived differently in various national contexts and hinges on diverging self-definitional. In some quarters it is conceived of as a personal as much as a collective identity of being Indigenous (as with Aboriginality in Australia). It is understood as a relational concept between a people and its locality, which establishes an identity that is grounded in the right to difference. As Francesca Merlan puts it: ‘it connotes belonging and originariness and deeply felt processes of attachment and identification, and thus it distinguishes “natives” from others.’ Jonathan Friedman understands Indigeneity in a similar vein as a relative concept of ‘peoplehood’ created in colonial setting, thus describing rather a certain position over self-determination and sovereignty than merely a static populace. Such contemporary understandings of Indigeneity have developed in international debates and focus rather on self- than merely foreign definitions. A broader conception of Indigeneity is its understanding as discourses about Indigenous peoples or, in Marcia Langton’s terms, as the mutual images of Indigenous peoples and cultures as
primordial to a given area. Indigeneity in this sense is a semiotic practice which is, as James Brown and Patricia Sant argue, contradictory in nature: ‘Uniquely among minority populations, Indigenous Peoples are subject to impossibly contradictory demands of representation by Western culture: either they must be its abject, or its ideal Other; frequently they are both’.

This study understands Indigeneity as equally relational, which produced narratives of Indigenous peoples and cultures in relation to their perceived localities; these localities described racialised places of authenticity and cultural and behavioural essence, which could fall into stigmatisation and idealisation. Indigeneity here is conceived in its imperial practice of construing racialised narratives of Indigenous peoples. Racialisation, I argue, is not necessarily biologistic but reduces human agency to group-specific traits. This research conceives Indigeneity beyond the concept of mere images and perceptions, as suggested, for instance, by George Steinmetz for Samoans, Raffael Scheck for sub-Saharan Africans, Matthias Morgenroth for Aboriginal Australians and Reinhard Greve for Tibetans.

In international relations theory, discursive images are conceptualised as a cluster of perceptions that are influenced by the perceiver’s social milieu and secondary as well as primary experience. Perceptions in this sense are understood as historically changing variables which, if disseminated within the public sphere, become transformed into a set of images. These images are explicated as recallable by a broader group of interacting agents. Images of alterity, as Josef Kreiner argues with reference to German perceptions of Japanese culture, are contingent on the observers’ self-perception. These perceptions are influenced by extant discourses of mimetic reference. Theories of perceptions and image production nonetheless rest on the positivist understanding of a potentially authentic representation of an out-group. Yet, as Peter Mason has argued, images of alterity are semiotic and presuppose the prior construction of culturally located signifiers to which they refer. Put differently, alterity cannot be given as what it is (or appears to be), or simply be experienced, as Russell Berman suggests. Instead, alterity can only be construed as what it appears to be in relation to familiar norms, involving the preceding construction of the object in relation to its familiarity (instead of a merely positivist image or perception). The long-held European belief of Australian Aboriginal women as exceptionally suppressed, for instance, rested not on what appeared as asymmetrical to white male anthropologists but implied the prior construction of Aboriginal womanhood through the lens of Victorian gender norms.
(white women cloaked in Aboriginal dress) acted as objects of perception. A fraction of familiar European norms was thereby projected into a constructed out-group. This study thus understands the discourses about Indigenous peoples in a Foucauldian sense as hegemonic constructs or, to quote Robert Weimann, as ‘figurations of possession’, instead of mere images or perceptions.20

The exploration of these constructions permits interventions in hegemonic whiteness. These interventions do not rest on a biographical reading but a deconstruction of the hidden processes of white normativity. The bulk of historical studies on the German narratives of Indigenous peoples—from scholarly to literary representations—is biographically orientated and stresses the complexity of representations made by individual German authors.21 The authors’ different social and political backgrounds, it is stressed, led to a diversity of representations. This biographical reading of Indigeneity is mostly focussed on widely known authors, such as Karl May, Gustav Frenssen, or Hans Grimm. This reading, then, is generalised to a pattern of German ‘representations’ of particular Indigenous groups. For instance, Russel Berman, scrutinising a handful of German authors, generalises from individuals to an entire German pattern of racial representations which, he argues, was more ‘humane’ and ‘liberal’ than in non-German imperial discourses. Not only is humanity a very diffuse and subjective concept that cannot be readily translated into cross-cultural understanding; neither can a few biographically orientated readings be generalised in a nation-wide discourse. While the discourse of Indigeneity appears polyphonic, its structural function of bolstering the hegemony of whiteness, I try to show, was distinguished by little biographical diversity. The same structure of racialised Indigeneity, this study suggests, pervaded different genres, from missionary to journalistic writings.

This research proposes different methods of deconstructing imperial Indigeneity: on the one hand, it establishes a larger set of data from which to infer broader discourses; on the other hand, it breaks with biographical and genre-specific readings and adopts an approach that understands whiteness as an intertextual pattern of normativity which is not biographically isolated but a structural part of the hegemony over subject formations. The present study scrutinises imperial discourses without pretending to treat Germans necessarily as producers of these discourses. Even though most authors under study did not question the right to colonise, a few, including communists, indeed uttered criticism
of colonisation. Most authors were well-educated and part of the middle class, many were clerical; some embraced, others opposed, nationalism.

Imperial ideas of white supremacy, however, were re-produced by agents well beyond those actively engaged in the colonial movement. Most white Germans did not question the normative role of white people to explore, explain and dominate the world and, as Woodruff Smith outlines, even expected ‘their’ colonies to yield profit. Colonial demands, especially the regaining of the colonies, were not restricted to commentators of nationalist and conservative hue, but, as Fatima El-Tayeb shows, were also employed by Social Democrats. Imperial fantasies, I attempt to demonstrate, can be read exemplarily as a mechanism of normalising white hegemony that transcended party lines, ideological cleavages, social divides and national identities. Whiteness, the ideology behind this normalisation, structured the order of imperial thought. This work hypothesises that whiteness not only fermented in demands that Germany had a right to a share of the colonised world (which in itself is less a nationalist than a transnational assumption that inscribed whiteness into a concept of racial hegemony). But it also fermented in the venture to represent Indigenous peoples, irrespective of whether individual authors evinced a pro- or anti-colonialist, a pro- or anti-Nazi, or a pro- or anti-clerical bent.

The venture of representation already produced knowledge that is infused with white power and acted as a normalising principle. The intertextual discourse, rather than the biographical stratification, is therefore the centre of this analysis. In this I do not aim at generalising (and thereby racialising) Germans by inferring a national (German) discourse that construes Germans inevitably as white citizens. Instead, I try to deconstruct imperial discourses in their immanent whiteness, presenting them thus as fulfilling an important function for all of the European (and north American) colonisers

II

Over the last twenty years or so, a wealth of critical work has appeared on the representation of Indigenous peoples in modern Germany. Most of these works by authors such as Susanne Zantop, Russell Berman, George Steinmetz Lora Wildenthal and Glenn Penny are focussed on a specific region, especially the former German colonies, the Americas and, to a lesser extent, the Pacific. This scholarship will be discussed throughout this work. What seems noteworthy at this stage is that this scholarship has neither offered a rigorous comparison between imperial constructions of Indigenous
peoples around the world, nor explored in any depth how group-specific differentials played out in idealisation. Furthermore, none of the work so far has systematically addressed the functions of idealised Indigeneity around the world. Studies on North America and Polynesia, as Chapter 6 will show in detail, have documented the German specifics of idealised Indigeneity, but an overall picture is still missing: were all Indigenous peoples idealised equally? If so, since when and why?

There are thus quite a few problems with this scholarship. First, since none of this critical material takes a comparative approach, it creates an impression that idealisation was restricted to the particular Indigenous groups under study: Indigenous North Americans, Polynesians, Hamitic populaces and Tibetans. A comparative approach yields a different result: German imperialist discourse was initially selective in idealisation, this research finds, but the idealisation became conferred on all groups after the loss of the German colonies.

Another critique of the scholarship, as will be shown, is the assumed discontinuity between Noble Savage myths that are equated with the eighteenth century and the imperialist age that is interpreted as having evinced a radical break from idealised narratives. This interpretation does not merely apply to German history but more generally to European constructions of Indigeneity. This study questions this assumption and will demonstrate that the idealisation of Indigeneity had never been as dominant and ardently expressed as during the height of imperialism in the late nineteenth and first half of the twentieth century. It will be shown that this idealisation was especially intense in the period of colonial revisionism (1919-1945), when Germany tried to regain the former colonies.

The nation forms a central analytical reference in studies of German imperial discourse. Susanne Zantop argues in Colonial Fantasies that Germany’s status as a latecomer to European colonialism and its consequent lack of colonial practice led to a specifically nationalised colonialism. Germans, the author suggests, placed their own refracted national identity in a colonial setting and gained a sense of national unity through proclaiming colonial fantasies. German authors criticised other European powers for their atrocities and devised a particular sense of ‘German education’, all reflected in the construction of a specifically German national identity. There is little doubt that authors domesticate culturally foreign contexts to recognisable codes of reference. Cultural unfamiliarity needs to be translated into familiar meaning to render foreignness
comprehensible. Such translation rests on culturally familiar codes which, however, do not explain construction of national identities through alterity. Why, in other words, should the focus on the nation be analytically more promising to understand constructions of alterity than transnational discourses of the colonial Other?

Germans were intricately involved in colonial activities, rather than merely in the production of fantasies, even before the establishment of the colonies. Missionary writing constituted the lion’s share of relevant writing before the 1880s and was largely based on first-hand reports in the field. Given the colonial setting, this work assumes that it was not just Germans who contrasted themselves as better “civilizers” than other Europeans, but Germans must have also contrasted themselves as *white* people with other *white* people. This contrasting, I assume, normalised white (and not merely German) master status. Whiteness must have informed this fantasy, which was not purely national. After all, if Zantop’s thesis holds true, how then to explain the fact that, as will be shown, Austrian and Swiss writers reproduced the same patterns of racialised Indigeneity as their German counterparts? Austrian and Swiss narratives of national identities are highly different from German ones. Racialised Indigeneity, this study finds, rested on transnational meta-narratives of primitivism which had been appropriated into national discourses. It will be shown in detail that this appropriation resulted in discursive elements that reflected national specificities and that these elements were in their basic structure not nationalised but whitened. To put the nation to centre stage as an analytical category risks a conflation of discursive elements and discursive matrixes; it loses sight of the need to understand the malleable mechanism of racialised Indigeneity in imperial discourses. Thus, instead of replicating the narrow analytical lens on the nation, I propose transnational whiteness as a more fruitful avenue to discern racialised Indigeneity within national settings. German-speaking authors, I will highlight, devised constructs of Indigeneity as white people and, for all their anti-European slurs, left no doubt that their racial affiliation rested with other Europeans qua whites.

It thus seems limiting to understand the constructions of alterity primarily through the lens of the nation instead of considering other parameters, such as transnationalism and whiteness, to tackle the very constructs. Lest I be misunderstood: transnational histories cannot be adequately understood without understanding the national first, that is, how the national played out discourses that were in their core structure western. Ideas of primitivism, I will discuss, were not notionally isolated but contained ideas that pervaded
different colonial and national settings. Transnational whiteness, I try to show, helps to better understand both these settings and the adaptability of the very discourses. In adopting a transnational approach, this study does not try to neglect the national. Quite the reverse, it will demonstrate how transnational discourses were appropriated and adapted in the course of German colonialism, as with the unique loss of the German colonies after the First World War. Transnational whiteness and idealisation, this work will argue, buttressed specific national claims to colonialism. Thus, transnational whiteness and primitivism informed, I try to show, a discursive meta-structure. This does not mean being unable to distinguish between different imperial orders. Rather, the transnational focus proffers broader views on the origin, spread and appropriation of ideas that were ordered by categories other than solely the national. The German source texts, it will be shown, often devised their approach to Indigenous peoples as uniquely German. Any fixation on the national would not allow demolishing such claims, whereas consideration of the transnational allows questioning such presumptions. Adopting transnational approaches, I hasten to add, applies in this study to the history and dissemination of ideas, yet not actual politics. Since this study is concerned with discourses and intellectual constructs, it does not engage in issues of transnationalism in actual colonial engagement and politics. It is the discourses behind such colonial practice, first and foremost whiteness, that are of interest to this work.

The preservation of whiteness through penalising miscegenation, as Fatima El-Tayeb shows, played a central role in German colonial politics. According to her, these politics were designed to protect Germans in their whiteness. Whiteness did not merely inform the concepts of the German nation but bore a transnational dimension. Birthe Kundrus and Ulrike Linder argue that German colonialism paralleled international trends, such as the critique of miscegenation and racial superiority, but was more radical due to its shortness of actual rule. The ‘protection’ of whiteness exceeded purely nationalist rivalries as markers of hegemonic identity but introduced a category which, despite being nationalistic, construed notions of affiliation that exceeded the individual nation. Such notions did not mean the dissolution of nationalist criteria. On the contrary, race informed nationalism, as Nira Yuval-Davis shows. But nationalised whiteness operated as a transnational category within a nationalised environment. As will be analysed, most texts under study denounce miscegenation even in contexts that did not directly relate to German influence, such as Aboriginal Australia or the Ainu in Japan. Any critical analysis
of German colonialism and imperialism, including its racial image productions, perforce encounters this inherently transnational pattern of racialised nation building. To unearth the mechanisms of these patterns, critical analysis needs to look beyond the confines of the nation to render visible the ways transnational whiteness construed racial idealisation and stigmatisation in national contexts. The nation, I suggest, needs to be de-centred from the long-held practice of German history to show its own racialising (and nationalising) project.

Imperialism was not merely characterised by national rivalries but also by the claim to whitened hegemony. Lora Wildenthal delineates that after the loss of the colonies a white colonial identity replaced a former German colonial identity; this white identity, the author maintains, had been expressed as an international cooperation in colonising the extra-European world; under Nazism national rivalries experienced a return and put the international ‘cooperation’ to an end. This interpretation overlooks the transnational dimensions of whiteness that marked white people as racially ordained for colonisation. National colonial identities might indeed have been expressed in a rather international context. But this overt expression, I will demonstrate, does not justify the interpretation that whiteness as an invisible yet central marker was absent from formal colonialism or from Nazism.

Pascal Grosse contends that up until the 1910s German colonial policies had evinced hardly any national specificity, instead displaying parallels with European colonialism. This influence, Grosse’s study demonstrates, renders national periodization of German colonialism too limiting for understanding the transnational implications of European colonial superiority and racial construction. Lora Wildenthal emphasises the transnational dimension of German colonial discourse which projected images of Indigenous peoples beyond the German colonies; German explorers, adventurers and writers engaged in descriptions of Indigenous peoples worldwide and beyond German colonial contexts. At the same time, Wildenthal goes on, German colonialism also developed specificities after the sudden and very unique loss of the colonies in 1918/19; sentimental images of sub-Saharan African soldier loyalty became frequently employed. The present study confirms this shift in Indigeneity after the loss of the colonies but exposes it as predominantly quantitative: it resulted in a perceptible rise in idealised narratives without having entailed any difference in the concept of transnational primitivism (images of Indigenous animalism and childlikeness persisted in post-WWI
German discourse, as elsewhere). Colonialism, I hypothesise, seems to have played a central role in the proliferation of idealised Indigeneity.

In this study, the periodization of German colonialism informs not the essence of racial image production (which, I assume, is of transnational white origin) but exposes the phases of its national exploitation. Periodization here is divided into the three phases of pre-colonialism (1850s-1883), formal colonialism (1884-1918/19) and colonial revisionism (1918/19-1944-45), the latter marked by the publicised demands for the restitution of the former German colonial “property”. These phases do not relate to colonial policies but to racial image production that was informed by imperialist discourse. This discourse is here traced back to the emergence in the 1850s of central popular culture and scholarly journals that influenced German constructs of Indigeneity until the end of Nazism. The three phases, I hasten to add, have been applied to this study in hindsight after the evaluation of source material had been completed. It was thus not the theoretical frame of the periodization under which the sources were examined but, conversely, the evaluation of the sources in both the quantitative and the qualitative sense suggested such a periodization: idealisation, this study will demonstrate, grew with the stages of imperial/colonial possession (that is, the pacification of erstwhile insubordinate Indigenous subjects); and it increased markedly after the loss of the colonies when the former colonial “possessions” had to be integrated into a revised imperial order.

The analytical frame of this study is not the history of colonialism per se but rather of imperialist discourse which produced transnational claims to white superiority. Edward Said differentiates in *Culture and Imperialism* between imperialism as the discourses of colonial hegemony and colonialism as its practical implementation. Colonialism, or what Reinhard Wendt terms formal imperialism, emerged as an effect of imperialist discourse. Here I apply Said’s differentiation to the different settings under which Indigenous groups were construed. Those within the former German colonial territories, I will show, were contextualised differently (for example, as loyal soldiers) from the groups outside the influence of the German colonial state. Thus, discourses of imperialism, or what Susanne Zantop calls ‘colonial fantasies’, are understood here as having transcended formal colonialism, while colonialism is related to discourses about the actual German colonies.

Scholarship has emphasised the protracting reach of German imperial discourses. Matthew Jeffries outlines that what he terms ‘colonial experience’ impacted on constructions of Indigenous populaces beyond the German colonial territories.
Germans were part of the European expansion and excelled as missionaries, explorers, settlers, scholars and casual travellers in western constructions of Indigeneity. German imperialist discourses, Sara Friedrichsmeyer, Sara Lennox and Susanne Zantop suggest, preceded the actual foundation of the colonies: ‘a colonialist mindset existed before the desired object, the colonies, came within Germans’ reach.’ Imperialist discourses, moreover, endured the loss of the colonies as much as they applied to non-German spheres of influence. German representations of non-European cultures as such, Matthew Fitzpatrick argues, constituted expressions of colonial domination. This study assumes that these discourses entailed constructions of Indigenous subjects in line with white normativity which posed a fundamental principle of imperialism, not least since the status of normativity rests on asymmetric power relations and thus on dominance in knowledge production.

This study employs quantitative and qualitative techniques to explore the extent and development of racialised Indigeneity in German-language discourse. It is not concerned with racial representation and with whether or not the nation brought about a specifically German alterity. Thus, it does not ask whether or not German discourse construed Indigenous peoples in any way differently from other nationals or how scholarly theorems, literary taste or popular culture construed different images of Indigenous peoples and their cultures and histories. What this study asks instead is when increased idealisation emerged, how it changed at the height of imperialism between the 1850s and 1945 and what function it served. The quantitative part gives an overview of general tendencies and, above all, ascertains whether idealisation constituted a perceptible phenomenon at all. The qualitative part moves beyond retracing reciprocal images of alterity and a German national self, as pursued by Felicity Rash, Glenn Penny, Russell Berman and other scholars.

Focusing on the nation yields little analytical reward to critical whiteness studies. Questions such as how Germans saw and represented Indigenous peoples cement whiteness in predisposing Germans as white and national; yet many other Germans were involved in racial narratives: Black, Romany, Sinti, migrant or non-German-speaking Germans; people who shared different sexualities; people who sustained respectful relationships with Indigenous peoples; people who refused (and still refuse) to be labelled ‘German’. All these agents, however marginal, make it ethnocentric and essentialist to
speak of German representations of Indigenous peoples. Instead of replicating the focus on the nation, the qualitative part offers a cultural critique of the ideology of idealisation.

Idealisation, moreover, should not, contrary to David Thomas Murphy’s suggestion, be conceived of as ‘neutral’ or even ‘positive’. Murphy identifies what he terms an entirely ‘positive’ representation of the Inuit in German popular culture that contrasted with the ‘negative’ portrayals in Anglo-Saxon texts. Murphy explains this allegedly ‘positive’ imaginary as ‘benevolent’ and ‘non-racist’, explaining it as originating from the Inuits’ adaptation to their harsh environment, on which German explorers depended. The absence of a German land claim in the Arctic, Murphy continues, also nurtured a favourable view. This interpretation is problematic both theoretically and empirically, for German language texts, it will be disclosed, did not produce ‘entirely positive’ views but evinced abundant examples of a stigmatising nature. This faulty generalisation requires careful empirical work to verify the claim that idealisation was indeed preponderant. Neither is Murphy’s reading theoretically convincing, first with reference to the focus on the nation (the bibliographic evaluation will show that other Indigenous groups beyond German land claims were equally partly idealised). Second, and most troubling, is the analytically vague concept of ‘positivity’ and ‘negativity’ that he applies to racial representations. Chapter 1 addresses this vagueness. Idealisation, it suffices to anticipate at this stage, constituted a vested part of racism and imperial domination and seems hardly ‘positive’ in the sense of having lacked racial prejudice.

Racial idealisation also needs to be conceptualised differently from ‘Noble Savage’ narratives and their critique of modernity, as pursued by Rudolf Conrad and Raymond Watkins. Such interpretations suggest the transcendence of white hegemony and conceptual differences between idealisation, racism and imperialism. Idealisation in these events is not read as an intrinsic part of nineteenth and twentieth century imperialism. Instead, it is conceived of as a form of European self-critique. Hans-Peter Rodenberg explicates nineteenth century idealisation of North Americans and so-called Polynesians as a western critique of the scourges of modernity, which projected unspoiled primordial ‘naturalness’ onto these Indigenous societies. The figure of the ‘Noble Savage’, the argument runs, acted as an archetype for modern society. Research into European and German representations of Indigenous peoples tends to draw a distinction between “positive” value judgments in pre-nineteenth century narratives and “denigrating” views at the advent of European colonialism.

The Enlightenment narratives, usually related to the
writings of Jean-Jacques Rousseau (1712-1778) and Denis Diderot (1713-1784), are interpreted as having engendered a rhetoric that idealised “savages” on the ground of their living in accordance with nature and being morally superior to Europeans. The trope of the idealised “savage” became projected into eighteenth century imaginary and demarcated as different from later discursive trends. As Urs Bitterli concludes, Indigenous peoples in the imperial age were no longer seen with the ‘tolerant’ view of the eighteenth century. Ter Ellingson’s *The Myth of the Noble Savage* (2001) undermined this taken-for-granted view.

Ellingson shows that the Noble Savage myth had never existed but was invented by British anthropologists in the mid-nineteenth century to discredit the partially “positive” views accredited to Indigenous peoples and thus to corroborate the partially idealised white superiority in the imperial project. The author unearths only partial idealisation of particular Indigenous groups or protagonists with individual Enlightenment authors, concluding that the ‘noble’ epithet had reflected legal conceptions of nobility: free hunters resembled the freedom of the European nobility to hunt without restriction; hence the phrasing of the noble-as-privileged subject. The resemblance of nobility, the author furthers, had never amounted to claims for the romantic superiority of Indigenous peoples, who had rather been ascribed with dialectic characteristics. The dialectic of vice and virtue gradually transformed into a denigrating view during the era of imperialism and gave way to the myth of previous “Noble Savage” narratives.

Ellingson’s study develops a sophisticated argument for a differentiated view of Enlightenment narratives of Indigenous races. Idealisation existed, but in a fragmented and contradictory fashion. Authors of antiquity already construed ideas of “good” and “bad” “savages”, as did Enlightenment authors. “Savage” tropes encountered a contemporary riposte—think of Michel de Montaigne (1533-1592), Denis Diderot (1713-1784), Paul Gaugin (1848-1903) or Bartolomé de Las Casas (1484/85-1566) who protested European atrocities against Indigenous peoples. Imperialism could exchange figures of good and bad Indigenes, if need be, to sustain the imperial order. Idealisation could change to stigmatisation and vice versa, as will be shown in this study. None of the “benevolent” instances, however, engaged in an unconditional appreciation of a Noble qua superior “savage”. The present research confirms the complete absence of “Noble Savage” narratives in the sources treated in this study: none of the texts purports superiority of Indigenous peoples over white Europeans; none regards “savagery” as
“noble” or a truly achievable state for white Europeans. If idealisation occurred, it was always partial and, as Chapter 1 will argue, situated within a system of racial hierarchy that placed white people at the summit. The “Noble Savage” is indeed an analytically diffuse concept.

The present study takes on Ellingson’s assumption of an increasingly stigmatising shift in the course of imperialism and shows that idealisation did not decrease under imperialism. Quite the reverse, the central concern of this study is to demonstrate that idealisation functioned as an inherent mechanism of imperial discourse. Idealisation did not overcome white hegemony, it will be shown, but constituted it as an immanent part of imperial hegemony that created whiteness as its normative principle of racial order. Ruth Frankenberg has theorised whiteness as an unmarked norm that construes deviation with invisible reference to its own origin. Exceptional among scholars of German colonialism, Katharina Walgenbach conceives racialised Indigeneity as a construct that interpellated Indigenous subjects with normalising reference to white subjectivity. Idealisation, I assume, was a fundamental trigger of this interpellation. I understand idealisation as an inherent practice of imperial domination and analyse its function by focussing on its underlying structure of normativity. Whiteness and critical Indigenous studies have devised a radical deconstruction of normalcy to elucidate its transforming operations. Indigenous studies scholars Qwo-Li Driskill, Chris Finley, Brian Joseph Gilley and Scott Lauria Morgensen have made critical interventions in queer analyses of settler normalcies that are identified as stabilising narratives of race, Indigeneity and heteronormativity. Such interventions rest on a deconstructive engagement with processes of normativity, which are interdisciplinary in nature and employ critical Indigenous studies, as Andrea Smith argues, not as a discipline about (Indigenous) subjects but as a ‘subjectless’ analysis of ‘normalizing logics’. In this, the present research is situated within critical Indigenous and whiteness studies (and not primarily German history) that use the critical whiteness methods to denormalise social categories, first and foremost idealisation. The objective of this study, in other words, is not to achieve understanding of how German idealisation worked but rather of how idealised Indigeneity worked in a specifically national and racialised environment.
This research is not concerned with German history or, more specifically, the history of German colonialism; it does not engage, for example, with the nexus of German colonialism and Nazism, that is, questions as to whether colonial atrocities anticipated later genocidal crimes; it is not interested in the impact of colonialism on domestic social politics or on the formation of national identities through constructions of Indigenous alterity. What this study does is to use German-language texts to explore the function of idealised Indigeneity in imperialist discourses which, this work discloses, took on a specific dynamic in the German case: the loss of the colonies, the ensuing colonial propaganda and the extreme racial hatred under Nazism proffer a diverse matrix to theorise idealised Indigeneity which in itself, I assume, was a product of transnational whiteness. The loss of the colonies and the drive to construe in hindsight a harmonious colonial setting might have resulted in a more frequent idealisation in German-language texts compared with other European languages (which certainly calls for comparative follow-up research with other European sources). However, setting the quantitative aspect aside, idealised Indigeneity, I surmise, transformed and manifested itself under imperial conditions. This research tests the hypothesis that idealised Indigeneity itself was not a national product but appropriated in national discourses. This work, in other words, studies the structure of racialised Indigeneity in its national appropriation.

Moreover, this study is focussed on imperial discourses without considering Indigenous influences on, and reactions to, idealisation. Such influences should certainly not be underestimated but require a separate and collaborative research project. Scholarship has partly retraced the reactions of Indigenous peoples to Nazism, for example. Most of this material is restricted to Indigenous experiences of the Second World War, including issues of conscription, the advancement of Indigenous rights brought on by war service, and the commemoration of this Indigenous service. These studies, whether focused on the United States, Canada or Australia, reveal two intriguing similarities: first, in all these settler countries the rate of Indigenous conscription was significantly higher than that of non-Indigenous conscription; Indigenous peoples, the historical records reveal, fought the Nazis in significantly higher proportion than their settler compatriots. Second, despite the fact of Indigenous service, in all countries Indigenous peoples came under occasional suspicion of being disloyal and even potentially collaborating with the Nazis. This was mainly due to the fear that, on grounds of their
discrimination at home, Indigenous peoples might prove disloyal abroad. Scholarship has
demonstrated that Indigenous peoples, by and large, held no sympathies for Nazism. For
instance, Bain Attwood and Andrew Markus have shown that Indigenous political activists
were the first in Australia to protest against the maltreatment of Jewish Germans. Only
few scholars have delineated a possible ‘alliance’ with fascism; Robert Hall mentions in
passing the pro-Japanese statements of some Queenslanders, and studies of Native
Americans have occasionally highlighted an alliance between the ‘American Indian
Federation’ and pro-fascist organisations in the United States, especially the Deutsch-
Amerikanischer Bund.

The present research is not concerned with such questions that need to be
addressed through a larger research project. Methodologically, it synthesises quantitative
and qualitative approaches to infer discursive images of Indigeneity. The evaluation of a
comprehensive and partly annotated bibliography, presented in the Bibliographic Part of
this study, provides a condensed overview of the constructions of Indigeneity under
Nazism. As outlined in Chapter 2, this quantitative approach has also been applied to the
period from the 1850s to 1932, albeit less comprehensively, to properly contextualise
idealised Indigeneity in German imperialist discourse, including Nazism. The quantitative
approach enables a view of the changes in the constructions and group-specific
differentials of racialised Indigeneity. The qualitative part investigates the function of
idealised Indigeneity, using critical whiteness studies of reading racialised Indigeneity in
line with constructions of white normativity in imperial discourses. While a Nazi
document stood at the beginning of this research, Nazism itself is not the sole focus of
this study, which is concerned with idealised Indigeneity in a broader scope of German
imperial discourse.

This study falls into three parts. Part One delineates the theoretical and
methodological structure for framing racialised Indigeneity. Chapter 1 discusses the
problems associated with scholarly interpretations of idealisation as ‘positive’ or ‘anti-
racist’ expressions and proposes a differentiated view to understand idealised Indigeneity
as a firm element of imperial hegemony; stigmatisation as much as idealisation was part of
the same practice of white hegemony but invested the imperial project with flexibility and
swift adaptability to changing settings. Chapter 2 outlines the quantitative methods of
compiling a bibliography and the principles of evaluating the bibliographic data. As much
as the Bibliographic Part, this chapter starts with a focus on the Nazi period and devises
parameters for comparing it with the previous periods under study. The Bibliographic Part is in its comprehensiveness and annotative character focussed on Nazism (1933-1945) to establish an incentive for similar databases in the future. In relative terms, the bibliographic analysis also surveys the period before the 1850s in a representative size (over 1,500 publications from the pre-1945 period have been assessed).

Part Two engages with the transnational meta-structure of racialised Indigeneity (primitivism) and its appropriation in national discourses. The discussion takes a general view of Indigenous peoples around the world. Chapter 3 discusses the changing constructs of primitivism from animalism to childlikeness, which have been employed in imperial practice. These changes were not necessarily linear in development but hinged on the stages of imperial possession, that is, the stages of white control over Indigenous subjects. The greater this possession, the greater the likelihood of (partial) idealisation, this chapter argues. Part of this idealisation and hence hegemonic dominance was also the adoption of Indigenous identities by hegemonic subjects. These strategies, I assert, were principles of transnational whiteness. Chapter 4 applies the transnational discussions to German pre-colonial and colonial discourses that evinced shifts from uncontrollable to possessed Indigeneity and showed a slight increase in idealisation with the consolidation of colonial rule. This increase was subtle and also distinguished by recourses to animalism if Indigenous peoples were seen as threatening the imperial project. The subtle increase, Chapter 5 argues, turned into a dramatic rise in idealised Indigeneity after the loss of the German colonies in 1918/19. The figures of the lost Indigene, I suggest, elicited idealised views of Indigenous loyalty to Germany and the castigation of Entente powers for mistreating Indigenous peoples. The increased idealisation of the lost Indigene continued until the suspension of colonial agitation under Nazism in 1942/43.

Part Three draws on the theoretical outlines of primitivism, imperial loss and possession. It stratifies the discussion according to the racial hierarchies construed among different Indigenous peoples, the new images of the refracted Indigene and the question of a specifically Nazi take on imperial Indigeneity. Chapter 6 shows that until the loss of the German colonies, idealisation and stigmatisation largely paralleled the racial ranking in evolutionist and Darwinian discourses. ‘European-like’ Indigenous groups who were subject of romantic idealisation, such as Indigenous North Americans and Polynesians, counted among those most persistently idealised. But even in these cases, concepts of imperial possession exerted an impact on idealisation, as in the case of Samoan unrest.
These concepts of imperial possession applied not only to groups within the German colonies but also to Indigenous groups worldwide, thus rendering Indigenous possession a whitened strategy of imperial hegemony. The Chapter also identifies a sudden shift in the idealisation of the lowest-ranked Indigenous races, including “Negro”-Africans and Aboriginal Australians. International trends partly played a role in this shift (the increase in Germany was not an isolated development), but the increase in idealisation was most frequently related to arguments of colonial reconquest which tried to discredit the Entente powers. Chapter 7 continues the stratification in elaborating on the figure of the refracted Indigene that emerged as part of the dissimilation strategies at the turn of the nineteenth century; erstwhile assimilation produced not only “possessed” subjects, but also dissolved racial hierarchies, which was remedied through dissimilation. The newly divided Indigene fell into a traditionalist (idealised) and a Europeanised (stigmatised) part. The processes of refracting Indigenes again did not merely apply to populaces in the German colonies but to Indigenous groups worldwide. Chapter 8 finally explores racialised Indigeneity under Nazism. It shows that the rise in idealisation took momentum under Nazism and that texts with a National Socialist bias evinced idealisation (of traditional Indigenes) slightly more frequently than had been the case before. At the qualitative level, however, National Socialist texts did not show any differences in the structure of racialised Indigeneity from broader dissimilationist strategies and the earlier colonial revisionism that had projected an idyllic German colonialism.

Racialised Indigeneity, including idealisation, this study concludes, constituted a transnational practice of white hegemony in the imperialist context. It was a flexible concept that could easily penetrate the stiffness of race without dissolving racial hierarchies and adapt to changing political situations. Idealised Indigeneity was not a German (let alone National Socialist) phenomenon but applicable to different political regimes and ideologies.
NOTES

1 'Nazi Attitude Toward Aboriginals’, p NAT p9933, AIATSIS. The so-called Tent Embassy, a conglomerate of tents in front of the now Old Parliament House, has been established to symbolically demonstrate the dispossession of Indigenous lands.

2 Ibid.


26 Crucial studies are: Susanne Zantop, Colonial Fantasies. Conquest, Family, and Nation in Pecolonal Germany, 1770-1870 (Durham, 1997); George Steinmetz, The Devil’s Handwriting. Precoloniality and the German Colonial State in Qingdao, Samoa, and Southwest Africa (Chicago and London, 2007); Russell Berman, Enlightenment or Empire. Colonial Discourse in German Culture (Lincoln and London, 1998); Lora Wildenthal, German Women for Empire, 1884-1945 (Durham and London, 2001); Glenn Penny, Objects of Culture. Ethnography and Ethnographic Museums in Imperial Germany (Chapel Hill, 2003); (and a forthcoming monograph by Glenn Penny on German interest in Indigenous Americans that has not been published at the time of completion of the present study).


31 Lora Wildenthal, ‘Notes on a History of Imperial “Turns” in Modern Germany’, in After the Imperial Turn. Thinking With and Through the Nation, ed. Antoinette Burton (Durham, 2003), pp. 147-150.


33 Lora Wildenthal, German Women for Empire, 1884-1945 (Durham and London, 2001), pp. 9, 173.


36 Susanne Zantop, Colonial Fantasies. Conquest, Family, and Nation in Pre-Colonial Germany, 1770-1870 (Durham, 1997).

37 Matthew Jefferies, Contesting the German Empire, 1871-1918 (Malden, 2008), pp. 175-176.


Key texts are: Robert Hall, The Black Diggers: Aborigines and Torres Strait Islanders in the Second World War (Canberra, 1989); Bernstein, American Indians; J.F. Cody, 28 (Maori) Battalion (Wellington, 1956); Scott Sheffield, The Red Man’s on the Warpath: The Image of the “Indian” and the Second World War (Vancouver, 2004); William Meadows, The Comanche Code Talkers of World War II (Austin, 2002).


IDEALISATION REFRAMED

This section presents theoretical and empirical principles for scrutinising the different constructions of Indigeneity. Starting with a theoretical outline to conceive idealising and stigmatising constructs of Indigenous peoples, the discussion applies the theorisation of racialised Indigeneity to the evaluation of empirical data. The empirical fundament helps frame the development of discourses of racialised Indigeneity in German imperialist thought.

Quantitative research is indispensable to providing a systematic insight into group and genre distribution, the proportion between idealising and stigmatising constructs, as well as their historical changes. Moreover, there is a pressing need for an elaborate theoretical engagement with the nature of idealising constructs—including the problematic categories of ‘positivity’ and ‘non-racism’, as employed in much of the relevant research. In light of these exigencies, this section discusses the flaws in the research of German constructions of Indigenous peoples, which relate to the inadequacy of systematic quantitative (bibliographic) studies, as well as theoretically unsatisfying conceptions of racial idealisation. In rigorously theorising about the nature of idealising images, this section offers avenues to trace a differentiated picture of imperial Indigeneity.

Chapter 1 distils the theoretical implications of the analytical categories employed in the quantitative part, which also inform the qualitative sections of this study: how to analyse representations of Indigeneity of both idealising and stigmatising nature in a web of racist discourse? Chapter 2 delineates the techniques of compiling and evaluating a
comprehensive bibliography of material on Indigenous peoples published in the period between 1933-1945. It also engages with the aggregation of data for the preceding period between the 1850s and 1932, which is not covered by comprehensive bibliographic research. The chapter explores how to combine qualitative and quantitative methods. The systematic nature of the quantitative approach facilitates insight into the group-specific variations of discourses of Indigeneity, allows generalisation and serves as a nodal point for the subsequent sections.
1. Mapping Idealised Indigeneity

[The “Pygmies”] looked hideous. They had flat, broad faces with high cheekbones. The small eyes stood out in the black face only because of their bloodily red colour. Their mouth reminded one of a shark’s open mouth...Our soldiers shot again and a few cannibals croaked. At first it appeared they would attack us, but then they preferred to escape, carrying along their dead and wounded. These poor devils were battered to death. Then something horrible happened. The fugitives were eating their own dead.¹

Their weakness in arithmetic is really astounding. Hoakin...who has six children, had to try three times before he succeeded in giving me the right number...The Negritos seem to be the most happy [sic!] people in the world, I cannot repeat it often enough. Most of the time they seem to have nothing else to do but laugh and play, and this is true not only of the children, but also of the adults, even of great-grandfathers.²

Even if the [“Pygmies”] are representatives of the most primitive economic stage, they are not on a low moral, ethical and intellectual level. From the outlines of their material culture it becomes very clear that their intelligence suffices completely to wrest a livelihood from nature...It is illegitimate to speak of the Bushmen as an intellectually or morally inferior or lowest-standing race. Far from it, in relation to their economic stage and environment, they represent a highly developed group.³

They [“Pygmies”] hunt with trappings, snares and spears with utmost skill and the coldest blood and the bravest heart of which any hunter can boast.⁴

These four passages all relate to distinct human groups which western discourse homogenised as the “Pygmies”. The first extract stems from the German translation of a Portuguese travelogue on Cabinda; the second is about the Aeta people, penned by a Dutch priest; the third is part of a German dissertation on what was dubbed Africa’s “little” peoples, while the fourth, a journalistic piece, describes the hunting techniques of the Mbuti people in Central Africa. All four texts were published in Germany during the Nazi era. They evince different degrees in portraying Indigenous peoples, ranging from stigmatising representations of animalism and bestiality (‘the bloody eyes’ and ‘eating of their own dead’), to imbecility (‘they don’t get the basics of science but are happy people’) and to idealised images of high development and bravery. The four examples pose the question of an interpretative framework for analysing the different representations. Can the latter two instances be interpreted as ‘positive’ and non-racist opposites to the
‘negative’ and racist prejudices contained in the first two examples? The first two passages are undoubtedly of an extremely denigrating nature. The third and fourth examples, though pointing towards a different direction, contain racial judgment nonetheless. In affirming Indigenous intellect and moral integrity, the third text rebuts the ideas of degeneracy and mental retardation, but does so with restriction and from the author’s superior position of adjudicating morality and intelligence. The Indigene as object is positioned as relatively intelligent, whereas the intelligence and moral integrity of the German knower-subject becomes normalised as the unquestioned yardstick of assessing racial intelligence. It is not merely the epistemological object that is racialised (the known-“Pygmy”) but also the parameter for measuring group intelligence, the knower-subject. The seemingly benevolent effort to credit Indigenous intelligence establishes white superiority: the text does not offer any notional possibility for a reverse constellation to assess white intelligence; rather, the possession of racialised knowledge owes its intelligence to the white author-knower who alone confirms Indigenous intelligence. The erudite academic white-knower is thereby not so much explicitly justified than implicitly naturalised as racially superior—a normative effect which Colette Guillaumin has identified as one of the hallmarks of the ideology of racism.5

The fourth text, lacking any overtly denigrating reference, romanticises the Mbuti people as an intrepid, yet primitive people. Susan Hiller suggests that representations of primitivism in European art were complicit devices in colonial narratives of superiority.6 The panegyric of primitivism builds on an opposition to modernism (and “civilization”), homogenising primitive society not merely as a screen to project European escapism but also corroborating European superiority. This notion of superiority is deeply engrained in the text that presents the Mbuti people not only as brave hunters but also as nothing but hunters. The underlying narrative of primitivism suggests that the Mbuti people cannot be anything more than hunters; this is the only value ascribed to the Mbuti people. As Jackie Huggins astutely states, the allegedly positive bent of romanticised Indigeneity is an integral act of patronising.7 Patronising, to further the reasoning, is a central feature of racism (here understood as racial hierarchisation). Any representation of a racial out-group cannot escape the dilemma of being perforce a hegemonic venture of generalising construed traits—whether idealising or stigmatising—to an entire social group, resulting in a re-imagination of the very group through a colonising mindset.
In short, all four representations, however differently manifested, enact racism, rendering oppositional views of ‘positivity’ versus ‘negativity’ analytically meritless. Yet much of the scholarship on European and German representations of Indigenous peoples, as will be shown, operates with such an oppositional concept. This scholarship, to be sure, relates less to representations of Indigeneity under Nazism but rather to preceding periods, which are interpreted as having produced more ‘positive’ representations than did the late nineteenth and particularly the first half of the twentieth century. The aim of the present chapter is not to test the accuracy of this assumed discontinuity but to interrogate the validity of the theoretical structure underlying the very oppositional view.

Adam Jones asks whether early modern European representations of sub-Saharan Indigenous cultures had been of a racist nature. Based on understanding of racism as a set of asymmetric dimensions of either positively or negatively perceived physiological difference, Jones concludes that seventeenth century representations of Indigenous Africans were, in contrast to nineteenth and early twentieth century discourse, largely non-racist, because the power of the European authors had been limited to a small fraction of Indigenous informants, thus de-centred from asymmetrical power-relations, and because the occasionally negative representations had outweighed positive descriptions of African cultures. Jones is certainly right in stating that European views on sub-Saharan Africa exhibited different intentions.

But there are serious theoretical flaws in his approach: first, racism cannot be reduced to physiognomy and thought detached from culture, as Tzvetan Todorov has rightly argued. ‘Negative’ values of Indigenous cultures, even if accompanied by ‘positive’ descriptions of Indigenous physiognomy, do not signify an absence of hierarchical judgment, not least because a positive valence cannot simply outweigh a negative one. Secondly, the relative absence of power does not hinder the spread of racism, as Jones assumes, but merely restricts the possibilities of implementing somatic violence. Thirdly, the criteria of ‘negativity’ and ‘positivity’ reflect personal opinion rather than analytical criteria: what some white interpreters deem ‘positive’ is unlikely to be embraced universally as positive. References to Black beauty, as instanced by the author, might seem ‘positive’ to an unreflective observer but are nonetheless reductive, heterosexist and syncretise cultural and physiognomic prejudice, thus actually fulfilling the criteria of racism, as set by the author himself. What Aileen Moreton-Robinson has
cogently described as the rendition of white invisibility in contemporary discourses about primitivism becomes evident in the effort to gainsay the influence of racism on racial discourse, which de-racialises not merely the historic white subjects who ventured to racial representation but also the author’s own whiteness.\textsuperscript{11} Donna Haraway expounds the argument that knowledge is not universally valid but situated and therefore needs to be contextualised.\textsuperscript{12} Devising ‘validation’ for racism, as pursued by Jones, thus remains an epistemological impossibility that presupposes the author’s full transcendence from whitened normativity. Fourthly, the task of re-assessing racism requires rigorous justification of its analytical merit; otherwise it remains a merely political ambition to deny white privilege.

Woodruf Smith, though not operating with concepts of ‘positivity’ and ‘negativity’, employs a similarly oppositional approach to explicate racial representations in German anthropology between the 1840s and the 1920s. Smith adduces that German social anthropologists had become initially influenced by ideas of liberalism and, partly in opposition to physical anthropology, placed increased analytical attention on the study of human cultures. Human sameness, the underlying anthropological concept of cultural sciences, is contoured as opposed to (physical) racialism. Although the author acknowledges the racial hierarchies construed in cultural sciences, his study suggests that cultural racism seems to have borne less negative weight than biological racism:

\textit{Indeed, Ratzel (in theory, at any rate) was less of a racist than Virchow. Although allowing that racial features had some bearing on the adaptability of a migrating people to a new physical environment, Ratzel (like Boas) emphasized the adaptability of human physical features to the environment through natural selection. A Völk was a cultural, not a racial entity. Ratzel shared his era’s prejudices against some existing races (Africans, for instance). On the other hand, he had enormous respect for the peoples of East Asia. And in the long run, he argued, racial factors did not matter very much. It was culture that counted.}\textsuperscript{13} 

The problems with this interpretation are manifold. First, the passage suggests that the embracement of cultural concepts rendered social anthropologists less racist than the more physically oriented anthropologists, for the former, the argument runs, allowed the possibility of change. This understanding confuses racism with theories of race, ignoring the manifold effect of racism as a complex set of hierarchies. According to this interpretation, assimilationist thinking (which not only allowed but preconditioned alteration), would be implicitly less racist than biogenetic racism. The second major problem is the author’s unconvincing (and contradictory) differentiation between culture
and race, as if cultural views had not been fundamentally embroiled in racialised views (and vice versa). Pascal Grosse has rightly argued that culture was understood in (German) colonial discourse as a fundamentally racialised category geared towards securing white supremacy. Differentiations between biological and ‘cultural/social’ conceptions of race overlook the construction of non-malleable hierarchies in both concepts as well as the biologising of race that predated the nineteenth century. Imperial perceptions of culture were racialised and informed by biological and bodily scripting. Given the apparent understanding of culture as deracialised, Smith’s interpretation implies perforce the view of a more lenient=less racist discourse on Indigenous peoples. The third, and perhaps gravest problem, is the way the author balances Ratzel’s different attitudes towards particular human groups: using the undefined concept of ‘prejudice’ (instead of racism), Smith reduces Ratzel’s racism to attitudes towards “Africans”, whereas he exempts the “respectful” views from any form of racism. Next to the dubious non-definition of “respectfulness” (and “East Asians”), the salient point here is the oppositional value judgment drawn between negative views (=“prejudices/racism”) and “good” or “free-of-racism” views (=”respectfulness”). Such oppositional views are theoretically blunt and oversimplify the complexity in racism (“positive” views are racist views, just as the differentiation between cultural and biological racism represents a grave misjudgement of the basic principles of the ideology of racism). The theorisation about the intricacies of racial representation should incite awareness that racism accommodates idealising views, yet not an unravelling of the racist nature of metropolitan constructions of Indigeneity, as Jones and, to a less obvious extent, Smith maintain.

The aforementioned examples are not exceptional. Quite a few historians of German anthropology have argued that by the close of the nineteenth century the discipline had lost much of its liberal stance in conceiving of race. Benoit Massin explains the liberal character of nineteenth century German anthropology with three points: first, Arthur de Gobineau’s racial theories were initially badly received within German anthropological circles; second, concepts of monogenism (i.e., the idea of a single human ancestry) were still current at the beginning of the twentieth century; third, many liberal anthropologists tried to rebut the popular image of the primitiveness of Indigenous peoples. This reading is premised on a narrow understanding of racism as an expression of somatic difference. But conceptual differences in theory did not mean differences in racial hierarchies that, in construing whiteness as a normative principle, fuelled
anthropological discourses worldwide.\(^\text{18}\) The theorems of polygenism and monogenism rested implicitly on a hierarchical order informed by whiteness and a racialisation of culture. The ‘lenient’ description of liberal anthropologists does not mean that the superior act of ‘knowing’ the Indigenous subject would not have disclosed their racially superior positioning. Glenn Penny goes further and juxtaposes the anti-Darwinian and cosmopolitan German anthropology of the nineteenth with the ‘more’ racist anthropology of the twentieth century; according to him, the former was characterised by humanist and liberal scholars who, the author contends, were partly critical of German colonialism, while the latter became prone to colonialism: ‘Then, in the early twentieth century, central European ethnologists and anthropologists abandoned their cosmopolitan heritage. A narrowly nationalistic and increasingly racist orientation became dominant during the interwar years’.\(^\text{19}\) The author defines neither racism nor anti-racism, with ‘well-intentioned’ worldly attitudes appearing to constitute the latter. The judgment of whether or not racial representations constituted racism simplifies the complexity of racism that rests on a web of generalisation, hierarchy and paternalism, which in John Dixon’s and Mark Levine’s terms can also accommodate ‘a blend of positive and negative feelings’.\(^\text{20}\) Penny’s statement unduly equates theory with social narrative that results in a narrow understanding of racism as biological hierarchy. Neither does the author’s theory explain the replication of racial scaling in nineteenth century German anthropology. As will be shown in Chapter 6, nineteenth-century German discourse, anthropology included, mirrored the low scaling of the most stigmatised Indigenous groups in Darwinian and evolutionist discourse: Aboriginal Australians and “Negro” Africans. If nineteenth century anthropologists were free of hierarchical scaling, how, then, can their taxonomy be explained? A theoretically more nuanced approach is required to understand the discourse of Indigeneity.

To be sure, this unravelling heterodoxy does not characterise all scholarship on German narratives of Indigeneity. Other literary and historical analyses have pivoted on the stigmatising effect of colonial representation as well as racist violence during the colonial era, especially in relation to the sub-Saharan populaces that stood in focus of German reports. This scholarship confirms that colonial German discourse placed sub-Saharan Africans in a hierarchical racial order, set distinctively apart from the seemingly advanced level of white races: Black Africans were dehumanised as hideous, animalistic and childlike.\(^\text{21}\) This certainly applies to most textual representations of Indigenous
peoples; yet in its one-sided dominance on outright racial subordination, this literature has failed to fundamentally theorise about the idealising moments this discourse had produced. For the most part, if idealising views of Black Indigenous races are acknowledged, they are relegated to what is vaguely termed ‘Noble Savage myths’, whereby scholarship locates these myths in the period before Nazism, as will be shown in Chapter 5.

Gottfried Mergner argues that the German imaginary of Black Africans shifted in the early nineteenth century from the more ‘positive’ Noble Savage myths to exclusively negative views, thereby understanding the Noble Savage myths as mired in wild eroticism, nudity, freedom (from social conventions), drunkenness and idleness. Although the author acknowledges the principally denigrating nature of what he terms the more positive views, he fails to engage with such ‘positive’ views which indeed never applied to German representations of African Indigeneity, either in the latter half of the nineteenth or in the first half of the twentieth century. As this study will show, idealisation never existed in the form which Mergner posits: apart from the reference to nudity (which became increasingly valued under colonial revisionism), none of the identified tropes functioned as idealising but rather as stigmatising devices. The weakness of Mergner’s ambitious work results from the lack of fundamental theoretical engagement with idealising moments in the ideology of racism.

In his study of German representations of African soldiers Eberhard Kettlitz acknowledges the complexity in colonial discourses, but asserts that ‘negative’ images of African soldiers prevailed in German popular discourse after 1871 and intensified during the Nazi era. Askari, the African soldiers serving in the colonial armies, were excluded from ‘real’ soldierhood, the study concludes, but ridiculed as demonic, animalistic and depraved; what is dubbed positive portrayals of the askari groups, such as bravery and loyalty, is conceived of as the exception rather than the rule, explained as having been expressed by pacifist and liberal authors, thus far removed from Nazi views. The present study does not substantiate such a finding: the quantitative analysis unearths idealising portrayals as the rule rather than the exception discernible under colonial revisionism. Even more problematic seems the author’s sidelining of idealising views of African soldierhood (which was not merely established with reference to askari troops). This one-sided focus on ‘negativity’ results in a reduction of racism to extremely dehumanising views, suggesting implicitly that ‘positive’ views were not an intrinsic part of colonial rule.
As Kettlitz’ otherwise well-intentioned research shows, a study with more empirical backing and analytical force is necessary to understand the different constructions of racialised Indigeneity.

In a survey of German literary representations of Australia, Manfred Jurgensen identifies idealising moments in the otherwise overwhelmingly negative portrayal of the First Australians. The author explains this idealisation as a markedly non-fascist exception, evinced by individual authors such as Colin Ross, who had been influenced by Karl May’s North American Noble Savage types.24 Presenting Karl May’s influence as if proven, the author does not engage further with the nature of such ‘positive’ views. Colin Ross’ publications are filled with endorsement of Nazism (hence rendering this author hardly an anti-fascist), with his denomination of the Loritja people as ‘Australian Aryans’, it will be shown, being far from Karl May’s Wild West chivalry. This reading suggests that National Socialism, like colonial revisionism, projected idealised Indigeneity as an exception. The crux is thus that idealisation is read as an exceptional entourage of otherwise racist discourse, instead of an inmanent part of the very discourse.

Amadou Booker Sadji’s work on the images of sub-Saharan Africans in German colonial literature presents a more differentiated picture. Based on the assumption that pre-colonial German discourse drew on French images of the Noble Savage, the author identifies a ‘positive’ representation of sub-Saharan Indigeneity which became increasingly immersed with ‘negative’-racist views at the advent of slavery and colonialism; neither slavery nor colonialism could accommodate antiracist-‘positive’ views which became fragmented yet not dissolved.25 ‘Negative’-racist images of Black infantilism, intellectual inferiority, anthropohagy, laziness, untrustworthiness, callousness and animalistic sexuality had thereby been established alongside the ‘positive’ remnants of natural health, loyalty, industriousness and personal hygiene. The author rightly deciphers these ‘positive’ remnants as serving a racist colonial order—the idea of Black loyalty, as explained, was contingent on the paternalistic idea of a successful white education. Yet the problem with Sadji’s analysis lies with the failure to recognise the ‘positive’ images themselves, and not only their effects as racist. The equation of ‘positive’ images with ‘anti/non-racist’ images is analytically incongruous, as both varieties are part of the same structure. Valences of racist discourses can always only be understood as organised into a racist worldview, with positivity and negativity being merely moral categories, contingent on the ideological
grounding of the observer. Racist valence cannot logically be ‘part’-racist and ‘part’-positive.

Critical research into philosemitism has dismantled idealising stereotypes about Jewish people as a practice of tolerance which does not demolish but employs—and actually reinforces—prejudice. Zygmunt Bauman astutely recognises philosemitism as part of the same repository that nurtures anti-Semitism.\textsuperscript{26} The seemingly positive clichés about Jewish people not only generalise idealising attributes to an entire group but re-invent the very group by ‘positive’ definition. Both the racialised nature of the cliché and the asymmetrical power-relation in the process of defining the object of idealisation render idealising views a patronising and colonising practice, thus fundamentally non-positive. Tolerance and colonialism form a reciprocal relationship. As David Theo Goldberg argues, the concept of tolerance in nineteenth century colonialism presupposed a tolerance of Indigenous peoples in order to employ the practice of “education”.\textsuperscript{27} Idealising views are an intricate part of the very principle of tolerance. In order to govern Indigenous peoples, they first must be tolerated (with the extent of toleration set by the coloniser).

In (German) imperial discourse Indigenous peoples were without doubt seen as inferior \textit{in relation to} white people.\textsuperscript{28} From a post-colonial perspective, this also applied to the higher ranked Indigenous groups, that is, those fairer-skinned who were called \textit{europäidTypen} (European-like types), including some North Americans groups, Ancient American civilizations, ‘Polynesians’, ‘Hamitic’ groups, Canary Islanders and Tibetans. The idea of ranking itself already places those performing the ranking high above the ranked objects. Yet this inferiority of the ranked could be expressed in different ways. Günther Hecht’s pamphlet \textit{Kolonialfrage und Rassengedanke} (1939) epitomises these different currents. The text devises the principles of a future National Socialist colonial policy towards Indigenous inhabitants, concedes intelligence to the Tutsi; expounds a stinging critique of European atrocities against the ‘cultivated people of the Guanches’; and eulogises the ‘racial stoicism of the pure Negro’, yet reveals in the end a manifest hierarchy even towards one of the most frequently idealised races, the North Americans:

The result of the crossing of two races is eventually a race that harks back to the older, usually lower type. The cross-breeding between a white (male) with a (female American) Indian results in an Indian; the cross-breeding between a white (male) and a (female) Negro results in a Negro.\textsuperscript{29}
This text contains traces of idealisation—the references to (relative) intelligence, cultivation and stoicism—yet is very clear in positioning all Indigenous peoples, without exception, as inferior to white people (and markedly not merely to Germans). Indigenous peoples were judged in relation to white people, thus rendering idealisation equally relative in character.

The analytical value of the present research can thus lie neither in the attempt to question racism and ‘negativity’, nor in a simple reconfirmation of racism and ‘negativity’. Of more value is a rigorous theorising about the meaning of idealising images to understand not merely different formations of racism but also the hidden power of racial idealisation in a fundamentally racist environment. What was the function of idealising views of subordinated groups during imperial regimes which based their organising principles on racial hierarchies? In this, the present study is less concerned with German history than with a social inquiry of how and why idealisation of subordinated races came about and which purpose this idealisation served. Did Indigeneity play a role in this idealisation and, if so, how was it different from the role race played?

Research into German racial discourse draws a distinction between cultural and physiological constructions of race. Physiological understandings of race, it is reasoned, became increasingly dominant since the late nineteenth century. In the twentieth century the entire spectrum of human life came to be conceived in racial, hence unchangeable and phenotypical, terms. With a racialised understanding of culture, pure cultures came to be deemed the products of pure races. 30 Andrew Evans, in comparing two exhibitions of physical anthropology from 1912 and 1928, emphasises the relative lack of hierarchical approaches to race in the 1912 exhibition, as well as the racially pervasive conceptions in the later exhibition. 31 German anthropology, Evans’ article contends, had become more obsessed with race, compared with previous periods. This ‘racial turn’, however, did not mark the disappearance of ‘culture’ but a fusion between culture and race in racial discourse. Or, in Geertz’ semiotic sense, it marked an alteration within the web of discursive significance. 32 Hence what I call cultural narratives of race brought about the constructs of racial subjects through a repetitive mechanism. 33 Signifiers of culture created any understanding of physiology in semiotic meaning. Throughout imperial anthropological circles, the hierarchy of races had come to be seen as accompanied by a hierarchy of cultures, with a highly valued culture regarded as generated by an equally highly valued race. Other aspects of humanity, such as sexuality, gender, health, national
and cultural character, were equally racialised and put into a hierarchical order. Robert Proctor traces the roots of Nazi racial science to the late nineteenth century, the period when biologically grounded ideas of race and racial classification emerged; what made racial science distinct from physical anthropology, the author concedes, was the transposing of biological concepts to the realm of culture. But racialisation of culture, if understood as regulated through white normativity, existed before Nazism. Racialisation of Indigenous lives did not emerge with Nazism or the development of biological racism but rather with Enlightenment taxonomies that construed whiteness as the central arbiter of knowledge. The act of Indigenous subject formation was thus racialised but still informed by cultural signifiers, rendering the distinction between (deracialised) ‘culture’ and (biological) ‘race’ analytically limiting.

Idealising views were embedded in the broader corpus of racial ideology which conceived of human difference as hierarchical. Idealising references occurred within, and not in contrast to, racist and paternalistic discourse. Even the most glowing report on Indigenous peoples did not leave readers in uncertainty about who, in the end, was at the apex of the racial hierarchy. All treatises of physical anthropology and political writing were unmistakably clear in setting the majority of Indigenous peoples racially apart from white European races. Psychoanalytic theory has described idealisation as a mechanism of developing one-dimensional positive views to accommodate the complexity in the evaluation of an attitude object. Whereas idealisation as an attitude mechanism is not complex, the formation of idealisation is. Idealisation is understood as a narcissistic process that values objects by reference to traits that are perceived as ‘positive’. This construction preconditions the cultural familiarity of the trait which, in Serge Moscovici’s sense, anchors the foreign object in socially familiar meaning. The idealisation of a different culture is thus either a process of projecting familiar values into a foreign culture or an identification of the lack or loss of such values in the familiar culture (as evinced by expressions like ‘we should become like them’). Both processes are of the same lineament to make the familiar culture the parameter value and thus to familiarise the foreign culture or, bluntly, to make one’s own culture the marker of normativity.

Stigmatising traits operate according to the same principle, yet with the reverse direction of righteous demonization and scorn, thus precluding any climate of idealisation. Erving Goffman conceives of stigma as a discrediting social attribute resulting from the incongruity between the virtual and actual social identity prescribed to the stigmatised
Applied to textual representation, stigmatising traits are spatially re-created between what I term a prescribed racial space and a prescribed racial role. Stigmatisation forms if the prescribed role does not fit the prescribed space. As will be shown, “Europeanized” Indigenes that appropriated white space became stigmatised as degenerate and morally corrupt. It is not the figure of the Indigene itself but the discrepancy between the expectation and the role of the very figure that re-creates the stigma (or, in the reverse case, idealisation, if the prescribed role and space conflate). Traits of idealisation and stigmatisation thus emerge from the cultural contexts in which they are produced. Theories of prejudice formation have recognised the intuitive moment of combining unrelated or even contradictory traits. Traits of ‘superb hunting skills’, ‘inferior intelligence’ and ‘superstition’ are on first blush unrelated but can become cognitively merged to a condensed node, resulting in the association of the superb hunter with the miserable retard. Significant differences may exist between the textual presentation of an idealised trait and its audience reception, and so idealised traits need to be comprehended as moments in textual representation.

As elaborated, idealising principles were encapsulated in a racist hierarchy, with neither overt nor subliminal statements of racial hierarchy precluding idealising views. The parameter to decipher idealising traits is thus not the criterion of racial hierarchy but the question of whether representations, however racist, were established in accordance with culturally familiar ideals. Informing the quantitative and the qualitative evaluation, the present analysis devises core principles for identifying idealising and stigmatising traits as discernible in the source texts under investigation. The largely interrelating principles reflect white European as well as specifically German ideals:

**Inscriptions of racial and cultural characters**

It is a common feature of racial representation to confer moral judgment upon the construed character of an out-group. The antithetical bent of such character-descriptions offers an insight into the directions which the formations of Indigeneity could take in imperial discourse. To allocate a trait to a character value, this analysis differentiates between i) stigmatising inscriptions which further disparaged the generally inferior stigma within the meta-narrative of racial hierarchy and ii) idealising views which enhanced the generally inferior stigma within the meta-narrative of racial hierarchy. Martha Mamozai identifies in German colonial women’s literature the references to offensive body odour,
dirtiness, laziness, insidiousness and lasciviousness as frequent tropes of subordinating Black to white women.\textsuperscript{41} The bipolar direction of these character-values premises subtended values around axes of laziness versus industriousness, disloyalty versus loyalty, brutality versus gentleness, dirtiness versus cleanliness, courage versus cowardice, and strength versus weakness. Such dichotomies also inform the evaluation of visual material that presented Indigenous protagonists in idealised fashion as audacious with aplomb, and in stigmatising direction as abased servants and objects of derision. All these ethnocentric devices act as a normative ordering of hegemonic whiteness but possess a different direction in racist discourse, thus being feasible analytical criteria for differentiating between idealising and stigmatising directions. As will be shown, references to Indigenous brutality and animalism indeed acted as frequent stigmatising values, whereas references to cleanliness and East African soldier-loyalty pandered to an idealised view of Indigeneity within a system of racial hierarchy.

\textit{Inscriptions of the Indigenous body}

It is a frequent technique of racial representation to inscribe cultural values in the body of an out-group. As Ronald Jackson has shown, scripted (male Black) bodies act like social texts containing a plethora of cultural codes about (male) Blackness.\textsuperscript{42} The representation of the ‘foreign’ body is never a ‘neutral’ description but always an inscription of familiar cultural codes. A ‘neutral’ description is logically impossible, as it preconditions a complete absence of cultural signifiers coding the signified scripting. The signifier cannot transcend cultural codes in the racialising process. The socially scripted body thereby transmutes into a racialised body which carries a different mnemonic attitude direction. The colonial inscription of the racialised body is of an intrinsically gendered and sexualised dimension. The process of bodily racialization codifies the passivity and inferior status of the racialised object, resulting in either a further denigration or an enhancing inscription. Indigenous bodies, especially those inscribed with codes juxtaposed to familiar traits such as small physical size, steatopygia and “Negroid” appearance, were frequently stigmatised as abominable. On the other hand, Indigenous bodies could also be inscribed with codes of naturalness, beauty and pride, resulting partly, although not necessarily, in a subtle eroticisation of the Indigenous body. Idealising bodily inscriptions can thus be conceived as a further enhancement of the Indigenous body within the system of bodily inferiority, whereas stigmatising bodily inscriptions can be
understood as a further denigration of the Indigenous body within the system of bodily inferiority.

Inscriptions of gender and sexuality

Closely related to the mechanism of the scripted body, racial discourse also imputes cultural norms to sexuality and gender, with pathologising views on sexuality and gender corresponding to views of racial inferiority. Figures of effeminacy, Mrinalini Sinha shows, constituted a central part of imperial hierarchy. Anti-Semitism also produced images of Jewish effeminacy and sexual degeneration. Traits of irressipible hyper-sexual drives were inscribed in Indigenous sexuality to underpin the stigma of animalism. The process of gendered and sexualised inscription again positions the normative inscriber as superior to the inscribed. Hegemonic scripting of white sexuality and gender operate as the norm-setting principle (the scripting of the foreign, it can be argued, results in an equally homogenising scripting of the normaliser), with cultural codes again exhibiting a dichotomous direction of additionally degrading and enhancing traits within a system of racial inferiority. Cultural codes of procreative endoracial sexuality can be read as an enhancing scripting within a system of racially inferior sexuality, whereas cultural codes of degeneracy and exoracial hyper-sexuality can be read as an additionally downgrading scripting within a system of racially inferior sexuality.

Inscriptions of Indigenous health

Similarly to the scripting of sexuality and gender, cultural codes are inscribed in constructions of health and dis-ability. Especially in volkish and National Socialist discourse, references to physical health and disease acted as an integral device to script racialised bodies, with the in-group considered the epitome of utmost health and the subjected out-group inscribed with plagues they were said to be carrying over centuries. As Bernd Gausemaier outlines, Jewish people, since ostensibly exposed to tuberculosis in the past, were classified as resistant transmitters of tuberculosis in the present. Disease transmission and a people’s immune system formed important signifiers for scripting racialised health. The scripting of health did not, however, merely relate to the realm of the body but also to undesired cultural traits which came to be classed as morbid and degenerate. Ideas of degeneracy and pathological weakness were conferred upon non-bodily entities, such as the intellect (‘degenerate art’ and “Negro music”) and entire
political systems (‘the weak and unhealthy Weimar system’). Cultural codes of what are considered healthy norms can thus be conceived of as an enhancing scripting of health appearing within a system of racial hierarchy, whereas cultural codes of disease and pathology can be conceived of as an additionally downgrading scripting of health appearing within a system of racial hierarchy.

**Inscriptions of intelligence, primitivism and savagery**

The most obvious inscription of Indigenous inferiority is made with reference to intellectual capacity, as sedimented in a racist web of primitivism, which functions as a vector of white civilization, progress and adulthood. It has already been discussed that idealising references to Indigenous intelligence need to be understood as patronising endeavours that confirm the patroniser’s own, seemingly superior position of assessing intelligence. It is the direction instead of the mere process of ascertaining intelligence that exhibits analytical relevance, to differentiate between further downgrading and relative enhancement of Indigenous intellect within a system of hierarchical intelligence. References to savagery and primitivism form an equally constituent part of the same system that re-creates the idea of Indigenous inferiority. Yet, as with intelligence, primitivism and savagery had different connotations in different contexts, reflecting the ambivalence of European discourses about Indigenous peoples. Savagness could underpin the frenetic evilness projected into Indigenous peoples but, as Thomas Theye has shown, could equally employ concepts of naturalness and innocence. The decoding of intellectual naivété cathected as Indigenous innocence is obvious, but the value direction of the denigration could again point towards a further denigration or enhancement within a system of racial hierarchy. It is in this context in which the evaluation of idealising inscriptions of Indigenous intellect, primitivism and savagery is understood.

The theoretical outline for analysing representations of Indigeneity has sketched five broad strands without implying that they are unrelated. As theories of intersectionality have demonstrated, racial hierarchies are construed in combination with categorisations of gender, dis-ability, heteronormativity and social origin. Racism unfolds as annihilating, paternalistic, protectionist, xenophobic, romantic, erudite, idealising and heterosexist subordination. Idealising constructions of Indigeneity, this chapter has argued, are neither
positive nor anti-racist but always part of the formation of subordination. They are neither “good” nor “less racist”.

2.  Racialised Indigeneity as an Analytical Category

This study partly employs a biblio-statistical method to assess constructions of Indigenous peoples in German imperial discourses. The evaluation is based on a selective bibliography for the period between the 1850s and 1932 and a fully annotated and comprehensive bibliography of material published during the National Socialist reign. Given the lack of systematic bibliographic studies, the relative shortness of the Nazi period enables the compilation of a bibliography that is still manageable within a single-author project, which further acts as incentive for a broader bibliographic database. Print material was not the only means by which racialised Indigeneity was conveyed; museums, special exhibitions, such as the ‘Africa Show’ (*Afrika-Schau*) that presented Indigenous ‘actors’, visual material, as well as films were all areas where narratives of Indigeneity fermented. In contrast to print material, such representations were either locally restricted (the ‘Africa Show’ to the former German African colonies), tailored at a segment of the audience (museums attracted a rather educated or at least travelling audience) or focussed on particular Indigenous groups (films did not include coverage of all Indigenous groups). The focus on print material offers coverage of broadly conveyed discourses about Indigenous peoples, considers the geographic spread of groups, and proffers an adequate comparison of representations of Indigeneity between different eras, including periods of technologically restricted image conveyance.

I

Bibliographic studies have addressed German writing about Indigenous groups under and before Nazism insufficiently: none is systematic; few cover articles; and most are restricted to particular, usually literary, genres without considering re-publications. Most bibliographies of German language material on Indigenous peoples have so far focused on sub-Saharan Africa in the era of German colonialism. Most are general Africa bibliographies, and thus not explicitly about Indigenous peoples. Gottfried Mergner’s and Ansgar Häfner’s collection on the representation of Africans in German juvenile literature
contains an annotated bibliography and also considers, unlike most other bibliographies, children’s literature as a genre distinct from juvenile texts.\textsuperscript{48} The bibliography is still marred by incomprehensiveness and the often faulty assignation of adult material to the juvenile genre—including Marie Pauline Thorbecke’s novel \textit{Häuptling Ngambe} (1938) and Emil Holub’s memoir \textit{Elf Jahre unter den Schwarzen Südafrikas} (1936).

In his unpublished dissertation on postcolonial literature in Namibia, Thomas Keil discusses the most frequently published texts on former South West Africa, not all of them about Indigenous peoples;\textsuperscript{49} the bibliography includes missionary writing, travelogues and what the author dubs ‘colonial literature’, yet is restricted to books and conceives all texts—including missionary memoirs, such as August Bierfert’s \textit{25 Jahre bei den Wadiriku am Okawango} (1938)—as fictional.

Paul Kainbacher’s self-published Africa bibliography includes geographical indexes to individual entries, rendering it a useful starting point for bibliographic research, but is similarly restricted to book publications.\textsuperscript{50} As with the other bibliographies in the field, Kainbacher’s \textit{Afrika-Bibliographie} does not engage with bibliographic methodology, including policies of material selection and discussion of relevant bibliographic literature in the field.

As for German-language material, the two missionaries Eckhard Strohmeyer and Walter Moritz compiled the hitherto most comprehensive bibliography of writing on the Indigenous peoples of Namibia and southwest Angola;\textsuperscript{51} the two volumes issued in 1975 and 1982 collate material with a publication range from the seventeenth century to the early 1970s in all languages. The bibliography also comprises articles and Indigenous language texts and is partly annotated. The annotations, however, are written less for historical than contemporary research, suggesting that the scholarly theorems contained in nineteenth and early twentieth century publications still had currency for contemporary understanding in the 1970s and 1980s.

Bibliographies of North America are less frequent than those of Africa. Identifying seventy-seven items released between 1933 and 1945, Barbara Haible’s bibliography of German juvenile literature on Indigenous North Americans is the hitherto most comprehensive collection of this literature, but rests on an ill-defined and undifferentiated policy of inclusion.\textsuperscript{52} The author considers books that, according to her criterion, were identifiable as “Indian” literature, yet without offering a definition of what constitutes the very category. Furthermore, although she explores the editorial
interventions in Karl May’s books during the Nazi era, these books are not included in the bibliography, even though other books initially published before 1933 and re-issued during the Nazi reign are. John Moses’ bibliography presents a useful selection of monographic and article material on the Pacific, mainly with publication dates in the German colonial period, yet also containing references to publications released under National Socialism.53

The present bibliography departs from previous work in covering publications on all Indigenous groups presented in all formats—scholarly, fictional and non-fictional. It is not limited to books and also includes translations and re-publications of earlier material, some of them classics, such as the writings by Karl May, Jack London and Friedrich Gerstaecker. Translations of foreign language material, as Dietrich Strothmann contends, continued to be published during the Third Reich, with more than 2,300 book translations issued between 1936 and 1939.54 Considering translations and re-publications allows retracing the widest possible spectrum of constructions of Indigeneity. The bibliography draws on the following sources:

i. Bibliographies and annotated compendia on Indigenous peoples as outlined above;55

ii. general national and anthropological bibliographies, such as the New Guinea Bibliography, the Bibliographia Aethiopica and the Pacific Bibliography;56

iii. genre-specific bibliographies, such as Hopster’s, Josting’s and Neuhaus’ Kinder- und Jugendliteratur 1933-1945 (2001);57

iv. general book catalogues: Gesamtverzeichnis des deutschsprachigen Schrifttums 1911-1965 (1967); Deutsches Büchersverzeichnis (1933-1945); Das Buch der deutschen Jugend [Das deutsche Jugendbuch] (1939-1940); Jugendschriften-Warte (1933-1944); Liste der für Jugendliche und Büchereien ungeeigneten Druckschriften (1940, 1943); Liste des schädlichen und unerwünschten Schrifttums (1935-1938); and Verzeichnis englischer und nordamerikanischer Schriftsteller (1942);58

v. the Index Translationum (1933-1940) for foreign language translations into German;59

vi. bibliographies and reading lists published during the Third Reich, including Koloniales Schrifttum (1938-1942), Kolonien im deutschen Schrifttum (1936), Kolonialkunde und Kolonialpolitik (1938), Verzeichnis der kolonialwissenschaftlichen Schriften und Aufsätze
(1939), *Koloniales Schrifttum in Deutschland* (1941), and Alfred Kostner’s *Die deutschen Kolonien im Schrifttum ostmärkischer Büchereien* (1941), book reviews in scholarly and popular culture journals issued between 1933 and 1945, especially *Afrika-Nachrichten* (1933-1943), *Deutsche Kolonial-Zeitung* (1933-1943), *Anthropologischer Anzeiger* (1933-1944), *Ethnologischer Anzeiger* (1928-1944), *Zeitschrift für Rassenkunde [und die gesamte Forschung am Menschen]* (1933-1944) and *Zeitschrift für Ethnologie* (1933-1942/44) and all further periodicals listed in the Bibliographic Part of this study.

The selection criteria for source material issued between 1933 and 1945 consist of the period of publication, the place of publication as lying within Germany (excluding the occupied territories), and the requirement that Indigenous peoples not be mentioned merely in passing. The definition of Indigenous peoples follows the concept of the *Naturvolk* for which scholarship has devised five defining criteria:

i) the lack of state structures; ii) the presumed absence of a form of script and thus history; iii) populaces that were not considered bearers of one of the world religions; iv) the threat of disappearance through biological absorption and/or cultural assimilation; and v) the status as remnants of an ancient population that had been gradually displaced by processes of colonisation, but that had nonetheless managed to maintain its distinct traditions separate from the majority population. By definition, all of the original populaces of the Americas, sub-Saharan Africa, Australasia and Greenland were considered indigenous, whereas only some autochthonous groups in Asia and Europe were so regarded—for instance, the non-Chinese Yao and Miao groups in China, the Ainu of Japan and the Sámi people in Scandinavia. Major groups not falling into this definition, including Turkish, Persian, Armenian, Indian, Malay, Mongolian, Korean, Japanese and Arab peoples, had not been considered *Naturvölker* and are consequently not included in the bibliography. The bibliography ultimately excluded 412 books that had initially been included because of their lack of focus on *Naturvölker*.

The bibliography considers only published material in order to infer to widely circulated constructions of Indigenous peoples. It covers books, periodical articles and articles in weekly and monthly magazines. The German book market, especially race-related publications, came under increased surveillance during National Socialist rule. To measure only those views held publically under Nazism, the bibliography excludes all
material issued beyond the immediate control of National Socialist book censorship, hence all material published outside Germany, including Switzerland and Austria before the annexation in 1938. Publications in the occupied territories have also been excluded due to different policies of government control of foreign language publications. Daily periodicals, book reviews and supplements of daily periodicals have not been included either.

The bibliography covers the three broad fields of i) scholarly material defined as containing references and/or published by learned societies or academic presses; ii) fictional material, including novels, short stories and juvenile literature; iii) non-fictional genres, that is, material in which the author and the protagonist are identical (autobiographies), journalistic and political writing, travelogues and popular science writing (biography, history and geography without references). All three fields are further diversified by sub-genres, including academic disciplines in the event of scholarly writing and a differentiation within fictional genres (novels, short stories, theatre plays and juvenile and children’s literature) and non-fictional genres (political, journalistic and religious writing as well as travelogues).

The assignation of genres does not follow contemporary literary debates on genre complexity—such as the theorisation of the autobiography as a fictional format—but publishing conventions: genre assignations follow designations in the original texts—especially novels were marketed with a genre-specific subtitle—or the overall direction of journals (a journal on missionary activity has been coded as ‘Religious Writing’, while popular cultural magazines have been classified as ‘Journalistic’). The only departure from this policy constitutes ‘Indigenous Writing’. This category has become increasingly theorised in literary debates and is usually defined as the literature co-authored or authored by Indigenous peoples. It is referenced as separate genre category. Due to the lack of consistent National Library of Germany cataloguing data for this period, the individual genres have been assigned as follows:

**Scholarly Writing**: Different disciplines defined by the overall scope of a journal (e.g., all material published in geographical journals assigned to geography); or content matter (e.g., studies of human skulls as part of physical anthropology and medical treatments as part of medical science); or an author’s disciplinary background in case of ambiguous genre assignation (e.g., Karl Helbig’s cross-
disciplinary writings have been assigned to geography, as the author was a geographer).

**Novel:** all fictional writing in which the author and the protagonist are not identical; and/or where the narrative style is fictional.

**Juvenile Literature:** all fictional writing tailored at juvenile audiences, usually recognisable by the informal pronoun *Du* (you) used to designate non-adults or by informal language and/or non-adult content matter (e.g., animal stories).

**Children’s Literature:** defined as consisting mainly of images with little text and simplistic language use.

**Religious Writing:** all missionary and religious writing not published in scholarly journals and without referencing.

**Journalistic Writing:** all writing in weekly and monthly magazines or books without referencing and with a focus on reports for a general readership.

**Political Writing:** all non-fictional texts with reference to following primary agendas: the regaining of former German colonies; wartime reporting; propaganda material directed against foreign powers; commentaries on politics.

For the period between 1933 and 1945, Table 2 (Bibliographic Part) provides detailed evaluations of racialised Indigeneity broken down into group-specific values. The quantitative analysis for items published in the National Socialist era (3,945 evaluated publications, with 1,241 entries left unevaluated) rests on a larger unit than that for the material issued in the foregoing periods (1,585 publications). The smaller corpus of data for the preceding periods is nonetheless large enough for comparing both units in relative terms and identifying broader tendencies in the development of the ‘values of Indigeneity’. The analysis of all variables in texts issued during the Nazi period rests on a year-to-year data grouping, whereas data for the preceding phase were grouped into decades. The earliest decades show fewer entries due to technical limitations in print methods.
Selection criteria for sources before the 1933-period have been the same as before the National Socialist era: publications were only included if i) they were published in one of the German-speaking countries and/or where German constituted a majority language; ii) if Indigenous peoples were not merely mentioned in passing and equally conceived of as *Naturvölker* as defined above; iii) only published materials, excluding book reviews and daily periodicals, have been included. Moreover, the same methods of evaluation have been employed as for the National Socialist period: a biblio-statistical analysis that differentiates between genres and sub-genres (i.e. scholarly, fictional and non-fictional writing), the values of racialised Indigeneity and the Indigenous groups and places included in each publication.

The selection criteria for the pre-1933 publication period rest on representative sampling to avoid arbitrary inclusion of particular articles, genres and Indigenous groups. This means that consulted genres and journals reflect the same quota as those consulted for the 1933-1945 period and that each journal included has had all articles on Indigenous peoples completely evaluated. The pre-1933 publication phase reaches back to the first issue of key journals in the 1850s, which appeared under Nazism (i.e. *Berliner Missionsberichte, Die Gartenlaube, Illustrierte Zeitung, Evangelisch-Lutherisches Missionsblatt, Petermanns Geographische Mitteilungen and Westermanns Monatshefte*). This is to include as wide a range of imperial image production as possible. The periods before the 1850s were dominated by missionary writing and thus originated from a narrower context than under formal colonialism. I do not intend to suggest any thematic break in racialised Indigeneity during the 1850s, but consider this decade an appropriate beginning for the purpose of the present study that focuses on imperial image productions in a colonial setting. The almost four decades of pre-colonialism considered in this study appears sufficient to test the hypothesis of changes in racialised Indigeneity brought about by imperial possession.

The strategy of journal selection thus considers textual representations in thematically similar journals as under Nazism (e.g. missionary, colonialist and scholarly) to cover a substantial breadth of imperial image production in the pre-colonial era. For early publications (appearing between the 1850s and 1870s), the selection process included journals that ceased operation before Nazism but ensured that the periodicals evaluated reflect a balanced distribution of genres and disciplines (see Table 3; Bibliographic Part). Each journal listed in Table 3 was completely evaluated at least once per decade (on average three issues of a journal were evaluated per publication decade, with all articles
completely assessed). The decade-specific sampling of journal issues was stratified within each publication period to guarantee balanced distribution within decade data grouping. No text was thus haphazardly included or excluded, to guarantee an adequate view on group-specific ‘values of Indigeneity’.

Next to journal articles, monographs across genres were added to the evaluation of pre-1933 texts. All selected books are listed in Table 3 (Bibliographic Part). Monographs were consulted only i) if reviewed and/or advertised in one of the journals under analysis, ii) if Indigenous peoples were not mentioned in passing; and iii) monographs had to reflect the proportion of the group-specific distributions in the journal articles. The proportion of monographs for the pre-1933 period thus reflected the proportion between articles and monographs under the Nazi period. For the pre-1933 publication periods, details of data acquisition (frequency, nature and names of consulted journals) are specified in Table 3, whereas Table 1 condenses the evaluation of values of racialised Indigeneity for these periods (see the Bibliographic Part).

II
The bibliography is evaluated with recourse to six variables relevant to the patterns of image construction (fewer variables have been applied for the period prior to Nazism covered in this study):

*Year of publication*

The inclusion of the year of publication provides a time-line of publications and acts as an indicator of the development of public discourses of Indigeneity, including any significant patterns of increase and decrease in publications, year-specific changes in image construction, group distributions and genres. The time-line helps to reveal central aspects of the continuity and change in racialised Indigeneity: Did values of Indigeneity remain constant for all groups and with the same trend in assessment?

*Extent of re-publications and translations:*

Some of the material issued during the Nazi period consisted of re-editions and re-publications as well as translations from a foreign language. The consideration of the amount of such material gives an insight into patterns of continuity. It highlights to what
extent the body of texts was made up of translations, previously published material and newly released material.

**Genre and discipline**

This variable renders visible the genres in which the constructions of Indigeneity were expressed and allows conclusions about the ‘branding’ of Indigenous-related literature, since the genre distribution reflects the nature of the interest in Indigenous peoples: was the interest mainly relegated to juvenile audiences and popular culture or did it relate to scholarly and political debate?

**Indigenous groups and regions**

The inclusion of this variable reveals to which groups and regions the interest in Indigeneity applied and serves to test the hypothesis that the patterns of construction related to Indigenous peoples as such, as opposed to merely individual Indigenous groups. The assignation of the different groups and regions in the bibliography reflects the scope of ethnic and geographical denominations in the source texts, which ranged from considerably specific to highly vague descriptions, such as ‘East Africans’. Given the cross-ethnic descriptions in the bulk of the source texts, the quantitative part employs only general assignments such as ‘Indigenous peoples of East Africa’. This inevitable replication of homogenising designations reflects German discourse, rather than Indigenous realities, but is still viable for framing imperial discourses.

**Value of Indigeneity**

The construction of Indigeneity forms the leading concern of this study. As discussed in Chapter I, this construction was distinguished by complexity, with not even the most idealising view having being free of racism. As a consequence, this variable does not intend to measure the different shapes that racialised Indigeneity could take. This will find proper elaboration in the qualitative part of this study. Instead, this study gauges the underlying direction of racialised Indigeneity. While judgments about human groups could be multidimensional, the principal direction these judgements took was grounded in oppositional power-relations. Abdul JanMohamed has succinctly analysed imperial racial representations as dynamic, yet inherently oppositional, founded on a manichean allegory of white European superiority versus an Indigenous inferiority. Marshall Beier has
similarly described imperial constructs of Indigeneity as a set of racial and gendered signifiers grounded in binary opposition. Images of Indigeneity thus are both oppositional and ambivalent.

Nazism produced a hierarchical worldview with a dialectical direction, even if the judgments themselves came in different shapes. The quantitative analysis applies three broad values to the direction of the different takes on Indigeneity, as partly outlined in Chapter I: i) idealising; ii) stigmatising; and iii) undirected views (the last of these being neither idealising nor stigmatising in tendency, such as descriptive studies of cultural objects and critiques of Indigenous exploitation, if unaccompanied by an overt value statement). Having discussed the nature of idealisation and stigmatisation in the previous chapter, idealising positions have been recognised if texts referenced at least one of the following traits: i) bodily beauty and/or strength; ii) conditions of good health, procreative sexuality and/or gender equality; iii) the sophistication of cultural artefacts, artistic talents and/or technology; iv) racial intelligence; and v) character traits, such as loyalty, industriousness, friendship and trustworthiness. Stigmatisation has been assigned in the case such references were accompanied with a pejorative direction. As will be elaborated in the qualitative part, many texts were complex and could accommodate multiple and contradictory values. The quantitative part considers multiple categories only if the different valances apply to distinctly discernible groups; if they relate to a single group, stigmatising valorisation has been accorded, for idealising elements do not reverse the principal direction of stigmatisation.

**Correlations between Nazism and the value of Indigeneity**

Different segments of German society were involved in re-creating discourses of Indigeneity during the Nazi reign: convinced National Socialists, opportunistic followers, conservatives, missionaries, and opponents of Nazism, among others. A variable that considers the correlation between Nazism and a particular value of Indigeneity helps determine whether National Socialist discourse differed quantitatively from previous constructs. Did National Socialism continue or discontinue producing idealising and stigmatising Indigeneity? The variable carries two values: i) a positive correlation between Nazism and a particular value of Indigeneity; and ii) a negative correlation between Nazism and a particular value of Indigeneity. The rationale underlying the application of such a variable developed from an assessment of the first two hundred documents in
which idealising views were frequently discernible in texts containing overt approval of Nazism. Such correlations are complex and difficult to subjugate to a single variable.

Doris Byer has criticised historians of anthropology for having produced a largely “investigative” approach of outing Nazi scholars. Biographies are not monochrome and show complexity. Byer is the daughter of Hugo Adolf Bernatzik, one of the most prolific ethnologists under Nazism. Bernatzik’s texts, as will be shown, are (almost) fraught with appreciation of Indigenous races. Engaging in a portrayal of her father’s involvement in Nazi politics, Byer concludes that Bernatzik was a member of the NSDAP and fostered contacts with the NSDAP Office of Colonial Policy, which co-financed his research into Indigenous cultures. The author argues that Bernatzik’s personal involvement with Nazism was intricate without equaling a full espousal of Nazi politics; in fact, she documents Bernatzik’s (occasional) reservations about Nazism.

For all this complexity, a quantitative approach is still viable, since the variable does not intend to confirm Nazi authorship or to generalise from individual endorsements of Nazism to a general Nazi doctrine, since it is impossible to subsume individual biographies and political ideologies under a single category. Any endeavour to measure the Nazi attitude based on deracialised understanding of Nazi ideology entails homogenisation of historic realities. What this variable asks instead is whether particular values of Indigeneity occurred more frequently in cases with affirmative reference to Nazism. The concept of Nazism as an affirmative reference eschews any homogenisation of the plurality of ideology by conceiving of Nazism as a system favoured overtly in a particular text, thus without negating the intricacies these political views could take. Such a reference has been identified in the source texts in threefold way as: i) an in-text reference; ii) a publication in a National Socialist journal and/or with a National Socialist publisher; and iii) the author’s public endorsement of Nazism.

i) In-Text Reference

The objective of the in-text reference is not to identify any specifically Nazi take on Indigenous peoples but those texts containing an affirmative reference to Nazism in order to test a positive correlation with particular values of Indigeneity. A stringent definition is required to differentiate Nazism from general nationalistic and colonialist verbiage. There are abundant examples of jingoistic, racist and sexist tropes in the source texts, which may suggest Nazi bias: fundamental critiques of the Versailles treaty and
miscegenation, anti-British and (less frequently) anti-Semitic arguments. All these tropes can occur in Nazi texts, to be sure, but they are not solely characteristic of Nazism. Anti-Semitic rhetoric also appeared in missionary writing published before 1933, and virulent anti-British statements can be traced to nineteenth century missionary texts preceding the formation of Nazi ideology. Miscegenation was heavily criticised in early twentieth century German and Victorian texts. To determine affirmative reference, this study employs sharper criteria and differentiates between direct and indirect reference. Direct reference means supportive mention of Nazism, with instantly recognisable terms of reference: ‘Third Reich’, ‘Führer’, ‘new Germany’, ‘Nazism’, and so forth. The bulk of the source texts with affirmative reference are of such direct nature. Indirect reference denotes an absence of such direct terms but the employment of tropes congruent with National Socialist core ideology. These tropes, to be sure, had precursors to Nazism but were massively appropriated during Nazism, with their employment during the Third Reich easily recognisable as congruent with Nazism: i) approval of Nordic races and/or ancient Germanic tribal culture; ii) affirmative reference to broadly known Nazi racial theorists, such as Eugen Fischer and Hans F.K. Günther; iii) reverence of a racially grounded German peasantry and the blood and soil theory; iv) anti-Bolshevik and anti-Semitic statements, if contrasted with positive mention of so-called Aryan races; and v) critique of miscegenation, if linked to arguments of a racial weakening of ‘Aryan blood’.

ii) National Socialist Publisher

All material issued by National Socialist publishing organs or officially recommended by National Socialist are assigned with a positive value. Among National Socialist publishing organs are the NSDAP-owned Franz Eher press and journals published on behalf of National Socialist institutions, as discernible in the imprint—such as Neues Volk, Wille und Macht and Sächsisches Ärzteblatt—as well as the then newly founded journals edited under the auspices of the Nazi colonial league, the Reichskolonialbund—such as Kolonie und Heimat (1937-1943). The Bibliographic Part of this study contains a complete list of this value assigned to individual journals. Moreover, all the contemporary publications recommended in official reading lists—such as Das Buch ein Schwert des Geistes—have been classed with a positive value, while those publications branded as ‘unsuitable’ have been attributed a negative value.
Some source texts were authored by personae whose public support of National Socialism has been well documented, mostly in biographically orientated studies and works on the involvement of academic disciplines and literature production in Nazism. Drawing on this scholarship and primary sources such as the ‘Professors’ Vow to National Socialism’ (Bekenntnis der Professoren) and the ‘Authors’ Demonstration of Loyalty’ (Treuwendung deutscher Schriftsteller), the quantitative analysis applies a positive value if an author is known to have endorsed publically in full or in part National Socialism and/or having worked for an explicitly National Socialist organisation, such as the Rassenpolitisches Amt der NSDAP, and/or having been directly involved in National Socialist planning of regaining the former German colonies. This definition does not completely preclude the inclusion of opportunistic authors using Nazism, without ideological conviction, for personal ends. But the inclusion of such cases is in fact desirable, since the analysis is not interested in whether or not a particular author was a Nazi but in whether the endorsement of Nazism (whether out of either tactical or ideological reasons) also meant that authors might have used particular modes of rhetoric and tropes of presenting Indigeneity so as to underpin the very (tactical or ideological) endorsement.

The massive size of the gathered data implies perforce the production of casual errors. The aggregation of large-volume data in quantitative research needs to calculate with casual (statistical) errors that are remedied by different techniques, such as the standard deviation. It seems unfeasible to apply such mathematical techniques to variables that emerge from textual interpretation. But given the size of the data and the policy outlined for ascribing idealising and stigmatising direction, errors are not of a systematic nature. Moreover, the quantitative evaluation, together with the qualitative reading, provides an insight into tendencies that include automatic deviations. The systematic congruency of the quantitative proceeding nonetheless yields valid results with which to elucidate broad developments for historical evaluation.

This research combines quantitative with qualitative approaches. The qualitative approach rests on critical whiteness studies and aims at deconstructing textual whiteness as a normalising practice of the imperial contract. It retraces the function of idealisation in imperial contexts. The purpose of texts is certainly manifold, including the reading for pleasure, education and sensationalism. The hypothesis of this work suggests that the function of idealised Indigeneity serves securing white hegemony, including racialised
difference, in imperial and colonial settings. This focus on imperialism—here understood as the efforts of establishing white hegemony in (proto-) colonial contexts—does not mean to negate other purposes of meaning and text processing. Imperial texts could and did maintain whiteness, while at the same time not losing their entertaining and educating aims. Children’s books and juvenile literature, for one, did often not mention any purpose of securing white leadership and re-gaining colonial rule. Although many texts rendered their colonial aim explicit, as will be shown, many other texts were more implicit in their colonial and imperial character. Texts, I will argue in this work, not only have explicit purposes but hidden ideological force that, in an Althusserian sense, was perpetuated without being known (see Chapter 8). Qualitative methods try to retrace this ideological purpose which, this study will disclose, lay in the purpose of re-creating white hegemony in colonial and imperial order.

The contexts of the sources have not only been analysed with the tools of whiteness studies but also through content analysis which examines the meaning, intention and contexts of texts.\textsuperscript{69} While the bibliography method provides a general frame to infer broader tendencies, the qualitative content analysis has grouped the texts according to frequency of themes: themes have been ordered first by frequency (e.g. images of friendship as one of the most frequent tropes); followed by a specific time frame in which they have emerged (e.g. images of friendship appeared with perceptible frequency after the loss of the German colonies); finally, contexts have been identified in which the particular themes were most frequently embedded (e.g. colonial regain). In practical terms, for example, the theme of friendship between Indigenous peoples and Germans has been identified as one of the most frequent references that increased after WWI and has been identified as usually part of texts that started with a statement to reclaim the former German colonial property. Although the texts in such events did not establish a direct link between friendship and the regaining of the colonies, there was nonetheless a common nexus or context between these different themes. While content analysis helps to establish the frequency and common contexts of particular themes, critical whiteness methodology aims at deciphering the hidden power structure behind the very themes. Reclaiming colonies and securing white imperial hegemony, this work will conclude, constituted a thread that permeated the many purposes of German literature on Indigenous peoples. This literature also embarked on description of populaces beyond the German colonial interest, such as Australia. With the help of qualitative content analysis I
will argue that the aim of regaining of the (former) German colonies played a fundamental role in increasing idealisation of such Indigenous groups. Hence the direct quotations of sources presented in this study reflect in their thematic frequency the broader trends in publications and can thus be considered representative for the corpus of sources.
Evans, "Introduction: Rethinking German Anthropology, Colonialism, and Race" in *Anthropology’s Race Theories* in Wilhelmine Germany (Bonn, 2009); pp. 237.


Massin, ‘From Virchow to Fischer’, pp. 81, 88.
58 Reinhard Oberschelp and Willy Gorzny, ed., Gesamtverzeichnis des deutschspraechigen Schrifttums (GV) 1911-1965. 150 vols (Munich, 1967); Deutsches Bücherverzeichnis (Leipzig, 1933-1944); Jugendschriftenwarte (Essen-Stadtwald, 1933-1944); Das Buch der deutschen Jugend (Das deutsche Jugendlch). Jugendschriften-Verzeichnis der deutschen Erzieherschaft für Schule und Haus (Bayreuth, 1939-1941); Liste der für Jugendlche und Büchersven ungeigneten Druckschriften, ed. Reichsministerium für Volksaufklärung und Propaganda (Leipzig, 1940, 1943); Verzeichnis englischer und nordamerikanischer Schriftsteller, ed. Reichsministerium für Volksaufklärung und Propaganda (Leipzig, 1942); Liste des schädlichen und unerwünschten Schrifttums (abreissliste des schädlichen und unerwünschten Schrifttums) (Leipzig, 1935-1942).
60 Koloniales Schrifttum: Mitteilungen der Deutschen Kolonial-Bibliothek (Berlin 1938-1942); Reichskolonialbund, Kolonialkunde; Kolonialpolitik. Ein Führer durch das Kolonial-Schrifttum der Ernst-Abbe-Bücheri und Lexhalle zu Jena (Jena, 1938); Verzeichnis der kolonialwissenschaftlichen Schriften und Aufsätze von Mitglieb und Mitarbeitern im Kolonial-Institut der Hauswissenschaften Universität zu Hamburg (Hamburg, 1939); Koloniales Schrifttum in Deutschland (Munich, 1941); Alfred Kostner, Die deutschen Kolonien im Schrifttum ostmärkischer Bücher (Vienna, 1941); Josef Nadler, Literaturgeschichte der Deutschen Volker. Dichtung und Schrifttum der deutschen Stämme und Landschaften. Vol IV (1914-1940) (Berlin, 1941), pp. 564-578; Gustav Droescher, Deutsche Kolonien. Ein Büchersverzeichnis (Leipzig, 1939); Kolonialpolitisches Amt der NSDAP et al., Kolonial-Schrifttum (Berlin, 1940).


68 Bekenntnis der Professoren an den deutschen Universitäten und Hochschulen zu Adolf Hitler und dem nationalsozialistischen Staat (Dresden, 1933); ‘Treuekundgebung deutscher Schriftsteller’, *Vossische Zeitung* 511 (16 Oct. 1933). For individual author entries, refer to Bibliographic Part.

69 See Klaus Krippendorff and Mary Angela Bock, eds., *The Content Analysis Reader* (Los Angeles, 2009).
TRANSHISTORICAL PRIMITIVISM

This section is concerned with placing German narratives of Indigeneity in the transnational context of primitivism and imperial discourse. Primitivism projected views of Indigenous peoples as primordial and antithetical to white modernity. It produced constructs of Indigeneity which remained relatively constant throughout the hundred or so years of imperial discourse between the 1850s and 1945. Particularly the meta-narratives of primitivist animalism and childlikeness became tropes that transcended different eras of colonial politics and national settings. Imperialism employed various narratives of primitivism, this section argues, to exercise control over Indigenous subjects and white supremacy. Primitivism acted as the central narrative category informing the construction of racialised Indigeneity.

Chapter 3 provides a theoretical framework of transnational primitivism that informs all the following chapters. It further discusses racialised Indigeneity in German-language productions, as reflected in transnational narratives of primitivism. These narratives fell into the two strands of animalism and childlikeness, both appropriated by imperial discourse. Animalism, this section outlines, prevailed during a period when Indigenous peoples were regarded as not yet fully controllable or even as threatening white hegemony. Childlikeness, by way of contrast, entailed moments of idealisation and occurred at stages where imperial control over Indigenous subjects became established.

Chapter 4 builds on this theoretical assumption and retraces the formation of racialised Indigeneity in different eras of pre-colonialism and formal colonialism,
ascertaining a rise in idealisation with the formation of the figure of the controlled or what I shall call possessed Indigene under colonialism.

Chapter 5 identifies the sudden rise in idealisation as engendered by the loss of the German colonies. Considering idealisation as a semiotic signifier to colonial revisionism, it contextualises the augmentation of idealised Indigeneity as stemming from debates over colonial loss and regain. This chapter argues that colonialism, especially the loss of the German colonies, produced idealisation, which, in its essence, had little to do with nationalist ideas of German tribalism. Different hierarchies of race prevent such a reading of specifically German penchant for Indigeneity, but rather point to the efforts of upholding imperial whiteness as a central cause for the increase in idealised Indigeneity. Part of the effort of upholding imperial whiteness, this chapter argues, was the denial of other colonial powers’ criticism of German colonial rule. The gist of idealisation here revolved around the question of which colonial regime was the most capable power to govern Indigenous inhabitants. The mutual reproach and rebuttal of colonial guilt premised on the construction of ‘worthy’ Indigenes and thus idealisation. At the same time, the very debates consolidated the idea of white people—regardless of their national affiliation—as the unquestionable ‘masters’ of Indigenous races.
I was “the Missus” from the homestead... “nang ah! piccaninny,” I said, meaning “come here, little one.” I spoke as kindly as I could, and Bett-Bett saw at once that I was a friend. She spoke to Sue [a dog] and came, saying: “Me plenty savvy Engliss, Missus!” This surprised us all, for she looked such a wild little nigger...As we went up the bank I was amused to see that she was munching her beef. It takes more than a good fright to make a blackfellow let go his only chance of supper...I thought her a very wise little person...I didn’t like having even naked Kings [Elders] about the homestead, so I said—“Goggle Eye, don’t you think you had better have some more clothes on?” he grinned and looked very pleased, so I gave him a pair of blue cotton trousers...A few days afterwards I met his lubra with a tucker-bag made of one of the legs; so I wasted no more trousers on this Majesty the King... You cannot change a blackfellow into a white man; if you try, you only make a bad cunning sly old blackfellow. I know that can be done, if he is kept a blackfellow, true to his blackfellow instincts.¹

The Black pupils of these missionaries [in the Congo] make a jolly impression. But is there any sense in filling their small woolly heads with grammar and arithmetic, to drill thin pseudo-knowledge into their heads? All too rashly did the whites carry their tensions of civilization into the world: in this they often created uprooted hermaphrodites who are no longer children of nature yet can never become white. The Blacks lose their primordial aptitude and instincts...no wonder if they turn defiant, perfidious and thievish—or succumb to vices which will destroy them.²

I

Both opening vignettes are entangled by a common sub-text, which I shall call the meta-narrative of primitivism. They are also disentangled by different devices of racial representation, varying contexts of production and diverse objectives. The latter paragraph is a journalistic critique of western education, entitled ‘ABC-shooters of the wilderness’, and published in 1940 in the periodical Die Koralle. The former example by Jeanie (Mrs Aeneas) Gunn is a classic of Australian children’s literature, first published in 1905 under the title The Little Black Princess of the Never-Never. Both texts are produced in different contexts; one revolves around the Territory, the other around Congo; one levels a critique against missionaries who are seen as uprooting Indigenous peoples, the other is directed to the amusement of white children. The Australian example castigates nakedness, whereas nakedness is not at issue in the German text, which is rather concerned with the racial uprooting brought about by “civilization” (in its hierarchical meaning of cultural scaling); this concern reflects a political agenda of Indigenous unrest.
which, in turn, is absent from the Australian example. Another sharp difference between both texts is the Australian appreciation of transcending the savage state (the trousers symbolising the progressive adaptation to white morals), whereas the German example fears the transcending of the savage stage (the “children of nature” cease to be indigenous when turning into insubordinate subjects). The German example demonstrates the loss of Indigeneity, whereas the Australian text cements Indigeneity: the Aboriginal protagonists are and always will be Aboriginal, even if made “civilized”, whereas the renitent Congolese subjects stop being indigenous upon “civilization”. But nevertheless they never become fully “civilized”. The idea of perishing reflects the vanishing race dogma less in an inevitable biogenetic devolution than in a controllable socio-political setting (the perishing can be halted by stopping the process of “civilization”).

For all their differences, both texts are bound together by the paternalistic narrative of not only knowing the “Indigene-as-child” but also knowing what is good for it. The trope of childlikeness is mirrored in the critique of civilization that either condemns or ridicules the “child” that, in its intellectual immaturity, is seen as never able to be on par with the white “adult”. The “Indigene-as-child” is valued as long as it remains in childlike-state, that is, true to its instincts: it is impossible to change a ‘Blackfella’ into a ‘whitefella’, the texts purport, just as it is impossible to turn the “woolly heads” into rational=non-instinctive subjects. In seeing Indigenous peoples as a potential menace capable of acquiring basic levels of intellect, the German version takes Indigenous peoples as slightly more alterable than does the Australian text. The German Blackfella can at least potentially become a threat to white hegemony, whereas the Australian Blackfella is little more than a ridiculed wallflower. Both examples, however, are premised on the invariability of race. A string of white paternalism, anti-civilization critique, infancy-metaphors, Darwinist-laden hierarchy and purity-rhetoric meld the two texts.

This discursive string seems to transcend national divides. The last re-editions of The Little Black Princess of the Never-Never petered-out in the early 1980s, but the book saw a notable revival in 2010 with its first translation into the German language—105 years after its initial appearance. Elsewhere, I have analysed the processes of transplanting early twentieth-century Australian racial discourse into contemporary German racial discourse as a signal of the persistence of primitivism.\(^3\) Jeanie Gunn’s second book with similar content, We of the Never-Never (1907), was translated into German in 1927.\(^4\) Gunn’s books, deeply steeped in the locality of Territory race-relations, met with a receptive response
abroad, both shortly before the rise of Nazism and in the twenty-first century. Their almost timeless reception suggests abiding interest in Indigenous peoples across national and temporal boundaries. All that is needed is a meta-narrative charged with primitivism from which familiar meaning can be conferred upon a culturally estranged context. This meta-narrative seems resistant to radical change and exhibits a transnational dimension. It functions in different spatial and periodic settings. The discursive devices of primitivism derive their genesis from the very meta-narrative and show, by contrast, a historically and spatially grounded character. This chapter is concerned with the transnational meta-narratives that inform the textual devices.

Spanning in Gunn’s texts an entire century, the kernel of the meta-narrative is primitivism, a western idea of primordiality in which pristine patterns of social contract were considered decipherable. This interest in primordiality infiltrated all strands of western discourse from Renaissance philosophy, across scholarship, to art and popular culture, and still flower today in New Age quarters and expectations of Indigenous authenticity. Authenticity, an epiphenomenon of primitivism, emerged with the cultural change instigated by inter-racial contact and prevails in expectations of “true” Indigeneity. Eva Marie Garroutte argues that colonial concepts of Indigenous authenticity are based on racialised primordiality and are thus essentialist in nature. The primitivist construction of authenticity negates not merely the processes of transcultural adaption but equally the influence of Indigenous intellect upon European discourse. In focussing on the “culture loss” of Indigenous societies, primitivist discourse markedly deflects attention from the losses of Europeanness in an inter-racial contact.

Primitivism very contradictorily dabbles in the primordiality of the spatially removed object (the Indigene) and the temporally removed object (the prehistoric European), merges the two, but never culminates in coalescence with the modern European subject. The promised glance onto the European past, detoured through an Indigenous present, does not forge common humanity but denies any commonality by projecting an insurmountable hierarchical past. The ubiquitous references to Indigenous stone-age cultures, a western precept, reflect notions of monogenism but do not move beyond metaphysical commonality. Such similarities remain in essence as detached from notions of common humanity as does the phylogenetic relationship between humans and apes which describes a phylogenetic relationship without equalising them. Quite the reverse, the western notion of human closeness to apes, i.e. phylogenetic primitivism,
forms part of racial denigration. Michael Bell understands primitivism as a (universal) human yearning for a return to a utopian state of (universal) human origin instigated by the presumed crises of “civilization”. Notions of primitivism cannot be simply stripped off their racialised notions and read as a mental product of social crisis that produces nostalgia for archaic humanity. Rather, they should be seen as a means to disentangle common humanity from monogenic order by inscribing a hierarchy of primordiality. This hierarchy furnishes the “civilization-primitivism” divide with a rhetoric of nature as state of human origin. Nature, explicated as early as by Lovejoy and Boas in 1935, is integral to the western mapping of human origin. The nature-as-origin metaphor places culture and civilization as oppositional to primitivism and nature. Even if credited with (relative) cultural value, the concepts of “peoples of nature” or *Naturvölker*, as synonyms for Indigenous peoples, were placed in notional closeness to ideas of origin.

Andrew Zimmerman argues that nineteenth century German anthropology had construed a notion of the *Naturvolk* as fundamentally different from the English conception of ‘primitive people’, which had built on evolutionist narratives of progress. German anthropologists, the author concludes, were hesitant to establish a direct link between Indigenous peoples and ancient Germans and devised a concept of a static nature that could not accommodate historical development. This argument does not consider a comparison with similar conceptions of the *naturvolk* in Dutch or an exploration of English discourses of primitivism, which did not imply an actual identification of modern “primitives” with ancient European forebears, but a transhistorical linking that, as Mary Louise Pratt has shown, equally described fixity through reference to nature. Moreover, as Chapter 4 demonstrates, German texts of the nineteenth century evinced more fluid concepts of ‘nature people’ than Zimmerman’s reading suggests. Many Indigenous groups were seen as equipped with “culture” (i.e., having developed a script, state-like political systems and/or hierarchical gender relations), including the Sámi, Ainu, Ancient Mexicans and the Bamum people.

The following passages on Aboriginal Australians provide an illuminating glimpse into the conceptual closeness of primitivism to nature—both in German and British-Australian discourse. Baldwin Spencer (1860-1929), one of Australia’s most renowned social anthropologists, in 1927 described the Aranda people as “near to death” if exposed to inter-racial contact; this contact, the author argues, led to an inevitable degeneration,
for younger Aranda men were rejecting their traditions upon cultural contact. Spencer opens his study thus:

Australia is the present home and refuge of creatures, often crude and quaint, that have elsewhere passed way and given place to higher forms. This applies equally to the aboriginal as to the platypus and kangaroo. Just as the platypus, laying its eggs and feebly suckling its young, reveals a mammal in the making, so does the Aboriginal show us, at least in broad outline, what early man must have been like before he learned to read and write, domesticate animals, cultivate crops and use a metal tool. It has been possible to study in Australia human beings that still remain on the culture level of men of the Stone Age.11

The author continues his rather descriptive account with an elaboration of Aranda character and physiognomy; the nature of the Aranda is seen as hospitable towards group members (sharing and caring for Elders), whereas their mental ability for abstract thinking is regarded as relatively undeveloped. The author then delineates Aranda noses as ‘proto-Semitic’, reminiscent of ‘Jewish’ noses, and acknowledges the grace in young Aranda women which, he claims, would soon fade in early stage of adolescence:

Naturally, in the case of the women, everything depends upon their age; the younger ones—that is, those between fourteen and perhaps twenty—have decidedly well-formed figures, and, from their habit of carrying on the head pitchies containing food and water, they carry themselves often with remarkable grace. As is usual, however, in the case of savage tribes the drudgery of food-collecting and child-bearing tells upon them at an early stage, and between twenty and twenty-five they begin to lose their graceful carriage; the face wrinkles, the breasts hang pendulous, and, as a general rule, the whole body begins to shrivel up, until, at about the age of thirty, all traces of an earlier well-formed figure and graceful carriage are lost, and the woman develops into what can only be called an old and wrinkled hag.12

The concept of primitivism contained in Spencer’s texts bears a multitude of transnational traits. Mentioning humans in one breath with awkward Australian fauna, it creates Aranda people as an awkward part of nature who, upon cultural contact, were destined to disintegrate. The study’s focus on culturally “intact” groups reflects, as Gillian Cowlishaw has shown, the complicity of Australian anthropology in re-creating Aboriginal traditionalism.13 Spencer’s conception of culture here is understood less as a complete opposite to nature (Aboriginal Australians are accredited with cultures), but rather as one whose cultural development is considered caught in a “savage” stage. The presumable Stone Age culture leaves the Aranda people as a direct mirror into an archaic human past. This past, imbued with raw human behavior and immature reasoning, corroborates “civilization’s” advantages: “civilized” humans are not exposed to extinction; “civilized”
women do not need to undergo rapid physical deterioration; and “civilized” humans do not live in stage of superstition.

In 1908 German anthropologist Erhard Eylmann (1860-1926) classified the South Australian Aboriginal nations, including the Aranda people, in a remarkably similar vein: the author contrasts Aboriginal people’s filial love with their general lack of philanthropy, and their selfishness and infantile behaviour (vengefulness, hatred and dishonesty);14 this contrasting of positive with negative character traits acts as a projection onto the evolutionist scale: the Indigene-as-child is seen as investing conditional virtues (filial love and occasional loyalty), partly developed in contrast to the full development in the adult stage of unconditional virtues (philanthropy read as sign for “civilized” love). Just as Spencer, Eylmann construes the Aranda as bearing a resemblance to Semitic facial features and describes Aboriginal children and young adults as graceful yet rapidly deteriorating with adolescence:

[Many a face has something attractive]. The eyes are of striking beauty, overlapped by beautifully formed brows and long, dense lashes. I have otherwise seen such deep fairy tale eyes only in the Black Forrest ... [In the older people] the mouth protrudes extremely, partly resulting from the thickness of the lips and the prognathism of the maxilla.15

The restriction of Indigenous beauty to youth and the traces of Semitic somatic features detected in Australian (and Papuan) people were firm elements in German writing of the nineteenth and early twentieth century; some scholars tended to relate the seemingly Semitic appearance of Papuans and Aboriginal Australians to cultural exchange with Arab sailors in the early Middle Ages.16 The attribution of a seemingly Semitic appearance, however, was not related to anti-Semitic stigmatisation and could enable racial idealisation. Eventually, similar to Spencer, Eylmann positions Aboriginal Australians, because of their instincts rather than intelligence, as akin to nature:

Also the extent and contents of the wealth of fairytales, songs, sagas, proverbs etc. allow conclusions about their great intellectual potential. As far as I can ascertain, such products of the people’s spirit [Volkgeist] are more evident in most of the [Australian] tribes than among our fellow countrymen between the Weser and the Elbe. The instinct, the functional action without consciousness of its function is often noticeable. I think the white is superior in that he acts more often with consciousness and consideration and that he differentiates more sharply, that he can think.17

The contradictory concession of intellect is steeped in the closeness of nature that is seen as accommodating Indigenous peoples with instincts and artistic talents which are credited higher than among Germans. The artistic gifts, Eylmann maintains, related to talents in
literature and foreign language acquisition, but not in mathematics and (logical) thinking. Such artistic talents stood in contrast to white masculine reasoning, leading to both a feminising and an infantilising of Aboriginal Australians. The racialised and gendered paraphernalia of primitivism, as evinced in Eylmann’s and Spencer’s studies, are a western product that developed its specificities in German discourse. Markedly, Eylmann’s idealising traits engage in a romantic description of Aboriginal physiognomy that is interspersed with analogies to German culture (‘the deep fairy tale eyes resembling those of the Black Forrest’; the Völksgeist as the people’s soul). Eylmann’s proleptic reference to Aboriginal love for country resembles nationalist conceptions of a love for German soil:

The love for their home country is markedly great. It is possible to perceive a patriotic ethos among many elderly people. In his appreciation of the piece of land where he was born and raised the native completely our peasants and small town dwellers: they too, knowing foreign country only by hearsay, cling with their full soul to their native clod.18

The romantic undertone of a people’s rootedness in their Heimat (a racialised concept of home) reflects a specifically German nationalism that construed the individual’s relation to the people (Volk) as linked to a commonly inherited landscape in which a people’s soul had been inscribed.19 In this, the respective people became indigenised as born into, and intricately connected to, the respective land. Nature as a landscape, George Mosse argues, was glorified in völkisch thought as a depository of archaism projected as a retreat from the scourges of urbanisation and industrialisation; both the primitive Germanic past and the (primitive=bucolic) German landscape became central nodes of German nationalism.20 Indigenous peoples, if rooted in their origin, were increasingly idealised in late völkisch texts. As Hartmut Lutz posits, late nineteenth- and early twentieth-century literary ideas of ‘primitive’ society served to corroborate a romantic vision of pre-modern Germanic society.21 A self-confessed National Socialist writer of travelogues, Colin Ross, in 1940 construed a similarity between Aryans and Aboriginal Australians:

If one stands for the first time in the Australian jungle, under the primitive grass trees, sees for the first time lungfish or platypuses, or encounters Australian Natives in the wilderness, the impression of an archaic and primordial world comes to mind...These were not Australneger (Australian Negroes) but Australarier (Australian Aryans), or rather female Aryans, since it was women and very beautiful women at that; between 14 and 16 years...The girls were tall, slim and pretty without any trace of flat noses and thick lips; and—this was the most exciting—blonde hair. It was of course not the blonde that we know, yet still a very fair colour. These girls were not half-blooded but authentic full-blooded Aranda and Loritja. They had a unique and lovely charm. A peculiar, almost
secret appeal lay upon them, and in this moment I started to get interested in the Australian race.22

Ross’ idealising comparison reflects racial views in nineteenth century Australia of archaic Caucasianness. These views ‘incorporate[d]’, in Warwick Anderson’s term, ‘Aboriginal Australians into the category [of whiteness] as distant relatives and object lessons’.23 Similar to the German example, primitivism here acts as the foil for including Aboriginal Australians into a concept of phylogenetic ancestry. But the comparison is in both instances far from an isomorphic analogy between Aboriginal Australians and actual Aryans or Caucasians (the occasional classification of Indigenous North Americans as Aryans also needs to be read in this context of primitivism).24 Australian Aryanness, in Ross’ writing, is understood as an expression of primitivism that construed Aboriginal Australians not as ‘cultureless savages’ but, due to their fictitious primitiveness, as the ancestors of humanity. Indigenous ‘Australians’ are read as an epithet for phylogenetic origin. ‘Caucasians’, ‘Indians’, ‘Mongols’ and ‘Aryans’, the author suggests, developed from this common origin. Ross’ text is embedded in a completely different context than Spencer’s aforementioned study, but, for all their differences, the fundament of primitivism informs both sub-texts. Both Spencer and Ross engage in a description of Australian fauna as awkward—a frequent trope in European narratives of Australia—and relate the seeming awkwardness to the Aboriginal inhabitants; the two authors describe these inhabitants as part of nature and as a direct mirror of a phylogenetic past that preconditions the view of monogenetic human origin, a theorem that replaced the polygenic views that had prevailed in much of the nineteenth-century.

The construed similarity between Europeans and Indigenous peoples is part of literary and popular culture, relating especially, yet not exclusively, to Indigenous North Americans. Claims to similarity constituted part of imperial narratives of primitivism that became appropriated into national contexts. Such similarity was construed in a threefold way: first, through reference to a common phylogenetic past set in an archaic time; second, through reference to the common precondition of an hereditary relationship to nature qua land; third, through reference to common experiences of being indigenous. The construction of a common phylogenetic past was among the most frequent and transnational efforts to connect Indigenous peoples with Europeans. Social anthropologist Walter Hirschberg, for one, construed a phylogenetic similarity between the San people and the pre-historic Europeans (the Cro-Magnons) to establish a primeval link between
the cradle of European (Cro-Magnon) and Indigenous races, the latter positioned as the remnants of ancient humanity: ‘All these groups appear as recent offshoots and last bearers of a cultural historical epoch which can be considered the oldest one determinable in Africa and which links the dark continent with Europe’. Such efforts to construe common primitivism between archaic Europeans and contemporary Indigenes were neither a specifically National Socialist nor a German but a thoroughly Western phenomenon.

National Socialism did not form any break in this respect but offered continuity in notions of similarities between archaic Europeans and Indigenous peoples. Self-confessed Nazi writer Hellmut Draws-Tychsen, for example, deplores the fading of Hawaiian traditions, thereby not only criticising the Occident as deleterious but also construing traditional Hawaiians (‘the age-old holy culture’) as akin to ancient Greeks: ‘Since the cessation of its political independence’, the author writes, ‘Hawaii has completely fallen victim to the mores and vice of the Occident; only a few remote corners guard the age-old holy culture, which possesses the unfading pulsation of ancient Greek grandeur’. Similarities drawn between Indigenous peoples and classical antiquity, Stuart Hall shows, were a European-wide element of primitivist discourse. Idealisation was partial and established through European ideals, such as beauty, innocence and natural purity. White normativity elicited idealisation of Indigenous societies.

What seems more of a specifically German characteristic in establishing similarities are relations to ancient Germanic tribes, which, I contend, posed merely a nationalist extension of the transnational meta-narrative of primitivism, since the former hearkened back to a mythic past as much as the latter. The following instances cast light on the perennial occurrence of primitivist similarity in German discourse. The first example was published in the Deutsche Kolonialzeitung in 1899, a periodical issued under the auspices of the German colonial societies to promote German colonialism. The text praises the characters of the East African Hehe people as courageous, proud and of high morality; it references in particular the advanced social order (a sultanate form), the receptiveness to Christianity, clothing, non-callousness and the lack of exploitation of women as indices of similarity between the Hehe people and the ancient Germans:

When I saw by chance the Hehe with bold facial expressions and their strong bodies in cheerful conversation, perching on the soil or lying on a cow fur, consuming one mug of beer after the other, I had to think automatically of our heroic forebears, the Germanics
who impressed the civilized Romans already by their thirst: ‘And they still drank one, and one more!’

Western and partly German culture here informed the touchstone of similarity: Christian values, European gender norms of allegedly treating women equally and the advanced stage of the Hehe social order resembled broader European values, whereas the reference to the ancient and markedly uncivilized Germanic tribes mirrored völkisch elements of Germanic primitivism and critique of civilization. The reference to the hard-drinking ‘Hehe-Germans’ underpins their supposedly hardened lifestyle. The structure of similarity, however, derives from transnational primitivism and is merely ‘embellished’ with nationalist rhetoric: it is not Hehe cultural sovereignty but European ideals and primordiality attached to the Hehe that signify similarity.

The principle of primitivist similarity continued to be employed under Nazism, even if references to excessive alcohol consumption ceased (under Nazism alcoholism was castigated). Siegfried Knak, director of the Berlin Mission and an acclaimed National Socialist, in 1934 identified ‘clan’-bondage as the binding glue between ancient Germanic and Bantu races:

As an illustration, we compare the collectivism of the Bantu people with the collectivism of the Germanic peasants and heroes, as encountered in the Icelandic sagas. An essential element of social order among Africans as well as among ancient Germans was the blood feud, which in particular is a very clear symptom of the clan bondage of both races. The main motive is not vengeance, either with the Bantu or with the Germanics. Renouncing revenge for the murder of a fellow clan member entails the destruction of the clan itself.

The central argument in this passage is the similarity in the collectivism of medieval Germanic and contemporary Bantu social orders, both thought to be welded together by the blood feud. The subtext indicates that racial survival could only be sustained by racial cohesiveness. To prevent internecine clan-destruction, so the argument runs, all behaviour detrimental to the existence of the clan—such as murder—needed to be penalised, not by modern constitutional regulations but by analogous rules governing clan cohesion, that is, the pre-modern blood feud. The evocation of traditional Bantu laws here serves more than the mere purpose of romanticising a Black race. The text’s actual objective is to portray both clan-bonding and the laws governing clan survival as inherently ‘natural’ and instinctive. Through comparative reference to the Naturvolk, the blood feud is justified as an inherently natural practice, which projects the Bantu as the kindred ‘brother’-race whose links with the Germanic race are placed in a mythical past. The hidden aims of this
common linking are first and foremost the justification of missionary activity vis-à-vis the National Socialist regime (as reflected in the text) and the subtle effort to legitimise social behaviour not as arbitrary but as naturally ordained, as demonstrated by the world’s “healthiest” people, the *Naturvölker*. The text construes similarity as *primitivist*, relating not to contemporary but medieval Germans; the text explicitly warns of romanticising Bantu customs, which are described as inchoate and superstitious. The similarity drawn between Indigenous peoples and the progenitors of modern Germans is one that projects Germans into the past from which fresh nationalist energy is created.

In 1936 Günther Thaer described the Sámi people as a strong race linked to the Germanic peasantry: ‘Mother Nourgam, the old Lapp woman, greets us with the serenity of an *Erbhofbäuerin* and her five sons could be the best peasants from Dithmarschen. A proud and hard race’. 31 This appraisal of the Sámi brings to the fore not only decidedly Nazi terminology and the indoctrination of German peasantry, but, in referring to a genuine attachment to the soil, portrays ancient Germanic and contemporary Sámi culture as congenial. Here the Sámi people are portrayed not merely as the first and thus morally true owners of their meanwhile colonised lands, but as having biologically inherited their lands. The very conception of land receives a fundamentally racial connotation, determined by both biological descent and an attachment to traditional values (‘the serenity of the peasant’). The very essence of Sámi Indigeneity, being a connate part of the Sámi land, is applied equally to Germanic races. This idea of a blood-grounded Sámi land ownership is evocative of the ‘blood and soil’ tenet that justified the re-colonisation of seemingly ancient (and similarly racially denoted) Germanic lands in Eastern Europe. However, as Chapters 7 and 8 discuss in greater detail, ideas of Indigenous land relations did not simply merge with the blood and soil concept, for racial hierarchies made such a synthesis impossible.

This form of primitivist similarity between Indigenous peoples and ancient Germanic tribes was not grounded on the premise of biological similarity. In fact, it grounded on a temporally different plane between Germanic archaism and Indigenous primitivism. There was unanimous agreement among contemporary German scholars that most Indigenous populaces were not of so-called Aryan stock. Primitivist similarity was instead construed through common experiences of being primitive, hence the idea of a common Indigeneity projected into an archaic past. Primitivist similarity was employed particularly in fictional texts, as in Hans Eduard Dettmann’s travelogue *Abenteuer in
Brasilien (1942), which portrays the German protagonist, a fervent National Socialist, as turning into an Indigenous South American:

When my last companion died, I stayed with the Indios. They taught me to handle the blowgun. But I, too, could teach them a lot of skills (Handfertigkeiten). The Tapuys are very ordinary children of nature. After the years of slavery and the death of the last three friends, I considered life with these friendly, harmless humans like in paradise. Years went by; I became one of them, an Indio. I tried to forget my previous life, lived like an Indio, spoke their language and went hunting with them. But I could not forget. One day a few Tapuya came to me excitedly and told me they had seen humans who looked like me...I joined them and came with them to the coast. But I no longer got along in this civilization, and when I noticed that one was making fun of me, exploited me, lied and cheated to me, I wandered back to the Tapuya.32

The German and the Tapuya live in symbiotic, quasi paradisiacal alliance, for the German learns skills from the Tapuya and, in turn, transmits equal skills to the Tapuya. The knowledge the German protagonist conveys appears at first blush on par with the knowledge he receives from the Tapuya. The German skills are described as Handfertigkeiten, thus implicitly as equally pre-modern. The pre-modern world of the Tapuya is allegorised as a notional paradise in which callous human characteristics—such as cheating, exploitation and lying—were inexistent. The protagonist is described as gradually becoming Tapuya and more alienated from so-called civilization ('one was making fun out of me, exploited me, lied and cheated to me'). Nonetheless the transition is not racial and thus remains only metaphysical.

The literary themes of racial passing and ‘going native’ are not a German brainchild but, as Patrick Brantlinger has shown, ones that prevailed Victorian literature on all Indigenous societies,33 the theme itself was highly complex and oscillated between condemnation and approval but always confirmed the imperial holdings between inferior “savageness” and superior “civilization”. As in German discourse, the “savages” were thought incapable of fully acquiring the level of “civilization”, while the “civilized” self could readily appropriate elements of Indigenous identity. Encapsulated in a transnational literary context, Abenteuer in Brasilien shows distinct features of the period in which it was created: the trope of the German protagonist struggling to remain faithful to his German origin can be read implicitly as a racial instinct, for the need to return to the origin is nowhere explained, but given as a natural drive. The ultimate decision to revert to, and live permanently among, the Tapuya reflects the völkisch critique of civilization as a contrast to nature-origin, with the return to the Tapuya being tantamount to a return to an archaic pre-modern society.
The victory of primitivism over civilization confirms nationalist German rhetoric but cannot be read as an expression of isomorphic similarity between Indigenous peoples and Germans. Firstly, similarities, overwhelmingly construed in fiction, functioned as a chronotope (primitivism as the literary place of origin), yet not as a direct mirroring of the racial order. Secondly, claims to similarity in non-fiction were rather metaphysical and in referring to archaism (and hence drawing on the transnational meta-narrative of primitivism) were always deferred by nature. Thirdly, the construction of similarities in Indigenous experiences and the relationship with the land was an evanescent case in the sources treated in this study that occurred in less than 0.5 per cent of the source texts. The connection with German primitivism is thus one that did not influence the dominant discourse about Indigenous peoples. Fourthly, and most importantly, claims to similarity are not an expression of a de-racialised common humanity but a vested imperialist claim. In this, such claims have their conceptual origin in transnational imperialist rather than German nationalist discourse.

As Gayatri Chakravorty Spivak has argued, the conversion of the Other into a self is an imperialist endeavour to strengthen the imperialist self by domesticating the Other.34 Spivak’s seminal critique, although made in a different context, is applicable to the efforts at ‘indigenisation’, to borrow Terry Goldie’s term, under German imperialism. Writing on settler appropriations of Indigenous identity (dubbed ‘indigenisation’), Goldie advances the argument that ‘indigenisation’ gave settler people a distinct Indigenous identity in lands to which they were fundamentally non-indigenous.35 Applied to the German texts, the process of indigenisation connected the imperialist self with the immersive presence of a seemingly unwritten Indigeneity into which German nationalism could be inscribed. Gilles Deleuze and Félix Guattari have argued that ‘home’ is not a given social space but a negotiation of ‘limited space’.36 The notion of a German share in the imperial world order is a product of such negotiation in which indigenisation forms a means of gaining (imperial) space. Through indigenisation the German imperialist self could detect traces of its own primitivism and so met virgin ground for nurturing white German space, while neutralising the presence of unwritten Indigeneity in refracting and absorbing its pieces into a German nationalism. Integrating Indigenous primitivism was an act of possessing the Indigenous subject, or rather dispossessing it from its sovereignty in imperial encounter. The Indigenous subject was positioned as the much-adored child begging for parental guidance, whereas the imperialist self remained the knowing authority. The
establishment of primitivist similarity thus reinscribed racial difference and white superiority into a system of indigenising nationalism. The system of indigenising nationalism, it can be argued, rested on a de-indigenisation of Indigenous peoples by coalescing the origin of imperialist self and the Other. The return to the Tapuya is tellingly one that is determined by the white protagonist who alone is able to decide where to live; the Tapuya themselves do not possess the ability to convert to white society or to overcome their ascribed naiveté. Their ‘childish’ world is thoroughly innocent due to their lack of reasoning. The primitivist similarity between the Nazi protagonist and the Tapuya acts as a metaphor for a utopian society to critique the undesired by-products of “civilization”. Reasoning is the metonymic “evil”, an “evil” the Indigenous protagonists cannot afford. It is the possibility of knowing about the “evil” that equips the white protagonist with superior humanity, whereas the child abides by its passive intuition. The process of indigenising does not question primitivism but confirms it as a central imperial order. Indigenising qua partial passing is thus the ultimate triumph of the white imperialist self to fully know and govern the Indigenous subject.

II

Primitivism, then, is a move to create human difference instead of a de-racialised archaic universalism. It necessitates the idea of progressivism which accommodates the idealisation of primitivism to corroborate modernity’s superiority to reflect on the past. The concept of primitivism, as Victor Li has shown, helped the West indulge in self-critique.37 But the changed value-direction of primitivism did not result in the dissolution of modernist constructions of racialised alterity. The changes in direction rather extrapolated the already established racial hierarchy in re-inscribing intellect as synaesthesia of European superiority: it is markedly the “civilized”, not the “primitive”, that is draped with the intellectual practice of self-reflexivity. The meta-narrative of primitivism is thus an imperial product, which in its basic principle of subjugating and possessing the primitive subject evinced conceptual changes merely in its value-direction.

Modern notions of primitivism are not a romantic expression of escapism, evoked by perceived crises, as Elazar Barkan and Ronald Bush suggest, but occur as a rational objective to re-confirm European racial superiority.38 Modulating the transnational narratives of primitivism, colonial authors did not wish to escape to another, seemingly primitive world, but to corroborate their own superiority in a global context. Claims to
white superiority are at the level of primitivism which, similar to Said’s concept of Orientalism, exhibits different qualities. The flexibility of primitivism in fact allowed its appropriation in transnational and trans-historical settings. Primitivism blossomed in European colonial rhetoric, cross-ideological systems and white knowledge regimes, from Morgan’s *Ancient Society* (1877), to Engels’ *Origin of the Family* (1884), Freud’s *Totem and Taboo* (1913) and eventually to the publications under Nazism; primitivism, as Adam Kuper argues, acted as the informing principle of adversarial scholarly theories, from polygenism, (monogenist) evolutionism to diffusionism and popular culture. Primitivism, as I conceive it, is a trans-cultural system of semiotic reproduction in which narrative devices revert to extant devices. In this, primitivism is not merely a textual construct but a fundamentally transnational construct, for particular narrative devices, even if nationalised, are merely semiotic reproductions of a transnational field of imperial image production.

It seems important to understand this function of primitivism as an inherently racialised aim of imperial hegemony. The asymmetric power relations in ascribing racialised categories, and in consequence in possessing the ascribed subjects, are of an oppositional character. Russell Berman argues in the opposite direction, stressing the diversity and complexity of what he terms German experiences of Indigenous alterity. Claiming that German colonial discourses are to be conceived through the concept of space rather than race (suggesting that colonial space would not have been racialised), the author argues that ‘broad-brush attacks on colonialism’ would not help in recognising a seeming ‘openness’ of German colonial images:

> In this German case, however, the understanding of empire requires a deep revision. Although it can entail aspects of violent domination, it also allows for transgression, mixing, and plurality. To represent the colonial scene solely as a Manichaean segregation may be an adequate description of British imperialism, but as a general account it is a sorry misrepresentation and ultimately simply a political effect of a politicized anticolonialism, polemically distorting the scope of differentiation.

Aside from the author’s own polemic dismissal of colonial critique as mere ‘politics’, his effort of construing a distinct (that is, more diverse and humane) German colonial narrative rests on denying the racialising character of these narratives. The rehabilitating effect in the phrasing, ‘it can entail aspects of violent domination’ reduces the complexity of colonial violence to physical atrocities and completely misconceives the Manichaean segregation in any (not merely British and French) colonial project that is premised on a
relationship of asymmetrical knowledge production. This asymmetry, which builds on white hegemony, cannot be read as an expression of ‘diversity’, for the complexity of colonial discourse is not identical with the process of racialization from which it originates. Thus, the racializing effects of colonial discourses are oppositional in that they place white races above peoples of colour, leaving the justified complexity as a mere truism.

In a study of German ‘images’ of Black people, Sander Gilman argues in a somewhat similar vein, although without trivialising racist imagery. The author suggests that German colonial literature had evolved a in different context than British and French literature, not only because German colonialism had emerged at a later stage, but also because this literature devised views of German culture missionaries (*Kulturträger*) and a more idealised view of accomplished colonisation: ‘Here … is the vision of the idealized colonial novel: the exotic world in which the German is no longer merely the tolerated guest but the dominant force, no longer the cultured minority but the masterful conqueror’. Such a statement of the German *Sonderweg* seems unconvincing, for it rests on a confusion of racial representations in national literary production with the transnational structure of racialised whiteness (and Blackness). The hidden structure, not the visible representation of racialization, is the clue for discerning the inherently transnational operation of whiteness in colonial discourse.

The present study argues instead that imperial constructions of primitivism qua alterity need to be de-nationalised and recognised in their transnational qua white production of racialised difference. Primitivism needs to be understood as a transnational phenomenon produced by hegemonic whiteness. For example, the expected disintegration of Indigenous societies, as Chapter 7 discusses, formed a logical consequence of the meta-narrative of primitivism. This vanishing-dogma emerged with the cultural change in the course of colonisation and, especially in settler colonies, the rapidly declining Indigenous population figures. This vanishing rhetoric fused with Social Darwinist reasoning that “inferior” races were in the long run doomed (thus requiring protection). This belief informed German discourse from the 1850s to the 1940s (and beyond), and it was not merely one conferred upon a racial disappearance but also one that applied the disappearance to perceived cultural change. The perception of culture was thereby caught on racialised primordiality. This racialised view of culture was nothing specifically German. Claude Lévi-Strauss in his *Tristes Tropiques* (1955) laments the dissolution of a world
inhabited by ‘malheureux condamnés à une extinction prochaine, principalement occupés à s’épouiller et à dormir’, a world inhabited by hapless people condemned to looming extinction whose principle tasks lies in lousing and sleeping. Lévi-Strauss’ ineptly conveyed lines were intended as critique of popular reservations towards social anthropology but rest on an understanding of fixed primitivism. The calcified conception of primitivism resulted not only in a worldwide belief in “vanishing cultures” but also in a lamentation of “lost” traditions.

This deploration of cultural loss evinced remarkable persistence, though not consistency. The bemoaning usually rested in a preferred valuing of autochthonous over Europeanized culture. Already in 1884 a journalistic text bemoaned the fading of Maori tattooing: ‘Today the practice of tattooing is being lost. Wrongly do the brown sons of the land relinquish it, but it is a part of their doomed self.’ At the brink of the First World War this argument had not changed. Still, the Indigenous adoption of European culture evoked lamentation: ‘The Kei Islander is a handy carver and it is only to lament that the carving didn’t preserve the old meanings because the beautifully carved house and kitchen utensils had been replaced by European [products].’ This lamentation continued under colonial revisionism but, as will be shown in Chapter 7, resulted in increasingly stigmatizing views:

West African comfort: The dirty hot tin shacks of the half-civilized trouser niggers [Hosennigger] in the harbour cities, as perhaps every traveller to Africa has seen — and a richly painted and diligently built mud hut in a Bayot village, what a difference! In the first a rabble dwells like animals and liars, robbed by the whites of its folklore under the guise of morale and charity.

The following chapters analyse the appropriation of a transnational meta-narrative within a nationalist discourse. At this stage, it suffices to say that the deploration of disappearing tradition constituted a central element of primitivism which contained both the idea of Indigenous authenticity and, more importantly, the assumption of Indigenous tradition as a racial barrier inscribed in the very fabric of authenticity. European culture as such was not valued less than Indigenous culture, but the appropriation of European culture by Indigenous people was castigated. The full adoption of European culture met with harsh satire throughout imperial Europe (the “Negro” with the cylinder as an object of derision). Traditionalism-as-authenticity was thus a central marker of imperial racial boundaries that valued “civilization” only partially, as long as it was conducive to the
imperialist project; the Indigene-as-worker, for one, was expected to come up to the imperial order, yet not to white European privilege. Becoming European by complete (cultural) assimilation would have undermined the imperial boundary between the white sovereign and its Indigene possession.

The reason for the assumed cultural loss was thus seen as being rooted principally in European culture. Only few and very early texts (here 1858) accredited the looming disappearance to Indigenous immorality: ‘if one looks at the Indian with all his many sins and horrible vice, the impression rises that the entire people were on the brink of the grave, as if one could already hear the bells of their demise’.49 The bulk of texts blamed European culture for the racially ‘inevitable’ demise. Authors publishing in all periods under study agreed that (most) Indigenous societies had been exposed to geographic and consequently inter-cultural isolation, which had endowed them with a low level of “immunity” to malicious components of foreign cultures (such as alcohol and firearms). The less “civilized” the people, the more prone they were to disintegration, the argument went. A medical text from 1919 writes thus about the reasons for “extinction”: ‘The greater the lack of culture, all the greater is the disposition for extinction. And this leads us to one—perhaps the only one—common characteristic that all dying people share…: they are Naturvölker in comparison with us Kulturvölker’.50 The text reflects a mixture of biogenetic and Lamarckian logic (the latter thought environment impacting on the formation of race). It casts the “extinction” as exclusively indigenous, conditioned by the Indigenous population’s isolated geo-cultural environment. The sub-text discloses that since Indigenous peoples were racially fragile (that is: inferior) cultural contact should be seen as the ineluctable trigger rather than the actual cause of Indigenous “disintegration”. The latter lay unquestionably in the racial inscription of Indigenous peoples. This inscription not merely allowed but enforced European self-critique as a principle of imperial rule.

A 1921 text on the extinction of Indigenous peoples castigates European culture as destructive: ‘Alcohol, contagious diseases of all kind, opium and other “gifts of culture” have wrought havoc on the physical and moral health and resilience of Indigenous peoples’.51 The problematizing of Indigenous alcoholism, still frequently racialised as an Indigenous “problem”, was used throughout Europe in the nineteenth and twentieth century, not primarily to draw attention to the alarming results of social disadvantage in the colonies but to portray Indigenous peoples as similar to children; both were thought
incapable of controlling their consumption of alcohol. Like children, Indigenous peoples were regarded as needing protection from the evil influences of European culture, which in itself did not act as the actual “evil”. Rather the “evil” related to “civilization’s” demanding effects on “Indigenous-children-people”. The “evil” for children from which adults remained unaffected equaled the “evil” for Indigenous peoples from which white people remained unaffected: white culture was her name.

The critique of white culture as a complex narrative of identity, I argue, was a central dynamic of imperial rule. Edward Said theorises imperialist domination as established through reference to culture.\textsuperscript{52} Culture functioned as a means of imperialist possession only so far as the possessed remained distinct, so as to re-enact dis-possession. The erosion of culture, or rather cultural boundaries, would have run counter to the project of imperialism. The European self-criticism of Indigenous destruction, which increased at the end of the nineteenth century, was a confirmation of racial superiority. It reflected a fear of dissolving imperial boundaries. The loss of tradition reads as a loss of imperial hegemony. It is a loss of overseeing the \textit{malheureux condamnés}. The dying Indigene is nothing less than the eroding imperial boundary of race.

\textbf{III}

Gustav Jahoda has retraced the trans-historical dimension of primitivism in western thought. The author discerns animalism, cannibalism and childlikeness as the central tropes organising the constructions of western primitivism; these central tropes engendered closely related signifiers, such as deviant sexual drives, immaturity and closeness to nature.\textsuperscript{53} Whereas the tropes remained historically stable, the author argues, they were charged with different meaning. This shift in meaning eventuated when the relatively ‘benevolent’ views of the Enlightenment yielded to a racialised discourse during the era of colonialism. Late nineteenth-century colonialism suddenly produced images of childlikeness which not only placed the “savage-as-child” as close to nature, reflecting an evolutionist taxonomy, but also construed the Indigene as a semiotic object of colonial enterprise. Grounded in missionary thought, the Indigene-as-child was depicted as depending on parental guidance. The child-parent relation, reified in possessive form, was conferred upon the coloniser-colonised relation and replaced the previous constructs of outright animalism, which were no longer conducive to the economic exploitation of Indigenous workers. Anthropophagy as a part of animalist imagery persisted but became
less moralised than ridiculed. Jan Nederveen Pieterse elaborates on the same shift from animalist to childlike savageness in European, including Dutch and Belgian, constructs of Africanism. Consolidated colonialism, the author argues, necessitated different images of obedient servants to legitimise its rule: ‘Een nieuwe mythevorming van Afrika kreeg vorm, die aansloot op de behoeften van het koloniale regime. Wilden moesten getransformeerd worden tot politieke onderdanen … van de ferocious savage in de child/savage’ (A new myth of Africa took shape that suited the needs of the colonial regime. Savages had to be transformed into political subjects, from the ferocious savage into the child/savage).

German texts, too, went through the transnational paradigm shift from Indigenous animalism to childlikeness—and eventually engaged in satire. However, this shift seems to have been nonlinear and occurred at a later stage, markedly after the loss of the colonies in 1919, and thus not under German colonial rule (1884-1919). Although the boundaries are not clear-cut, there are three converging zones in which the shift from animalism to childlikeness can be discerned with perceptible frequency. The first phase, dominated by missionary writing, stretched from the 1850s to the turn of the century, with gradually more secular texts adding to imperial image production; the second phase took place under formal German colonialism, while the third phase distinguished the period of colonial revisionism (1918/19-1944/45). The last phase was marked by efforts to regain the former colonies that Germany had lost after the First World War.

This study unearths the close relationship between constructs of racialised Indigeneity and imperialism under which German colonialism, as outlined in the Introduction, became implemented as political rule. Idealised Indigeneity was not merely a constant of German imperialism but constituted a western practice of white hegemony (which arguably persists today). Alan Cairns recognised as early as 1965 that racial idealisation formed part of British colonial rhetoric to construe a hierarchy among particular ‘tribes’, especially the Barotse, Masai and Zulu peoples. These groups, as Chapter 6 elaborates, had also been most frequently idealised in German discourse. Imperialism as a practice of white hegemony was not confined to national borders but projected images of transnational whiteness. Noako Yuge has demonstrated that Europeans of different nationalities tended to conceive themselves beyond European shores as white, thus partly transcending national categories. The ‘discovery’ and colonisation of the outer-European world was not only an endeavour of nationalist rivalries within Europe but also a transnational effort which placed whiteness as a matrix
that transcended nationalist divides. As for its construction of racialised Indigeneity, German imperialism, I argue, operated as an intertextual reference to transnational texts and deferred contexts of white hegemony: it devised the same shift from animalist to childlike primitivism as in western discourse more generally, yet with an adaptation to its own colonial needs. The relationship between idealisation and possession, as will be shown, referred not merely to Indigenous groups within the German colonies but to all those ‘possessed’ by the white hegemonic order. The imperial shape of primitivism was thus not afforded by German colonialism but adapted to its specific setting.

The trope of animalism in the pre-colonial phase was influenced by extant images of Indigenous cruelty. In the ‘Philosophy of History’ (1837) Hegel explicates the seeming cruelty of Indigenous sub-Saharan Africans as an effusion of paganism. There the author maintains that Indigenous Africans had not developed a consciousness of a sovereign deity; the religious system of African fetishism placed the revered object within the arbitrary power of the devotee, who was subject to recognise or discard its power. This dearth in awareness of a creature superior to humans, then, was explicating as the reason for Indigenous contempt for humanity and thus abundant cruelty and despotism. Hegel’s philosophy informed subsequent constructions of Indigenous animalism but did not establish any biogenetic relatedness between Indigenous peoples and animalism. As Emmanuel Chukwudi Eze has shown, such relatedness emerged with the rise of taxonomic scholarship during the Enlightenment; in the nineteenth century, the animalist tropes had been consolidated in (physical) anthropology that interpreted Indigenous physiological features as an anthropoid resemblance which had been conferred upon the entire spectrum of psycho-intellectual constitution. An Austrian study of the pathological structures of Ashanti skulls in 1871 related the anomaly of a fourth molar tooth to simian inferiority: ‘All this gives the skull the appearance of inferiority which is even aggravated by its enormous prognathism. (As is well-known, [also] the apes of the New World enjoy a fourth molar).’ A similar text issued in 1867 ranks Aboriginal Australians, Indigenous Indians and sub-Saharan Africans on the “lowest” rung of human development, rendering them akin to simians:

The narrow head with the low forehead, the flat nose, the prognathic denture, the small deep-seated eye, the flexed body, the long arms, the distant hallux; these are the most important distinguishing marks that we encounter in the most distant parts of the world, in Australia as much as in Africa. The anatomist has to regard all these marks as indicators for animalist constitution—despite the distance between human and ape.
All these distinguishing marks signalled culturally located codes converted into anatomic norm. In much of the nineteenth century, such constructions of animalism were abundant in the history of (physical) anthropology. But they gradually changed to conceptions of childlikeness. In 1867, Indigenous South Americans of the Amazon region were described as endowed with a harmless and thus childlike intellect:

This, alas, is the destiny of the Indian, first to serve the white as a guide, then as a pack animal and lastly to degenerate. Where the white sets foot, accompanied by his accomplice, the firewater and the smallpox, there the dark child of the jungle disappears rapidly...The intellect of the Indian is much like that of a child; we must act upon him rather through examples than explanations.63

Here the animalist signifiers receded in light of the belief that the Indigenous protagonists were already crushed and harmless. It is the harmlessness that inaugurates the child subject; the fading of a pristine world and glimpses of self-critique towards European colonisation form a manifest trope in European discourses of Indigenous peoples and persisted in the entire publication period treated in this study (1850-1945). The fading Indigene no longer poses any threat and could thus be incorporated as a pacified=crushed object into the European imaginary.

In the early twentieth century, the childlike metonym continued, yet became incorporated into an increasingly idealised racial narrative. For example, in 1940 a physiological article ventured to explain what was deemed the high artistic level of primitive art with reference to psycho-physiological development; the argument deployed in the text draws on the assumption that primitive people had preserved an eidetic ability to envisage the abstract template exactly as it appears in nature: ‘it is not surprising that among the primitives there are more talented drawers than among the cultural people [Kulturvölker]. The highest degree and the most widespread distribution of the eidetic disposition can be found in early childhood’.64 The text engages in an idealising view of primitive art that corroborates the Indigenous talents for rock painting as superior to European talents; the appraisal of primitive art, however, builds on the idea of an innate ability for primitive qua childlike representation (the photographic-eidetic memory), yet a deficiency of abstract thinking. The eidetic artist can merely produce a realistic copy without moving beyond the level of primitive-as-childlike artistry.

Missionary writing too propelled the discourse of animalism by construing Indigenous paganism as an allegory for cunning bestiality.65 The interpellation of the
Indigene-as-animal did not merely debase Indigenous peoples as non-human but rather implied the potential of “domestication”. Like wild animals, the idea ran, Indigenous peoples could be saved from the animal stage of development through the adoption of Euro-Christian values. Such values were not entirely religious in direction but rather social, encompassing the pacification of internecine violence, especially anthropophagy, clothing, non-exploitative gender norms and sedentary lifestyle as marker for “civilization”. The “domestication” of animalism rested on the notion of parental guidance. This guidance did not deny humanity in an absolute sense but denied humanity in the primordial Indigene. Once the archetypical Indigene became baptised—and thus integrated into colonial possession—the trope of animalism was waning while that of childlikeness was waxing. Consider the following extracts from missionary writing that document the shift to childlikeness with an increased stage of Christianisation:

[1859; Protestant; sub-Saharan Africa]: The lowest scale of pagan religion is the fetish-service...This fetish-service can be found especially among people with a very low level of morality like the Negroes. It is often associated with gory cruelty and ghastly voluptuousness— at least among those Negroes whose blood boils very hot under the African sun.66

[1875; Catholic; Polynesia]: Our Kanaks [Polynesians] will always remain big children who need to be constantly supervised and held up by their missionaries.67

[1877; Protestant; Batak people, Sumatra]: Of course paganism is not lacking here. There are numerous groups of gamblers and one comes up with the bone of a recently killed enemy on which he chews like a dog to demonstrate his courage and audacity and to remind us that cannibalism has not stopped here.68

[1913; Catholic; Ovambo people, Namibia]: [The Ovambo] possesses a much more childish and naive mind than the Natives of the Hereroland. He is almost always childishly cheerful, laughs and jumps. Owning a paltry accordion is his utmost wish. The tones he plays are the acme of tedium.69

[1913/14; Catholic; sub-Saharan Africa]: The features of the dead [chief] have changed little: they disclose the palm wine drinker and cannabis smoker, the old cannibalism that bemoaned not long ago: “Times went bad due to the whites. Previously, I could butcher at least 300 humans annually and guzzle them with my friends; now I don’t even know where the liver sits.”70

[1934; Protestant; Papuans, New Guinea]: [Chief Zake] listens intently to the biblical stories and poses many a question. Jesus’ death touched him deeply, but it was especially the malice of the Jews that appalled him...He could become exasperated with the Jews, chastising them like a fishwife. “These damned liars! These murderers! How can one crucify a human! A compatriot [Volksgenosse] at that! The chief! And he was only helping his people. Us brown humans are not that bad!”71
The six extracts show that the interpellation of the Indigene-as-animal and the Indigene-as-child in religious-laden texts followed a simple logic of conferring animalism on pagans who were not considered to have fully adopted Euro-Christian values; the animalism did not, in contrast to physical anthropology, relate to cultural-physiological signifiers, such as facial features, skin colour or hairiness, but to codes of Euro-Christian vice; the Indigene-as-animal was construed as brutal, cannibalistic, hyper-sexualised, lazy and prone to gambling. It is conspicuous that the very tropes applied to Indigenous groups around the world and changed into childlikeness once the Indigenous protagonists had become fully “educated”, rendered good sheep of the Christian flock. The interpellation of the Indigene-as-child still required thorough “guidance”, all the texts posit. Left on its own, the Indigene-as-child would either succumb or fall back to the malice of the animalism stage. The child metonym is represented at its most obvious in the last example listed above. Written by a self-confessed National Socialist missionary, it confers harmlessness upon what Anne Dreesbach calls ‘tamed savages’ who, only by their virtue of being tamed, are positioned as children-allies of National Socialism. The sub-text powerfully suggests that what even the children knew by instinct could not be politically indoctrinated, but constituted a natural wisdom. Despite grounding in common (Christian) humanity, all texts rest on the assumption of a fundamental racial inferiority of Indigenous peoples. Primitivism entangles all passages, however, and is dynamically manifested according to political necessity.

The same shift to childlikeness appeared in popular culture.

[1855; Aeta people, Philippines]: Suddenly we noticed at close distance many savages of any age and gender with the complete appearance of animals...The men with whom I was allied [through presents] seemed, as I saw them, to resemble rather a big ape-family than human creatures. Even their voices imitated the voices of these animals and their behaviour fully resembled them. The only difference that I found was that they used a bow and lance and knew how to make fire.

[1858; Nama people, South Africa]: And indeed the similarity between them and the baboon is striking and embarrassing in this country. They are hardly 4 feet 10 inches high and expose in their broad, flattened skull, their thin face...flat, crushed noses and protruding thick lips an almost unhuman ugliness.

[1875; Baaka people, Central Africa; image 2]: It is this shaping of the neck, chest and abdomen that reminds one of a gorilla, orang-utan and chimpanzee...From her character, this girl was serious, closed and sullen which was also shown by her facial expression and behaviour...she didn’t exhibit any fear when brought to me and I touched and measured her; she was happy when I gave her some sugar which she held in her hands only to eat it unseen like everything else.
[1908; Brazil]: I deplore the loss of the great intellectual treasures [due to alcoholism and decay] that reside in these people and that can be awakened so easily, and the loss which science and culture have suffered by this slaughter [European colonisation] and I am glad that at the end of my life I was allowed to observe one of these children of nature and to educate it.76

[1939; East Africa]: Like children full of trust seeking believingly the protection of their father, revering him but still feeling close to him as his children, so our Natives face the Führer with ease. Nothing stands between them—this is exactly what they wish to tell him...One should take these children of the steppe like they really are, in their unbridled drives, slow leisureliness, their naiveté and their superstition.77

[1940; Indigenous inhabitants, Cameroon; image 3]: A strange people that knows how to weave, is naked, practices highly developed agriculture and whose humans are like wild children...I took this healthy, small Negro boy in my arms and thought, all Black children should look so splendid.78

Similar to missionary and scholarly writing, these excerpts from popular culture texts show a transition of primitivism. The first instances foreground the physical features, especially body height and voice, “inferior” cultural level and ferociousness as traits of animalism. Image 1 depicts Sudanese hunters like animals fighting over their prey; driven by greed, the figure in the middle bites in brutish behaviour into his fellow’s forearm. The feast of devouring endows the Indigenous protagonists with bestiality. The second image foregrounds the atavism of female body features that are construed as pathologically simian, underpinned by the author’s “taming” effort that is met with “unseen” eating habit. The gendered interpellation of the Indigene-as-animal here does not follow a simple equation with animals (humans are still differentiated from animals) but the construction of a purely instinctive eating drive. The Indigenous human, though theoretically human, is
placed in limbo between humanity and animalism or, rather, expelled from white humanity. It occupies the space of atavistic humanity.

The last three instances mark a departure from animalism; the first text deplores the fading of Indigenous traditions brought about by European colonisation. The crux here is that the conceived destruction engenders the childlike metonym which could not have logically emerged before the apparent destruction had been accomplished. Vanquished and annexed, the Indigene-as-child could from now on be incorporated into imperial codes. Scholarship has dismantled the construct of childlikeness not merely as racism but also as a central component of western colonialism. Nazism drew on such tropes of childlikeness in positioning Indigenous subjects as German “property” (our Natives’) that adored their parent Germans with natural ease, that is, unconditionally. The idealising metonym of “healthy non-Aryan children” as Uncle Adolf’s most loyal subjects is afforded by an interpellation of primitive childlikeness; the archaic Indigene could be idealised, taken lovingly into white German arms, only if construed as childlike.

The Indigene-as-animal, by contrast, could not be included in such a parental relationship and thus remained in racial limbo between the human and simian stages. The process of transition to childlikeness was not necessarily straightforward but hinged on the grade of construed “taming”, thus being accompanied by the discursive coalescence of the trope of childlikeness with that of animalism. The following passage from 1891 combines both metaphors, moving back and forth in constructing Indigenous peoples as children with an animal soul:

Why are the chants of the Negros so monotonous and melancholic?...The reason is that a cheerful mood requires a more cultivated sense of music than the raw Indigenous peoples possess; their compositional talents do not suffice for a Straussian waltz...that the adult human takes delight in such a childish singsong is hard to understand, but this incredible modesty of material resources is somehow really heart-warming. Will he be happier with higher culture and as a Christian? Such questions come to mind when comparing the carefree existence of these happy children of nature with the hectic life in our Christian state of culture. But is the human destined to vegetate like an animal? Horrified, I once saw the breakout of true animalist brutality when several Negros stood by a dying comrade whose death struggle merely evoked in them laughing and joking.

The text rests on a parental view of cheerful children who dance and play and, in the end, might be happier than Europeans. This happiness, enfolded within a rhetorical question, is one of dullness in which an animal soul sleeps, ready to reveal its beastliness. The “heart-warming” view is a reflection of primitivism on the move; one that has become childlike from the outside while preserving its animalist kernel. In a similar fashion, the Deutsche
Kolonialzeitung in 1899 described the intellectual state of the Indigenous Africans as childlike, yet with animalist character traits:

The animalistic instincts and a notable sensuality, almost impossible to tame, characterise them. Their character shows also obvious contrasts and contradictions: for, even though easy-going and jovial, they often engage in outrageously barbaric behaviour towards humans and animals. An undeniable addiction to idleness appears as the main part of their dark lifestyle...It is to convince the Blacks of the love of work...that the guarantee for their economic, moral and mental well-being lies in the use of their energy.81

The text construes Indigenous peoples as children with animalist features of cruelty and laziness; the task of Indigenous “education” comprises their successful integration into colonial economy which benefits, so the text reads, the Indigenous inhabitants. This education, however, is explicated as one that ought to increase the working morale but not what is seen as intellectual knowledge. One-sided education in (white) knowledge, the lines conclude, would not make good workers. Sebastian Conrad indeed shows that the principles of German colonial “education” were partial in that they related to the production of reliable workers.82 This argument for what I call primitivist education remained constant until the demise of National Socialism. The salient point here is that the trope of childlikeness necessitates the same paraphernalia of “education” as the animal metonym. The interpellation of the Indigene-as-child implied “its” parental guidance and protection as much as the animalism trope necessitated “its” “domestication”. The narrative of “immature” primitivism that was grounded in paternalism informed animalism and childlikeness alike, both being merely two distinct values of the same transnational domain. The principal difference between these values is the demonization of animalism as an expression of an uncontrolled (and potentially inimical) Indigenous object, on the one hand, and the belittlement of childlikeness as an expression of the controlled (and thus already possessed) Indigenous object, on the other hand.

Under formal colonialism (1880s-1918/9) animalism and childlikeness thus co-existed and varied in their employment according to the stage of “civilization” which the Indigenous groups in question were thought to occupy. Those Indigenes considered converted to Euro-Christianity (“civilized”), especially when integrated as “model servants” and “helping boys” into commercial culture, were in quantitative terms rarely credited overtly with animalism, whereas the “uncivilized” remained castigated with animalism. As Chapter 5 shows, this shift partly corresponded to the decrease of
stigmatising images at the onset of the twentieth century and became significantly less frequent after the loss of the German colonies.

In the third phase of colonial revisionism (1919-1944/5), which was marked by the demand for the restitution of the former German colonies, the tropes of childhoodness eventually submerged in the quantitative sense under those of animalism. But the trope of animalism remained somnolent, ready to be reactivated when politically necessary. This rekindling of animalism related especially to the campaign against the French use of Indigenous soldiers on European soil and particularly against the presence of Black Americans in Germany (both as soldiers and as civilians). There images of bestiality, especially in relation to sexual violence, were conjured but markedly not conferred upon Black people as an Indigenous people (Black Americans, regarded as “uprooted” from their inherited African lands, were not considered a Naturvolk). The European employment of Indigenous soldiers during WWI and the subsequent occupation of the Rhineland (which involved only small numbers of soldiers from sub-Saharan Africa) resuscitated the animalism trope. A propaganda text in 1919 read:

That Germany had to suffer from the brutality of the French Negro troops during the World War of 1914/18 has been documented at length. The most sickening cruelty was that the French press again provoked the Blacks to these atrocities. They did not even shrink from deploying the lowest means to awaken the animal in these children of nature.83

Representative of anti-French war propaganda during the Weimar Republic and Nazism, this passage assigns less blame to Indigenous soldiers than to the French military command.84 The animalist cruelty, the sub-text discloses, was inherent in the figure of the Indigene that was tamed merely under pacified condition; under conditions of war, especially if Indigenous soldiers were drawn into battle on European soil, they became construed as an animalist counterpart of white soldiers; the animalism trope related to the place of battle rather than to the use of Indigenous soldiers itself. Political writing in Weimar and Nazi Germany emphasised the trope of the staunch askari soldier who became eulogised as a fellow combatant of German troops in East Africa (contemporary parlance understood under askari the local Indigenous soldiers serving in the colonial armies). A popular culture text from 1919 praises the Indigenous sacrifice thus: ‘The unwavering loyalty of our German askari was one of the greatest surprises in this campaign. One cannot find more praising words for these good Black fellows who…with
their woolly heads had served with joy and pain side by side with their German leaders.85

Here, the use of Indigenous soldiers takes an opposed value direction to the foregoing example. In this event, Indigenous soldiers are infantilised as reflected in the parental praise and the inferior stance towards their German leaders; the infantilising renders Indigenous soldiers German property (‘our German askari’) which, then, facilitated the idealisation of childlike-primitivism. The racialised place of battle, it will further be discussed, informed the rhetoric of Indigenous soldier-loyalty and Indigeneity as a parameter category of race.

The crucial point here is that the contemporaneous trope of Indigenous soldier-loyalty hinged on the metonym of childlikeness, and thus both figures, the Indigene-as-child and the Indigene-as-animal, can be discerned as interchangeable elements of primitivism. Yet Indigenous-soldier-bravery is not grounded in complete childlikeness but in fact has its conceptual origin in cruelty (and thus animalism). As Hegel writes in his ‘Philosophy of History’, Indigenous bravery derived from Indigenous disrespect of humanity: “This contempt for life is also the reason for the great bravery of the Negroes, which is supported by their incredible physical strength, and who let themselves be shot down in the wars against the Europeans.”86 The references to Indigenous bravery and strength employed so frequently during the era of colonial revisionism are grounded in this western tradition of Indigenous ferocity. The courageous Indigene who ‘loves to die for Germany’ does not represent the humanist ideal of altruism but is founded on constructions of cruelty, fused with tropes of childlikeness to obey the parental order.

Despite this coeval use of both values of primitivism, quantitative data point to a perceptible increase in childlike metaphors under colonial revisionism. In the few cases in which animalism continued to be employed, it came to denote an idealisation of naturalness in lieu of bestiality, as the following popular culture text from 1932 suggests: “full-blooded Herero women have something of a harmonious perfection of noble animals.”87 The sub-text still hearkens back to primitivism and establishes the racial inferiority of Herero womanhood, but is principally directed at aestheticizing instead of further stigmatising the Indigenous subject. Moreover, similar to Jahoda’s transnational study, the remnant of animalist tropes, especially anthropophagy, transformed during this period into an increased caricaturing. This ridiculing was part of the imperialist project and, like the broader images of animalism, underwent similar directional change—yet not towards idealisation but rather towards belittlement.
Anthropophagy as an epitome of Indigenous “inferiority” was a central tool of installing imperial hegemony. The moralised denotation of anthropophagy prohibited the idealisation of such traits. Not a single text under study explicitly welcomed anthropophagy. However, texts in the third phase treated anthropophagy quite differently from previous ones. The following examples indicate this shift:

[1874; Kissama people, Angola]: Most of the men have a well-shaped head with a narrow and high forehead…The legs are well-built, the musculature strong, the walk light and agile. Among this people there are also cannibals, more in the interior…they looked ugly and unhealthy and did not have the light walk of the others.

[1894; New Ireland]: Connected to the already nasty vice of cannibalism is the often outrageous cruelty. It happens that there are more captives…than can be eaten at one time. The victims are then tied up on trees and, to make their escape impossible, their tibia are smashed with axes.

[1894; Aboriginal Taiwanese]: As long as a captured Chinese head is fresh, it is impaled on a stake, its mouth decorated with a sweet potato. At the celebration ceremony, liquor is poured into the Chinese head, whereby one commemorates the mana of the dead…Among the youth I saw beautiful figures…I found young men—and I was quite astonished—who had something soft and dreamy in their eyes.

[1914; French Colonies, West Africa]: Whether the use of such savages on a European theatre of war corresponds to international conventions seems doubtful. In light of releasing inferior people and even cannibals onto their enemies, it is absolutely ludicrous when the French and English claim that they were still fighting “for culture”.

[1925; East Africa]: The East African cannibals are quite relaxed folks. In my askari-company I had a few soldiers from cannibal tribes who previously, in their youth and home country, did certainly not disdain “smoked Grandpapa” and “mother-in-law au naturel”…I had one very good soldier in my company from the Manyema tribe…“Say, Mayuta, you are Manyema, your people eat human flesh. Did you in your youth also eat human flesh at home?” Mayuta: “Master, you are my “babba” (father…) and I will tell you. Yes, I also ate human flesh”…“But tell me. What tastes better, the flesh of Blacks or whites?” Mayuta: “I don’t have any experiences with whites. I only ate Blacks. But my mates who ate whites said that whites wouldn’t taste good, they taste of old mutton!” “But don’t take offense at this”, Mayuta said. I wasn’t mad at him because of our bad taste.

[1938/39; Papuans, New Guinea]: The blood of many people runs cold if they only hear the word ‘cannibals’. Why? They can be pretty nice.

[1941; Naga people, Tibet]: I have become fond of them, these head-hunters [cannibals]; they seem to be splendid humans who do not lie and steal—they just like to collect heads. But we also have our weaknesses.

For all six instances condemning cannibalism, there are perceptible differences between the individual cases. In the first two, following imperial logic, “good Indigenes” are contrasted with unhealthy and ugly cannibals. Cannibalism in both instances is lambasted
as a bestial act determining the unnecessary cruelty, health and physical integrity of the subjects stigmatised as cannibals. Cannibalism here functions as an additionally moralising tool, to further abject Indigenous peoples in an already stigmatised racial order. The third example mentions anthropophagic traditions in combination with descriptions of physical beauty among young Indigenous men; although the references to the Chinese head contain an implicit judgment, this judgment is neither overt nor directly related to portrayals of ugliness, as in the previous examples, but is conveyed as joking. The stigmatising metaphor of the “stuffed Chinese head” corresponds to that of Aboriginal primitivism (markedly the lines signify that the head is only a Chinese head). The fourth example is a re-enactment of condemnatory cannibalism as an animalist trait. Here the barbaric anthropophages are castigated as destroyers of culture, resembling the modes of rhetoric employed in the wider Indigenous soldier critique.

The resurrection of the animalist cannibal was rather ephemeral in the period of colonial revisionism and restricted to the critique of soldiers. Instead, as the last three instances show, cannibalism now tended to be belittled. Such colonialist humour moved beyond simple amusement by demoralising the anthropophagic character as childlike and thereby helped neutralise conflict in colonial rule. The ‘revisionist’ cannibals resemble what Rebecca Weaver-Hightower has called the figure of the ‘reformed’ cannibal that became accepted as an enactment of imperial boundaries. The fourth text in particular re-casts Indigenous peoples as confirming imperial boundaries. The parental constellation enables demoralisation that works both ways: the Indigenous-children behave “stupidly”, while the lenient white-German parent excuses the anthropophagic aberration as a “childlike” affair. This belittling of cannibalism signifies the successful yet continuing need for imperial “education”. Figures of Indigenous peoples-as-cannibals, Eva Bischoff argues, were naturalised and, at the same time, construed as needing to be “civilized”; the naturalisation of cannibalism allowed perpetual supervision, while the ridiculing demonstrated the successes of imperial pacification that, so the naturalisation implied, were always partial.

The argument of white people tasting bad is a frequent device of imperialist rhetoric. Sigmund Freud in his *Totem and Taboo* (1913) explains primitivist society as engendered by the cannibalistic murder of a primordial father to gain access to “his” women; the eating of the father’s corpse invested his sons with their father’s power, upon which they declared the father a taboo and desisted from his women. The father-
totem could no longer be eaten and could thus not be revolted. The underlying notion of the bad taste of white flesh denotes not merely that eating the father is permissible only in the childlike state but, more importantly, that the white imperialist had been inaugurated the sacrosanct totem father of “his” Black “children”.

By construing Indigenous peoples as children, the previously so moralised turpitude became disconnected from its animalism relation and was instead rendered into a “nice little weakness”. The power of excusing intolerable behaviour placed the imperialist self in a no less hegemonic position than during the nineteenth century: the power to connive created as much hegemonic leeway as the power to condemn, since the control of imperial boundaries still rested with the imperial centre. Animalism did not disappear from imperial rhetoric but remained in palimpsest as a hidden concept overwritten by a patina of tamed childlikeness.

The transnationalism of primitivist discourse, as has been demonstrated, encountered ready ground for national appropriations. The basic principles of animalism and childlikeness imbued all discourses, from the missionary, to the scholarly, to popular culture and politics. The tenacious power of primitivist discourse lay in its mutability and its openness to appropriation by different ideological currents—from Freud’s psychoanalysis to völkisch ideology. The dynamic of primitivism also corresponded to its many morphologies and principally multidirectional development. Whereas childlikeness gradually replaced the animalist tropes in the quantitative respect, animalism remained latent, always re-enacted when politics so required. This transcription of primitivism resulted in the birthing of the refracted Indigene, a volatile figure that could be embraced as a beloved child at one moment and disclaimed as an infernal foe at the next. This theoretical principle of primitivism was a western constant and related, as an informing meta-narrative, to all texts in this study. The following chapters further explore the changes in primitivist narratives and investigate how and when changes in primitivism occurred in German imperial discourse.
4. The Possessed Indigene

The preceding chapter has shown that narratives of primitivism evinced changes between animalism and childlikeness during the phases of pre-colonialism (1850s-1884), formal colonialism (1884-1919) and colonial revisionism (1918/19-1944/45). The present chapter elaborates on this theoretical concept by focussing on the formation of racialised Indigeneity during pre-colonialism and formal colonialism. Employing the figure of the ‘possessed Indigene’, it hypothesises that idealisation grew with increasing consolidation of colonial power over Indigenous inhabitants. This chapter shows, at the same time, that while the idea of colonial control spawned idealising narratives, idealisation remained a fragile discursive instrument during this era. The distribution of idealising, undirected and stigmatising traits reveals a complex picture of texts in these periods. Idealisation constituted a largely marginal phenomenon during pre-colonialism. As Figure 1 shows, a first perceptible increase in textual output occurred after the acquisition of the colonies in the 1880s, with a particularly massive rise discernible in the period after the loss of the German colonies.

The data reveal not merely a general surge of publications on Indigenous peoples with the onset of formal colonialism, and particularly with the loss of the colonies, but also a relative augmentation of idealisation during colonial revisionism. With general publication numbers increasing between 1908 and 1932, stigmatisation increased by 36% and undirected traits by 37%, whereas idealising expressions grew by 179%. Texts in the undirected category were mainly short descriptions of explorations and cultural objects that rested on a racialised structuring of Indigeneity but lacked any overtly stigmatising or idealising judgment, as outlined in Chapter 2. This category increased proportionately with the general proliferation of publications. The idealising and stigmatising views, by way of contrast, evolved in an un-proportional relation to the general trend in publications, resulting in an unequal jump of idealising views under colonial revisionism. In the pre-colonial period between the 1850s and 1883, stigmatising views remained relatively stable, making up an average 45% of values, whereas idealising views constituted 18% on
average. The number of stigmatising values decreased slightly to 38% under formal colonialism and markedly to 24% under colonial revisionism, whereas the figures of idealising values rose insignificantly to a stable 22% under colonialism and to 30% after the loss of the colonies.

Figure 1. Value of Indigeneity, 1850-193

The evaluation of the general data exhibits idealisation occurring in the latter half of the nineteenth century as a marginal phenomenon, which became slightly more established at the turn of the century. As has been indicated in the previous chapter, this resonates with the increasing consolidation of colonial rule and the shift in primitivist discourse from animalism to childlikeness. In a study of German colonial literature on Togo, Adjai Paulin Oloukpona-Yinnon has demonstrated how descriptions of Togo shifted towards idealisation after the establishment of colonial rule. Colonial possession and idealised perceptions of Indigeneity seem to have described a nexus which, as will be shown, also applied to contexts beyond Togo.

Stigmatising values related in particular to inferior intellectual capability, callousness and infidelity, as demonstrated in the following text from 1870 on Indigenous
Nebraskans: ‘The intellectual endowment of the Indians is, compared with the whites, very low. The senses of the Indian are very well-developed and sharp; yet the mind is rather more concerned with imitating than with inventing. The memory is good but needs to be awakened’.\textsuperscript{100} The seeming intellectual inferiority is contrasted with excellent sensory skills, which are seen as more highly developed in Indigenous North Americans than in white people. The higher development of ‘natural’ senses relates to animalist tropes of ‘nature people’ who are defined by their instincts rather than their intellect. This view of animalist instincts as much as the children trope of ‘imitating’ traversed all periods under study. Reprobate constructs of racial character also informed the stigmatising values, as the following extract on West Africa from 1854 shows:

A monster worse than this [king] Kosoko is hard to imagine. Once he wanted to take possession of a young girl who was already the bride to someone else. She rejected him, but they were helpless because all inhabitants of this land are slaves of the king; he took possession of the girl and the groom, raped her, tied them together and cut open their stomachs and left them to die...I hope these examples of African barbarity suffice.\textsuperscript{101}

This construction of Indigenous brutality defines many of the pre-colonial texts which conferred the despotism of an individual political leader upon an entire race. The critique of misogynist barbarity, a frequent trope in colonial rhetoric, not merely depicts West Africans as callous but also construes racialised sexism as a ready argument in colonial discourse (racialised misogyny still is a frequent trope in castigating the seeming backwardness of people of colour). Next to racialised violence, portrayals of untrustworthiness were one of the most frequent forms of stigmatisation attributed to Indigenous peoples in the pre-colonial era. The references to general brutality and its misogynist component portrayed Indigenous peoples as “uncivilized” (and thus inferior) and functioned as a seemingly evident justification for colonisation. The underlying rhetoric held that under colonisation (that is, under white “supervision”) Indigenous barbarity would cease. Once integrated into the colonial order, such overtly stigmatising views became gradually more lenient. Texts concerned with a pre-colonial or unstable colonial condition (of not merely German contexts) had little room for idealisation. In a geographical journal article published in 1874, Aboriginal Australians were construed thus:

One moment they smile really friendly the next they are ready to murder someone callously. They interpret kindness as cowardice. Had the settlers not shown assertiveness and decisiveness right from the beginning, the settlement would have never succeeded...Lying to someone—be he white or one of their own—is a particular joy for
them, especially if they think they may benefit from the lie. If one asks them something, one can be sure to be told a lie.\textsuperscript{102}

The trope of racially ingrained lying is a firm element of Australian racism directed against Aboriginal people. The reproach of an ‘inborn’ drive to lie, from which pleasure is thought to be derived, corroborates the superiority of white people as arbiters of universal truth regimes and justifies potentially violent measures as guarantors of successful colonisation. Although violence against Aboriginal people is not explicitly vindicated, it is justified implicitly as a necessary means for effective settlement. The lying metaphor positions Aboriginal people as the actual source of violence (their lying entails violence), while projecting colonialism as an inherently peaceful project of human advancement (the human being read as confined to white humanity). The stigmatisation of Aboriginal people not merely serves to legitimise colonialism but also bears transnational whiteness which, as Aileen Moreton-Robinson, Maryrose Casey and Fiona Nicoll argue, can ‘mobilize virtue when there is a perceived threat to its hegemony’.\textsuperscript{103} The virtue in this instance is peaceful human development (settlement) which is deemed to be under threat by its pre-modern counterpart. The settlement is described neither as Australian nor German (Germans are not explicitly mentioned in the text) but implicitly as \textit{white} (or European). Europeanness here acts as a synonym for whiteness. As in most other texts, the stigmatisation of Indigenous peoples in this era was primarily one that projected white people, not explicitly Germans, as the superior opposite to Indigenous peoples. Idealising traits in the pre-colonial era were relatively rare and related most frequently to physical traits, with their racialised personality and culture often stigmatised:

\textit{[1855; Indigenous peoples, New Caledonia]}: They are all gorgeous figures of a race which resembles the African Negro with a grafted Indian type. Perfect height, well-formed body shapes, chocolate coloured skin, African facial features, namely: a flat nose, protruding cheekbones, white teeth, a fleeing chin, a broad yet receding forehead and woolly hair make up the physical characteristics of the tribe. The New Caledonian is averse to all work, with the exception of war, but capable of the hardest and most durable strain…The hardest work is inflicted on the women and they are killed for the smallest offense…Their body is very beautiful up until the tenth or twelfth year, but once they have given birth, they become ugly…But nothing equals their hunger for human flesh which they cook in pots of green greasy soil. With the greatest lust they look at the naked arms and legs of the young French sailors.\textsuperscript{104}

\textit{[1858; Masai people, East Africa]}: The weapons of these horrible barbarians are spears, huge and long shields and clubs…with which they can batter the brainpan of the enemy. As regards [their] physical condition, they are tall and slim figures with beautiful facial features of black-brown colour. Because of their beauty they, especially the girls, are valued as slaves by the Swahili and the Arabs of the coast.\textsuperscript{105}
References to physical beauty were the most frequent trope of idealised Indigeneity, measured from white norm-setting principles, especially body height (‘tall and slim figures’ as ‘perfect height’) and closeness to white features. Racial idealisation thus reduced Indigenous peoples to physical traits, whereas their character was castigated as brutal. As the second text indicates, the Masai, though described as utterly beautiful, were construed through animalist primitivism as callous (‘the horrible barbarians’). Similarly, the first text praises the physiology of the New Caledonians as gorgeous, yet contrasts their gorgeousness with laziness, suggesting that their character was unrelated to their physical grandeur: taking up the reference to Indigeneity-as-animalism (‘they are averse to work, except for war’), their potential for ‘the hardest and most durable strain’ remains inconvertible to action. Equipped with the right body for work, yet wasted due to idleness, the bodily idealisation persists in pre-germinating stasis ready to be activated by colonial supervision. Bodily idealisation is not merely a simplistic reduction to sexist racism but one that anticipates colonial “education” to render the colonised subject a valuable asset of colonial economy. The notions of idealised strength became explicitly exploited under colonial revisionism without losing their conceptual origin in nineteenth century imperialism. Idealised beauty was permuted with strength and thereby rendered translatable into imperial demands: it produced good workers. Katharina Oguntoye, May Opitz and Dagmar Schultz have interpreted the purpose of colonial stigmatisation as a strategy to legitimise “education”. Idealisation thereby poses the logical consequence of “accomplished education”.

The physical idealisation construed in the second text is of a relative nature and positions Indigenous beauty well below white beauty. Quite apart from the reference to racialised misogyny, Indigenous women are portrayed as implicitly less beautiful than white women, for their beauty is seen as withering exceptionally early. The reference to withering beauty was part of western rhetoric. The construction of female Indigeneity presupposed the construction of white femininity, for the ‘exceptional withering’ rested notionally on a more endurable beauty which, as the norm-setting principle, remained the un-categorised white reference. The text transplants the misogynist trope of female aging from white origin into Indigenous populations, thereby de-inscribing the trope from its white essence. The reference to “savage” misogyny not only bolstered white superiority but also gilded the hierarchies within white gender regimes.
The implicit white counterpart becomes explicit in the first quote. Indigenous men are derided as cannibals, racialised with homoerotic desire. Robert Aldrich points to the perennial belief of widespread same-sex desire among colonised societies.\textsuperscript{107} The phrase ‘with the greatest lust they look at the naked arms and legs’ indicates a sexual consumption of white male flesh. Peter Hulme suggests that cannibal metaphors were coupled with additional stigmatising categories, especially infanticide and sodomy.\textsuperscript{108} The text contains not merely a racial but also a homosexual eating-as-consumption metaphor, positioning the Indigene as a deviant yet sexually active threat. In favouring young males, Indigenous men perform the eating of another race of the same gender. This race, due to its young age, seems more desirable yet less powerful. The Indigene, in this instance, perverts imperial rule by eradicating the integrity of the imperial self and, in consuming its white flesh, gaining its full power. The Indigene becomes the father that eats his children who, compared to the indigenous presence, are infinitely ‘younger’ than the Indigene, not merely in physical appearance. The homosexual component of the racialised threat invests the colonised subject with male colonising energy and underpins the danger of any fragility of the imperial boundary. The hinterland of the cannibal scene is the act of Indigenous sovereignty in the absence of a racial boundary. Far from being a coincidence, such homo-sexualised tropes occurred at a stage of primitivism-as-animalism when the possession of the Indigenous subject had not yet been accomplished. At later stages, especially under colonial revisionism, stigmatising tropes of homosexuality receded but were rekindled during the ‘Rhineland campaign’ against the stationing of Black French soldiers in Germany.\textsuperscript{109}

Through reference to ostensibly degenerate sexuality, Indigenous men, despite being attributed with (white) virile strength, were implicitly feminised. In \textit{The Imperial Leather} Anne McClintock suggests that archaic primitivism created an ‘anachronistic space’ which described the primitivist subject as inherently feminised.\textsuperscript{110} What McClintock calls imperialist ‘porno tropics’ tended to discredit Indigenous races as sexual and gendered degenerates. The trope of the working woman employed in the second textual passage functions as a reproach of Indigenous misogyny and, in supposedly transgressing white gender norms, as a stigmatisation of female Indigeneity.

In the (pre)-colonial era Indigenous peoples were indeed often depicted as feminine or, rather, as Image 4 shows, in terms of gendered ambiguity between (white) masculinity and femininity, thus being excluded from (white) humanity. Farideh Akashe-
Böhme argues that eighteenth century European concepts of nature and ‘people of nature’ were carried by feminine denotations;\textsuperscript{111} like nature, Indigenous peoples were gendered passively and thus made open for white dominance. This gendered construction, I argue, contained a contradictory direction towards feminised passivity on the one hand (which evinced possession) and raw savageness on the other (which evinced the pre-possessive stage). The gendered ambiguity in Image 4 corresponds to the racial limbo that Indigenous peoples were thought to occupy in much of the pre-colonial era when tropes of primitivism-as-animalism dominated; the following visual representation (Image 4) replicates the textual representation of the Aztecs as having bequeathed a high culture but still being callous and ‘closer to the animal kingdom than any other humans’.\textsuperscript{112} The same text presents the San people as lying in gendered limbo between adulthood and childlikeness, the former referring to their supposed brutality, the latter to their status of imperial possession: ‘Their height is precious, their movements unstrained and graceful; not a learned but a natural decency…Captivity…and the severance from their fatherland have suppressed their savageness forever; we see children of a foreign zone before us, but their nature is tamed, gentle and docile.’\textsuperscript{113}

The ambivalently gendered construction of the Indigene here suggests their accomplished integration into imperialist order as beautiful children of nature whose animalist drives had been successfully eradicated. What is left is a partial idealisation but not full humanity, for the San people remain passive children, educated by their white masters. Image 6 genders Aboriginal Australian men in a less ambiguous, markedly effeminate pose, contrasting them against the norms of white masculinity. The figure on the left visually translates the
stigmatising denotation of the text which, though condoning ‘unnecessary’ settler violence, portrays Aboriginal people as ‘retarded’, their material culture as being of ‘low quality’ and their physical shape as ‘ghastly’.\textsuperscript{114}

The Ryukyuan people, shown in Image 7, were stigmatised through the seeming absence of gender-based differentials in their appearance. Although the text itself is partly sympathetic to the Ryukyuan people as cleanly and culturally distinct from the Japanese people, the women are portrayed as ‘abhorrent looking’ and debased as slaves: ‘The social position of the women is very low; indeed they are almost completely the slaves of their men, having to do the lowest services and hardest work.’\textsuperscript{115} Image 7 underlies the alleged ugliness and lack of physical differences between Ryukyu women and men. The enslavement of ‘their’ women furnishes Ryukyu men with (white) masculine power to rule, yet without their rule being deemed ‘just’. White patriarchal gender regimes are thus legitimised as ‘just’, whereas the “primitive” gender regimes are juxtaposed as exploitative and unworthy of “true” masculinity. The “unmanly” construction of misogynist exploitation results in a loss of masculinity and engenders an effeminate portrayal, or rather a portrayal that lacks sharpness in Ryukyu gender differences. The stigmatisation of Indigenous peoples through non-normative gender relations, however, did not merely relate to effeminate and ambivalent tropes but also to exaggerated masculinity and feminity to corroborate animalist brutality. As displayed in Images 1 and 2 (Chapter 3), the ferociousness of Indigenous men was often established through excessive physical characteristics (a strong, muscular body showing strength yet lacking reason), whereas female Indigenous bodies were portrayed with exorbitant sexual characteristics.

Partial idealisation as predisposing possession was not restricted to physiology in this period. Some texts exposed relative restrictions to an overall concept of stigmatisation. Published in 1867, the following linguistic study of West African Mande languages overtly denigrates Mandé peoples as racially inferior but includes them in a concept of humanity:

I have to say with all the ruthlessness which science demands that the discussed languages are very low, i.e., that they are very imperfect in their organisation…especially what concerns our Negro languages, they may be very imperfect in comparison to the Indo-Germanic languages; but I ask if the mechanism of the suffix ‘a’…or ‘e’ is not something surprisingly human…Nothing less can follow [from linguistic study] than that it is the duty of the more moral and happier people to educated their unhappy, innocent brothers. That the Negro, not only the individual but the whole tribe, is capable of education is proven by the love for writing as shown by the Vai tribe.\textsuperscript{116}
This ‘granting’ of humanity exempts the Mandé peoples from complete non-humanity (read: animalism) but exposes a hierarchically organised humanity between Mandé and white people. The text equips the Mandé with intellectual potential for education and incorporation into white knowledge regimes. This potential is devised as inferior to that of white people, who are conceived of as the happier and racially destined educators of their ‘innocent’ Indigenous ‘brothers’. The text appropriates the Mandé peoples as white possessions (‘our Negro languages’; ‘our brothers’) and renders the Indigene subject educated and thus slightly humane, yet not on par with white humanity. This passage shows that stigmatisation could exhibit contradictory limitations if Indigenous peoples were deemed to qualify as potential “objects” of imperial possession, through either education or Christianisation. It is the perceived potential of possession that afforded idealising moments in an overall racist hierarchy.

This perception of imperial possession was certainly influenced by, but not restricted to, the intricacies of German colonialism. Although German colonialism played a vital role in changing constructions of racialised Indigeneity, colonial ambitions were not the sole parameters that had a bearing on these changes. Instead, it was global western imperialist thought that exerted primary influence on racialised Indigeneity. The following examples demonstrate the same imperial logic for construing Indigenous groups worldwide. Throughout the pre-colonial and colonial periods, the decisive parameters eliciting partially idealising views were the perceptions of “civilization” and religious conversion. Whiteness, not Germanness, was at stake:

[1855; Chukchi people, Siberia]: Under the advantages of longlasting sedentary life, the [Chukchi] people grew; and now, even if pagans and barbarians in many respects, they have reached a certain stage of civilization...Until the recent phase in their history, the Chukchi were hunters, warriors, pirates and merchants. Now, however, the local conditions rendered them herders, softened their manners and taught them the rudiments of social organisation.\footnote{117}

[1874; Indigenous Americans, Matacos, Argentina]: What we owe the missionaries is the increasing attachment to the land and a sedentary nature, which propels the tendency for a milder and more peaceful life, being important for the preparation of civilization. On the other hand, missionary policy consists of isolation; they try to prevent contact with their subordinates and those of other missions, which fosters the differences between the tribes and impacts negatively on the development of the mental capacity of the Indians, for only exchange and conflicts strengthen the mental life of a people which stands on such a low level of culture. These people, however, are dull and their horizon is narrow, confined to their immediate environment.\footnote{118}
No doubt a curse burdened the native population. The Fijians were the most horrible cannibals on earth. Now, however, they are converted to Christianity, save for a small rest in the interior of the largest island, and enjoy ordered and peaceful conditions.

These representative examples of texts from the pre-colonial period relate to different imperial contexts but evince the same pattern of stigmatized Indigeneity. Indigenous peoples in their initial environment, the texts suggest, were mentally undeveloped and ferocious. Under “civilization” and subsequent control, Indigenous peoples became construed in a less stigmatising fashion. The state of nomadism, the lack of Christianity (including violent conditions and cannibalism) and the parochialism ascribed to Indigenous societies accounted for the stigmatizing traits which, the three instances suggest, could be altered by imperialist education. The dearth in idealising views reflects the relative stage of transition which Indigenous peoples are thought to occupy between “savageness” and “civilization”. All three texts substantiate that “civilization” had not been fully accomplished but marked a rather persistent endeavour. The third example describes the Fiji Islands as paradisical, with its now possessed inhabitants being nothing but ‘happy’ (i.e., harmless), yet ingrained with its traditional animalist danger (the interior still accommodates cannibals, suggesting that the civilizing project had not yet been fulfilled). The unaccomplished stage of possession corresponds to the overall stigmatising tendency in the three texts that allowed little room for undirected, let alone idealising, views.

Missionary texts characterised the same pattern of perceived imperial possession as secular writings did. As Figure 2 shows, stigmatising views remained relatively constant throughout the pre-colonial and colonial periods, whereas undirected views increased with stability. In contrast to secular texts, idealising moments in missionary writing did not pick up momentum after the loss of the colonies, accounting merely for 15% of textual representations in the 1920-1932 and 10% in the 1908-1919 periods. Instead, quantitative changes to stigmatisation took shape at the turn of the century. Idealisation remained a numerically negligible phenomenon in missionary texts.
The difference in the quantitative development between secular and religious texts is largely the result of the fact that missionary texts converted narratives of racial possession into undirected rather than idealising traits. Contrary to stigmatised paganism, ‘possessed’ Indigenes were construed as faithful and obedient, yet relatively seldom as heroic, brave or statuesque. The increase in undirected traits represented the advancement of religious conversion, which resulted in fewer stigmatising trends in racialised Indigeneity. Missionary texts published between the 1860s and 1880s usually reported on conflicts, especially Indigenous resistance and uprisings, which engendered the stigmatisation of Indigenous customs as brutal and inhumane. This adversarial relationship produced a contrast between Indigenous pagans and white Christian missionaries, with martial terms like Gegner (opponents) applied to Indigenous “pagans”.

The demonising of Indigenous customs resulted from this conflictual relationship and castigated Indigenous protagonists less in physiological than in moral terms. By the late 1880s, undirected constructions established in line with increased reports on missionary successes, accounts of baptism and of participation in religious services became more frequently employed in order to underline the legitimacy of missionary work. In terms of racialisation, missionary texts did not depart from the structure of possessed Indigeneity. John Connelly shows that German catholic missionaries promulgated worldly concepts of racism against Africans, including beliefs in racial
inferiority and opposition to miscegenation. Missionary texts in the latter half of the nineteenth century also drew on secular understanding of race, which worked on the same plane of racialised possession as worldly concepts:

[1875; Indigenous peoples, South Africa]: On the same day I buried a Kaffir woman of 17 years of age. She stood in preparation for being baptized, loved the Lord and wholeheartedly believed in Him. Physically beautiful, she had a calm and lovely nature—a rare virtue of the wild and impetuous Kaffirs.121

[1893; Indigenous peoples]: The dirt, intrusiveness, begging manner, mendacity, laziness and more of such vice [of the pagans] gives the poor missionary a hard fight.122

[1893; Kamba people, East Africa]: Like the thorn trees of the African desert, so the vice of the Wakamba grew rampant. They are thievish, lazy, loquacious, proud and prone to war and quarrel...Everywhere they found trust in the friendly, helpful “Mudaki” (i.e., German)...But this did not fully proselytise them, because once the donation from Germany ceased, they went to the services less often, and no one has fully converted from his pagan nature. On the contrary, the pagan nature always breaks through.123

The same logic of racialised Indigeneity is at the heart of the three excerpts. Indigenous peoples are described as morally inferior and unstable. Although baptism is seen as a means of converting the moral evil into good humanity, this conversion is, without constant supervision, of only temporal and receding nature. Paganism is explicated as the inner drive that defines Indigenous peoples as ‘hideous’ and ‘greedy’. Although Indigenous protagonists are seen as occasionally beautiful, this beauty relates to their adoption of Judeo-Christian virtue. Their ‘Indigenous’ core is considered fundamentally unmalleable, which renders true equality between Indigenous and white humanity impossible. The baptised-as-‘good’ Indigene is portrayed as exceptional and not representative of her or his race. At the same time, the baptised Indigene retains a pagan essence. This essence exposes religious conversion as partial and never capable of surpassing racialised difference. It demonstrates that racialisation and essentialism were deeply ingrained in missionary writing, which in this respect exhibited little difference from secular texts. With increasing Christianisation, the view of pagan essence transmuted to a more polarised picture between ‘good’ (=Christianised) and ‘bad’ (=pagan) Indigenes. This dichotomist pattern, though untangled from Christian morality, came to influence discourses of Indigenous peoples, particularly under colonial revisionism. The following examples demonstrate the shift to a more polarised yet equally racialised Indigeneity:

[1897; Indigenous peoples, South Africa]: The hate of the browns against the mission is increasingly fading; the contrasts between the black and white populations
decline…anyone can see that God’s word really reforms the blacks. This is a victory of the Gospel.124

[1897; Indigenous peoples, South Africa]: After the service, I entered a beehive-shaped Kaffir hut. Yes, there was civilization. The hut was in the middle approximately two meters high. Overall, it was spacious and everything was relatively clean…The owner was relatively courteous and polite and on behalf of everyone thanked me for my visit.125

[1900/01; Indigenous peoples, Equatorial Africa]: It is really a joy to observe the rapid transformation which takes place through the influence of Grace among our pagan boys who were not long ago pagans. The tenderness of their conscience, the diligence with which they try to wholly embrace the Protestant codes of morality is virtually surprising. I know a few boys who have completely abstained from banana wine which for the Buganda is a true nectar…and another who, to suppress his proclivity for greed, vowed to give all his ‘nimbi’ (shells serving as coins) to the chapel of our Blessed Virgin Mary.126

[1900/01; Indigenous peoples, East Africa]: One of our Christian women, Anna Mizingo, lost her husband. According to the law, the closest relative, Mnyakumbi, the brother of her husband, inherited her and the entire household. But Mnyakumbi, a pagan, already had a wife. When he came to collect her she said bravely, ‘Mnyakumbi, I know I am now your property. But as a Christian I am not allowed to become your wife… [Despite being threatened by death, the protagonist refused the marriage]…‘Today is about life or death’, he told her, ‘I am determined to kill you. So yes or no: do you want to marry me?’—‘Never!’ In this moment, the knife flared up and the woman died. The poor female Negroes, hardly escaped from paganism, know how to die heroically for their faith.127

The four texts praise the success of religious conversion and evince a more lenient and partially idealised picture of Indigenous protagonists. This idealisation is regarded as less exceptional than in the pre-colonial era, but extrapolates the pagan essence of the Indigenous ‘soul’. Indigenous peoples being presented as relatively clean and courteous implies superior parameters of white cleanliness and politeness. The relativisation suggests the Indigenous essence can be conquered partially, legitimising a constant possession of (economically) precious objects. Nguno Wakolele has stressed the ‘mercantile capitalist’ nature of German colonial rule.128 The economic dimension of colonialism meant imperial objects first had to be rendered ‘available’ to imperialist rule, i.e. turned into pacified collaborators of the imperialist system. Once integrated into the system, the possessed objects were to be partially idealised in order to corroborate the functioning of imperial “education”.

The possessive form (‘our’) and the infantilising denomination (‘boys’) reflect the imperial logic of the successful incorporation of Indigenous objects into the imperialist system. The possessed objects are partially idealised (“the good boys”) and rendered closer to the white Cartesian subject (“the declining contrasts between black and white”). At the same time, the imperial logic enforces a racialised distinction through devising an
irreversible savage-pagan core. The pagan core, the texts imply, was ready to break through and endanger the stability of white hegemony. The logical consequence of such a dichotomist view formed the extension of this dialectic to different Indigenous peoples. Racial hierarchy was conferred not only upon the Indigenous-white relationship but also on Indigenous-Indigenous relationships (or, rather, on Indigenous-“less”-Indigenous relationships). Imperial rule thus produced what I call differentiated Indigeneity. The pagan Indigene remained the “true” Indigene, whereas the figure of the “reformed” Indigene became increasingly unwritten of its Indigeneity. The partly yet sufficiently Europeanized Indigene bolstered imperialist necessities of possessing a ‘reformed subordinate’. The ultimate triumph of this reformation is the Indigenous suicide expressed in the last text.

Unusual for the time, the text names the female protagonist by her full name, usually a prerogative granted to white people in imperialist representation. The pagan object, in contrast, is given only a forename, thus being infantilised and construed as inferior to the (moral) superiority of the possessed Indigene. This superiority, however, is not merely one that relates to moral behaviour but also one that bears different racialised scripting between the ‘true’ Indigene and the ‘reformed’ Indigene. The ‘reformed’ Indigene succumbs to the misogynist vice of the pagan and commits suicide. The reneging of her formerly pagan traditions invests the female protagonist with male-connoted activism and heroism. The Indigenous heroine, however, becomes heroic not because of her being indigenous but because of losing her Indigeneity. The ‘Indigenous suicide’ or ‘unbecoming-Indigeneity’ elicits idealising views of heroism.

The pattern of notional possession is also discernible in visual representations. Image 8 shows a Herero leader in European clothes, substantiating the view that, owing to German-Christian pacification, the erstwhile ‘ferocious’ Herero had become ‘good Christians’. The ‘pacification’ entailed not merely the bringing of the Gospel but also the ending of internecine warfare and an acceptance of European clothing norms. The ‘good’ Herero was one that was already pacified, clothed and obedient, thus ‘civilized’ and partially idealised as tidy: ‘The Herero Christians in their simple suits make a good impression on us; if the faces were not that black and brown, we could believe that they were in a village church in Germany’.129
The ‘good’ qua clothed Christians are conceived with racial limitation. The attribute of ‘simple’ clothing suggests not only a stage of successful civilization in contrast to nakedness, but also modesty in clothing. The impressive Herero Christian does not wear posh suits, a cultural code unrelated to their inferior racial position, but one the text construes as racially adequate: simple clothing for a \textit{simple} (read: primitive) race. Modesty in racialised clothing codes became an imperialist trope fiercely employed in subsequent constructions of Indigeneity. The clothing as a signifier of imperialist possession is also shown in Image 10 that portrays the Indigenous “children” in an eager learning pose, surrounded by a knowing white father figure. The familial dis-possession is construed through genealogical incorporation which leaves the Indigenous children bereaved of their pagan-Indigeneity; the white father serves as a surrogate parent for the pagan-kin that is obliterated in visual representation. Instead, the Indigenous children put their hands trustingly on their father’s leg, not only to learn willingly the Gospel but also to discard their Indigeneity. In Image 9 not only literal children but also adults are being “educated”. Typically for imperialist photographic representations, the white “educator” dominates in size and authority, whereas the sitting “children”-people anxiously await the sermon. Their half-nakedness stands between white superiority and Indigenous pagan-inferiority, reinforcing the continuing necessity of imperialist “education”.

\textbf{II}

The pre-colonial era evinced a predominantly stigmatising construction of Indigenous peoples, which was based on white parameters of value judgment. The few idealising views were related one-sidedly to physical strength and beauty without overt (yet subtle)
denigration, or confined to particular groups that already posed ‘incorporated possessions’ of the imperialist project. The bulk of Indigenous groups, irrespective of their skin-colour or geographical origin, were further stigmatised in an already established canon of racial hierarchy. Missionary texts resembled, in essence, the same imperial logic as secular writings and corresponded in the shifts of values-of-Indigeneity to the general change observable between the pre-colonial, colonial and revisionist periods. Although missionary rule cannot be simply equated with state colonialism, its “successes in conversion” and stableness of work highly depended on state powers; once Indigenous peoples were effectively dispossessed of their sovereignty (both materially and metaphysically), they could be integrated more easily into the imperialist system of which missionary rule was a firm part.

With colonial rule necessitating a more overt policy of paternalism to absorb Indigenous subjects into the colonial economy, Indigenous peoples became increasingly construed as loyal servants and tokens of colonial success (despite frequent unrest). At the same time, especially during the consolidating phases of colonial rule, animalist tropes of cannibalism persisted and applied especially to sub-Saharan and West Pacific groups who were not regarded as fully “civilized”, and were therefore considered to lie beyond immediate colonial supervision. The following text dating from the year 1899 castigates Papuans with animalist metaphors:

On the Papuan Fiji Islands a fork was found, of course only for eating humans. It should be mentioned here that Europeans do not count as a delicacy among the Natives because their flesh is said to be too rubbery. The fattened dog that the women lactate like a child is more much appreciated…. The Papuans could not yet be used for colonising purposes. They speculate, ‘the land is ours, why should we cultivate it for foreigners?’ By contrast, one has made good successes with this very useful human material in other South Sea possessions.\textsuperscript{130}

Speaking of ‘useful human material’, the text violates human dignity. There are no discernible traces of idealisation, but a more evident stigmatisation appears in the case of what are called Fijian Papuans. These ‘Papuans’ are derided as ‘freaks’ of nature, beautiful in stature, but raw. The human breastfeeding of dogs places ‘Papuan’ women on the same level as animals. In its animalist metaphor, the text does not differ from previous examples, but the reason for stigmatisation lies less in “savageness” per se than in the presumed non-compliance with the colonising project. Fijian Papuans are described as renitent and thus further downgraded within the imperial system of racial hierarchy,
whereas the ‘useful’ Papuans are not overtly derided. The perceived usefulness for the colonial project became a central parameter for idealising and stigmatising Indigeneity in the colonial era.

Idealisation established only tentatively with the onset of formal German colonialism in the 1880s and continued to be distinguished primarily by physiological characteristics, as the following 1904 report on “civilized” Cameroonian exemplifies: ‘They were partly wonderfully strong figures with hard bony faces and free facial expressions, the nose noble and with a trace of bending, the cheekbones and chin more sharply distinguished’. This physiological construction underpins a specifically free and thus noble character. The visual images of Indigenous peoples during the pre-colonial and early colonial period also stressed this perceived beauty, showing strong handsome bodies (Images 11 to 12) that in the texts, however, were relativized by a critique of “savage” nakedness. Although Indigenous bodies were depicted as attractively trained, their semi-nakedness signified a “savage” state. The fully idealised body became the “civilized” or dressed body, as shown in image 13.

Despite the occasional idealisation of physiology, under formal colonialism, stigmatising tropes did not change abruptly in that direction. Similar to texts of the pre-colonial period, the following portrayal of Melanesians from 1885 still depicts Indigenous men as ‘Apollo figures’ and women through reference to ‘withering beauty’:

On first view they may evoke a docile impression and they are friendly, skilful yet false, thievish, calculating, selfish, treacherous and almost bare of all morality. Their houses, canoes, nets, weapons and tools reveal some sort of resourcefulness and skill yet only a low level of intellect. All their poetry and deeds relate to the fulfilment of their passions and drives.
Indigenous peoples are here construed as ‘raw’ and intellectually inferior but as equipped with traces of economic usefulness. Their potential for evincing ‘handy’ skills is overlain by a generally derogatory view. But, similarly to the previous era, the partially restricted stigmatisation stipulates the concept of colonial “education”. With increasing colonial infiltration, idealisation became more prevalent, and the inner ‘demons’ of Indigenous souls slowly began to recede. The following journalistic passage from 1893 portrays Cameroonians not only as beautiful, and similar to Caucasians in their physical structure, but also as a tidy and industrious:

The inhabitants of the Yaunde-land, who were always friendly with the local German station, are of bronze-brown skin colour and distinguished by beautiful women whose facial features bear the profile of the Caucasian race. Their good looks, which are also shown in their larger, tidy huts and spacious village places, correspond to their childish, harmless soul."

Compared with the pre-colonial period, references to beauty deepened only insignificantly and constituted a persisting element of (transnationally) sexualised exoticism. Whereas in the previous era references to physiology were in quantitative respects the dominant element of racial idealisation, under colonialism the tropes of industriousness and cleanliness became more frequently used. The nexus between idealisation and colonialism is discernible not only in quantitative but also in qualitative respects, since the reference in the aforementioned quotation to a friendly relationship in the colonial setting preceded the idealising characterisation. This reference, almost inconspicuously included in a subordinate clause, is a central indicator of idealised Indigeneity. Similarly to missionary writing, it is the good, that is, the already possessed Indigene, as explicated by the notion of primitivism qua childlikeness, who is the actual object of idealisation. The codes of possession are more than textual embellishments; they acted as cultural references signifying to audiences that idealised Indigenes were indeed “civilized”, instead of sovereign “savages”. Such cultural codes—expressed through possessive terminologies such as “our natives” and “friends”—were integral to the functioning of racial idealisation in the colonial setting. Racialised friendship was part of possessive conceptions and discernible in much missionary writing that included baptised “pagans” as new friends in the Christian flock. On the national level, friendship was usually expressed in the reverse sense of Germans being regarded as the friends of Indigenous peoples. In the colonial era,
references to friendship were less frequent than after the loss of the colonies, but nonetheless caught on the logic of paternalistic dependence, as the following example from 1899 on the Caroline Islanders (‘Melanesians’) exemplifies. The text reports on the mistrust that Indigenous peoples had shown against the Spaniards:

More than 11 years have gone by since the German flag was hauled down in these faraway waters—a symbol of German might which the Natives had joyfully embraced…the proud and self-conscious Natives placed themselves under German protection; the lonely German merchant became not only their friend but their leader…[Under the Spaniards] the previous relationship of friendship to the white man never returned. The Natives would gather joyfully under German protection again; this intelligent people would be willingly governed and led by justice and mildness and be happy.135

This reference to friendship was relatively rare among early colonialism and anticipated much of the colonial-revisionist rhetoric, especially in the Nazi period. The trope of friendship construes a parental relationship of unequal dependence. The “Natives” needed German rule and leadership in order to lead a stable and prosperous life. Without the Germans, saddened and desperate, they could no longer rejoice in their “childishly” happy times. The idealisation of true friendship legitimises German colonial rule as ‘mild’ and advantageous to the Indigenous inhabitants. Idealised Indigeneity plays a central part in the discursive legitimisation of colonial rule. Friendship functions as a central mode of colonial possession. The following text from 1899 on Caroline Islanders (‘Micronesians’) construes colonial possession in the following way:

The people are without any doubts, if necessary and only then, of martial sense and of high personal bravery, but they are, according to my experience, also easy to lead and amenable to the good that one does for them…No one is that sensitive to lies and injustice, like children and our South Sea Islanders.136

The text differs markedly from previous tropes of animalist primitivism which employed pictures of uncontrollable ferociousness. Under pacified conditions, the Indigenous subjects became more lenient, described as using force only under exceptional conditions. This pacification allowed the idealisation of ‘bravery’ (the ferocious Indigenes-as animals were construed as strong yet never brave). Moreover, the text not only takes up the narrative of childlikeness to constitute a colonial logic of pacified possession but also justifies German colonial rule and “education”. In claiming that the ‘children of nature’ would instinctively ascertain any injustice, their approving behaviour corroborates the utterly just nature of German rule implied by the reference to easy leadership. The idealised
children metaphor of sensing injustice functioned as a central stabiliser of imperial rhetoric and reverberated through the periods of colonialism and colonial revisionism.

The perceived potential of possession constituted the parameters for (partial) idealisation of even those Indigenous groups that had been extremely stigmatised in the evolutionist ranking, such as the so-called Pygmies. Dating from 1899, the following journalistic text on the Twa people exhibits the nexus between possessive forms and relative intellectual endowment:

It is almost exciting how these poor savages [having been bereft of their woods] manufacture without tools all kinds of pots which they produce in manifold forms and with all sorts of embellishment...Our dwarfs eat everything that appears good to them, even elephant meat; yes, the meat of the hippopotamus is one of their favourite dishes...Finally, I remark that the Twa dwarf people do not count as untalented. On the contrary, our Batwa say...that all the Twa were well endowed.137

The text clearly inscribes white superiority over the Twa and Burundi people but construes a less stigmatising view compared to previous representations of the Twa people. The derogatory denomination ‘dwarf people’ indicates this stigmatising legacy of norm-setting white beauty. Whereas pre-colonial texts had hardly found ‘anything exciting’ about “Pygmy” material culture, the imperial possession represented this culture not only as astonishing but also as relatively complex.

Under colonialism idealisation thus became slightly more stratified, relating not predominantly to physical but also to ‘inner’ characteristics, such as cleanliness and obedience. At later stages of increasing colonial possession, racialised intelligence came to complement the threads of idealisation. Intelligence was always expressed as relative to white intelligence and only accorded to those populaces that were regarded as complying with the colonising project. The following passages indicate the growing ‘conferral’ of racial intelligence under formal colonialism:

[1897; San people, Southern Africa]: One has recently made findings which...substantiate their intellectual capacity without any doubt so that the usual verdict [of low intelligence] needs to be modified. For inventive rock paintings, usually of animals, had been discovered in North Transvaal (beyond the river Lepalta), which testify to a remarkable artistic talent.138

[1899; Melanesians; New Guinea]: Their intelligence stands in contrast to their outer life. That they still live in the Stone Age was a result of their long isolation; the spark from outside was missing ...When I looked into their trustful eyes, for all the horrible painting and barbaric jewellery, and saw good-natured and friendly faces, my second and likewise intense thought was: these are good humans! And so it was!...They are really just big
imprudent children with all their vice and virtue; they require a benign, yet just, hard

hand.\textsuperscript{139}

\textit{[1909; Indigenous peoples; East Africa]: Beekeeping is only possible where one understands and fully esteems the social order of the insect, adapts to its drives and caters for its satisfaction. Therefore, it is a culture with which the Negro soul can cope, which is distinguished by clever monitoring of the individual events and a pliant empathy for the necessities of even the lowest creature.}\textsuperscript{140}

The conferral of intelligence, generally a relatively rare phenomenon under formal colonialism, rests on a partial revocation of previous views of Indigenous imbecility. The first text is explicit in reasoning that the ‘usual verdict of low intelligence needs to be modified’, whereas the second text differentiates the Stone Age paradigm as being restricted to material culture. The presumably Stone Age condition becomes disentangled from mental status and ‘excused’ in a seemingly Lamarckian logic to reflect environmental conditions. The third example praises the diligence and intellectual capability of the Chagga people, placing them implicitly below the average white intellect. The “Negro intelligence” suffices to supervise the lowest creatures, the text says, with any intellectual chores overstraining the Indigenous cognitive ability. References to intelligence thus corroborated seemingly white superiority and served as legitimising rhetoric for colonising Indigenous peoples: intelligence could be celebrated as a successful epiphenomenon of “civilization”.

This possession could be expressed in different forms, most frequently through the perceived adoption of Christianity and European codes of “civilization”, which included clothing and the pacification of erstwhile violent practices, especially the alleged penchant for slavery, misogyny and internecine warfare. The task of pacification rendered the imperialist project seemingly humane and morally justified. The pacifying mission not only allowed but also necessitated idealisation in order to bolster the efficacy of the imperialist project. This necessity, I suggest, engendered the proliferation of idealisation, expressed most conspicuously in economic productivity and compliance with colonial rule. Christianity and civilization, as has been shown, were crucial parameters for eliciting more undirected and occasionally idealising views. In the colonial era tropes of economic productivity generated idealising views. Alexandre Kum’a Ndumbe III shows that the exploitation of Cameroonian labour posed a vital asset for the German colonial economy.\textsuperscript{141} Idealised images of Indigenous industriousness referred to this economic wealth by justifying the conditions of exploitation. Drawing on the already established
differences between the ‘inferior’ and ‘reformed’ Indigene, the following political text from the year 1890 differentiates between economically prosperous and unproductive East African Indigenes:

The wealth of the inhabitants lies in the numerous herds of cattle which are housed in special huts...that are maintained with great care...Also, the interiors of the huts as well as the cooking utensils are kept diligently clean. The well-fed and muscular inhabitants are tall in stature and very good-natured and hospitable; the land produces a plethora of maize, sweet potatoes, yams, cassava, beans, peas, honey, milk, meat etc...The closer one comes to lake Rikwa, the poorer, more barren, hotter, unhealthier and drier the land becomes...the inhabitants of [this land], the Awangua, [are] an inhospitable, proud and distrustful people.142

The actual racial difference drawn in this paragraph is one that relates to the stages of agricultural fertility. The pattern of economic advancement is conferred upon the racial character of the populaces inhabiting the differently scripted lands in question. The more viable the land, the more idealised the racial construction became. Both Indigenous groups referenced are not merely idealised or stigmatised through physiological criteria but also through ‘inner’ characteristics that were related to economic morphology. The economic wealth of the racialised environment constrains the Indigenous objects with the imperialist pattern of opposite characters (inhospitable versus hospitable; good-natured versus proud character).

The reference to pride suggests the clear limitation set to idealisation in the colonial economy: in contrast to subsequent patterns of Indigeneity that premised on racial pride as an idealising code, pride was considered detrimental to the colonial economy. Indigenous peoples were idealised through their intended economic usefulness but their character had to remain compliant in order to yield economic assets to the colonial enterprise. The economic logic of racialised Indigeneity reflected the colonial necessities of economic exploitation and, as a corollary, idealised those Indigenes that best reflected the exigencies of colonial practice. Economic wealth and an effective agricultural economy constituted a central indicator of racial idealisation. The asset of Indigenous peoples to the colonial enterprise was not merely related to the colonial economy but also to cultural transfer, as the following text from 1897 on the East African Nyamwezi people shows:

The Nyamwezi are important for the German economy, apart from their mechanical service which they offer for the culture [of the colony]. Through their continuing contact with the coast and its cultural centres, they transfer perceptions back to the interior, which
pre-facilitates the cultivation of the land. The experiences which have been made so far in Unyamwezi in this respect engender the best hopes for the future.¹⁴³

The Nyamwezi are construed as important for the German economy and as required mediators in cultural transfer (read “civilization”) between the rather Europeanized coastal regions and the largely “uncivilized” interior. The hinterland has an implicitly pejorative ring and, in contrast to later periods, the harbour regions are construed as desired source for the “civilization” that the Nyamwezi mediate. The Nyamwezi are described as being relatively highly developed, which invests them with legitimacy to convey “culture” to their seemingly uncivilized compatriots. The notional need for “good” Indigenous assistants of the white colonising project logically required the idealisation of ‘coastal’-as-Europeanized figures that could be juxtaposed to the hinterland “savageness”.

Economy and “civilization” thus played a vital role in “benevolent” constructions of Indigenous peoples as loyal servants, usually expressed in possessive terms, such as ‘our boys’, which embodied the accomplished imperial possession, on the one hand, and underpinned the fulfilled pacification through employing the trope of primitivism-as-childlikeness, on the other. The Indigene-as-child became the ultimate possession of the white imperial parent during the colonial era. This possession also included the defensive rhetoric of (economic) exploitation, as shown in this 1897 text on German African colonies:

Such a big difference between black and white, as is often claimed, does not exist. The judgment between the good and bad characteristics of the Negros is just the same as the judgment of our servants at home. A master who sees humans in his servants and treats them justly, [a master] for whom it is not a vilification but a duty to listen to their joys and sorrows, won’t participate in the complaints about bad servants. Who are these people that can be seen in the coastal towns running behind their servants with a stick in their hand and swearwords in their mouths? Arrogant people who polished their own shoes at home and who now try to be a banu, a master; and automatically those brutes, fools and jerks consort with them who see in the Negro an animal because they are dumb and arrogant...Even I do not estimate their intelligence to be inferior to that of the average European; yes, if I had the chance to teach a bevy of Swahili teens and equally old Pomerenian, east-Prussian and Posen peasant boys, I would not have any doubt that I could get farther with the former.¹⁴⁴

These lines try to upgrade the “reputation” of Black people, freeing them from the animalist stage and allocating them to colonial servant stage. Colonialism takes a seemingly humane shape that castigates ‘unjust’ white exploitation of Indigenous peoples (a remark that occurs often in colonial and colonial revisionist texts). The text, however, does not question the white leadership of Indigenous peoples but rather the ‘egalitarian’ leadership
conferred upon white people regardless of their class. The ‘leading of inferior races’, the

text undoubtedly suggests, should remain the prerogative of privileged white people, not

any white Tom, Dick or Harry. Class determined imperial whiteness and colonial

leadership, as this example demonstrates. Imperial whiteness did not automatically invest

all white people equally with imperial leadership. The formation of imperial whiteness, in

this event, reflects the social stratification among white people but does so always within

the parameter of race. The class-specific stratification of white leadership excluded lower-

class whites from concepts of imperial possession, but in so doing paradoxically

naturalised white leadership as such. The lament that it was easier to educate Black

children than white German boys corroborates the natural destiny for Black people to

serve. The racial status to be “educated” and “led” is expressed through the reference that

Indigenous peoples, the Swahili children, are far better dirigible than white German boys.

The text evinces idealising references and, at the same time, outright references to

exploitation and inhumanity. References to a supposedly Indigenous intuition for “just”
treatment—which manifested servitude—persisted throughout German imperialism,

including Nazism. Says a 1942 text critical of British colonial ‘mistreatment’: ‘the blacks

have normally an exquisitely strong sense for the characters of the Europeans. It is not

surprising that they encounter their current English masters with reservation which differs

markedly from the childish confidence and the moving loyalty which we Germans were

allowed to experience’.¹⁴⁵ Primitivist constructs of childlikeness, as this quotation shows,

were central to imperial rivalry—‘only the best parents deserve the true loyalty of their

children’. Such rankings in European leadership stabilised white supremacy. Racial

idealisation was not a human engagement, but an expression of contempt that naturalised

servitude as the destiny of Indigenous lives.

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¹⁴⁴ Liebig Fleischextrakt; Die Weltteile; «Africa» (1883).


¹⁴⁶ Afrika Nachrichten; (1936), p. 152.

¹⁴⁷ Cover, BIZ, 25.5.1938.
Popular journals and magazines in the periods of colonialism and colonial revisionism were replete with advertisements that produced an idealised interpellation of the Indigene-as-good-servant. Images of Indigenous servitude (14-17) prevailed with tenacious persistency under formal colonialism and throughout colonial revisionism, without evincing any major changes. Indigenous peoples were treated as pacified objects of white possession.

Posing no danger to imperial exploitation, Indigenous peoples became exempted from stigmatisation and were depicted in European clothing. Becoming Black servants in white suits, Indigenous peoples portrayed as dressed in European clothing marked a dispossession of both their humanity and Indigeneity, signifying the accomplished stage of imperial possession. The partial-Europeanization indicated by western clothing showed the full accomplishment of white enslavement but remained highly fragile. As will be shown in Chapter 7, such constructs also posed serious threats to the colonial regimes and led to a return to tropes of Indigenous traditionalism. Moreover, stigmatising constructs of recalcitrant Indigenes constantly flared up under formal colonialism, which saw many incidents of Indigenous unrest against German colonial rule. Such incidents led to a reverse employment of stigmatised Indigeneity, as the following examples demonstrate.

III

Any process of colonisation, including the German one, was perforce founded on violence. In a violent environment, idealisation had an oscillating status. It served as a means to neutralise conflicts and integrate into the colonial order elements that had previously been conceived of as “opponents”. Late nineteenth-century texts praised the white (and partly German) civilizing mission, which absorbed “civilized” subjects into partly idealising rhetoric, thereby neutralising inter-racial violence. Open violence, however, posed a limitation to this strategy of integration and generally allowed less room for idealisation. This became particularly evident in broadly reported conflicts. Marieluise Christadler has retraced the bearing of the Herero ‘uprising’ on what she terms ‘negative’ portrayals in juvenile texts after 1904. The ‘war texts’, the author finds, carried demonising and deriding views of the Herero, suggesting a nexus between racial views and politics: ‘As long as the German authority remained untouched, authors could afford the fictional luxury of sentimental relationships between black and white’. This nexus, as will be
shown, also applied to journalistic texts, but idealised Indigeneity needs to be framed in a
different context. In designating idealisation as ‘sentimental luxuries’, Christadler suggests
that idealising Indigeneity would not have been integral to imperial necessities of possessing
Indigenous subjects.

Texts published in the era of the “rebellion” and subsequent German genocide
against the Herero and Nama people (1904-1908) reflected the impact of outright
conflicts on textual constructions of racialised Indigeneity.148 Showing the narrative logic
behind racialised Indigeneity, the Herero became integrated into German colonial rhetoric
as possessed Indigenes. In contrast to the Nama and San people, the Herero (and Damara
people) were Namibia’s first ethnic groups to be portrayed in a less stigmatised fashion.
Whereas texts from the pre-colonial era largely stigmatised the Herero and Nama, the
Herero first became partly idealised as “respectable savages” in the 1880s. The following
text from 1888 contrasts the Herero with the more “cunning” Nama, portraying them as
reliable, honest and trustworthy:

The Herero are superb, strong people, clumsy yet by no means brainless, crude in their
manner, serious, proud, reserved and in their nature reliable. Those who respect their
customs and institutions have no reason to fear for their person or property. They are by
all means respectable savages…Although few in number, [the Nama] make up the most
restless and alarming population of the whole protectorate and the problem children of
the missionaries. Of medium size, agile and certainly not clumsy, of a ready mind yet
fickle, arrogant, intrusive and slovenly.149

The text poises between stigmatising and idealising references and employs a racialised
view of limited intelligence. In Homi Bhabha’s terms, it follows a strategy of colonial
control that separates the colonisers and the colonised.150 Both colonised groups are
construed implicitly as less intelligent than white people, but the relative intelligence (the
‘ready mind’) attached to the Nama people is seen as devious, whereas the “clumsy” yet
acquiescent Herero are accommodated as fully reliable colonial possessions. How fragile
such constructs were can be discerned in texts that appeared in the course of the Herero
rebellion. This conflict engendered a general increase in reports on Namibian populaces
by 70%, with 61% of the texts employing a stigmatising and 5% an idealising view. This
stigmatisation decreased only marginally after the loss of the colonies (56%) and did not
perceptibly change before the period between 1939 and 1942, when 60% of the texts on
former Southwest Africa idealised the Herero. The following text published in 1905,
shortly after the ‘uprising’, stigmatised the Herero not merely as unreliable, lazy and
arrogant but in their nature also as ‘similar to Jews’ and inherently violent. The violence was construed through racialised misogyny, meant to stigmatis the Herero as committing internecine violence:

In his cattle business, the Herero is the Jew which his type, where unmixed, clearly reveals…A sense of home that connects to a place did not develop among his people that camped wherever the cattle found water and pasture…The position of the woman, who is a working animal, shows, like the prevailing Mutterrecht [matriarchy], the moral nadir of the Herero.351

The text draws on gendered primitivism, which projected a state of anarchist mother law as the primeval form of gender relations, which was supposed to be subsequently replaced by stable gender relations in “civilized” society. Indigenous peoples were expected to represent primeval societal relations, including gender systems. The Herero are indigenised through primeval gender relations and positioned as the antipode to modern humanity. The indigenisation of the Herero describes a backward move from “civilization” to a state distinguished by anarchist violence. Racialised misogyny, the text implies, presents the most abhorrent form of internecine violence, which neutralises inter-racial violence by projecting the hereditary origin of violence onto the colonised subject. The argument of misogynist violence transforms the nature of an inherently inter-racial conflict into an endo-racial one caused by anarchic primitive violence that places the German coloniser into the position of a ‘pacifier’. The ‘pacifier’ tames the unbound primitivist drives as part of his recivilizing project. The war of extermination against the previously ‘reliable’ and ‘superb’ people could thus be presented as a civilizing act in the best interest of the Herero (women). The reversion to “civilized” condition, so the implicit promise, would put an end to primitivist gender violence.

The reference to Jewish people, on the other hand, de-indigenises the Herero as homeless migrants and explicitly excludes them from any racially ingrained right to their lands. In this text, issued in 1905, the trope of seeming homelessness constituted a central element of anti-Semitic rhetoric. This trope was partly transnational in conceptual origin but became appropriated by nationalist ideas of (landless) Jewishness versus (“indigenous”) Germanness. Construed similarly to Jewish people, the inherently landless Herero could not be logically dispossessed of any land. Colonialism thus appears as a fully humanising and non-violent endeavour. Racialised Indigeneity, be it stigmatised or idealised, played an important discursive role in the dualistic nature of colonial rule.
Gendered violence was also used as a stigmatising device against the Samoans. Being of what was called Polynesian heritage, Samoans counted among the most persistently idealised Indigenous groups, but could equally be stigmatised in the event of violent confrontations. The 1880/90s saw several conflicts among the Samoan leadership, with rivalling parties supported by different European powers; the protests heightened and eventually turned into attacks against the German consulate. The salient point here is the sudden, even if ephemeral, change in reports on Samoans. Quantitatively, Samoans accounted for merely 1.6% of the reports on Indigenous peoples between 1850 and 1932 and, save for the earliest periods between 1850 and 1871, were more idealised than stigmatised. The violent conflicts in the 1890s resulted in a massive increase in reports on Samoans, to a share of 6.5% of the total publications; in the subsequent periods this figure dropped to 0.8% (1908-1919), 0.2% (1920-1932) and 0.6% (1933-1945). Stereotyped reports increased in the ‘violent’ phase, as the following 1899 article in the Deutsche Kolonialzeitung shows:

Polygamy, the pleasure for wars and cruelties (beheading, wounding of captives, rape of captive girls and women, consumption of the blood of the enemies) were evils against which the missionaries had to fight...The conversion has to be considered as having fundamentally failed if one recognises that all these pagan traditions are still in practice...wars and atrocities became rather more than less frequent. Polygamy is a specifically Samoan sport.

Although expressed in a context different from that of the Herero and Nama people, gendered misogyny informs the same pattern of stigmatised Indigeneity here, too. Samoans are indigenised according to primeval and thus violent gender relations, resulting in an unstable construction of racialised personality: once the integrity of the imperial regime came under threat, Indigenous peoples became stigmatised as inherently violent in order to neutralise inter-racial violence and to re-incorporate ‘lost’ possessions into the imperial system. Self-determined ‘uprisings’ emphasised the agency of Indigenous peoples and menaced the imperial order in its core concept of object-childlikeness. The true conflict was thus about passive children turning into active insubordinates, who could no longer be accommodated in the form of idealised Indigeneity.

Confictual colonial encounters generated a complex construction of racialised Indigeneity. In the pre-colonial and much of the colonial period, Indigenous peoples were stigmatised if seen as resisting imperial rule, whereas they became idealised if deemed to be accepting imperial rule. The perceived adaptation to white European cultural norms
was certainly a frequent but not constant factor eliciting idealising views. Even those Indigenous groups that were considered highly (or at least relatively) “civilized”, such as the Samoans and the Herero, could become re-stigmatised if seen as transgressing their childlike state and taking on sovereign action. This reacting condition suggests a non-linear development of imperial image productions: constructs of particular groups could and did change radically between the concept of the ‘good’ and the ‘bad’ Indigene, thus taking a cyclical rather than a purely linear shape. Certain groups could be stigmatised in periods of conflict and idealised in periods of relative stability. This applied most conspicuously to the phase of colonial revisionism which, due to Germany’s loss of political control over “its” former subjects, produced few zones of conflict.

Despite this cyclical development, linearity also existed, especially in the increased development of idealisation. Neither was the complexity of image production of a contradictory nature. Quite the reverse, there was a constant logic behind different and occasionally rapidly changing values accorded to specific Indigenous groups in a relatively short period of time. This logic rested on the assumed compliance of the possessed Indigene with colonial hegemony. Every reference sustaining the very hegemony tipped the scales for idealisation. This compliance could project different yet not contradictory views of idealisation. Idealised images produced views of good servants in one moment that could rapidly switch to those of ferocious beasts in the next moment when white hegemony came under threat. It is less contradiction than flexibility on the side of the white hegemonic regime that produced calculated views of racialised Indigeneity. The construct of the ‘good’ Indigene changed from the ‘reformed’ back to the “traditional” Indigene, as Chapter 7 outlines, but in its central principle it always re-confirmed the imperial order.
5. The Lost Indigene

Expressions of idealised Indigeneity increased significantly after the loss of the German colonies. This suggests that the changes in values of Indigeneity corresponded to a high degree with colonial politics. The German ‘dispossession’ of its former Indigenous subjects diminished outright conflicts and thus stigmatisation, on the one hand, and evoked idealisation to regain its former ‘possessions’, on the other. The correspondence between idealisation and colonialism in this era related with increased frequency to images of loyalty and friendship, while references to Indigenous beauty and cleanliness remained in use. At the same time, idealisation became stratified and also conferred upon groups once predominantly stigmatised, especially Aboriginal Australians and sub-Saharan Africans, the latter usually designated as “Negroes” (Neger) or ‘Blacks’ (Schwarze).

Colonial revisionism, to be sure, was not the only cause of the increased idealisation of Indigenous peoples. The period after the First World War witnessed a number of international movements that projected different, less stigmatised and even self-determined views of (Black) Indigeneity that became widely disseminated through Europe. The Négritude and the Harlem Renaissance, as Brent Hayes Edwards has shown, left an indelible legacy of Black (Indigenous) intellect and art in Europe. But the Harlem Renaissance, as much as Black American cultures in general, received a harsh riposte from German nationalists. These international movements certainly influenced European and German discourses, as with the increasing aestheticisation of “Negro” art. Indigenous peoples undoubtedly impacted on the production of Indigeneity and were also active agents in the discourses over Indigeneity. Yet these movements, I argue, were not the primary incentive to changes in idealised Indigeneity in colonial texts. In colonial texts, Black American cultures were predominantly demonised and the leeway of Indigenous agency was confined to imperial parameters: while Indigenous agency was principally tolerated and even supported if seen as conducive to traditionalism, it was stigmatised if
feared to dissolve racial boundaries. Indigenous people were harshly criticised for adopting European cultures and for claiming sovereignty outside the concept of white patronage. The agency of Indigenous peoples was set and valued by imperial codes.

Shifts also occurred in scholarship. George Stocking, for example, argues that the legacies of mass violence during the First World War spawned a more self-critical view of the erstwhile splendours of civilization and progress. “Civilization” indeed received much scholarly critique, whether or not it was overtly aimed at colonial regain. However, in the sources under study, the critique of “civilization” never questioned racial hierarchy and was not linked to the inhumanity of war. Instead, as will be shown in Chapter 7, it derived from colonial principles of dissimulation.

In Australia, white humanitarianism promulgated Aboriginal rights since the 1830s and produced less stigmatising, even if patronising, representations. The agency of Indigenous peoples worldwide, though extant before this period, became increasingly publicised and entered the European, including the German, market. Fiona Paisley has retraced part of this self-determination in a biography of AM Fernando, an Aboriginal Australian expat who protested Aboriginal dispossession in Austria, Italy and England between the First and Second World War. Fernando considered Europe, including Germany, a site of spiritual renewal to castigate the British extermination of Aboriginal Australians. He must have been intrigued by German rhetoric of Aboriginal dispossession and so forged a calculated appropriation of German (Nazi) propaganda; Fernando, Paisley elaborates, harboured denigrating views against sub-Saharan Africans as ‘oversexed savages’, thus reflecting transnational and at times contradictory discourses of Indigeneity during the inter-war period. Publications in Germany did not take any notice of this act of self-determination: German and Austrian media did not report on Fernando's activities, despite his reverence for the Austrian people.

Idealised Indigeneity, as presented in the sources, was different from self-determined representations, for idealisation described less an actual state of being rather than a distant projection of racial ideals. Although such projections were influenced by different discourses, including Indigenous, the power relations that structured them were inherently colonial. As this chapter shows, it was the loss of the German colonies and the subsequent need to construe ‘worthy’ Indigenes in order to counteract British propaganda that spawned the shift in imperial Indigeneity the most.
The loss of the German colonies engendered a publicist movement to regain the former colonial “property”. This movement, partly embraced by governmental policies, emerged after the First World War. It continued during Nazism when colonial agitation, including expeditions and scholarly research, increased.\textsuperscript{158} Scholarship has uncovered that even though the ‘internal’ direction of Nazi colonialism related primarily to Eastern Europe, the idea of a restitution of the overseas colonies was not dropped.\textsuperscript{159} The colonial propaganda campaigns produced massive outpouring of texts that reported on the respective Indigenous inhabitants. But the growing popular interest in extra-European colonies was not a solely German affair. It was a cross-European phenomenon that equally influenced French popular culture on Indigenous soldier loyalty.\textsuperscript{160}

The German propaganda resulted in increased coverage on Indigenous peoples in the former German colonies. More than half of the texts on Indigenous peoples were concerned with the former German colonies and most of the texts either explicitly promoted colonialism and Germany’s right to colonise or at least established indirect reference to a colonial setting. Many Africa novels issued between the 1920s and the 1940s, for example, started with the usual template of embarking on the adventure, followed by the disillusioned sight of ‘assimilated’ people in the harbour regions and the moral laxity caused by the British administration; this initial disappointment then turned into ultimate joy of meeting ‘untouched’ people in the \textit{pari} (the hinterland) who, free from civilisation, were idealised as healthy and loyal servants; the setting then usually contained references to Indigenous loyalty to Germany and closed with the adventurers’ cheerful return to Germany.

In a qualitative respect, as will be shown in this chapter, the already established trend in receding stigmatisation and increasing idealisation persisted throughout colonial revisionism. Idealised Indigeneity indeed was for the most part little more than a continuation of previous discourses of colonial possession. The colonial loss of the erstwhile-possessed Indigenes required the same principles of racialised Indigeneity as during the colonial era—to construe Indigenes in a fashion that abetted the imperial project. Parental images of Indigenes as friends and children remained discernible throughout the colonial revisionist era. These images were adapted to political necessities and propaganda campaigns. Primitivism-as-childlikeness continued to inform imperial rhetoric of Indigenous soldier loyalty and Black heroism. It now became tailored at colonial re-possession.
I

The First World War heralded the end of German colonial rule. With the loss of the German colonies there also emerged different constructs of Indigeneity which took an increased direction towards idealisation. The changes in direction were first deployed in German counter-propaganda against British reproaches of German colonial atrocities and subsequently in images of Indigenous loyalty towards Germany. The use of Indigenous peoples in anti-British propaganda existed in all genres before World War I but was comparatively infrequent and used animalist tropes to denounce the British, and less frequently the French, incapability of colonial “education”. An 1855 text on South Africans stated:

If only the English had always treated the Kaffirs honestly, kept their word and behaved as decent people, the conquest of the Kaffirland for culture would have already been accomplished. But they have brutalized the savages, made the barbarians into beasts and turned the milk of their simple reason into a boiling dragon poison. It is possible to make something out of raw material but not out of something spoiled.\[161\]

South Africans are stigmatised here through animalist primitivism and set apart from culture, yet regarded as objects of “education” and thus potentially as part of culture. The gist of the passage is not any critique of mistreatment but an effort to delegitimise British colonialism as selfish and exploitative which, the lines suggest, ran counter to the project of white imperialism. The actual critique against Britain revolves around the question of the “right colonial education”. A later text on Indigenous Californians, issued in 1893, draws on the same argumentative structure that Germans, due to their ‘honest’ intentions, would have fared better in colonial “education”:

Had the possession of California been made, for example, by the Germans or the French, one would have perhaps rather spared those nature people, had bestowed them with more justice, had perhaps supported and educated them in useful activities of culture; through humane treatment one would have convinced them of the value and the superiority of civilization and rendered the malleable youth into useful inhabitants of such a prolific land.\[162\]

As in the preceding example, Indigenous peoples are construed as “useless” without proper white “education”. Only through such “education”, the argument runs, would Indigenes become valuable assets to the colonial economy, which is epitomised by the
reference to the fertility of the land. The stigmatisation of Indigenous peoples is thereby not absolute but malleable, determined by their usefulness for the imperialist project. The anti-British propaganda castigated, in essence, not the inhumanity of imperial dispossession but the perceived inadequacy of British colonialism that, it was said, rested merely on exploitation instead of “education”, as the following text from 1906 on East Africa demonstrates:

The English…conquer unknown lands, take the best and as much as possible, just to leave them behind like a squeezed lemon. But to restructure a land, to raise it, to civilize it, this is a different case which the English never accomplished…The Germans have a different idea of their responsibility as Christians. In Schirati…no shenzi is allowed to enter the city if he is naked.163

The critique of British exploitation relates to an ‘unsustainable’ colonialism which maximises short-term profit without establishing a basis for long-term rule; Germans, by contrast, are seen as pursuing a policy of cultural “education” that adapts Indigenous peoples to colonial culture and incorporates them as possessions without making them equal to the white colonisers (the shenzi must not be naked in the white man’s domain). Despite these expressions of nationalist rivalry, anti-British propaganda in relation to Indigenous peoples was rather sporadic during the era of formal colonialism and only turned into a systematic phenomenon after the loss of the colonies. Felicity Rash has shown that initially British colonialism had inspired German colonial policy makers, but that feeling of inspiration turned into a perceived threat after the end of the nineteenth century.164

At the quantitative level, the First World War led to a massive rise in anti-British propaganda, including increased reports on Indigenous peoples. At the qualitative level, the principles of “education” did not change abruptly into ‘post-War’ rhetoric and continued to employ stigmatised views of traditional Indigeneity that bolstered the need for “education”. Neither did the notions of white superiority change in any respect. But ‘post-war’ propaganda came to incorporate less stigmatising representations of Indigenous ‘victims’ and also related increasingly to Indigenous groups beyond the former German sphere of influence. Subsequently, colonial revisionist propaganda employed more idealising views to corroborate the justness of German rule.

After the First World War, many texts initially replicated the previous constructs of stigmatised Indigeneity. The surge of propaganda texts was quintessentially propelled
by the British Report on the Natives of South-West Africa and Their Treatment by Germany, released in 1918, which denounced German mistreatment of its colonial ‘subjects’. The British argument of German colonial guilt, Roger Louis shows, had not emerged before the War and was subsequently used as a strategy to secure British dominance.\(^{165}\) The treatise evoked umpteen rejoinders that kept appearing until the end of National Socialism. The British report starts with a picture of hanged Indigenous peoples and closes with Herero in chains, designed to underline German brutality. The text seems sympathetic towards the Indigenous inhabitants but draws from the same pattern of Indigenous ‘possession’ as the subsequent German rejoinders. German colonialists are described as ruthless exploiters. Only the wealth which the Herero posed for the colonial economy, the argument runs, had prevented their complete extermination, construing Germans as calculated murderers. ‘Robbed of their land and their cattle’, the text explains, the Herero were forced to labour ‘at a wage which was ridiculously inadequate and which was often never paid’.\(^{166}\) The violence suffered at the hands of the Germans, it is argued, led to a deep mistrust on the part of the Indigenes who ‘in their simple way of thinking [were] unable to understand why after having conquered the Germans we did not utterly despoil them of their property’.\(^{167}\) To underpin the immorality of German colonial rule, the report quotes Indigenous testimonials of German violence, expressing their wish to never return to German rule. Next to Indigenous mistreatment, the report tries to substantiate German incompetence for colonial governing: German missionaries not only were unable to pacify the conquering Nama and Herero groups but even armoured them and thus nurtured the prevalent tendency towards internecine warfare. At the same time, the British argument draws on gendered violence, directing it at the alleged German failure to protect Indigenous women from sexual exploitation:

> With the destruction of the tribal system which followed the event of 1904-1905…native women in large numbers were forced into concubinage with Europeans, with the inevitable result that the natives speedily acquired a contempt for their masters...[The German colonialist’s] sole object seemed...to take the fullest advantage possible of the simplicity of these people and despoil them utterly...Enough should be found in this report to convince the most confirmed sceptic of the unsuitability of the Germans to control natives.\(^{168}\)

The text does not break with, but rather reconfirms the racial hierarchy of colonial servitude. It places white people as the “masters” who were judged by their capability for guardianship of Indigenous people. The core arguments of Indigeneity-as-childlikeness
and economic exploitation are replicated in the German rejoinders. Although directed against traditional social order, the structure of racialised misogyny was founded on primitivism and the superiority of whiteness that could either condemn or defend the Indigenous “children”-people.

In 1919 the Department of Colonial Affairs released the first official riposte to the British report. It uses the same argument of racialised Indigeneity that were discernible in its British equivalent. Reversing the seed of colonial violence to the British, the German text opens by discrediting the British report as a mere polemic to denounce Germans as ‘exploiters and rapists of the highly developed, harmless and genuine Natives’ and follows with a castigation of the British as the actual exploiters of the ‘peaceful tribes of Africa…[misused] as cannon fodder against Germany.’ Like the British argument, the German text advances Indigenous testimonials of British exploitation in order to rebut the ‘reproaches’ of colonial guilt. Indigenous peoples, however, are described not merely as ‘innocent’ and ‘peaceful’ but also as inherently violent:

It is impossible for a European to imagine the atrocities previously committed by the Natives in general and the Herero in particular. In the fights of the Herero against the Hottentots, for example, the Herero women were right behind their men. They ran over the Hottentotts and left the wounded to the women who massacred the helpless to death in an unimaginable way.

The text portrays Indigenous peoples as inferior to the white colonisers and traces the inferiority to an Indigenous gender system which is regarded as diametrically opposed to “civilized” gender rules. The ferociousness equips Herero women with behaviour that runs counter to white norms. The image of the Amazon woman serves as a direct signifier of racial inferiority and legitimises German “education” to mould a “savage” race into a “respectable” people. The argumentative strand of the German text is to highlight the success of German colonial “education” which, the text suggests, rested on the pacification of the previously violent Indigenes. The German rejoinder employs the same structure of racialised misogyny and internecine warfare as the British text, hearkening back to the discourses of animalist primitivism. Both pieces follow the imperial logic of construing ‘good’ and ‘bad’ Indigenes, described as ‘peaceful’ in one moment and outright brutish in the next. The discrepancy between idealised and stigmatised views was far from contradictory; it was a logical reaction to the exigencies of imperial “education”. As with preceding instances, the ‘good’ Indigene here epitomised the possessed Indigene that
could no longer threaten the imperial order. In this, both texts follow the same principle, with their nationalism separating them in direction but not in their structure of white superiority.

Apart from the efforts of construing German colonialism as successful racial “education”, the German rejoinder enlists instances of British colonial violence committed outside former Southwest Africa. It references Australia in particular as an epitome of British extermination policies: ‘As in other parts of Australia, the English have systematically and callously extirpated the Natives…of Queensland’. The extension of the colonial critique to geographical contexts beyond the German sphere of influence led to a general increase in reports on the previously largely ‘neglected’ region of Australia. Subsequent propaganda texts took up the morally charged rhetoric of a systematic British extermination of Aboriginal Australians. Although the supposed “fading” of Aboriginal Australians had been deplored in previous texts, it had been linked to “natural” and irreversible conditions rather than to a systematic policy of destruction. Although an evolutionist logic prevailed in both arguments (Aboriginal Australians were seen as racially “weak” in an evolutionist setting), it turned into a more politicised discourse aimed at linking the extermination of Aboriginals solely to British guilt. This guilt was seen as lying not in the process of colonisation but in the “failed educational” principles of British colonialism. The following text, issued in 1919, argues that Indigenous peoples had to be “educated” in proper labour to prevent their extinction—a protective policy explained as having been pursued by Germany but not by Australia:

What, then, has Australia done in the interest of the Natives? The answer is striking: Nothing! It has worked systematically to eradicate the Native population of Australia…they are exterminated down to the last 150,000…During the beginning of the colony, the Natives, bereft of their hunting grounds, were treated worse than dogs. They were shot for the smallest offences…The conditions in Western Australia resemble slavery.

The harsh undertone of the critique formed a shift in German reports on Aboriginal Australians who, although not yet idealised, came to be construed in a more undirected fashion as innocent victims of British aggression. The counterpart to this aggression, the text explains, lay in the German policy of conserving Indigenous populaces. The rhetoric of Indigenous ‘conservation’, as will be shown, became massively exploited during colonial revisionism but was already incipient in World War I propaganda. After the loss
of the colonies, colonial crimes, such as those in Australia and the Congo, became the focus of emotive reports. Such coverage attempted to foreground the crimes of the Entente, with German colonial rule construed as a just antipode to this violence. The following images were part of articles that criticised the ‘robbery’ of the German colonies as ‘unfair’, with the critique of German atrocities against Indigenous people explained as unfounded. The articles of the first two images (Images 18 and 19) were published in explicitly colonial journals that promoted German colonialism, the Deutsche Kolonial-Zeitung and the Kolonial Kalender. The article containing the third image (Image 20) appeared in the illustrated weekly magazine Berliner Illustrierte Zeitung. All three examples contain explicit references to colonial regain and carry traces of idealisation:


Image 18 shows amputee children from the Belgian Congo to buttress the supposed peacefulness of German colonialism. The use of children victims evokes in readers the association of innocence and thereby emphasizes the illegitimacy of Entente colonialism. The text is not concerned with questioning colonial rule or its inherent violence; rather, it aims to substantiate the humanity of German colonialism. Significantly, the text closes with this ironic remark: ‘Germany’s colonial policy was robbery and exploitation, the Entente says, and under this false claim it stole Germany’s property. That the Negroes in the Congo have had their hands chopped off is…of course something completely different!’

A later journalistic text, published in 1934, uses the same argument of Indigenous victimhood: ‘Negroes, who didn’t collect enough rubber in the jungle, have had their hands chopped off. The brutish supervisors delivered these hands to their bosses…One of the darkest chapters of colonial history shadows the term ‘Congo’
The critique of Entente colonialism reverses the tropes of animalism to the brutish white colonisers—the attribute *veriert* (brutish) refers directly to the animalist denotation—while Indigenous peoples are considered innocent and thus rendered notionally close to children who were suffering at the hands of their unjust ‘masters’. In both instances, however, it was not colonialism per se that formed the actual critique but the notion of German loss, since the propaganda premised on the concept of colonial robbery that naturalised Indigenous populations as white property, to a naturally ordained share of which Germans were thought to be entitled. None of the propagandistic texts negated the principal right of European powers to colonise but solely deplored the ‘dispossession’ of Germany from (white) imperial hegemony. Colonial loss and its propagandistic retorts did not operate solely at a nationalist level but also at that of transnational racialisation that construed Germans on grounds of their perceived whiteness as part of the legitimate possessors of Indigenous lands. The critique of British colonialism, in these instances, was rhetorically framed by the justification of German colonial rule as harsher yet more equitable. While German colonialists were more demanding in tone, the argument ran, British colonialists were more inhumane in colonial practice. The images here employed were designed to thwart British colonialism as inherently violent. The portrayal of Indigenous people as yearning for a return of German colonial rule formed part of this rhetoric. Indigenous people, it was said, longed for German protection from other colonial atrocities. Embedded in this discourse, the anti-British critique translated into claims to white possession, for the lost ‘children’-people were notionally reclaimed as German possessions. The idea of protection and possession never undermined the racial status of the protectors and the protected, with the latter being seen in need of white patronage. The kernel of anti-British critique neither questioned Britain’s right to colonise nor did it criticise colonialism, but restored Germans’ capability to colonise.

Drawing on extant discourses of exploitation, images 19 and 20 construe the same claim to white possession in casting Indigenous peoples as the innocent victims of British colonialism. Image 20 uses the image of an emaciated girl from Djibouti who, the text purports, was starving to death under British policies. British colonial rule is portrayed as thievish and destructive, as suggested by image 19 that depicts John Bull lording over an Indigenous servant. This scene casts Indigenes as exploited by the British aristocracy, confirming constructs of childlike primitivism in stating: ‘Why so sad, my little one? You
see that the God to whom you sacrifice is benefitting!’ The inferior standing of the naïve servant, overwritten by childlike innocence, is thus cemented through the notion of a principally just colonialism. Racial idealisation, in other words, corroborates the principal peacefulness of (German) colonialism, legitimises colonial ‘education’ and secures the superior standing of white races in the colonial enterprise. Under Nazism, the reproaches of what was called ‘imperial exploitation’ continued but became slightly more melodramatic in their undertone, as the following two colonial writings substantiate:

1940; on a white British coloniser in sub-Saharan Africa: In his search for the thief, he called on a Native at whom he shot because he was running away out of fear. He rode nearer and saw that he had hit him in the stomach area from which the intestines were pouring out. Leaving the wounded Native behind, he rode home...The English culture and civilization is—with the exception of the views of some anthropologists—the yardstick for the assessment of every human, even those of a different culture [Volksstum] and race.175

1940; on Aboriginal Australians: The treatment of the Australian Natives in the century of the brutal domination of the white man is one of the darkest chapters in the history of British colonisation. It is a history written with blood. Up until recent times, it was a popular Sunday recreation for white settlers in lonely areas to hunt and shoot the Natives as one shoots kangaroos and dingoes...Tasmania, the first among the Australian colonies, had its Native population literally wiped out through systematic extermination, even though ... this race was of extraordinary gentleness.176

Both texts criticise British colonialism as exploitative but move beyond mere criticism in stressing the value that each Indigenous group constituted for humanity. The piece on Australia lists various forms of exclusion, such as the non-representation of Indigenous peoples in the Australian parliament and instances of somatic violence, while the first text castigates the British misunderstanding of the racial values of sub-Saharan ‘Negro’ cultures. Relying on the children metaphor, both examples not only expound a critique of the British failure of proper protection but also construe an image of Indigenous peoples as worthy of protection. The critique of mistreatment idealised Indigenes as respectable in their own tradition and construed Germans as the best protectors (read: parents) of primitivism. As will be shown in Chapter 7, the rhetoric of primitivist preservation constituted a frequent motive in colonial revisionist rhetoric. The critique of Indigenous exploitation, it suffices to conclude at this stage, upheld white German superiority by idealising the value of Indigenous culture that could not be protected better than through renewed German colonialism.
By the mid-1920s and early 1930s, propaganda images began to depart from animalist tropes expressed during and immediately after the First World War. Instead, as will be shown further, images in the idealising category gradually took shape. This change was partly influenced by a worldwide change in images of Africa from the beginning of the twentieth century. This change related to an increasing idealisation of ‘primitive’ art and emerged across Europe, particularly during the inter-war period.\textsuperscript{177} Owing to the presumed “timelessness” of African art, David Bindman and Henry Louis Gates argue, Europe came to see sub-Saharan sculpturing as ‘fresh’ and devoid of dated conventions.\textsuperscript{178} Chapter 7 shows that the re-evaluation of Indigenous (tribal) art was appropriated in imperial discourse as part of a dissimilationist strategy to re-establish white supremacy. Idealisation in this context was quintessential for pursuing such a strategy of hegemony.

Next to the idealisation of ‘primitive’ art, as Martin Steins has elaborated, French and German discourses also employed an idealisation of African troops.\textsuperscript{179} Similar to the idealisation of ‘primitive’ art, the idealisation of Indigenous soldier loyalty functioned as a signifier derived from the same principle of childlike primitivism. The ‘timeless’ Indigenous art signified the simplicity and powerfulness of ‘childlikeness’, as much as soldier loyalty referred to the passivity of obedient subordinates. In order to let the children blindly follow, they had to be construed first as simplistic in their psyche, art and behaviour; as simplistic children whose inner instincts presumably knew where greater truth resided: with their (white) father supervisors. The function of racialised Indigeneity thus remained in principle the same in upholding white hegemony but became more idealised in light of the loss of the German colonies.

The quantitative shift in racialised Indigeneity, I shall argue, coincided with the need for narratives of Indigenous loyalty as part of the counter-propaganda on colonial guilt. Previous texts were prone to construe Indigenous peoples not as reliable but rather as opportunistic, as the following example from 1890 on West Africans demonstrates: ‘The Negro generally does not know true loyalty and turns to those from whom he thinks he can gain the most benefit’.\textsuperscript{180} This representative example from the late nineteenth century construes Indigenes as materialistic and racially unreliable. Such a view changed gradually in the course of the colonial revisionism that centred first on the former German colonies in East Africa. With most colonial territories having surrendered quickly after the outbreak of the war, German East Africa remained the last stronghold until 1918, which led to an increased image production of Indigenous soldierhood from this region.\textsuperscript{181}
Under the command of Paul von Lettow-Vorbeck, Indigenous soldiers of this army unit, dubbed *askari*, were recruited from different African societies. Already in the course of the war and until the end of Nazism, German *askari* soldiers became idealised as loyal subjects, described as having gone willingly to death for their German “masters”. To defend German colonial rule as just, the ready sacrifice of the *askari* was advanced to counteract British “reproaches” of German violence. This discourse, which paradigmatically reflects the transnational operation of white dominance, produced calculated images of idealised Indigeneity, since for the first time most reports on Indigenous societies in this period turned their focus to East Africa. In the pre-colonial period, East Africa had accounted for merely 2% of total reports, with no idealising views employed; this percentage increased towards the end of colonialism to 18%, with a share of 5% composed of idealising views. Under Nazi rule, East Africa made up on average 10% of all reports on Indigenous peoples and witnessed a peak of 12.5% in the period of increased colonial revisionism between 1938 and 1942.

This increase, as Figure 3 shows, was not merely of a quantitative nature but was also accompanied by a perceptible increase in idealisation compared with the previous period. Between 1933 and 1945, idealised representations had an overall share of 55% among texts on East Africans, and that percentage grew to 57% for the period between 1938 and 1942. The idealisation of East Africans remained relatively stable throughout the Third Reich. Idealisation evinced few differences during the Nazi period itself but showed a striking change at the quantitative level from the previous period of colonial loss (55% versus 5% in idealised references).

At the qualitative level, idealisation became increasingly related to a growing number of Indigenous groups and thus a more comprehensive phenomenon. The idealisation of East Africans related at first only to *askari* soldiers and, as the following passage from 1920 shows, excluded the majority population: ‘How different are the wonderful figures and souls of our black heroes from the black masses that have thrown blind hatred and short-sighted revengefulness into the holy works of our poor German home! We won’t forget you! ... You felt, even if you are black, in your heart as German as I do...You died as a hero’.182
The incipiently restricted idealisation of Indigenous soldiers partly reflected political realities in the German colony of East Africa. Michael Pesek argues that the idealisation of askari resulted from the strategic necessity to win the sympathies of Africans upon whom Germany had never relied as vitally as during the war; some askari, the author concludes, indeed proved loyal, whereas the civilian masses harboured far more resistant attitudes towards Germany. Michelle Moyd’s analysis goes further in showing that askari loyalty derived from their interest in social advancement and stability instead of a diffuse nationalist bond to Germany. The idealisation of askari loyalty was founded partly on social conditions but became homogenised as an Indigenous bonding to the white German nation.

Images of Indigenous soldiers as strong and reliable drew on discourses of animalist and childlike primitivism, yet were far from being specifically German. As Joe Lunn shows, racialised ideas of bodily strength also informed the French rhetoric over the conscription of Senegalese soldiers during the First World War. Racial idealisation of East Africans which, the quantitative evaluation shows, did not pick up momentum until the outbreak of the war, was thus part of white colonial policies which eventually became a firm element of political rhetoric after the loss of the colonies. The lionising of askari, as Marianne Bechhaus-Gerst rightly observes, increased during the Third Reich and was partly appropriated by Afro-Germans to survive persecution. As the quantitative analysis in Chapter 8 shows, idealised references to Indigenous peoples, including askari, indeed grew in frequency during Nazism. The following texts, all published during Nazism and aiming at colonial reclaim, demonstrate the continuing appropriation of askari loyalty:
An old askari was the most moving. He had lost a leg in the war, but, so he said, if my [German] captain came back, I would go with him and would fight for him even with only one leg.187

We are watoto (children; followers) of the Germans…Their open character breathes trust; in mutual relationship, for all personal differences, there is warmth, yes, cordiality, which is good.188

Then we uncovered our breast and while Nyamweishwa was cutting me and soaking a coffee bean in my blood, Yuma performed the same ceremony with Kahigi. The blood-soaked coffee beans were then laid into our right palms from where we took and ate them.189

A brave heart beat underneath his deep black skin … He died miserably and abused [in the British camp]—but entered into the realm of white and black heroes who gave their life for Germany! 'Kwa heri, schausch waziri!'190

Still sleeps today on a black-white-red [German] flag, God knows where he got it from. Once someone wanted to take away the old cloth. He battered him so badly that we thought the chap kicked the bucket. Is more German than German, although he’s got a black skin; the best school.191

"We will stay with you until we fall!" Doesn’t this sound like our innermost Germanic character with its plain, silent loyalty, with is masculine firmness? … And yet it was simple Black soldiers, German askari, who spoke to me, still in November 1918…The adherence to the German leaders, a sense of duty and boundless soldier pride make it impossible for them to back down in the fight.192

The idealisation of askari under Nazism did not depart in structure from previous examples, but it arguably became more passionate about Indigenous heroism. This passionate undertone resulted in an otherwise rare naming of Indigenous protagonists. The naming lifts the hero from the anonymous masses and so differentiates the heroic figure from ordinary East Africans. In this, the naming resembles earlier techniques of differentiating single protagonists from racialised masses. The naming, I argue, is not an act of inscribing humanity into an anonymous soldier’s biography but one of extrapolating racial inequality between ordinary masses and exceptional leaders. Although idealisation became gradually conferred from askari to Indigenous peoples at large, as will be shown, these conferrals remained generalised references that signified the perceived homogeneity of racialised masses and thus upheld racial hierarchies between white and Indigenous peoples. The event of naming construes Indigenous heroes in their individuality, not merely as (racially) exceptional but also, in the exclusive use of the first name, as children. ‘Kahigi is a good (well-educated) boy that owes his education to the Germans’. Kahigi’s coming of age erodes the parental relationship in the imperial setting, which must be
obviated not only by the use of the first name but also by a fixed view of friendship. This friendship is forged through the notion of mutual loyalty inscribed as *eternal* through the ceremony of a blood brotherhood; this ceremony, devised as an Indigenous practice in which the German father willingly partakes, presents the parental affiliation as irreversible, emphasizing that the children remain children for good.

The sexually denoted practice of drinking blood keeps the Indigenous children in their intended stage of supervision; the animalist notion of blood consumption allocates the children to a potentially relapsing position which calls for white parental supervision. At the same time, the image of consumption not merely stands for the bodily liquid but also provides an allegory for Indigenous peoples: German fathers consume their people and so transform them into children. Animalist references were thus accommodated out of imperial necessity to *keep* the children people in a state of childhood. The tolerance of animalist elements in practices of loyalty secured the keeping of lost possessions, with the blood brotherhood acting not as a racial transcendence—signifiers of racial scaling in all texts hinder such a transgression—but as a familiar adoption into an imperial kinship: the making of blood brotherhood relegates Indigenous soldiers to their servant position as (lost) imperial children.

The lost children must be re-incorporated into the project of imperial reclaim, deserving more passionate strategies of idealisation that—under a thin patina of kindred friendship—nurtured the imperial aim of not only regaining the lost ‘possessions’ but also stabilising the racial status of imperial re-possessions. The masculinity attributed to *askari* works with a similar aim of construing childlikeness. In being used to refer to particular protagonists, heroism is seen as racially exceptional, signified through restricting references to the black colour of the skin. Compared with previous images, Indigenous soldiers are explicitly endowed with masculinity that is thought to underpin the success of colonial “education”. But the contemporaneous infantilising renders this masculinity different from white masculinity, without overtly separating them: while white and Black heroes seem to be construed through a constellation of common comradeship—a strategy which imperial reclaim necessitates—they are separated through a parental relationship. The idealised parental relationship, to be more precise, enables both an inclusion and an exclusion of *fellow* Indigenous soldiers without reneging white superiority. Idealisation of *askari* fulfilled the aim of regaining the lost colonies.
II

This idealisation, however, stood in stark contrast to the massive rise in stigmatising views of sub-Saharan soldiers conscripted for operations in Europe by the French army. As has already been shown, animalist primitivism was rekindled in German propaganda against this use of Indigenous soldiers during World War One and, subsequently, in the occupied Rhineland. This propaganda, as Fatima El-Tayeb argues, devised tropes of Indigenous violence and savage sexuality in which Indigenous peoples were construed as lascivious and prone to violent miscegenation, while Indigenous men became stigmatised as untamed beasts infesting white women and threatening the integrity of the white race. This discourse pervaded Nazism and was partly echoed by commentators across Europe and North America. The massive publicist campaign was accompanied by acts of violence which eventually culminated in the forced sterilisation of Black/Afro-German children of the Rhineland. German propaganda against the Allied use of Indigenous soldiers, Christian Koller shows, was carried by fears of a dissolution of white supremacy. French propaganda, Koller maintains, reacted to German slurs of animalist violence by switching the erstwhile animalist stereotypes to views of Indigenous servitude and loyalty, thus re-adopting the discourse of primitivism-as-childlikeness. German and French discourses employed different rhetorical components, as Koller delineates, but these elements originated from the common meta-narrative of primitivism which, as I have argued above, was inherently transnational in its structure of preserving white hegemony.

The common origin of these discursive elements suggests a joint signifier between the stigmatisation of Indigenous soldiers in Europe and the idealisation of Indigenous soldiers on African soil. Idealisation signified the “educational” success of German colonialism vis-à-vis the British ‘colonial guilt’ reproach, but underlay deeper functions. Sandra Maß provides a unique approach to understanding the askari idealisation and the ‘Rhineland stigmatisation’ in tandem. Arguing that the industrialisation of the First World War had led to a crisis of white masculinity, she suggests that the East African war scene still provided the potential for white heroic warfare; askari heroism, thought to be owed to the German ‘parent-commanders’, allowed a construction of white Germans as the actual heroes of the war, thereby neutralising the violent nature of the conflict; the stigmatisation of the same soldiers on European soil, by contrast, neutralised the violence of war by projecting it to a dehumanised Indigenous Other. There is much force in this argument which explains the gendered connotations of primitivism that could cast
Indigenes in their heroic war performance as ‘relatively’ masculine, with their heroic masculinity owed to white “education”. The childlike connotation which the parental ‘comradeship’ describes relegates the essence of heroic masculinity to the white ‘adult’ commander, not his Indigenous soldier subjugate. The idealised Indigenous-white soldier relationship works as a mirror of the hierarchical relationship between white mastery and Indigenous servitude from which white heroism could readily be drawn without dissolving any racial boundaries. The racial boundaries, I argue, were in fact construed through idealisation that placed the white coloniser in a position of mastery.

The ‘Rhineland stigmatisation’ followed a similar imperial logic to secure white hegemony. While the stigmatisation of French colonial soldiers reflected the crisis of colonial loss, it was also coupled to general fears of the dissolution of imperial whiteness and racial divides. Indigenous soldiers used on African soil seem to have caused fewer ‘troubles’ than those on European soil; the relation to soil had implications beyond soldiering and related, as Tina Campt shows, to a shift in German discourses on Black people who were regarded as becoming a permanent presence. This shift did not correspond with idealisation, which restricted Indigenous heroism to the fighting of (subordinate) races in their racially confined lands. Transplanted from their lands, Indigenous peoples ceased to be considered indigenous (Naturvölker) and came to be seen as uprooted and thus as having lost their Indigeneity. This loss of Indigeneity particularly informed discourses of Indigenous peoples under colonial revisionism, as will be shown in Chapter 7. The loss of Indigeneity made the otherwise loyal and trustful Indigenous ‘children’-people into ferocious ‘beasts’ ready to attack white people. This form of racialised misogyny reversed the role of white female colonists into victims of male colonised aggression, which, as Vron Wane shows, was widely employed if (British) colonial hegemony appeared under threat.

This shift in primitivism was thus not peculiar to German politics but constituted a tool in the wider spectrum of hegemonic whiteness. The reference to land (and to the loss of Indigeneity that resulted from the uprooting of Indigenous peoples from their lands) was less an abstract idea of valued Indigeneity than a concept informed by the potential loss of white hegemony: the fighting of Black people on white soil marked a dissolution of white imperial boundaries that threatened to invest Black people with power over whites; the fighting on European soil implicitly reversed the colonial order in granting Black people power over white people on their terrain. It was not merely the
fighting against a white race but especially the fighting against a white race in its native domain that turned the German colonial order upside down. The one-sided dissolution of white privilege (the French, in this constellation, still remained ‘masters’ over their Indigenous soldiers) formed a central aspect of the ‘Rhineland stigmatisation’, which reflected the dilemma of the German ‘loss’ of its Indigenous ‘children’.

Tina Campt, Pascale Gross and Yara-Colette Lemke-Muniz de Faria have demonstrated that the perceived threat emanating from inter-racial soldiering and sexual intercourse led to the construction of the ‘real Negro’ as the Black colonial and the ‘German Negro’ as the threatening subject, while the former contributed to colonial revisionism and was thus ‘valued’ in relative sense, the latter became derided as an imminent threat to white purity. Idealisation, I contend, occurred where white hegemony could profit, whereas stigmatisation occurred where it could potentially suffer. As will be elaborated below, the actual reference for stigmatisation rested on Indigenous peoples as active agents in Europe transcending racially denoted space that threatened white hegemony.

What the critical literature on askari and Rhineland racism overlooks, however, is the general increase in idealised Indigeneity in the course of colonial revisionism. The idealisation of askari cannot be understood as separate from a broader idealisation of Indigenous peoples in the former German colonies, as Hellmuth Stoecker rightly observes. Idealised imagery also became conferred upon sub-Saharan Africans as such and, as will be shown, upon Indigenous groups worldwide. Employing testimonials of Indigenous peoples yearning for the return of German rule, constructions of Indigeneity became framed in the meta-narrative of childlike primitivism that casted Germans as protective father figures of “their” Indigenous “children”-people. To quote a 1925 text on Melanesians: ‘we had first of all the trust of the Natives who still honour the memory of their former authority. But we have not—so say our enemies—understood how to colonise.’

The portrayal of the pacified Melanesians who trusted their German “masters” underpinned the benefit of a gentle German colonial rule to Indigenous peoples. The violent moments of this rule were thereby not completely denied but reduced to a rough ‘verbal regime’. The following statement of ‘harsh rhetoric’ versus ‘good-hearted practice’ characterised propaganda texts throughout colonial revisionism and neutralised any sense of violence. Published in 1930 on East Africa, it reads: ‘the old Natives who had known
German rule wish it back. Characteristic of their thankfulness is one saying still frequently cited (here in a journalistic piece)...

“The English have a good mouth but a bad heart; yet the Germans have a good heart and just a bad mouth.”

Propagandistic images of Indigenous loyalty were not restricted to journalistic writing but occurred across different genres, including missionary texts, as this passage on East Africa, issued in 1927, demonstrates: ‘The harder and more recklessly one [Germany’s enemies] treated the coloureds during and after the war, the more they yearned for the return of those people who had done them all, Christians as much as pagans, only good…the inner core [of their loyalty] was their loyalty towards the Gospel’.

Here, too, Indigenous East Africans are depicted as loyal towards Germany, with their loyalty not explicated as a natural drive but as an effect of religious conversion; just as colonial “education” produced figures of loyal Indigenes, so religious texts idealise Indigenous loyalty as arising from white moral codes. Although pagans, in contrast to earlier texts, were not stigmatised in these instances, the concept of loyalty was nonetheless conferred upon “whitened” Indigenes. Only the possessed Indigene was a subject of idealised loyalty in both secular and religious discourse.

[1924; Indigenous peoples, Central Africa] Previously, the world believed only in the “existence” of “savages”, of cannibals, animal-like humans in the inner of Africa. The farther the explorers came, the more perplexed and meeker the European conceit became. Flaunty iron and copper weapons came to light; exquisite cloths and tasteful carvings were found; artistically fine tales and tremendous epics were discovered; history enfolded from savageness; a great piece of cultural history now became known to the Europeans.

[1934; Indigenous peoples, Cameroon] We Cameroonians believe that if Germany stays true to her word...we won’t stay that long in our enemy’s hands...When a Cameroonian dreams, he dreams only of Germany. Because Germany is in the blood of every true Cameroonian.

[1935; Xhosa peoples; South Africa] We gain the highest respect for these primitives who also know loyalty to their chief and are ready to do deeds that mean the commitment of their life. These humans get closer to us, they enter into our community and we see related traits.

[1939; Papuans, New Guinea] Who would claim, for example, that the Papuans would not know thankfulness and loyalty, because they lack the words for it? How, then, would it be possible to explain that they are still waiting for the return of the Germans?

[1939; Papuans, New Guinea] Also the Papuan is a full human and not, as many believe, a primitive lower creature that vegetates without any interest. No, also these Stone Age humans have a culture in the form of tasteful carvings, basketry, their peculiar music and their clear, logically structured language. One must like them, these brown humans, who inspire admiration for their decent attitude. Think only of the unshakeable loyalty with
which the Papuans as much as the African natives cling to the Germans...Even today they’re asking us: “Will the Germans be coming back soon?” ... If the Germans are really coming back to New Guinea, they should remember the loyalty of our natives and not destroy the hopes that the Papuans have invested in the Germans. 

The five paragraphs were all written either by nationalists and conservatives or Nationalists Socialists explicitly engaged in the colonial movement, with the author of the last text being female. They reflect a representative discourse about Indigenous peoples among a nationalist-conservative segment of German society that construed Indigenous peoples in terms of childlike primitivism as obedient friends and ‘pseudo’-relatives who were longing for the return of their German parents. In this, the nationalist-conservative segment of German society differed little from the meta-narrative of primitivism in essence; it merely applied specific elements (childlike loyalty) to its specifically nationalist needs. What seems relatively new, however, is a correlation in a quantitative sense between expressions of loyalty and idealised representations of human and cultural “worth”. The fourth text on Papuans establishes such a nexus explicitly by stating that the lack of terminology suggests neither lack of loyalty nor of human values. Primitivism is thus freed of backwardness while maintaining its relativist nature. The “benevolent” assessment that ‘the primitives aren’t that primitive’ already puts the white German knower in the racially superior position of not condemning but defending primitivism. The description of backwardness works as an implicit inscription of superiority and, in the end, re-inges backwardness by neutralising the obvious moral undertone of the “backward” children-people. Never before had white Germans become so ‘good-hearted’ teachers of their children people as under colonial revisionism.

This politically infused re-inscription of German “friend”-figures into colonial re-claims presupposed the construction of the friend-figure as ‘worthy’. Compatible with current primitivism, Indigenous ‘friends’ could be construed as reflecting humanity’s state of pure origin but required an immaculate condition. No sexual perversion, animalist brutality or imbecility, but perfect childlike purity were required to provide images of Indigenous friend-characters who supported, on grounds of their natural-childlike instinct, German mastery and colonial re-gain. ‘Grand’ heroic cultures were necessary to underpin the worthiness of parental protection and children loyalty. Sub-Saharan African cultures, including so-called Pygmies, became heroised as brave and uncorrupted in their natural state. A 1940 text on Sub-Saharan Africans (see Images 21-22) that appeared in the colonial journal Kolonie & Heimat stated: ‘Naked black hunters surround the giant
[hippopotamus] in short distance, constantly attacking him with spears and swords from the side and from behind. It is a gladiator battle between primal power, agility and foolhardiness.209

As already discussed, tropes of unspoilt Indigenous strength were widely used in white discourse to refer to animalist primitivism which, under colonial revisionism, became re-interpreted through aesthetic idealisation. As Karolina Dorothea Fell has shown, German colonial women writers of the 1920s and 1930s partially idealised (sub-Saharan) Indigenous men as exceptionally beautiful and as epitomes of boundless energy.210


The figures in the above images are portrayed as heroic, likened to Ancient gladiators, yet placed within a childlike meta-narrative. This image of Central Africans as brave fighters became a ‘new’ epitome that suited equally both the heroic rhetoric of colonial regain and the interpellation of Central Africans as Germany’s friends. The construction of friends necessitated a shift to an Indigeneity worthy of friendship and regain. The once largely despised Central Africans became strong, brave and sovereign. Nazi propaganda devised the images of loyalty and strength, thus hardly differing from racialised Indigeneity in the later period of Weimar Germany:

[1936; Indigenous peoples, East and Southwest Africa] Beaten destructively in a two-year battle, this people made the German flag into its own flag. On almost every Sunday one sees in the cities of our old protectorate the natives tracking through the streets in German uniforms with a black-white-red cockade on the hat and the sounds of a Prussian march...Will bwana Hitler makes us German again?211

[1940; Zulu] In the Zulu reserve a part of “the old Africa” is still visible, but it is undressed in its romanticism. All too visible is the misery of England’s “protected”
natives … We asked him if he was a Zulu. “Yes”, he said, “it is my great pleasure to speak with Germans. Thank God you have a Hitler!”212

[1941; Samoans] Samoa’s „O le Mau“ [independence movement] is a thoroughly National Socialist movement in which national and social demands are distributed equally and justly … The allegedly lascivious Samoan women are said to have seduced the good and respectable New Zealand officers who shoot at everything and booze once they are sober! The highly intelligent Samoans may, after all, be allowed to stay the Masters of their own land, which they have owned for two-and-a-half thousand years! The question which an old Mau member and loyal friend of Germany wrote to me recently sounds sad and bitter: “Why are the positions and benefits in our country awarded by colour and not by merit?”213

The first paragraph unwrites the former evilness of the rebellious Namibian populaces, re-telling their uprising under colonialism as a heroic loss that resulted in loyalty to the German pacifier. The meta-narrative in which Indigeneity is being framed in these quotes is the ‘good’ Indigene as the pacified or possessed figure whose stigmatisation would have inhibited the reviving imperial project. The only novelty in this imagery is the direct reference to National Socialism as the potential saviour of Indigenes from the English yoke. The perceptible idealisation of the Samoans evinced in the third example partly derives from their racial ranking, as will be shown in the following chapter. But it nonetheless construes Samoans with childlike primitivism, signified by their loyalty to Germany and their alleged inability to understand world politics. Moreover, the passage partly reverses the gendered violence usually conferred upon Indigenous men. Here it is the Pakeha (settler New Zealanders) who are portrayed as aggressive but, importantly, not as molesters of Samoan women. Unlike Indigenous peoples during the Rhineland campaign, the Pakeha are merely criticised instead of being stigmatised. The critique of New Zealand is underpinned through reference to o le Mau’s supposedly National Socialist character that makes the mistreatment of Samoans appear even more unjustified. For all the passionate idealisation, however, the parallel to National Socialism does not cast Samoan women as equally decent victims as white women, since the Pakeha are at no point stigmatised as aggressive rapists and beasts—tropes used in the Rhineland campaign. The argument of gendered violence was thus used flexibly and interchangeably without transgressing racial boundaries. The difference in the tone of the argument—polemic critique versus animalist stigmatisation—actually cemented racial boundaries. The aim of the critique, the sub-text reveals, was to castigate Allied forces for abusing their parental obligations. Idealisation was an important means to convey this critique.
Nazi propaganda drew on imageries of childlike primitivism that idealised Indigenous peoples as loyal to the old and ‘new’ Germany. A travelogue issued in 1939 represents a Chagga elder with the respectful designation ‘Grandfather’ but at the same time equips the protagonist with naïveté about world politics (the ‘magic’ Grandfather has only rudimentary knowledge and needs to be supported by an all-knowing white bwana):

“You Germans have occupied a land in which everyone speaks German, even if differently, like the Chagga from Kibosho and those of Mamba. And you did not even have to go to war but just knocked on their shields! ’Yes’, I said, ‘this is right, Grandfather’. He obviously meant the annexation of Austria. ‘And now, bwana,’ the elder continued, your highest chief wants to free even more Germans who have to live under neighbouring tribes!’ ‘Yes, this is also true: it is the Sudeten Germans…’ This really pleases us very much; we Chagga would also hate it if we had to live under the Masai.214

The childish trust underpins a natural drive for tribal nations to live among themselves, thus appropriating primitivism for specific political demands to corroborate Nazi expansionism. But, in essence, the ideas of primitivism used in this extract did not depart from concepts of racialised Indigeneity under colonial revisionism. The rhetoric of Indigenous ‘solidarity’, however, became more pronounced in the course of the ‘neo-colonial’ aspirations under National Socialism. As Andreas Eckert has shown for French Cameroon, the increased German propaganda of Indigenous loyalty put the Duala people under general suspicion of ‘Germanophilia’.215 The following images depict Indigenous peoples embracing symbols of Nazism, appearing as if in favour of German colonialism under the Nazi aegis.
Part of the book *German Home in Africa* (1939, 1941) by Ilse Steinhoff, image 23 shows a picture of Herero women with a swastika in the upper left corner. The swastika is said to have been fixed by the Herero as early as 1927, six years before the Nazi party seized power. This sign of ‘outlasting’ loyalty casts the Hereros’ loyalty as unaffected by any opportunistic calculation. The text mentions the Herero uprising merely in passing, as if it was a ‘forgotten’ incident in inter-racial relations and positions contemporary Herero as the proud and dignified ‘master’ race of Namibia that long for German rule: ‘still the Herero live in their thoughts and languages with their German masters, they avow themselves unconditionally to Germany … [asked about the tribal affiliation, a Herero said] “I am Bavarian, Missus”—“What are you?”—“I am Bavarian”. The subordinate designation ‘Missus’ indicates the unequal racial relationship between the white female author and ‘her’ obedient children people who are portrayed as considering Germans their masters. The reference to the seemingly self-adopted Bavarian identity functions as a marker of Indigenous tribalism (the Herero in their supposedly childish-naïve understanding of the world relate their affiliation to German tribalism instead of the German nation). Moreover, the text does not construe the Herero as potentially German or Bavarian but establish any longing for a German affiliation as the Hereros’ own childish wish. In this the text leaves no doubt that the Herero are far from German in any cultural or racial sense but still allows the construction of a mutual ‘bondage’ that situates the Herero as harmless children people who could be fully trusted.

Image 24, published in 1939 in the culture magazine *Atlantis*, construes a Herero man in similar fashion as Germany’s ally by ‘Germanising’ his identity, reading ‘Wilhelm in Sunday uniform’. The image refers to the ‘Germanising’ through the German first name and the parading in a former imperial uniform that again originated from the Indigenous drive to adopt markers of German rule. In construing the ‘Germanising’ effort as an exclusively Indigenous motivation, readers are not deceived into any dissolution of racial boundaries but simply receive an affirmation of Indigenous loyalty, whereas racial boundaries are confirmed through deferring the act of loyalty to the system of childlike primitivism (the children adore Germans like children adore their parents, the sub-text ascertains, thus posing no threat of any transgression of racial boundaries).

Part of the colonial calendar for the year 1940, issued by the ‘Colonial League’ (*Reichskolonialbund*), image 25 employs the concept of Indigenous loyalty transplanted into
the South Pacific. As with the Herero women, the swastika flag signifies both Indigenous childlike servitude that yearns for a return of white parental protection and the seemingly natural and uncalculated loyalty emerging from the parental constellation. The text states that ‘in the German South Pacific the faith in Germany is still alive’, construing New Guineans as a bastion of unconditional trust in Germany.\(^{217}\) This trust signifies the notion of the childlike and thus uncorrupted Naturvolk that, seemingly equipped with less reasoning than white people, had a natural instinct for ‘just’ supervision. Thus the swastika flag not only refers to loyalty and parental guidance but also defers to childlike primitivism that positions white people as racial masters over their colonised ‘property’. The image of ‘brotherly trust’, expressed through the Indigenous embracement of Nazi symbols, idealises Indigenous loyalty while simultaneously upholding the racial hierarchy and thereby neutralises any previously held stigmatisation of New Guineans.

The incorporation of Indigenous peoples as friends of Germany marked a frequent rhetorical device under colonial revisionism. To counteract the ‘colonial guilt’ reproach, Indigenous peoples were placed in the position of witnesses to the justness of former German colonialism. Indigenous peoples had to be idealised as loyal to, and sentimental of, German rule, construed as a yearning for a return of colonialism first under Weimer and then under Nazi leadership. Part of the effort to divest Germany of its former colonial guilt, as has been shown, emphasized Indigenous maltreatment by Entente powers. This implicitly required a rethinking of the races whose mistreatment came to be decried. The former ‘savage’ races, I argue, had to be construed as ‘worthy’ in order to be ‘defended’ in their maltreatment. The concept of German defence drew equally on the meta-narrative of childlike primitivism that predisposed a white adult figure to defend the otherwise ‘defenceless’. This in itself posed no change from imperial Indigeneity under colonialism. But the rhetoric of particularly British misuse of Indigenous peoples led to an idealisation of Indigenous peoples as a whole, including those beyond the former German colonies and those exposed to the lowest development in the evolutionist racial ranking.
NOTES


9 Andrew Zimmerman, Anthropology and Antihumanism in Imperial Germany (Chicago, 2001), pp. 7, 50-51, 62.


12 Ibid., p. 36.


15 Eylmann, Eingeborenen, pp. 6, 9.


17 Ibid., pp. 57-58.

18 Ibid., p. 35.

19 Matthew Jefferies, Imperial Culture in Germany, 1871-1918 (Houndmills, 2003), pp. 13, 208-216.


22 Colin Ross, Der unvollendete Kontinent (Leipzig, 1940), pp. 249-250.


37 Li, The Neo-Primitivist Turn, p. 12.
41 Berman, Enlightenment or Empire, p. 15; previous quotes: ibid., pp. 18, 204.
52 Edward Said, Culture and Imperialism (New York, 1993), pp. 3-14, 162-166.
53 Zahoda, Images of Savages, pp. 9, 18, 49, 53, 85-87, 102, 131, 138, 143, 145
54 Ibid., p. 125.
93 Georg Wilhelm Friedrich Hegel, Vorlesungen über die Philosophie der Geschichte (Berlin, 1848 [1837]), pp. 115-118.
102 A. Schreiber, Ein Besuch auf Sumatra [Rheinische Missionstraktate] (Barmen, 1877), p. 47.
108 Heinrich Oppermann, Briefe aus dem Kaffernlande, WMH 4 (1858), pp. 223-224.
112 Eva Mac Lean, Unser Kamerun von heute. Ein Fahrtenbuch (Munich, 1940), pp. 154, 56.
120 Hegel, Philosophie, p.119.
Kolonialpolitik zwischen wirtschaftlicher Ausbeutung und "zivilisatorischen" Bemühungen
(1986), p. 90; see also Hartmut Pogge von Strandmann, l’Allemagne de la colonisation à la coope...n. 1900 (Bielefeld, 2011), p. 118.


Katharina Oguntoye, May Opitz und Dagmar Schultz, Farbe bekennen. Afro-deutsche Frauen auf den Spuren ihrer Geschichte (Frankfurt/Main, 1992), p. 35.


Ibid., p. 158.


Effa Okupa, *Carrying the Sun on Our Backs. Unfolding German Colonialism in Namibia from Caprivi to Kasikili* (Berlin, 2006), 192-198.


150 Homi Bhabha, *The Location of Culture* (London and New York), pp. 66, 82.


156 Henry Reynolds, *This Whispering in Our Hearts* (St Leonards, 1998).


Kosmopolitismus in Afrika

Schutzgebieten nach Bismarckburg ausgeführte Reise, der Afrikaner in literarischen U

Raymond Betts, The French Colonial Empire and the French World Revolution to World War I, Black Models and White Myths.

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interwar Europe, see Sebastian Conrad and Andreas Eckert, 'Erfreuliches und Erbärmliches', Ibid., p. 31.

Ibid., p. 180.


Ibid., p. 6.

Ibid., p. 9.


Ibid., p. 31.

Ibid., p. 180.


Paul-Lenert Breutz, Afrikanische Eingeborene unter Britischer Herrschaft (Berlin, 1940), pp. 42, 49.

Franz Rose, 'Englische Kolonialgreuel—von Engländern bestätigt!', DKZ 52 (1940), pp. 45, 47.


David Bindman and Henry Lewis Gat Rose, 'Englisch Australiens Anspruch auf die deutschen Südseekolonien', DKZ (1919), p. 47.

Ibid., p. 9.

Ibid., p. 180.


Paul-Lenert Breutz, Afrikanische Eingeborene unter Britischer Herrschaft (Berlin, 1940), pp. 42, 49.

Franz Rose, 'Englische Kolonialgreuel—von Engländern bestätigt!', DKZ 52 (1940), pp. 45, 47.


Wilhelm Winterer, 'Ein schwarzer Held', AN 1 (1920), p. 98.

Michael Pesek, Das Ende eines Kolonialreiches. Ostafrika im Ersten Weltkrieg (Frankfurt/Main, 2010), pp. 68, 94, 135-137, 144, 211; see also Marianne Bechhaus-Gerst, Treu bis in den Tod. Von Deutsch-Ostafrika nach

184 Michelle Moyal, ‘We Don’t Want to Die for Nothing’: Askari at War in German East Africa, 1914-1918, in Race, Empire and First World War Writing, ed. Santanu Das (Cambridge, 2011), pp. 91-102.


197 Tina Campt, ‘Converging Specters of an Other Within: Race and Gender in pre-1945 Afro-German History’, in Not so Plain as Black and White. Afro-German Culture and History, 1890-2000, ed. Patricia Mazón and Reinhold Steingrüber (Rochester, 2005), p. 84.


202 von Dankrat, Deutsch-Ostafrika—Tanganyika Territory, Deutschlands Erneuerung 14:3 (1930), pp. 149.


204 Leo Frobenius and Friedrich Bieber, ed., Zur Herrlichkeit des Sudan [Afrikanisches Heldentum] (Stuttgart 1923), p. 11


213 Hellmut Dras-top-Tychsen, ‘Samoa „O le Mau“’, Osakaiaische Rundschau, 22 (1941), pp. 237-238.


Reichskolonialbund, *Deutscher Kolonialkalender* (Munich, 1940), n.p.
This section applies the theories of primitivism to group-specific representations of Indigenous peoples. It evaluates the bibliographic findings in a quantitative and qualitative respect. The section shows that idealised Indigeneity did not initially expand to all Indigenous groups evenly. This, however, changed after the loss of the German colonies. The first part argues that Indigenous peoples as such—on grounds of their being indigenous—became subjects of idealisation, without having engendered a different racial hierarchy. Conceiving idealised Indigeneity as an imperial strategy to uphold racial hierarchies, I propose to theorise Indigeneity as an ideology that in Althusser’s sense produced normalising parameters of white supremacy.

The previous chapters have argued to better understand the kernel of idealised Indigeneity less as a specifically German or National Socialist ideology than one that derived from trans-national patterns of colonial regain and imperial dissimulation. The present section strengthens this preliminary finding by tracing group-specific differentials in idealised Indigeneity, considering the wider implications of dissimulation strategies and finally contrasting the transnational theories with literary readings of National Socialist takes on Indigeneity. The nexus of colonial revisionism and increased idealisation can be discerned in the trend of idealisation having become conferred upon Indigenous groups worldwide. In contrast to the (pre)-colonial era, Chapter 6 outlines, Indigenous groups previously stigmatised now also became subjects of idealisation. This expanding idealisation was frequently formulated in context of a critique of the Entente, thus deriving from concepts of colonial recovery. The reason for increased idealisation in imperialist discourse, I argue, lay mainly in the effort to construe ‘respectable’ Indigenes in
order to criticise British colonial atrocities and to forge a vision of what I call ‘tribal apartheid’. The finding of Chapter 6—that is, the circumstance of idealisation having become a cross-racial phenomenon that related to all Indigenous groups—brings to the fore the overlapping between the qualitative and quantitative developments in racialised Indigeneity: idealisation not only increased in frequency but also became stratified and applied more frequently to more diverse groups. Idealisation, this Chapter shows, not only rose in frequency but also became more stratified and was beginning to be applied to lower-scaled races. The elaboration of group-specific differentials verifies the hypothesis that idealisation was spurred by colonialism, in this event: the caesura of the loss of the German colonies.

Chapter 7 discusses the formation of the divided Indigene that infiltrated imperial rhetoric over colonised subjects. The increasing critique of Europeanization, which partly led to the view of degeneration and racial decay, I argue, stemmed from imperial strategies of dissimilation. Idealisation contributed to dissimilation and re-ordered a state of white hegemony. Dissimilation strategies emerged in structure from discourses of primitivism as elaborated in Chapter 3. This Chapter shows how this discourse was appropriated by specific changes in colonial politics and how primitivism became moulded into new concepts of traditionalism. Traditionalism departed from simple primitivism in juxtaposing Indigenes to each other and employing racialised authenticity as a discursive tool for securing hierarchical racial order.

Chapter 8 engages with literary readings that understand expressions of Indigeneity under Nazism as evincing National Socialist ideology. Building on the previous theorisation of transnational primitivism and dissimilation, the chapter suggests instead that National Socialist discourse replicated previous constructs of Indigeneity, merely adding National Socialist rhetoric to the idealised views of racial purity and degeneration. Nazi discourse, it will be shown, produced idealised views particularly at the height of colonial revisionist propaganda, whereas idealisation plummeted after such planning was abandoned.
6. Cross-Racial Idealisation

Among the coloured races there are races of a certain, historically important capacity to be masters. Not to recognise these things in Europe and to treat Negro like Negro and Indian like Indian is the same error as treating white like white.¹

Discourses of primitivism evinced different shape, depending on the stages of white possession; imperial possession is not necessarily a direct form of control, as under colonial rule; nor is it confined to national contexts. The possessed Indigene, this study argues, is a product of white control over racial image production. It is the transparent figure that is fully ‘known’ and that therefore legitimises white order. The possessed Indigene is always the vanquished character that does not elude white power-knowledge. Idealisation constituted a means of accommodating the Indigene as imperial possession. The foregoing chapters have outlined that this principle of possession applied to Indigenous groups worldwide. At the same time, Indigenous groups were positioned differently in the racial ranking. Indigenes are not Indigenes, the aforementioned passage reads, but tiered according to their ‘capacity to be masters’. The relative nature of this master-capacity is already indicated by the term ‘certain’. The present chapter argues that racial hierarchy and, more importantly, white constructs of Indigeneity exerted additional influence on idealisation.

A closer look at quantitative data reveals substantial group-specific differentials in idealised Indigeneity. During the pre-colonial and colonial periods, idealisation as a noticeable textual phenomenon was restricted to North and Ancient Americans, Polynesians, North Africans, and the Sámi people, whereas Aboriginal Australians, Melanesians, Papuans, and the bulk of sub-Saharan Africans were predominantly stigmatised. The images of Aboriginal Australians were never on par with what Hartmut Lutz calls ‘Indianthusiasm’, the exalted admiration of Indigenous North America.² Likewise, while the trope of the beautiful Polynesians was carried in much European literature and art, there was no trace of beauty accorded to the Mbuti people or the
Aboriginal Australians. It would have been inconceivable for Karl May’s Apache protagonist to act as a Mbuti hunter from the Ituri rainforest or a Wiradjuri warrior from New South Wales.

Friedrich Gerstäcker’s pathetic depiction of Aboriginal Australians was in its outright degradation miles away from visions of primitive North American grandeur: ‘The stockman...greeted them [Aboriginal people] with swearwords, because he knew very well that they were more than willing to steal everything from them...a few other natives were at the [cattle] station...it was two emus or Australian cassowaries that were kept on the station for several years’. Gerstäcker’s Aboriginal Australians are portrayed not merely as potential thieves, and hence in need of harsh treatment, but also as on an equal level with Australian fauna—and therefore dehumanised.

This scaling among Indigenous peoples corresponded to a western racial hierarchy that construed state-building groups and those considered similar to white cultures, such as the Ancient American cultures and Polynesians, as ‘more highly’ developed than those groups assumed to lack any written culture, architecture or military order (i.e. “high culture”). A mixture of somatic references (skin colour, Caucasian facial feature and body height), literacy and gender order influenced the western scaling of Indigenous groups worldwide. In combination with the stages of imperial possession, this racial ranking elicited idealised Indigeneity in the pre-colonial and colonial eras.

I

Racial ranking continued to inform idealisation during colonial revisionism, relating particularly to North Americans and Polynesians. These two groups witnessed few changes in the proportion between idealisation and stigmatisation during the different colonial periods. In both cases, transnational concepts of white possession were a prerequisite of idealisation that became perceptibly frequent during the latter half of the nineteenth century.

Idealisation of Indigenous Americans differed, partly reflecting international trends. While North Americans became increasingly romanticised once the Frontier conflicts started to abate, Brazilian and Tierra del Fuego people were regarded as racially backward. Such differentiations were not a specifically German phenomenon but infiltrated western racial discourse and applied to figures of the vanquished Indigene that became the foil of American idealisation. Christian Feest’s collection *Indians & Europe*
demonstrates that popular culture in North America and throughout Western Europe, especially in France and Germany, projected idealised views of (possessed) North Americans. Figures 4 and 5 illustrate this broader trend, as reflected in German publications: during the pre-colonial era, North Americans (excluding the Inuit and Aleut people) made up 10% of reports on Indigenous peoples, decreasing to 6% during colonialism and 7% under Nazism. Idealisation of North Americans rose since the 1880s, just as stigmatisation dwindled significantly. Stigmatisation largely applied to concepts of beauty and ‘cultural decay’, especially alcoholism and Europeanization, which evinced the same pattern of racialised Indigeneity as for other Indigenous groups. As an ethnographic text on Northwest America written in 1870 stated: ‘these Indians are, according to our terms, already ugly enough; but at festivities they make their faces even uglier in putting on a long wooden mask’.

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As Figure 5 shows, South Americans were stigmatised more frequently than North Americans, especially during pre-colonialism. Cultural “backwardness” coupled with nakedness was the most frequent trope of stigmatisation. To quote a journalistic text from 1861: ‘upon entering the dwelling of an Indian, I shrank back…no trace of culture in the furniture; as entrance a hole without a lockable door…inside dirty sheep fur, in a corner a rug.’ Despite the initial frequency in stigmatisation, the construction of South American Indigeneity followed the same trend towards increasing idealisation as in the North American context. Contemporary South Americans were discussed with similar frequency as North Americans, yet without a decrease in quantity during colonial revisionism and Nazism: they made up 6% of reports during pre-colonialism and 8% each during colonialism and Nazism.

Scholarship on German-Indigenous American relations suggests a specifically national trait in conceiving Indigenous (North) Americans. H. Glenn Penny argues that
German authors of the nineteenth century incorporated their affinity for North Americans into a broader concept of German anti-Americanism and a critique of modernity. Barbara McCloskey suggests that figures of ‘traditionalist’ North Americans fused with German nationalist ideals of anti-materialism and anti-modernism. The assumed naturalness of Indigenous North Americans, the argument runs, elicited idealisation. Susanne Zantop explains German interest in North Americans in a similar vein as exceptional in Europe, whereby an assumed political bonding evoked idealisation: the status of Germans as victims of French imperialism, defeat and political disunity elevated Indigenous North Americans to a similar victim status. Unconvinced of the existence of such a German exception, Christian Feest contends that identification with Indigenous North Americans constituted a Europe-wide phenomenon.

Identification, I argue, is wrongly conceived in this literature. Symbolic bonding was not premised on a racial bonding, for Indigenous Americans, even if situated at higher ranking than most other Indigenous groups, were nonetheless not regarded as being on par with white races. Testimonials of interracial brotherhood, this work has shown, did not describe actual equality, contrary to what Susanne Zantop claims. Concepts of childlike primitivism, as much like stigmatisation of Europeanised Indigenes, do not speak for an interpretation of racial equation with Indigenes. National identities are a superficial explanation for German-language interest in Indigenous Americans, which overlooks transnational efforts of imperial identification, as outlined in Chapter 3. Comparisons with idealisation of Indigenous peoples around the world reveal that racialised American Indigeneity followed the same principles of primitivism, (transnational) possession and dissimilation as did Indigeneity worldwide. National specifics certainly influenced elements of presenting racialised Indigeneity but did not influence the structure imposed on Indigeneity. The function of idealisation cannot be explained solely with reference to the nation. Instead, white German authors, consciously or unconsciously, were writing within discourses that set whiteness as a normative parameter and, as Chapter 8 will show, reproduced the same pattern of Indigeneity across ideological worldviews and different political camps. Moreover, also German texts on Indigenous peoples beyond the (former) German colonies were composed within the context of (global) colonialism. German explorers and adventurers wrote about the implications of colonisation in settler societies, such as Canada, the United States or Australia. Germans—in contrast to the German state(s)—were intricately involved in processes of colonisation worldwide and did not
only relate concepts of colonial education and possession to populaces within the German colonies. Imperial whiteness formed a binding glue between the different colonial contexts, predetermining a racialised system of paternalism.

Ancient American cultures, Suzanne Zantop delineates, rarely became the subject of stigmatisation (and if they did, it was usually for political despotism and the “barbarity” associated with human sacrifice). Figure 6 shows that stigmatisation of Ancient Americans was a rare phenomenon during colonialism and colonial revisionism but, equally, that idealisation became less frequently employed (instead, descriptive accounts, such as on Maya astronomy, prevailed in German reports). German media frequently reported on ancient American scripts and architectural remnants, such as the Maya Codices and Tiwanaku culture. These traces of what was called “high culture” made the stigmatisation of Ancient Americans not only implausible but also unnecessary, for their status as a past culture would have rendered concepts of imperial possession redundant.

![Figure 6. Ancient America, 1850-1945](image)

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Idealisation of Ancient American cultures—usually expressed through reference to architectural grandeur and mathematical skills—remained discernible throughout all periods. The following text, published in 1941, for instance, contains numerous references to Nazism (e.g., the beginning of a ‘new culture’) and presents Inca monuments as a potential role model for Germanic architecture:

The buildings of the Inca show us that—once the written records of a great people have faded—the monuments will remain the eternal witnesses of a grand time and high culture. The monuments of the Inca offer stimulation for our own deeds in the years of culture formation after victory.
The glowing appreciation of Inca architecture here is integrated into National Socialist rhetoric but does not present any novelty in the structure of idealisation. Inca architecture was idealised before and continued to be idealised under Nazism. However, the ‘grandeur’ associated with the Ancient American “civilization” also posed limits to idealisation if it was not to relativize white supremacy in relation to contemporary Indigenes. The most frequent means of preventing such relativization was the contrasting of “past glory” with “contemporary decay”. A history text published in 1943 praised the mathematical knowledge of ancient Maya culture, setting it aside from contemporary “degeneration”: ‘The miracle of this early culture of these today so insignificant and degenerated Maya-Indians is probably the greatest thing that ethnology offers us’.14 This differentiation between ancient and contemporary populaces characterised all periods of German writing treated in this study. For example, a text dating from 1856 de-connects contemporary Indigenes from past culture by construing “civilization” as locked in the past: ‘Francisco Pizarro’s slaughter of this high, magnificent civilization is one of the ghastliest scenes in history. One can still see the wealth of beauty and splendour that once flourished here’.15

Idealisation is here restricted to a past that is thought to bear no relation to the present. The restrictive idealisation of a “perished” civilization allows glowing admiration without threatening white supremacy: whereas connections between contemporary Europe and Ancient Greek and Roman civilizations remained unquestioned (contemporary Europe was seen as informed by, and thus connected to, the Classical heritage), such a connection was not conceded to the contemporary inheritors of Ancient American cultures. It is the idealisation of a completely ‘sealed-off’ past that inscribes racial inequity between (contemporary) Indigenes and white people, the latter readily placed in mythic connection with past civilizations. The steadfast restriction to past Indigeneity allows the idealisation of material heritage—the pyramids, temples and codices—without abandoning beliefs in white supremacy. The more emphatically past civilizations became idealised, the more backward and crushed the contemporary Indigenes appeared. Idealisation in this event was not merely caught in the past but corroborated the presently ‘degenerated’ stage of former ‘adulthood’: it kept contemporary Indigenes lodged in ‘childhood’ regression.

Another mode of obviating the relativisation of white supremacy was the ‘incorporation’ of Indigenous culture into what I call common primitivist genealogy. This ‘incorporation’, as has already been discussed, posed an imperial strategy to neutralise
conflicts and differences between the coloniser and the colonised. In the Ancient American context, ‘incorporation’ relegated senses of “civilization” to white Germanic origin and so stripped the American grandeur from its Indigenous heritage. To cite an ethnographic article from 1867: “The many admirable remnants of the grand palaces and temples in Yucatan are actually silent on the question of whether the contemporary Maya are really the descendants of this gifted ancient people”.16 The text construes not only contemporary Maya as ‘un-gifted’ and ‘non-admirable’ but also ancient Maya as (racially) un-related to their descendants. This un-relatedness was at times replaced by white Germanic relatedness. Assuming a mythic Germanic migration to the Andes, the following text, issued in 1933, construes Tiwanaku culture as being of Nordic origin:

Men of a Nordic character with high civilization must have lived in the city of Tiwanaku. And the works of art in this prehistoric city are certainly of no Indian character and architecture but very probably those of Nordic men who as bearers of a notable civilization also came to the Andes.17

Idealisation of “civilization” was different from idealisation of “primitivism”. Idealised “primitivism”, including nakedness and closeness to nature, was far enough removed from white superiority (as grounded in a Eurocentric understanding of “civilization”, that is, continuing ancient heritage, technology, architecture and written language). Idealisation of “backward primitivism” did not threaten but consolidate white hegemony. By contrast, “high” (i.e., “civilized” qua literary) Indigenous cultures posed more threats to white supremacy. Incorporation into white genealogy neutralised this threat as much as the strategy to dissect past “civilizations” from contemporary cultures did. As with the idealisation of “primitivism”, idealisation of Ancient Americans secured white hegemony. It did, in essence, not exhibit any substantial change between the periods under study.

German idealisation of the so-called Polynesians (including the Maori, Hawaiians and Samoans) took on global images of Polynesian beauty but was also marked by stages of colonial dis/possession. Unlike the massive interest in Melanesians and Papuans, Polynesians accounted for 7% of publications during pre-colonialism and colonialism and plummeted to 3.7% in the interwar period.18 The declining interest in Polynesians, especially under Nazism, when the percentage of the publications devoted to them dropped further to 3.4%, reflected the presumed lack of intact traditions; Polynesians were still praised as ‘beautiful’, yet also considered assimilated to European culture. The
relatively high position in racial ranking excluded the Polynesians (as the Indigenous North Americans) from systematic stigmatisation. This even applied to cases of ‘cultural loss’ which, as will be explained in the next chapter, elicited degrading views. Thus, while the number of reports on the Polynesians decreased continuously, racialised Indigeneity corresponded to the principles of colonial gain, loss and re-gain. Figure 6 shows that stigmatising views occurred in 18% of the texts under pre-colonialism and colonialism but virtually disappeared after the loss of the colonies; under Nazism, stigmatising views re-emerged as a marginal phenomenon and applied to those groups that were regarded as “Europeanized”.

Under pre-colonialism, Polynesians were idealised for their beauty but, as has been shown, also stigmatised with animalist tropes if they were deemed to threaten the white imperial order. In later periods, reports on Samoans abounded in depictions of beauty but could also evince stigmatisation of miscegenation and disloyalty. Evelyn Wareham shows that German colonial discourse infantilised and aestheticized Samoans at the same time.19

\[\text{Figure 7. Polynesia, 1850-1945}\]

<table>
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<tr>
<th>1850-1895</th>
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With the onset of German colonial rule in Samoa, Samoans turned into the most frequently reported Polynesian group. Mainly because of conflicts over political sovereignty, idealisation became less frequently expressed. Idealisation of the Polynesians emerged from extant views of hospitality, whitened bodily ideals and accomplished pacification and was adapted to colonial rule. George Steinmetz frames German (pre-)colonial narratives of Samoans as influenced by inherited discourses of ‘noble savagery’ and the production of hierarchical alterity;20 the author shows that ‘noble alterity’ was used to govern Samoans through indigenous customs that appeared to protect Samoan traditionalism but also reduced the colonised subjects to their governed status. In Samoa,
idealisation functioned to uphold (racial) difference that prevented the Indigenous subject from crossing borders of colonial rule. After the loss of the colonies, concepts of Indigenous loyalty became equally applied to the Polynesians, explaining the perceptible rise in expressions in the idealising category.

German idealisation of Pacific Islander peoples, as has already been indicated, was in keeping with international and transhistorical trends. Nineteenth century British imperialist discourse partly considered the ‘Polynesians’ to be of Indian-Aryan descent. Tony Ballantyne has retraced the significance of Aryanism in nineteenth-century British imperial rule that rendered possible a notional genealogy of Aryan migration and translation of Pakeha colonialism into a concept of settlement. Aryanism, Ballantyne shows, was stratified and could be expressed in forms of ‘degenerate Aryanness’ for culturally ‘intermixed’ (or primitive) Aryans. James Belich goes further and interprets the function of Maori Aryanism as a legitimisation of colonialism. The supposedly Aryan descent of the Polynesians was also construed by (some) German scholars and became equally projected into a distant past, thus remaining in palimpsest to substantiate the childlike state of contemporary Polynesians. The German idealisation of Polynesians therefore reflected white concepts of beauty and higher racial value in international racial theory while, in projecting idealisation into a primitivist past, upholding imperial differences between coloniser and colonised. Idealisation of the Polynesians in German discourse in general and under Nazism in particular was not uniquely German in conceptual origin. Polynesian Aryanness was understood in phylogenetic terms of an ancient linking between primordial races. None of the sources, however, established contemporary racial equality between the Nordic races and actual Polynesians. The following passage, taken from a juvenile text published in 1942, casts the Polynesian Maori as intelligent but ferocious:

His face is horribly tattooed; Fe-Panui is an old cannibal but now, thank God, he is tamed...Whenever he looks at me with his deep-lying, strangely clear and fathomless eyes, I have the feeling as if he thinks about how best to prepare me; over open fire, roasted or baked in banana leaves...This native had a clever, wise and loyal character.

The Maori are here positioned ambiguously as a highly developed race, with an animalist spark slumbering in their psyche. This passage shows the functioning of possessed Indigeneity beyond the scope of the German colonies. The cannibalism trait works not only as a sensationalist device in this genre but also as a means to relativize the otherwise
higher racial ranking as still caught in the savage state. The reverence of the Polynesians accommodated white ideals of beauty that deferred to high intelligence and loyal character; but it also unmistakably corroborated white superiority. Polynesian Aryanism, if occasionally asserted, related to an archaic human past, and thus to primitivism, and was not on par with contemporary whiteness.

The idealisation of the Polynesians corresponded with a racial scaling among Indigenous peoples of the Pacific that placed the Polynesians, followed by the Micronesians, at the top and the Melanesians and Papuans at the bottom end of the racial hierarchy. This ranking, based on white principles of beauty, not only created a hierarchy among Pacific Islander peoples but also devised the different racial categories of Polynesians, Micronesians and Melanesians. As early as the onset of European expansion into the Pacific, Melanesians were construed antithetically to the physical beauty accorded to the so-called Polynesians. The latter were idealised globally as a beautiful and gentle race. As Louis Antoine de Bougainville wrote about Tahitians in 1771: ‘I never saw men better made, and whose limbs were more proportionate: in order to paint a Hercules or a Mars, one could not find such beautiful models anywhere’. Johann Reinhold Forster described the ‘neighbouring’ Tanna Islanders in 1784 with a less sanguine appreciation: ‘Today it was possible to see a few women, yet only in the distance. As far as one could see, they were all ugly and smaller than the men’. The Tanna Islanders were what in colonial parlance was called ‘Melanesian’ stock, seemingly darker-skinned and viewed less favourably than the Polynesians who, since Cook’s reports, had been praised for their beauty. A 1900 text on Samoan women reported: ‘a peculiar appeal lies over the natural beauty of these brown Islanders…perhaps it is the flower wreaths that give the Samoans a sense of tender poetry which makes them so delightful and gracious’.

The normative order of white concepts of beauty not only related to physiognomy but also deferred to relative intelligence and character traits, as the following example from the year 1888 shows: ‘The faces, however, are not as appealing as those of the mentally trained Polynesians, because one can clearly see the animalist passions of the archaic human still working in the facial features of these Micronesians’. The text contrasts the beautiful bodies of the Micronesians with their supposedly less beautiful facial expressions and positions the Micronesians as intellectually less capable than the ‘mentally trained’ Polynesians. The developing grades of primitivism inform the characterisation of facial expressions, signifying not merely the white parameters of beauty but a more refined
mental state. The same argumentative structure can be discerned in a later text dating from the year 1933: ‘The Polynesians are an utterly beautiful race in size and physiognomy...Completely different from the Melanesians...The appearance of the Melanesian corresponds to his cultural level, which is distinguished by superstition and, among particular tribes, even by the stone axe’.31

Descriptions of beauty, however sexist and racist, played a vital role in eliciting racial idealisation, including character traits and (relative) intelligence. The ‘lowest’ graded Indigenous races were also considered the physically least appealing. Group-based differentials corresponded here to gender-based differentials in Indigeneity. In an anthropological treatise on female racial beauty first published in 1901, Carl Heinrich Stratz explicitly construed white races as superior, acting as the normative arbiter for Indigenous beauty; the author ranked the Samoans right below white people as one of the most beautiful races, with sub-Saharan and First Australian women taking the last place in his raking. ‘Racial beauty has only a body’, the author defines, ‘in which racial characteristics do not exceed the boundary of beauty’, continuing that impartial scholars ought to consider the ‘simple children of nature [who are] bodily and mentally richly endowed’. However, at the same time, he admitted that in exceptionally beautiful people the racial characters were highly underdeveloped.32 Stratz also links beauty with constructs of cultural and intellectual development (the ‘simple children being also mentally endowed’), but, quite apart from the childlike reference, deems extraordinary beauty (and thus mental development) atypical in people of colour. Michael Hau argues that Stratz’ hierarchical view of racial beauty constituted a racialised extension of erstwhile class-specific hierarchies of beauty.33 But this extension implies neither the complete absence of racialisation among ‘liberal’ anthropologists nor a simplistic racialisation of human beauty in Stratz’ text. Rendering any sense of beauty in ‘inferior’ races non-racial, Stratz partly de-racialises racialised beauty and thus allows the idealisation of Indigenous beauty as non-racial (or exceptional). This status of exception upholds idealisation without decentring the superiority of white beauty as inherently racial. Partial de-racialisation here acts as a stratagem for incorporating idealisation into a system of racial hierarchy. Moreover, racialised beauty did not describe a specifically German phenomenon. Rather, Western discourse per se regarded the ‘lowest’ Indigenous races not only as farthest removed from the white race but also as severed from concepts of racial beauty.
Next to the North Americans and Polynesians, Central Asians, including Tibetan and Nuristani people, also became frequently idealised during colonial revisionism, partly because of newly founded research programmes and expeditions that aimed at retracing Aryan remnant groups in this region. The idealisation of (certain) Central Asian populaces emerged from scholarly theorems of the nineteenth century that construed a linguistic relationship between Sanskrit and Germanic languages. In some nationalist quarters, Central Asia became racialised as a place of origin from where Aryans were thought to have spread out; ‘remnant’ Aryan groups like the Afghan Nurtistani people subsequently became idealised. This idealisation, however, did not necessarily apply to indigenous groups but, as Tuska Benes shows, was also used to promulgate superiority of ‘Aryan’ migrant groups over darker-skinned Indigenous Indians. In this instance, it was the presumed Aryan origin (including somatic resemblance) that elicited idealisation and so marked a significant difference from ‘Black’ Indigeneity that projected images of servitude. In qualitative respects, the idealisation of Central Asian groups thus functioned with the different aim of construing ‘Aryan origin’, without necessarily relating to Indigenous groups of this region. Their status of being indigenous did not function as the parameter for idealisation. In quantitative respects, reports on Central Asians constituted a marginal phenomenon, making up merely 0.88% of publications between 1850 and 1932 and 2.7% under Nazism.

Canary Islanders and Indigenous North Africans (Berber, Kabyle and Tuareg people) were also treated as related to Europeans and demarcated from what were called “Negro” Africans. This idealisation was already evident in nineteenth century texts that praised the blond hair of the Canary Islanders and the racial beauty of North Africans, the latter considered ‘a beautiful brownish race if unmixed with Negroes’. The concept of ‘white Africa’ constituted part of primitivist efforts to retrace the remnants of an ancient European migration into the pre-historic period. Texts on Canary Islanders and North Africans often established a nexus with Germanic races, as the following example from the year 1943 shows: ‘The Kabyle peoples are the native population who, due to their Nordic blood component, still have many blonde-haired and blue-eyed types’. This nexus was also conferred upon a concept of common cultural origin, as demonstrated by the following piece on the Berber people issued in 1936 in the colonial newspaper Deutsche Kolonial-Zeitung: ‘the mores and customs of the Berber have been preserved for centuries; they appear in many respects Germanic. Nowhere among the Arabs is there such a
worship of trees and springs as in the Berber region’. The reference to the worshipping of nature links the Berber with a quasi-medieval Germanic past in which autochthonous traditions were thought to have been preserved. Traditionalism here acts as the actual signifier eliciting idealised similarity.

The Berber people, in other words, came to be seen as partially Germanic through reference to an archaic past (the primitivist connection) and through their preserved primitivist status (the text does not construe similarity simply on racial grounds but on grounds of racialised tradition). Idealisation establishes racial similarity in an indirect fashion through reference to a primeval past, which renders the Berber close, yet nonetheless unequal to Germans. Despite their occasionally fervent idealisation, North Africans (similarly to Central Asians) made up a small fraction of Indigenous groups reported in German publications: 1.6% each for the periods of 1850-1932 and 1933-1945.

Idealisation also functioned differently between “higher” and “lower” ranked African races. The higher-ranked races referred not merely to ‘white Africa’ but also to so-called Hamitic groups that included the Berber people, (partly) Ancient Egyptians, particular populaces from West Africa (the Ewe, Fula, Hausa and Douala people), East Africa (Sudanic peoples, the Masai, Hima and Tutsi) and southern Africa (the Zulu and the Herero). As Sara Pugach delineates, the Hamitic hypothesis transformed from linguistic theory into race concepts that devised the Hamitic people as proud master races over their subjugated (non-Hamitic) tribes. German scholars, Pugach’s study shows, had been influenced by the internationally circulated Hamitic hypothesis in the late eighteenth century.

The idealisation of what came to be called the Hamitic races was not restricted to German-language discourse. William Cohen maintains that French imperialism had largely identified sub-Saharan Africans with backwardness; French texts, the author elaborates, placed sub-Saharan Africans at the lowest level of human development, with one notable exception: the Fula and Ashanti people were considered closer to white norms of beauty than “Negro” Africans. This ‘Hamitic’ exception existed amidst an overall stigmatising view of sub-Saharan backwardness. The idealisation of ‘Hamitic’ groups was also evident in Afrikaans publications, which, in the 1930s, tended to idealise the Zulu as bearing ‘Caucasian’ features. Starting systematically from the beginning of the nineteenth century, and occasionally even before, German texts across all genres began to devise a significant gradation between so-called Hamitic groups on the one hand and “Negroes” as
well as “Pygmies” on the other. With the latter three texts explicitly re-establishing a German claim to colonies, the following passages are all related to “Hamitic” groups whose idealisation evinced remarkable parallels between genres and periods:

[1855; scholarly writing; Galla peoples, Abyssinia] The Galla, like the Nama, belong to the African redskin family with Caucasian features…they are described as good-natured and industrious peasants who loathe the nomadic life.44

[1912; linguistics; Hamitic peoples] We do not regard the Hamitic people linguistically as Negroes but rather as those people whose membership in the Caucasian race is, despite all the Negroid mixing, incontestable…They were almost everywhere anxious to keep their blood pure. Therefore, they have preserved their race so well.45

[1913; religious writing; Tutsi, Rwanda] We are excited about the pretty face which is beautiful also in our eyes; we are excited about the mental giftedness of the people…we see that these people are no Negroes. They are mentally a considerable degree higher.46

[1937; pictorial; Masai people, East Africa] Africa also has master races, once martial and powerful tribes. Their power is broken but not their pride and character—aristocrats also after their repression…Their skin is reddish brown and shines in immaculate glamour. The figures of the youth are lordly like the David of Donatello…the masterpieces of Greek sculpture become alive.47

[1941; political writing; Herero, Southwest Africa] The Herero women are particularly beautiful, slim figures with broad shoulders and tall legs…they are [among the Natives] the tidiest and most reliable and have just one unchangeable shortcoming: their all too great pride!48

[1941; journalistic; Sudanese people; Great Zimbabwe] The Sudanese high culture in the north corresponds with the Rhodesian in the south, which stretches from its Rhodesian centre to Uganda and the lower Congo. The Rhodesian culture found its expression in the Mutapa kingdom and the venerable ruins of Zimbabwe.49

Idealisation here rests primarily on physical beauty which, as discussed before, induced assigned pride and relative intelligence. Constructions of ‘Hamitic’ beauty rested on principles of white normativity—as shown through references to tall body height and Caucasian as well as classic Greek features. Not only did principles of whiteness inform the idealisation of ‘Hamitic’ groups but the ‘Hamitic’ groups also became partly Europeanized or “whitened”. Such “whitening” invested ‘Hamitic’ populaces with racial pride, beauty and mastery. This investing related less to an Indigenous component than to a “white blood quantum”. The blood-quantum, usually regulating the governing of mixed-
raced people, became a central strategy to incorporate Hamitic people, similarly to Ancient Americans, into white primitivist genealogy. Fatima El-Tayeb suggests that the idealisation of ‘Hamitic’ races ‘always occurred where traces of civilization could be found’. Ancient Egypt, West African state-building societies, such as the Ashanti Empire, and the ruins of Great Zimbabwe. German texts indeed interpreted Great Zimbabwe as being of either “non-Bantu” or ‘Hamitic’ origin, thus linking it to primeval white origins.

The Hamitic hypothesis neutralised discrepancies between an outright stigmatisation of sub-Saharan intellect that rested on the presumed lack of Black “civilization” and the obvious presence of sub-Saharan “high cultures”. Idealisation in this case worked as a reverse strategy to the criticised miscegenation: primitivist “miscegenation”, the Caucasian ‘drop’ that “whitened” Black Africans, posed a vital element of ‘Hamitic’ idealisation. Idealisation secured white supremacy by tracing parts of African “high culture” to white origins. “Hamitic” groups were thus construed as African master races or at least as races situated considerably higher than sub-Saharan “Negroes”, as the passages quoted above show.

The hierarchy construed among African races was a common practice in imperial discourse aimed at executing indirect rule. However, while the Hamitic hypothesis described superiority over “Negro” Africa, it was conspicuously never expressed in relation to white races. All texts make clear the relative status of ‘Hamitic’ mastery (‘they are the tidiest and most reliable among Indigenous peoples’). Moreover, as has been shown, the Hamitic hypothesis in itself informed racial ranking but did not prevent outright stigmatisation, as was the case with reports on the Herero following the uprising of 1904. Concepts of imperial possession and primitivism-as-childlikeness equally informed the idealisation of ‘Hamitic’ groups.

Racial ranking thus elicited an important yet far from straightforward impetus for idealisation. The highest-ranked Indigenous races could face harsh degradation if they threatened to compromise the white racial order. Idealisation in such events has often engendered relative similarity through the construction of a primeval genealogy that has incorporated “high cultures” into white origin and thus legitimised white superiority. Concepts of possession certainly determined racialised Indigeneity (the Masai, for one, only became idealised after being pacified, whereas they had been largely stigmatised in nineteenth century publications). But in later periods, the idealisation of racially “higher-ranked” Indigenous groups evinced few differences between the periods of colonialism.
and colonial revisionism. At the same time, the idealisation of “higher-ranked” races made up only about a third of the corpus of Indigenous-related discourse. The bulk of reports instead focussed on “lower-ranked” groups. And it is here that the most perceptible changes in racialised Indigeneity can be observed.

II

Whereas the idealisation of higher-ranked Indigenous races displayed few changes across time, constructions of lower-ranked races evinced radical change after the loss of the colonies. Idealisation became a cross-racial phenomenon that also applied to the lowest-positioned human races: Papuans, Melanesians, (non-Hamitic) sub-Saharan Africans and Aboriginal Australians. This section retraces the rise in the idealisation of sub-Saharan Africans and Aboriginal Australians.

“The Negro” marked one of the most stigmatised racial categories among Indigenous peoples. Urs Bitterli argues that ‘negroid’ facial characteristics, including “protruding lips” and “prognathism”, did not reflect European norms of beauty, with stigmatised physiology eventually conferred upon the character of the so stigmatised race. “The Negro” became discredited throughout imperial Europe, not only physically but also morally and intellectually. Much of Africa, in Chinua Achebe’s words, has been ‘the antithesis of Europe and therefore civilization’.

German discourse too consistently regarded “the Negro” as one of the least intelligent and most artless human races. Only under German colonial revisionism did idealised sub-Saharan Indigeneity become a perceptible phenomenon. Figure 8 exhibits a trend of
increasing idealisation, first tentatively during formal colonialism and then more markedly in the era of colonial revisionism. The trend in stigmatisation ran in reverse order: it decreased significantly during colonial revisionism, especially from the late 1920s onwards and under Nazism. This trend corresponds to the patterns of possessed Indigeneity in imperial discourse. In contrast to other Indigenous groups, images of “Negro” Africans evinced a noticeable break after the loss of the colonies. This shift is also observable at the qualitative level. The following three examples are representative of images of sub-Saharan “Negroes” during pre-colonialism and colonialism:

[1855; “Negroes”; Liberia] The Negro is never inventive, nor was he ever in the past; nature makes him an eminently passive character…The Negro can bear that the white is his master … where the Negro finds half-slaves who are working for him, he plays the master and becomes a useless slacker—as in Liberia.54

[1861; “Negroes”; southern Africa] Observation shows us that the whole of South Africa needs to be exempted from the Negro lands, for there are only few Negro-like humans; the majority populaces that belong to the Kaffirs show a more beautifully formed body, a less flattened skull and less woolly hair, little prognathism … thus the more they depart from Negro character, the closer they converge to that of the European.55

[1894; “Negroes”; Togo] The dance of the men … is pleasant, especially for the superb movement of muscles of the beautifully built and well-proportioned coastal Negroes … a traveller to Togo found that the music of the Natives resembles Mozart and Haydn; I restrict my comments by saying that their ‘pagan noise’ (Heidenlärm) may perhaps remind one of some composers.56

The first two passages, penned before the accomplishment of imperial possession of inner Africa, construe “Negroes” within the discursive parameters of animalist primitivism. The first text naturalises “Negro” servant character by juxtaposing the self-chosen servitude with the illegitimate “Negro” enslavement of subjugated races. The Liberian “Negro” here is contrasted with white Europeans and portrayed as lazy and exploitative, and therefore aggressive (hence the animalist tropes). The second example by the (liberal) writer Theodor Waitz differentiates between “Negroes” and ‘Hamitic’ populaces. The former are described explicitly as ‘simian’ and thus antithetical to white Europeans; as shown before, ‘Hamitic groups’ occupied a transitional space in the racial order between the nadir of “Negro” inferiority and the apex of white superiority. The third example, released under colonialism and part of an article that supported colonialism in Togo, presents a different “Negro” image; already secured as attractive showpieces of colonial possession,
“Negroes” are partly idealised as physically powerful and handsome; yet this description is accompanied by the belittling statement about the awful noise they produce (literally the term *Heidenlärm* means ‘pagan noise’, placing Black artistic expression as racially inferior to white expressions). The jokey undertone signifies the pattern of primitivism-as-childlilkeness and, as has already been shown, corresponded to the imperial requirements of possession. The third text thus already presents “the Negro” in a more lenient fashion, compared with the preceding instances, but is still highly ambivalent in employing stigmatising constructs.

Joachim Warmbold discerns a continuously ‘negative’ representation of (sub-Saharan) “Negroes” that changed on the surface with the idealisation of *askari*. Asking, ‘had a change really occurred?’, the author argues that idealising views had been exceptional, since they had largely failed to express human equality, concluding that a ‘real’ change in “Negro” images had in the end not taken place. Warmbold’s otherwise sharp analysis of *askari* idealisation falls theoretically short in assuming that ‘positive’ views had to espouse a concept of equality; idealised Indigeneity in imperialist discourse never had the aim of inscribing racial equality but that of safeguarding white supremacy. The category of the “Negro” indeed continued to signify racial ‘inferiority’, or what Warmbold calls ‘worthlessness’, but, as will be shown, did so through signifiers of idealisation. The change towards the idealisation of sub-Saharan Africans is perceptible in both quantitative and qualitative respects. “The Negro”, as has already been shown, became accredited with idealised Indigeneity when backing the imperial project as a ‘reliable servant’ or a ‘loyal soldier/subordinate’.

The idealisation of sub-Saharan “Negroes” frequently related to physical characteristics that became increasingly aestheticized. To cite a 1940 travelogue entitled *Swastika Flag over the Kilimanjaro* that strove to secure German claims to East Africa: ‘In front of the shed stood a slim, well-shaped young Negro woman of immaculate height. We have always noticed that the Negroes, and especially their women, have an incredibly beautiful, upright posture’. Similarly, a colonial memoir on Togo published in 1939 portrayed Togolese women as beautiful, ‘almost Etruscan’, detailing a bathing scene: ‘the teasing, playing, cheering and screaming starts. Their dark, slim bodies contrast sharply with the blinding white breakers. It is something special to see the thousand drops shining through the sunlight onto this black vivid velvet’. Since the loss of the colonies, such images of idealised “Negro” beauty increased perceptibly. For example, Emmy Bernatzik,
in a travelogue on West Africa, idealised the Balanta people as clinging to their traditions and therefore as healthy, describing her closeness to a female child (thus): ‘a girl lies sleeping on a mat. I fondle her dark skin that is so smooth and clean like only children have it. The long eyelashes shimmer like silk on the cheeks’.60 Although not related to a former German colony (the Balanta reside in modern Guinea-Bissau, the Gambia and Senegal), Bernatzik nonetheless makes implicit reference to a new colonialism, described as ‘new work’ for Germans: ‘Germany has become altered, free and strong and my beloved Austria has found her home in Germany. Our Führer has created a great, proud and wonderful fatherland. Now we need to go out and explore the world … to start new work in the distance’.61 The text brings to the fore the nexus between idealisation and a colonial demand that was not necessarily related to the colonies in a narrow sense (i.e. the former German property) but to an abstract German ‘protection’ and paternalism that was founded on the concept of friendship with Indigenous peoples.

Britta Schilling speaks of the emergence of a ‘new Negro image’ during the Weimar period that, she argues, sexualised Black women as objects of white possession.62 This sexualisation can indeed be discerned in images 26-28. Bodily racialisation can adopt the extreme form of vilifying the physiognomy of other races as well as the opposite shape of sexualising the aesthetic object.63 For all the sexist connotations, however, references to beauty show more complexity than merely racist sexism, contrary to what Schilling’s analysis suggests; bodily idealisation was not restricted to women (see Images 29-34) and also linked to concepts of racialised space.
Images 29–31, all part of publications that fostered German colonialism, portray sub-Saharan children as ‘funny’ and ‘beautiful’, all placed in the context of a presumably traditionalist culture and under the façade of common humanity.

Indigenous men, in turn, were depicted as dignified and powerful; the archetype of strength resided in sub-Saharan Africans, image 33 claims. The images of males, too, link bodily beauty with racialised space: it is traditionalist (and markedly semi-nude) figures that evoke idealisation. Racial spacing connects references to beauty to the native lands to which Indigenous peoples were considered to be related; the accompanying text to image
26 states, ‘in the north of German Southwest Africa, the Natives still live untouched by the pernicious influences of civilization in their natural simplicity and racial beauty’. Ideas of unchanging traditionalism here elicit racially spaced idealisation. The construed beauty of Indigenous women rests on the condition of a state of origin that is stripped of any European influence; the nakedness attributed to Indigenous women functions not merely as a racist and sexist reference but also as a signifier of traditionalist racial mapping that de-Europeanized or, as will be shown in the following chapter, de-assimilated Indigenous peoples from European culture. The state of cultural traditionalism (in contrast to any racial category) conditioned aesthetic image production.

In a similar fashion, bodily beauty in image 28 is racially spaced as dissimilar from European culture. The text explaining the image reads: ‘even the girl with the woolly head, the protruding lips and the round holes in the bended nose, however alien she remains for us, does not appear ugly; one sees the harmlessness of this child of nature, and the curving of the bronze-shaped breasts is wonderful’. The image is part of the book Menschen Schönheit (1935; ‘human beauty’), which includes European races, first and foremost Nordic Germans, and Indigenous populaces from around the world, but quite unsurprisingly excludes Jewish people and, less unsurprisingly, Europeans residing beyond Europe’s shores. Similar to Jewish people, European colonisers of the New World are not cited as beautiful and thus exempted from the idea of human beauty. Beautiful humans, the text stresses, could only be identified when living in their ancestral lands, which plays out idealised Indigeneity as the relation between a ‘traditional’ people and its blood-based land. This form of beauty attached to a racially denoted land is mentioned implicitly in the text:

Certainly many a face seems strange to us ... but the figures are appealing: the men are well-built, powerful yet smooth in their musculature, and the women often have an animal-like grace. One can tell that these creatures are well-created in their place and completely adapted to nature; the instinctive aversion towards these races is only justified if they cross our circles or, even more so, if their cultures are imposed on us as models.”

The reference that “Negroes” were ‘well-created in their place’ bears out the importance attached to traditionalism in racial idealisation: sub-Saharan Africans were physically idealised as long as they remained within their racially confined lands (‘if they cross our circles’) and as long as they were not seen as meddling with German culture (‘as long as
their cultures are not imposed on us’). The text derives not only racial beauty but also cleanliness from traditionalism. “Negro” Africans, if seen in the traditionalist way, are devised as ‘harmless children of nature’; the harmlessness not only allows but conditions (bodily) idealisation to corroborate the desired concept of de-assimilated traditionalism which, as will be shown in the subsequent chapter, contributed to securing white supremacy.

Moreover, the depiction of “the Negro” as beautiful posed a significant break from the past and informed deferring signifiers to (relative) morality and culture that were bound up with physiognomy. “The Negro” body became partly aestheticized—and thereby possessed. But this possession went beyond the bodily domain, as the following examples demonstrate:

[1937; scholarly writing; “Negroes”] Herder obviously didn’t have any clue of African poetry . . . And even today many a German would deny Africans any higher intellect, including poetry . . . the Negroes are the most genuine Africans . . . And songs and epics are not the only form of poetry that Africans have devised. An autochthonous art of drama flourished among the Mande in West Africa.67

[1937; political writing; “Negroes”] The Negro language is rich. Diverse are its expressions of everyday life. The proverbs that in part have astounding similarity to our culture give an idea of the wisdom and sharp observation of the Natives… Without any leadership highly cultivated people are exposed to extreme dangers for their völkish (racial), national and economic sovereignty. How much more guidance do primitive people who lag behind our cultural development require!68

[1941; political writing; “Negroes”] That the Negroes fought for Germany in WWI is a moving sign for their loyalty and human value. Generally one can say that the Negro is a physically well-developed and vigorous race. He is, even if not always industrious in our sense, an important and skilled worker…The importance of Negro culture for the global economy testifies to the greater adaptability in Negroes than in Indians.69

[1942; novel; “Negroes”] The Black serves as a slave, that was Europe’s opinion; he has no value…Europe didn’t realise that in denying African cultures, they became willing students of Islam . . . The Negro is in the whole of Africa an industrious peasant, in many tribes a handy craftsman . . . They are Negroes in the sense of science. Not Niggers. And to say it once and for all: Nigger has become a slur in Africa. [A Native wrote]: We will certainly need the white man for the next 500 years.70

The four passages are all imperialist expressions aimed at re-gaining the former German colonies, some explicitly in the context of refuting the ‘colonial guilt lie’. The first text was
published in *Afrika Rundschau*, a journal that propagated German colonialism and the regaining of the former colonies. The three latter examples are part of books, scholarly and fictional, that overtly promoted the German colonial spirit and Germany’s right to its former colonial property. All examples contain explicit references to the reclaiming of the colonies and employ idealising narratives. The reference to soldier loyalty furnishes the “Negroes” with human value, which is construed as conditional. The idealisation of the human value of “Negroes”, a remark uttered even before colonial revisionism, although not in this quantitative depth, reads as a fundamental statement of inequality. Idealisation serves the purpose of underpinning the integrity of former colonial rule, while further assigning to “the Negro” an inferior racial position. But, as the passages exemplify, idealisation transcends the mere purpose of testifying loyalty. Sub-Saharan Africans are being idealised for their ‘sophisticated’ cultures that Europe, so the texts asserts, had underestimated. The critique of previous European perspectives divulges the superior ability of white rational reflexivity to exercise self-critique. At the same time, the granting of intellect and culture, significantly always expressed in relative terms, vests the “Negroes” with an essential chance of determining their destiny. Put bluntly, the subtext suggests that the Indigenes cannot be so retarded as not to know what is best for them: white mastery or, to use the more euphemistic terminology of revisionist parlance, helpful guidance. The euphemistic undertone of idealised parental constellation is underpinned by the re-interpretation of the need to guide Indigenous sub-Saharan Africans: not to exert control but to protect racial, or rather Indigenous, sovereignty. The oxymoronic constellation of white guarantee of Indigenous sovereignty reflects, as will be shown in the following chapter, the discourses of traditionalist purity as the ideal colonial model. The protection of Indigenous “sovereignty” (that is, racialised traditionalism) necessitates an idealisation of a cultural and racial state worthy to be guided. The granting of intellect is thus not merely restrictive but contributes to the purpose of re-gaining the former German colonies: the Indigenes themselves, equipped with a quantum of self-reflexivity, ought to realise and express their need for protection. Idealised intelligence is a central means to corroborate the idea of Indigenous dependence on white mastery that became reworded as guidance.

A further function of idealisation lies in the planned integration of sub-Saharan Africans into the colonial economy. The fourth passage markedly differentiates between “Negroes” and ‘Hamitic Africans’—the latter are described as more intelligent and proud
of their race, and hence as not mimicking the European colonial cultures, while the latter are regarded as Africa’s most vital economic asset, yet less intelligent and rather prone to imitating white colonisers. As will be analysed in the following chapter, ideas of mimicking engendered extreme stigmatisation under colonial revisionism. The trope of the economic asset of “the Negro” (as much as the economic uselessness of “the Indian”) infiltrated colonial revisionism at an increased level. It built on idealised constructs of “Negro” loyalty and relative industriousness (‘he is not always industrious in our sense’). The relativity of industriousness substantiates the idealised economic value of “the Negro” as well as the stigmatised laziness to justify continuous colonial control.

The increase in the idealisation of sub-Saharan Africans was intricately connected to colonial politics. “Negroes” became idealised for their loyalty to corroborate the justness of former, and the legitimacy of future, German colonial rule; they became idealised for their beauty and relative intellect to present rational subjects (expressed within the limits of primitivism-as-childlikeness) that yearned for white protection; and they became idealised for their relative diligence to integrate figures of ‘reliable yet supervised servants’ into future colonial aspirations. Colonial revisionism necessitated idealisation as much as stigmatisation. Idealisation of “Negroes” was an integral part of imperial aspiration. Moreover, as the texts show, the culturally (and racially) inferior standing of “Negroes” in relation to white people and ‘Hamitic Africans’ did not derogate idealisation. Idealised Indigeneity did not have any effect on racial ranking, which remained the same as under colonialism. Rather, idealisation further cemented “Negro” inferiority vis-à-vis most other human groups but echoed changes in imperial projects. As will be shown in the section on Aboriginal Australians, idealisation affected the construction of Indigeneity but not the scaling of race.

Despite increasing idealisation, during colonial revisionism the “Negro” remained in limbo between idealisation and stigmatisation. As already mentioned, Black people in Europe became demonised with animalist tropes of sexual violence and were also subjected to harassment, especially during the Third Reich. Even in the absence of a systematic policy of persecution, Black people, including Afro-Germans, were subjected to different yet unsystematic stages of violence, ranging from social exclusion, to physical violence, sterilisation and murder. At the same time, Africans in Germany could also survive in niches of film production, language teaching and ‘culture shows’ that were in part overtly supported, with the aim of fostering colonial propaganda. As Tina Campt
shows, Black Germans were active agents in a regime that persecuted Black people.\textsuperscript{73} Clarence Lusane has traced the complexity of white attitudes towards Black people in post-colonial Germany, arguing that Black colonials were less fiercely exposed to persecution than Afro-Germans.\textsuperscript{74} Partly this differentiation rested on the stigmatisation of miscegenation that did not apply to Black colonials; partly it reflected the efforts to regain the former colonies that positioned Black colonials as propaganda sources. Susann Samples explains the different position of Black colonials as lying in their perceived racial ‘purity’ and employment as objects of colonial propaganda: ‘ironically the very blackness of the black … colonials may have at times “protected” them from the worst of the harassment and outright persecution’.\textsuperscript{75} The status of Black colonials as \textit{indigenous}, I argue below, indicates another reason for their different position in imperial discourse.


Under Nazism, “the Negro”, as Robert Proctor has shown, became regarded as closely linked to Jewish people, who had been constructed as a ‘blend’ between “Negros” and “Orientals”.\textsuperscript{76} Anti-Semitic propaganda journals, such as \textit{Der Stürmer}, portrayed “Negroes” as the “naïve” abettors of Jewish “world dominance”. “Negroes” were stigmatised as seduced by Jewish people to trespass racial boundaries. Image 35 depicts a Jewish man trying to persuade a Black person to ‘feel like a lord’, and thus superior to the racial space accorded to Black people. The anti-Semitic slur of a Jewish proclivity for miscegenation is coupled here with the stigmatisation of “acculturated” Black people, that is, “Europeanized” Blacks. Another article construes the Jewish dissolution of white dominance over Black people in a similar fashion by stating: ‘the white and the black race
mixed: this is what the Jew wants!” Image 36 shows a Jewish and a Black soldier in brotherly union, both said to destroy European culture.

The linked images between Jewish people and “Negroes” draw upon discourses of primitivism-as-childlikeness, for “Negroes” are positioned as the “children”-race seduced by an intellectually superior yet morally corrupted “parent” race. The parental relationship here reverses the white-Indigenous constellation by inscribing into the Jewish parent-part iniquitous intentions. If seen as benefiting from “proper guidance”, textual constructs of African Indigeneity departed markedly from stigmatised images. The following two texts were printed almost next to each other in Der Stürmer in 1940; the first castigates the French use of Indigenous soldiers in Europe (see image 37), while the second attests to idealised “Negro” loyalty:

It is a typical French perfidy to bring these jungle and steppe people to Europe, leading them against German soldiers. The coloureds are often naive and like children. Reasonably guided and directed, they do everything that their master demands. But if one gives them a knife and incites them, as the French did, they will turn into beasts."

The second text romanticises “Negroes” as specifically loyal to Germany, stating: ‘when the colonies were taken away from the Germans, the blacks felt great sadness [which testifies to] the great affection of the blacks [for the Germans]’. The essence of stigmatised and idealised Indigeneity remains in all these texts strikingly similar to primitivism-as-childlikeness. Racialised Indigeneity very much depended in its direction on the quality of “parental guidance”; with animalism slumbering in the “childlike souls”, colonial revisionist and Nazi discourse departed little from nineteenth century views of primitivism. Hardly original, Black Indigeneity under colonial revisionism and Nazism sustained the same structure of racialised Indigeneity but evinced changes in the quantitative respect, when idealisation became a perceptible phenomenon. At the same time, these changes did not simply apply to Black people as such, but specifically to Indigenous Black people. The “Negro” became stigmatised in the quintessential quality of mimicking, as a non-indigenous character that lacked any sovereign tradition. As the following text demonstrates, ‘the Negro lacks state-building energy; his strength lies rather in the adaptation to foreign cultures, in the docile and smart imitation of foreign mores. The Negro thus becomes a danger for other people—like the Jew who perhaps owes the
same “art” to his Negro blood. The central reference for stigmatisation in this instance lies in the alleged lack of cultural sovereignty.

Constructs of “the Negro” were complex and differed according to their employment in colonial propaganda. What seems like a contradiction of idealisation in one moment and stigmatisation in the next underlies the logic of imperial constructs of Indigeneity: texts were characterised by a vast discrepancy in idealisation that, I argue, differed in the ideology of racialised space. This ‘racialised spacing’ divided ‘bad’ and ‘good’ Africans into ‘indigenous’ (Naturvölker) and ‘de-tribalised’ people, the latter situated outside their racially confined space. Tellingly, stigmatisation applied to Afro-Americans, Africans in Europe as well as Afro-Germans, i.e. Black people outside Africa. Stigmatisation related comparatively less frequently to what were called tribal people within Africa, i.e. Indigenous Africans. While idealisation hardly applied to the former groups (who as “acculturated migrants” became subject to intense stigmatisation), idealisation frequently occurred in contexts where Black people were thought to be indigenous (thus still a traditional Naturvolk) and hence racially and culturally pure. This concept of purity allowed imperial re-possession of the Indigenous subject, for it remained sealed off from white power and thus controllable. Elisa von Joeden-Forgey has cogently argued that ideas of purity were conferred upon Black people as Black colonials, instead of being tied to merely somatic references: ‘in National Socialist praxis, the non-Aryan “pure races” were therefore those that had been conquered in the past and could potentially be conquered again in the future’. As will be shown in the next chapter, the understanding of purity was informed less by biogenetic concepts than ideas of racialised culture. The salient point here is that the loss of the colonies engendered idealisation of Indigenous groups who once had been predominantly stigmatised. The aestheticisation of sub-Saharan Africans had existed sporadically before the loss of the colonies, but it turned into a frequent phenomenon after 1919.

This trend applied not merely to so-called “Negro” Africans (the group reported in approximately 50% of all texts) but also to the San and Nama people as well as the so-called Pygmies, all of them witnessing increased idealisation if construed as traditionalist and thus ‘culturally’ pure. In becoming less stigmatising, racialised Indigeneity of the San people followed similar trends to those relating to “Negro” Africans, whereas the Nama people experienced tentative idealisation at a relatively late stage; the high number of stigmatising references to the Nama is largely due to their uprising against German rule,
which engendered a massive output of degrading reports that often pitted the Nama against the Herero as unreliable. Yet even in the case of the Nama, idealisation came to influence constructions of racialised Indigeneity. The loss of the colonies heralded a general, and often sudden, shift in the idealisation of Indigenous groups worldwide.

Idealisation did not apply merely to populaces within the former German colonies but also to those in other colonial empires; the most telling example of the sudden increase in idealisation relates to Australia. Aboriginal Australians had been placed on the lowest rung of human development, as reflected in proportionally exceptionally high numbers of textual stigmatisation before the 1920s. No other Indigenous group, except for the “Pygmies”, were so frequently and ardently denigrated as imbecilic, hideous and backward as the Aboriginal Australians.

Kay Anderson and Colin Perrin assert that, in nineteenth century racial discourse, Aboriginal Australians were classified as inferior not only to Europeans but also to all other Indigenous races. On grounds of their perceived inability to overcome the state of nature, the authors maintain, nineteenth century racial theorists could not accommodate Aboriginal Australians in their view of human unity, and Aboriginal Australians thus served first as a trigger for the polygenist theory of innate human difference and subsequently, under monogenist evolutionism, as the “lowest” and immutable link of human development. Aboriginal Australians came to be considered throughout the western world as the most ‘primitive’ and ‘backward’ race. This scientific scaling eventually impacted on popular culture (and vice versa). The First Australians, as Aboriginal intellectual Jan Teagle Kapetasthus notes, entered western popular culture as ‘the ugliest people on earth’.

German-language discourse differed little from this general trend in stigmatisation. As Figure 10 shows, no German text issued between 1850 and 1919 evinced idealising
traits. Although stigmatisation receded slightly after the turn of the century, it remained the most frequent from of Australian Indigeneity. Aboriginal Australians were described across genres as ‘useless for work’, as an impediment to settlement, as practicing infanticide, being outright hideous, caught in stone-age development and lacking intelligence.

An ethnographic text published in 1870 derided Aboriginal peoples as exceptionally ‘ugly because of their flat noses, the deep-lying eyes…their dense, black, not woolly but shaggy hair, their exceptionally large mouths and thick protruding lips’.

Corresponding to the inferior level of beauty, texts described Aboriginal people as brutish and dishonest in character; an ethnographic account from 1899 stated: ‘the moral life of the Tasmanians is characterised by rawness and heartlessness . . . lacking bravery in warfare’.

The text construes Aboriginal Tasmanians as excessively brutish on the one hand and lacking noble manners of manliness on the other. The effeminising effect resulting from the paucity of warfare skills differentiates Aboriginal Tasmanians from energetic white males; the brutish behaviour—virile in nature—is neutralised by reference to unmanly behaviour in warfare. Eliciting this stigmatisation is the construction of an absent culture and of economic worthlessness (the status of hunter-gathering is contrasted with an advanced level of agriculture). The assumed paucity of material culture (which, as has been shown, related to only few Indigenous groups worldwide) reflected the extremely inferior position that Aboriginal Australians occupied in the racial hierarchy. The presumed lack of intelligence—reflected in the perceived dearth of material culture—percolated most publications prior to the 1920s. The following (representative) anthropological text from 1902 positions Aboriginal cultures on the brink between the ‘Palaeolithic’ and ‘Neolithic’
stages of human development that had produced a ‘retarded’ material culture: ‘this race is particularly interesting in what it is lacking…the intelligence of the Australians is much lower than that of other savage people’. 89

This stigmatisation was not specifically German, but its quantitative preponderance was, compared with other Indigenous groups, unique. Hardly any other Indigenous group was construed as so diametrically opposed to concepts of white civilization and discredited with such pertinacious fervour than Aboriginal Australians. Only few exceptions existed that did not stigmatisse Aboriginal Australians, and even fewer maintained partial idealisation, as did the anthropologist Hermann Klaatsch (1863-1916), who employed idealised views in the context of anti-British propaganda. 90 These instances, however, were extremely rare and not widely disseminated. The sudden shift towards perceptible idealisation in the quantitative sense is therefore conspicuously discernible in relation to Aboriginal Australians. One of the first texts containing idealising traits emerged in the 1920s and assigned a level of intellectual sophistication of material culture to the Aboriginal Australians. What had been previously regarded as ‘retarded’, especially the production of boomerangs, became re-interpreted as a sign of mathematical knowledge. A 1919 text on boomerangs, though not outright stigmatising, still belittled the artefact as a ‘toy’ that elicits ‘amusement’: ‘the poor culture of Australia has left us modern humans a toy that always evokes amazement and amusement…it is the boomerang, a simple piece of wood’. 91 A text published nineteen years later re-interpreted the boomerang in a different light, not as a ‘simple toy’ but as a sign of intellect that, along with Aboriginal laws, reflected the integrity of the Aboriginal social order.

However primitive the Aboriginal Australians might appear, they have created amazing things. How did they create the boomerang that requires complex mathematical formulas to come back in flight? Their taboos regulate social customs in a much more rigorous and strict way than our laws. No idea is more wrong than that of the timelessness and freedom of the “savages”. 92

The article contains not only idealisation but also indirect reference to colonial reclaim, starting with a general description of Aboriginal cultures, moving to historic suffering and highlighting contemporary injustice. The critique of the British colonisation of Australia is implicitly contrasted with a (peaceful) German colonisation in Africa. Idealisation here occurred in the context of rebutting German colonial guilt by illustrating British guilt. The text maintains the idea of utmost primitivism while at the same time departing from
previous constructs of intellectual and moral inferiority—the boomerang preconditions sophisticated knowledge as much as the apostrophised term ‘savage’ relates to (relatively) high moral standards. The text, as image 30 shows, presents the First Australians in primitivist discourse, with references to semi-nakedness and hunting equipment—which is still in currency in the European reception of Aboriginal cultures—but interprets the primitivism euphemistically as relatively sophisticated for a “primitive” culture. The idea of primitivism here is an almost timeless construct that, since based on concepts of racial inferiority, is highly different from German concepts of naturalness and primordiality as reflected in cultural pessimism or Germanic tribalism.

Idealisation of Aboriginal Australians formed part of the effort to refute ‘colonial guilt’. Aboriginal Australians (like sub-Saharan peoples) were idealised in order to underpin the immoral failure of Entente colonial policies. One of the first German texts that idealised Aboriginal cultures appeared in 1925 and praised them, for the first time unconditionally, as being ‘in their way culturally high standing. Childish and naive in their inner soul, they are exposed to the brutality of the Europeans…With English colonisation the suffering started…oppression and cruelty were particularly ruthless…and today the [Australian] government is smug about the moral and intellectual raising of the uncivilized natives’. The idealisation of Aboriginal Australians, as has been outlined, is here expressed in a relative sense (in their way) and draws on primitivism-as-childlikeness. Of relevance here is the reference to British mistreatment that elicits idealisation; British and Australian colonial policies are castigated for not only exploiting the First Australians but also for disregarding their moral and intellectual customs; the text states that, based on extermination policies, Australians prided themselves on the “raising” of the Indigenes. The failure of this policy is underlined through reference to the high standing of Aboriginal cultures. This reference presents the British “raising” not only as unnecessary but also as destructive: the British “raising”, the text says, led to the decay and extermination of a once ‘high-standing’ culture. Idealisation here does not work as naïve admiration of an “exotic” culture, which would not explain the sudden rise in idealised Australian Indigeneity after the loss of the colonies. Instead, idealisation operates here as a vested political strategy to revile Entente colonialism. How influential colonial revisionism proved for discourses on Australian Indigeneity can also be discerned in the sudden rise in idealised representations of Aboriginal Australians, which, as the bibliographic evaluations show, fell rapidly back to stigmatisation after the colonial euphoria had ended in 1942.
was thus the calculated demands of German colonial revisionism, I argue, that influenced differences in racialised Indigeneity beyond the German colonies.

The references to the generally low position of Aboriginal cultures within a system of racial hierarchy do not support the interpretation that specifically German ideas of nudity and naturism bore any relevance for idealisation of Indigenous peoples. True, Aboriginal Australians became increasingly portrayed as culturally and physically ‘high-standing’ in the interwar period. But, as the following examples show, this idealisation did not alter the underlying concepts of racial inferiority.

Hans Fischer’s *Menschenschönheit* (1935), for one, likens Aboriginal hunting techniques to the skills of German javelin throwers (see Image 39): ‘The movement with which the kangaroo hunter hurls the spear from the boomerang clearly shows that a highly sophisticated technique has been devised for this endeavour, which is no less refined than that of our sportive javelin throwers.’96 A journalistic text issued in 1935 similarly portrays Aboriginal Australians as extraordinary beautiful: ‘A human race has been planted into this nature that has the most beautiful and symmetric body type of all people of the world.’97

![Image 38 « Fishing with spear », Die Koralle (1938), p. 149.](image38)

![Image 39 « Australians hunting kangaroos », Fischer, Menschenschönheit, 1935, p. 46.](image39)

![Image 40 « Australian throws his boomerang », Feuerreiter 1 (1925), p. 67.](image40)

Such idealising references, however, were not absolute but related within Indigenous cultures. Aboriginal people were portrayed as beautiful and sophisticated in their organic whole, and thus within Indigenous contexts. In relation to white culture, this sophistication was unmistakably relativised as infantile and underdeveloped. To quote an ethnographic text from 1939: ‘the Australians are culturally in a transitional stage from the Palaeolithic
to the Neolithic, and thus at a level that analogous to European prehistory lies back millennia...but one should not judge from this.\textsuperscript{98} This reference draws from the primitivist discourse that projected white European prehistory into a contemporary Indigenous world. Seizing on primitivism in a similar fashion, the following anthropological text construes a direct ‘phylogenetic’ link between the Nordic and the Aboriginal races that, like a genealogical tree, was severed by primitivist difference: ‘If we compare the Australians with the Nordic Europeans, we notice, despite all the cultural differences, a physical similarity. In contrast to both these human races, all other races are deviate sideways...the Australians and Europeans correspond to one another, the former in the ancient form, the latter in a higher stage of development’.\textsuperscript{99} The idealisation of Aboriginal Australians—certainly expressed more overtly here than under colonialism—rests on the construction of (physical) similarity. This similarity in ‘Caucasian’ features was not a specifically German device and, despite forging a ‘primordial’ link, positions Aboriginal cultures as ‘culturally less developed’. The idealisation of Aboriginal Australians, as with most other Indigenous groups, did not transcend hierarchies of race. Aboriginal Australians—like sub-Saharan Africans—remained situated on the lowest rung of the racial ranking despite being idealised.

Indigeneity could thus be idealised without altering the racial ranking of particular Indigenous groups. Constructions of Australian Indigeneity exemplarily show that Indigeneity worked beyond biological hierarchies as a separate category of racial construction. Indigeneity did not determine the status of racial hierarchy, which never changed during the entire period of formal imperialism. Idealised Indigeneity did not impact on the racial status within Indigenous groups—Aboriginal Australians remained the antipode in the racial ranking to the North Americans, North Africans and Polynesians. Racialised Indigeneity transcended classifications of race but informed racial stigmatisation and idealisation. While racial hierarchies remained constant throughout formal colonialism and colonial revisionism, Indigeneity exerted an influence on the vilification of particular groups that did not correspond to white expectations of racial order. Indigeneity produced representations of stratified race, unaffected in ranking but determined in “relative value”. Idealised Indigeneity assigned to “low-standing” races a place of “worthiness” within their racial condition, if they abetted white imperial hegemony. The following chapters further elucidate this influence of Indigeneity on racial discourse.
Indigenous peoples never existed as a monolithic category in white German thought. Indigenous groups were not conceived in a consistent manner. There were different racial hierarchies construed among different Indigenous groups, none of them a German brainchild or historically shifting. The hierarchies established among particular Indigenous groups were discernible in all periods under study. Yet while racial ranking remained largely unchanged, racialised Indigeneity underwent drastic changes after the loss of the colonies. Idealised Indigeneity emerged in the course of imperialist infiltration but applied only to few, ‘highly’-ranked Indigenous races. Sub-Saharan Africans and Aboriginal Australians, though coming to be infantilised rather than animalised, were in the quantitative respect seldom idealised under formal colonialism. The loss of the colonies produced a perceptible increase in idealised Indigeneity that for the first time related to Indigenous peoples around the world, including those set on the lowest level of racial development. The counter-rhetoric this loss had engendered was a prime incentive for idealisation that, since it never affected racial hierarchies, could be conveyed contradictorily within a system of white supremacy. White supremacy, I argue, required idealisation next to stigmatisation to exert hegemonic control.
Only after having discovered Native people who had not seen a white person before, I found out, like Livingstone, that these savages are the best humans.\textsuperscript{100}

The above lines, published in the nationalist journal \textit{Volk und Welt} in 1938, seize on a transnational discourse of Indigenous authenticity that related to traditionalism. Cultural assimilation characterised the beginning of European colonial rule that aimed at moulding colonised people into controllable possessions. In phases where colonial power had not yet been consolidated, texts of both missionary and nationalist provenance promulgated Indigenous acculturation to European ‘civilization’. A 1888 text, for one, claimed: ‘there is no better means to civilize and germanise the blacks than making them acquainted with German language and music and European ideas’.\textsuperscript{101} Another text from 1885 identified racial intermixing as the best solution against what it termed ‘Negro imperfection’: ‘if he mixes with the white race and lives among whites, he will get closer generation by generation until one won’t be able to differentiate him from the whites’.\textsuperscript{102}

Such assimilation elicited (partial) idealisation, as shown in a piece of political commentary on Solomon Islanders from 1894: ‘the converts have pleasantly neat bodies and clothes; also they are now well-mannered, which means hard work among the raw Solomon Islanders’.\textsuperscript{103} European ‘civilization’ is explicated as having instigated proper body hygiene and clothing, in a renunciation of nudity. Clothing here marked a parameter of not only ‘civilizing’ efforts but also of idealisation. Although clothing as part of Europeanization fell on an increasing critique in later periods, it could still occasionally constitute idealisation, if it stabilised white rule. A missionary text from 1937, for example, praised European-clothed Ovambo people to legitimise missionary pacification: ‘Hannes welcomes us in a dignified way. Long trousers, a white shirt! He knows what is right and proper’.\textsuperscript{104} Idealisation in these texts is connected to accomplished cultural assimilation.

Michael Schubert argues that German colonial discourse was divided into an assimilative strand that proclaimed a ‘cultural mission’ and a Social Darwinist direction
that presumed the biogenetic impossibility of ‘cultural education’;\textsuperscript{105} the latter emerged at the turn of the century, Schubert’s study suggests, and proliferated under Nazism, when the belief in un-educable races engendered demands that Indigenes had to be held in apartheid from future German colonists. Although apartheid concepts distinguished German colonial planning, Schubert’s hypothesis of a divided colonial discourse rests on the assumption that ‘cultural mission’ had aimed at overcoming racial boundaries, which would have contravened the imperial logic of white supremacy. Moreover, the principles of “education”, expressed in terms of parental guidance and economic employment, continued to inform Nazi colonial planning. Rather than interpreting the changes in colonial Indigeneity with reference to Social Darwinism, I argue, the changes are better understood as counter-strategies to the detriments of erstwhile assimilation. This strategy of assimilation had produced Indigenous subjects endowed with European power-knowledge, especially local elites, that started to threaten the racial cleavage between the coloniser and the colonised.

Pascal Grosse has argued that the colonial powers devised a counter-strategy to this assimilation that tried to maintain racial and cultural differences and thus European supremacy.\textsuperscript{106} Dubbed ‘dissimilation’, this counter-strategy emerged at the end of the nineteenth century and strove for the protection of what were deemed traditional cultures and for the creation of obedient colonial subjects. Nazi colonial planning, Grosse shows, drew on such efforts to create a vision of racial segregation in the aspired overseas colonies. Ann Laura Stoler convincingly demonstrates that miscegenation became an internal enemy that rendered colonised people closer to the power of the coloniser.\textsuperscript{107} Mixing in the biological as much as in the cultural sense threatened white hegemony. Dissimilation strategies became employed, in part, as a measure to curtail contemporary (i.e. non-phylogenetic) miscegenation.\textsuperscript{108} But ideas of racial purity also became related to cultural adaptation; this racialised understanding of adaptation was linked to the mimicking of European clothing and education. Homi Bhabha argues that colonial mimicry established reformed subjects that remained recognisably different, hence ‘almost the same but not quite’.\textsuperscript{109} Mimicry is therefore intrinsic to colonialism but in an ambivalent fashion, coalescing what Bhabha calls ‘resemblance’ and ‘menace’. Mimicry stabilises but also runs counter to imperial projects if it becomes ‘complete’, thus ceasing to be mimicry but turning into accomplished assimilation. Imperial constructs of
Indigeneity reflected the dangers of dissolving mimicry evoked by the increased erosion of Indigenous traditions.

Although the figure of the animalist-Indigene had to be pacified, it had to remain wild and naked enough to uphold racial divides. This oscillation between ‘civilization’ and indigenisation is less contradictory than it first appears. It demonstrated white commodification of imperial ‘possessions’, which became transformed without having produced equality. The dichotomist construct of the ‘bad’ versus the ‘good’ Indigene already characterised the nineteenth century and was occasionally directed against missionaries, as a 1874 text proclaimed: ‘a Christianised Indian is normally a very degraded creature’\textsuperscript{110}. An ethnographic study from 1885 criticised Europeanization as leading to a caricature of Indigenous Brazilians: ‘in their state of nature, the Patucas appear in favourable light; in panhandled European clothes they make a miserable impression.’\textsuperscript{111} This critique, although partly applied to Christianisation, also characterised missionary writing itself. A missionary text warned in 1893 of a Germanisation (i.e. cultural assimilation) that, so the critique, would erode Indigenous tribalism towards mere imitation: ‘we want to Christianise, not Germanise or Anglicise the people…If one takes from a tribe its tribal mores, a characterless aping of foreign customs will result…the consequence will be crippling, un-naturalness and caricature’.\textsuperscript{112} Although nationalist and National Socialist authors tended to criticise missionaries for having assimilated Indigenous peoples, missionaries themselves adopted dissimulationist rhetoric to counteract Europeanization. Partly embracing the National Socialist regime, many missionary texts employed the same concepts of the ‘protection of a people’ (\textit{Volkserhaltung}) and tribalism as did nationalist and National Socialist authors.\textsuperscript{113} A missionary text from 1937 proclaimed: ‘detribalised people who are unfaithful to their race do not constitute good Christians; the mission needs to educate people who are rooted in their tribes’.\textsuperscript{114} Another text from 1934 even establishes concordance between missionary and National Socialist principles of tribal protection: ‘who then is the best ally of Nazism in protecting \textit{Volkstum} (‘peoplehood’)? No one else than the missionaries…one just needs to utter the term \textit{Volkstum} to reveal the character of the mission’.\textsuperscript{115} Strategies of dissimulation and tribalism thus characterised discourses of colonial revisionism that hearkened back to the colonial policies of the nineteenth century.\textsuperscript{116}

Missionary texts, in fact, anticipated most of the rhetoric of assimilation employed under colonial revisionism. However, these early examples focussed their critique on
assimilationist policies instead of denigrating Indigenous peoples themselves. This changed with increasing Europeanization when the critique of assimilation became harsher in tone. With increasing Europeanization, the image of the ‘bad’ Indigene related less to animalism and callousness than to the adoption of white European culture. A Catholic missionary text from 1928 castigates ‘Europeanized’ Namibians thus:

There are a few ‘imitating gentlemen’, the purest apes, dandified and groomed from head to toe. A banded collar with a modern tie adorns the neck. A suit that even many a well-off white couldn’t afford…if one sees such a dandy idling in the streets of Windhoek, one can only say, you ape!’…They think they are above the whites.117

The kernel of the text’s critique is that Indigenes not merely dress up like white people but appropriate white (socio-economic) space, with some clothing said to be even unaffordable to white people. The clothing as a reference of power turns the coloniser-colonised constellation, it is feared, upside-down and generates in the text a recourse to primitivism-as-animalism; the Indigene here is castigated as uppish and lazy due to Europeanization, as epitomised through ‘posh’ European clothes. It is not the clothing as such but its social implication—the aura of upper class denoted with suits and cylinders—that informs the stigmatisation. The same line of argument can be found in texts with explicit reference to Nazism, hence disclosing their genesis from earlier constructs of dissimilation, including missionary and Catholic writing.

The fear of Indigenous peoples becoming ‘too’ European eventually threatened to blur the dividing line in the coloniser-colonised relationship. This ‘hybrid colonial subject’, as David Kim points out, became potentially uncontrollable.118 The figure of what I call the ‘divided’ Indigene was not restricted to German-language discourse but became a Europe-wide phenomenon. Tzvetan Todorov, in a study of French exoticism, retraces the stigmatisation of Indigenes mimicking European culture.119 Racial intermixture in the biological as well cultural sense, the author shows, elicited animalist stigmatisation in French writers such as Pierre Loti and Victor Segalen. Dissimilation is thus not unique to German imperial discourse but emerged already in the nineteenth century both in Germany and beyond.120 Indigenous traditionalism arguably persists today in what Kevin Keeffe terms ‘Aboriginality-as-persistence’, an essentialist view of unchanging primordiality.121 Efforts of dissimilation, as has been suggested, promised to prevent the dissolution of racial boundaries. Anette Dietrich argues that German colonial rule
construed spatial and social borders through stigmatisation, such as lack of hygiene and filthiness. Whereas this interpretation is certainly apt, idealisation, I argue, served the same purpose of segregation. Given the threatening effects of assimilation, idealisation likewise offered a means to keep races apart and to re-inscribe racial hierarchies, just as outright stigmatisation did.

This in particular is discernible in the figure of the divided Indigene, in itself a firm trope of imperial rule that predated the colonial revisionist era. As Peter Bolz shows for North America, previously ‘good’ Indigenes, if seen as tainted with “civilization”, were now classed as ‘inauthentic’ and ‘bad’. The worldwide deploring of ‘fading traditions’ brought about by Europeanization augmented as a trope in the nineteenth century and formed a persistent reference in anthropology and popular culture. Out of an essentialist lament of cultural erosion there developed a discursive denigration of seemingly inauthentic culture. As the following anthropological text on the Indian Kumbar people from 1929 states, ‘if one expects honey-gathering jungle dwellers, bear-hunting ‘masters of the woods’, one has to be disappointed to see dirty, smelling plantation workers dressed in torn European clothes’. The personal disappointment—which in its essence reverberates in present New Age quarters—not only relates to dissolving racial authenticity but also charges this lacking authenticity with racial decay. Extant figures of ‘good and ‘bad’ Indigenes, as this example shows, became infused with tropes of dissimilation. To take one example, in 1934 biologist Hans Krieg differentiated between what he called kulturfolgende (assimilated) and traditional people of the Chaco region:

One must have seen the magnificent naked types in the interior of the Chaco and compared them with the drunken, syphilitic, tubercular but dressed-up pack in the areas of white influence to know the fate of this race … Where is the naive laughter which pleased us so much with the free Indians? They are entirely without any sense of pose and style; they cherish a practical tin can more than their beautiful old jars; their wives are more fond of colourful calico than of the long-lasting, arduously produced Caraguata-weavings and their mothers’ rawhide aprons.

The idyllic depiction of primordial ‘naiveté’ casts ‘traditional’ people as free of guilt, yet also disenfranchises them from maturity and so hearkens back to primitivism-as-childlikeness. ‘Traditional’ people are set aside as the idealised counterpart to seemingly assimilated populaces who are stigmatised as degenerated through reference to illness (‘syphilitic and tubercular’). The actual reason for degeneration, however, is not biological
(though certainly racialised) but cultural. Europeanized people do not stick to their ancient traditions, the author lambasts, as they value tin cans over handmade jars, among others. The renunciation of tradition here is the actual parameter for stigmatisation and is consequently epitomised in biological terms, although the ‘assimilated’ as much as the ‘traditional’ inhabitants are recognised as racially pure. In fact, so-called assimilated people are not even recognised as Indigenous.

The concept of traditionalism evinced in this text is tantamount to primordial material culture yet not racial purity, for both traditional and Europeanized people are described as racially pure but differing in the extent of their perceived cultural assimilation. This difference is reflected in images 41 and 42 in the portrayal of Indigenous and European headdress. In this instance, the upholding of pre-contact forms of production (weaving and pottery) as well as nakedness make up the hallmarks of tradition and, consequently, of racialised Indigeneity. Clothing as a signifier of traditionalism and of racialised Indigeneity marked a constant reference under colonial revisionism, as illustrated in Image 43 of sub-Saharan Africans. The image is part of a publication that not only demanded the return of the German colonies but also lambasted the cultural erosion under British rule. The semi-naked figure on the left is said to emanate ‘primordial power and natural beauty’, whereas the dressed person on the right is branded as a ‘caricature of modern Negro culture…unnatural, uprooted and detribalised’. Indigeneity-as-traditionalism here functions as the actual incentive for idealisation.

A text dating from the year 1934 describes the people around Lake Toba (East Africa) as highly intelligent, linking their intelligence to the preservation of tradition: ‘how great their intelligence is can be seen from their having resisted European civilization’. An
ethnographic text from 1937 praises the Naga people of Assam as healthy due to their resistance to Europeanization: ‘thank God, the mountain people of Assam are far too healthy to have fallen for the deceiving glamour of western civilization’. Dissimilated traditionalism increasingly came to elicit idealisation in texts under colonial revisionism. The more traditional, or rather ‘un-European’, an Indigenous group was seen to be, the more it was construed with awe. In a travelogue on Sierra Leone published in 1943, social anthropologist Ralph Eberl-Elber wrote in this vein:

Women walk past me, tall, splendid figures, heavy laden with fruits on their heads. Not a single glance of them takes notice of me. No giggles, as I am used to hear from the black womanhood at the middle course of the Pámpana ... The women here in Kabala are proud, clannish, aloof, rooted in their family, tightly tied to their kin...Here you will find what you are seeking: Primeval Blackness, disgusted by nothing, tenaciously retaining their mores and customs.

The gist of idealisation lies in the stoic pride, which is confronted with the seeming laughter of the Europeanized people of the south. This haughtiness, which is epitomised in the performance of pace and of not noticing the white protagonist, is caught in the preservation of tradition (‘clannish, aloof, rooted in their family’). Quite apparently, biological parameters play no significance in this perception. Instead, Indigeneity-as-traditionalism acts as the decisive criterion for idealised Indigeneity. The subject of idealisation in all these examples is not race (which is portrayed as unchangeably ‘pure’ in traditional and culturally assimilated people alike) but Indigeneity, the discourse about whether or not an indigenous race was regarded as indigenous, that is, as an ‘authentic Naturvolk’. The status of Indigeneity was thereby informed not only by the discursive parameters of literacy and social structuring but also by the opposites of changing history versus static tradition, both determining the level of racialised authenticity.

The function of idealisation in this context echoed the efforts of dissimilation and racial segregation. Those Indigenes that substantiated traditionalism-as-cultural sovereignty had to be idealised in order to corroborate the changing imperial projects of dissimilation and segregation, whereas those counteracting the view of traditionalism became stigmatised. The logic of this pattern reached beyond the German colonies, including all spheres of inter-racial engagement in which idealisation served to keep races apart. Concepts of degeneration in art, for one, constituted a means to stigmatis e ‘un-
Germanness’ and undesired racial Otherness. Idealised Indigenous art, as will be shown, served the same purpose of keeping the two worlds apart.

Concepts of ‘degenerate art’ positioned modernity as the decaying opposite to autochthony and ‘foreign’ racial influence as the opposite to native originality. In völkisch and Nazi discourse, Afro-American influence on white music and art, for example, became castigated as “niggered” (vernegert) and thus impure, as much as white Europeans appropriating “Negro” culture became discredited under the same concept of Vernegerung. As a text from 1940 states: ‘a Nigger culture emerged among white and black in Europe and Africa that degraded the blacks to caricatures of the whites and the whites to caricatures of the blacks’. The critique of racial trespassing in itself was not of German origin but emerged out of the fear of racial equalization—as with the ‘Indianization’ of settlers. Völkisch and Nazi texts came to revere and excoriate “Negro” art at the same time, the former related to ‘tribal’ art from spaces of ‘racial origin’, that is, sub-Saharan Africa, and the latter to art transplanted to the Americas or Europe. References to jazz as ‘degenerate art’ maintained the admiration of sub-Saharan art. This differentiation between cultural autochthony and syncretism reflected concepts of racial parochialism over cosmopolitanism but were strikingly grounded in imperial ideas of dissimilation, for cosmopolitanism marked the potential dissolution of racial boundaries, similar to cultural assimilation. The following texts testify to this differentiation in traditionalism:

[1921; sub-Saharan art] It shows racial pride…a strong, continuous Volkstum that speaks to us. We feel a kind of relationship. For sure, we once also produced such naive art.

[1931; Indigenous art] Primitive matriarchal sculpture is always unique and inimitable, because there is a different soul behind it. Its character is utmost truth and no pretension.

[1940; Indigenous art] No custom or art of an unspoilt Indigenous people can ever be ugly, for it roots lie in some harmonious relation between inner and outer world of the Indigenous peoples.

[1940; Mbuti dance] The Pygmy dance is an ancient commitment to the body. The movements are astoundingly natural...luckily, it has not gone through intellectual development that has always become dangerous to artistic expression. The Pygmy dance has something universal, which lies in true art.

[1940; sub-Saharan art] In contrast to the detribalised ‘Nigger culture’ that tries to “civilize” the Negro with force, we can see here authentic Negro art...products of
‘degenerate art’ have no comparison with this true racial art (Volkskunst) … we are amazed about the [precious] culture that is otherwise misrepresented in Nigger songs, jazz and mawkish films and theatre plays.\(^\text{139}\)

The texts corroborate racial segregation, not necessarily just in the colonial setting; they also normalise Indigenous traditionalism as the parameter for true art. Indigenous art is contrasted with “Nigger” art, the latter being seen as permeable and imitable. Indigenous tribal art, by contrast, is cherished because it is construed as impermeable and therefore as representing a world of racial segregation. Through reference to simplicity and lack of ‘intellectual development’ Indigenous art is placed as inferior to white art but idealised on grounds of its hermetic segregation. The impossibility of mimicking Indigenous ‘tribal’ art evoked its idealisation. The syncretism of Black/white art, by contrast, provoked stigmatisation. This opposition also led to spatially racialised Indigeneity in which the hinterland served as a reference for traditionalism and the cities (particularly harbours) as sites signalling assimilation and racial decay. Whereas the hinterland had previously evoked tropes of animalist primitivism, it increasingly became a site of idealisation. To cite a 1935 text that reclaimed the colony of Cameroon: ‘the farther one goes to the interior, the more beautiful the people become’.\(^\text{140}\) A colonial revisionist travelogue published in 1940 similarly differentiates Indigeneity through spatial parameters:

The coastal Negroes are unpleasant. Uprooted, they hang around the cities. But in inner Africa, there are still kings and tribes who do not know about the whites or their civilization...happy, unspoiled children of nature, with quick apprehension and an impressive distrust of everything foreign.\(^\text{141}\)

Idealisation rests on a spatial differentiation between white and Indigenous peoples as well as between different kinds of Indigenous peoples themselves. Idealisation construes difference through traditionalist Indigeneity, which explains why Black people, if ‘unadulterated’, were met with fascination in their native countries, whereas they came to be stigmatised if they dwelled beyond their racial space. This racialised spacing related to land (the traditionalised hinterland versus the modern urbanity) but did not derive meaning from the land per se. Instead, I argue, the concept of Indigenous land was infused with the meaning of dissimilated tradition. The concept of ‘Indigenous’ land was different from the ‘blood-and-soil’ tenet. The latter attached racial origin to ideas of a racially inherited land. It premised on the understanding of land as an unmalleable
category conferred upon a particular race. The concept of Indigenous land, by way of contrast, was infused with the cultural practice of traditionalism. The land itself did not act as a warrant for idealisation (Indigenous people, if regarded as ‘assimilated’, were stigmatised even if seen as living in their traditionally inherited lands). The idea of a racially inherited Indigenous land acted rather as a metaphor for potential traditionalism. It was the hinterland that elicited idealisation (although not necessarily, depending on the construed practice of traditionalism). Thus, racialised Indigeneity derived from colonial discourses of dissimilation rather than from specifically National Socialist or völkisch ideas of land relations. While the relationship between land and racial origin suggests similarity between Indigeneity and National Socialist blood and soil concepts, it also evinces substantial differences. The one aimed at racial origin and land claims, while the other aimed at colonial dissimilation and Indigenous oppression.

Colonial planning under Weimar and particularly Nazism devised principles of a future colonial policy towards Indigenous inhabitants that rested on concepts of biological and cultural segregation. Indigenous peoples and colonisers were thought to not mix sexually or culturally. Alexandre Kum’a Ndumbe III shows that South African reservation policies influenced Nazi overseas colonial planning that aimed to execute racial purity and white supremacy. Colonial “education”, the author argues, focussed on labour policies but exempted all “European” education, such as literacy, language and philosophy. The rhetoric of traditionalism became charged with concepts of Arteigenheit (‘racial characteristic’) and Volkserhaltung (‘protection of a people’). Colonial politics, then dubbed explicitly ‘National Socialist’, were said to aim at the protection of ‘Indigenous tribalism’—including the education in Indigenous languages and spatial segregation—and the rejection of ‘Europeanization’. The Natives are the most precious good in the colonies…They must live uninterrupted according to their customs and family and tribal life…The adoption of European culture by people of colour is a caricature and unworthy for Europeans and coloureds. Colonial propaganda texts stressed Nazism’s respect for the unique value of Indigenous races (Eigenwert) and devised Indigenous tribalism as a quasi National Socialist invention. Partly directed against what was called French colonial assimilation and British oppression of Indigenous peoples, Nazi colonial policies were said to be grounded in the respectful protection of Indigenous customs.
'England’s attitude towards the racial question does not rest on the eternal difference of the races but on the superiority of the Anglo-Saxons…A National Socialist Native policy can never be assimilationist, as the French, nor exterminationist and oppressive, as in North America and Australia; instead, it cares for the development of the Native according to his racial heritage.'

Although labelled ‘National Socialist’, such concepts emerged as textual references in dissimilation strategies after the loss of the colonies. As ‘precious assets’ (workers, intermediaries, servants), Indigenes were subsumed under a cost-benefit calculation that wavered between the European use of Indigenous work and a tribal policy that, as texts made blatantly clear, were designated to prevent the ‘proletarisation’ of Indigenous peoples. Such proletarisation, whose emergence was feared in the urban centres, was constantly referenced as a threat to (German) colonial rule. Germans were conceptualised instead as the leaders of Indigenous peoples who protected their tribalism. Drawing on the idea of parental possession, a Nazi text in 1940 claimed: ‘the Native is passive and prone to subordination that corresponds to the German care’.

The protection of Indigenous tribalism—a common device in imperial rhetoric—had less ideological than practical aims whose goal was to prevent what I call the coming of age of the ‘children subjects’. A colonial revisionist text from 1942 is explicit in seeing traditionalism as an asset to colonial education: ‘the authentic children of nature are like a fountain of youth…they do not lack in intelligence…which means a particular challenge for the leadership of us educators’. This text reconstructs Indigenous peoples as malleable children and re-moulds them as harmless and educable. It resuscitates the childlike state, which had come under threat by increasing Europeanization, as much as it reclaims the imperial parental relationship. The text idealises not merely authenticity for the sake of purity but also authenticity-as-childlikeness; hence the willingness on the side of the children to be docile again. Purity and authenticity here are not the prime objects of idealised Indigeneity. Instead, the recourse to primitivist childlikeness constitutes the colonial revisionist function of idealised Indigeneity. Purity and authenticity are mere devices signifying the primitivist childlikeness that is at the heart of imperial control and of claims to white supremacy. Propaganda texts consistently drew on primitivism-as-childlikeness to construe idealised conditions of Indigenous tribalism that strove to protect not primarily any Indigenous authenticity but first and foremost white (German) superiority. The protection of racialised tribalism, I argue, functioned as a means of conforming with the aim of upholding white supremacy in an altered colonial setting. Out
of the tribal rhetoric resulted idealisation or, conversely, idealisation legitimised tribalism and thus white imperial rule.

As has been suggested, idealisation was not restricted to the German colonial setting. Rather, white supremacy transcended the nation and engrossed dominance worldwide. A 1935 text on the Sámi people claimed that “the Lapps loath miscegenation…‘Yes, we Indigenous peoples have a high morale. We do not want to know anything about the American mores that the Swedes had adopted’”.151 Authentic tribalism is here naturalised as an Indigenous practice, but it uses the same devices of racialised Indigeneity as in colonial contexts: Indigenous peoples are divided into ‘bad’ and ‘good’ figures who are controllable in a traditionalist-primordial setting that devises them as children of humanity deserving white patronage. Idealised Indigeneity is the logical obverse to stigmatisation and thus necessarily inherent to white dominance. Whether this dominance related to populaces within the former German colonies or beyond was of no relevance to the constitution of white hegemony. Refractory idealisation formed an essential part of this hegemony. It helped to restore parental relations in times of increasing Europeanization.

Indigeneity did not merely determine idealisation among different Indigenous races but also among individual Indigenous groups. Indigeneity acted much more as a performance than as a given status, depending on the construed level of cultural sovereignty and traditionalism. Katrin Sieg has theorised the re-construction of race in West Germany as a means of multi-category performances in ethnicity, sexuality and gender.152 Although pre-1945 racial ‘performances’ were more rigid in their biological determination, Indigeneity remained a malleable category throughout German imperialism that could switch suddenly from stigmatisation to idealisation within and between particular Indigenous groups. Indigeneity, not race, acted as the decisive parameter for idealisation that, though not altering racial hierarchies, nonetheless informed racial status. Whereas race constituted an inflexible and biologist concept, Indigeneity informed this concept with altering cultural codes. The flexibility of cultural codes was necessary to maintain race and racial hierarchies as spontaneous concepts of domination that could exchange ‘good’ with ‘bad’ subjects as imperial demands necessitated. Indigeneity posed a (racialised) category that informed the intersecting construction of race, along with sexualised and gendered categories. Indigeneity made racial discourse astoundingly adaptive without altering the fixed set of hierarchies. Idealised Indigeneity under colonial
revisionism was largely a reaction to dissolving whiteness on the global stage. Idealised Indigeneity, I argue, was very much an effort to re-create Indigenous ‘children’, a reflection of the need to construe non-renitent and obedient ‘subjects’ that brought disintegrating hierarchies back to a static order. It is thus a logical consequence that in its construction of racial differences idealised Indigeneity also became embraced under National Socialism. As will be shown in the last chapter, idealised Indigeneity corresponded to, but did not originate from, National Socialist constructions of race. Indigeneity was a malleable concept that helped to re-establish white supremacy from the 1850s to the demise of the Nazi reign. Idealised Indigeneity was born out of the transnational discourses of primitivism-as-childlikeness and meant its restoration under colonial revisionism.
8. The Contours of Indigeneity-as-Ideology

The blood, craving, the hope of [the Indians] is pure, but they must perish, because their disunity demoralises them... This [shared tragic fate] is Indian [and it] is also German. [...] There are hardly any people on earth, past, present and future that are related more closely to us than the high standing of the American culture tribes.153

[The Maori] started to recognise that the presence of the Europeans would ultimately bring about the extinction of the Maori, and thus they started their hopeless death struggle... “The white men robbed us of everything which we possessed and now they want to take from us the last, our life! ...” We batter you to death as you batter us to death”, he [the Maori chief] shouted to me. “We batter you, too, to death if you fight against us! Will you help your white brothers?” ... The persecuted, harassed brown savages who have been displaced from their ancestral lands, who defended themselves undaunted by death? Or the white soldiers who wished to conquer this land, who wished to render Britannia grand and mighty across all lands and seas—their fatherland?154

Many of the passages analysed throughout this study contain obvious appreciation of Nazism, posing the question of whether racialised Indigeneity reflected specifically National Socialist traits. Was there any National Socialist take on idealised Indigeneity? Both the aforementioned extracts were published in 1924 and 1937 and penned by Lisa Barthel-Winkler a.k.a. Barwin (1893-1966), a German author of historical novels set in North America and New Zealand. The first text likens the North American drama to the German drama of racial survival. Both races are seen as united by the same impending tragedy of political disunity and the resulting extinction. Concepts of the vanishing race, in this case, are applied to both North Americans and Germans. Aryans were deemed to be under threat, surrounded by hostile and life-threatening races that were thought to be hastening the Arierdämmerung, the destruction of the Aryans.155 Although both concepts of extinction are semantically different—biogenetic on one hand and political on the other—there seems to be a certain degree of notional parallelisation.

The second text, part of the juvenile book Te Kuti, der Maorihäuptling (1937; Engl. ‘The Kuti, the Maori Chief’), recounts the German quandary over fighting on behalf of
the politically just cause of the colonised Maori and the racially ordained cause of aligning with the white coloniser. Similar to the North American context, the Maoris’ doomed destiny is seen as resulting from an endo-political rivalry between the two Maori leaders Te Kuti and Te Ika, with the latter casted as a defector who collaborates with the Pakeha for personal profit. Next to internecine discord, the dawning extermination of the Maori is explicated as caused by the colonisation of Maori lands. In the end, the danger of ‘racial’ colonisation outweighs the ‘natural’ instinct of racial loyalty: the protagonist, though constantly grappling with remaining faithful to his own race, eventually decides to ally with the Maori. The impetus for this decision is not seen as stemming from racial affiliation, which rests with the British, but as lying in the just fight against the colonisation of Indigenous lands.

Christian Feest draws an implicit nexus between Barthel-Winkler’s representation of Indigenes and Nazism. The grandiloquent narrative of a desperate battle for racial survival and the emphatic warning of political disunity can indeed be read as smacking of National Socialism. *Te Kuti* (1937) naturalises the instinct of counteracting colonisation and might suggest an implicit parallelisation between Germans and the Maori, on the one hand, and the British and Jewish people, on the other. The migrant qua coloniser, this parallel might imply, poses a lethal threat to Indigenous denizens. This parallelisation seems tempting. As Dirk Moses outlines, the German fear of a seemingly Jewish colonisation fostered the idea of an anti-colonial struggle against the imagined Jewish coloniser. The anti-Semitic construction of Jewish people as eternal migrants (and homeless antipodes to the native populaces) rendered white Germans in a sense indigenous. Barthel-Winkler’s *Te Kuti* (1937) might suggest such a reading of an inverted colonisation, the Maori thus functioning as a mirror for Germans—their own national destiny, duties and obligations appearing mirrored in the fate of the Maori. Was the Indigenous fate as a colonised fate thus deciphered as the true fate of the Germans? This example reinforces the theoretical assumption of exo-imaginaries being constructions (instead of mere perceptions) of out-groups that create the images which are actually perceived. Can Barthel-Winkler’s idealisation thus be interpreted as National Socialist, as Feest’s reading suggests? Can *Te Kuti* be treated as a paradigmatic example of Nazi takes on idealised Indigeneity? The answer is straightforward: no.

The process of Indigenisation as a mirror of tribal German Indigeneity did not result in an actual conflation of ‘indigenous’ Germans with Indigenous peoples, for if such
assumption had been plausible, it would have had to rest equally on a conflation between different races. Nazism rested on a racialised ontology that, in essence, did not allow racial cosmopolitanism. Nowhere in the present texts, even in cases where ‘similarity’ was proclaimed, would this have been the case. Moses’ concept of ‘German Indigeneity’ and colonialism cannot be simply translated into constructions of Naturvölker whose primitivism rested on vacillating ideas of childlikeness and animalism, both not occurring in relation to (ancient) Germanic tribes. Claims to similarity, as has already been expounded, are an integral (and utterly non-German-specific) device of imperial rule. Barthel-Winkler’s text itself contains no direct or oblique reference to National Socialism. It does not employ references to anti-Semitic rhetoric, the ‘new’ Germany, or ancient-Germanic ideals; the anti-colonial critique actually contravenes the National Socialist affirmation of colonialism that, though occasionally criticising violent moments of imperialism, insisted on Europe’s principled right to colonise the extra-European world; the idea of a cross-racial military alliance invoked against a fellow white race conflicts with the strident German critique of the use of Indigenous soldiers on European soil which encroached on anti-French propaganda under Nazism. Another stark difference between Te Kuti and National Socialist worldviews lies in the gendered representation of the German protagonist, a cross-dressing female who transgresses her gender to embark on an exclusively male adventure. The white German-Maori alliance transforms into an inter-racial and cross-gender epic, with a highly nationalistic hue that is nevertheless far removed from Nazism. Ultimately, and unsurprisingly, the regime came to classify Barthel-Winkler’s Indigenous novels as ‘inappropriate’. Though presenting an exaltation of nationalism, bellicosity and authoritarian leadership, Te Kuti contains few signs of a specifically National Socialist construction of Indigenous peoples.

Much of the scholarship on literary representations of Indigenous peoples (especially North Americans) under Nazism is concerned with the identification of either the idiosyncratic Nazi content or the Nazi appropriations of extant proto-fascist ideologies contained in this literature. I shall dub this research the ‘ideological critique’. Barbara Haible has presented the most comprehensive study of the National Socialist appropriation of Indigenous North Americans in juvenile writing. Identifying the preparation of war, ‘racial thinking’ and the glorification of Adolf Hitler as the three pedagogical currents of Nazi ideology, the author detects these currents being reflected in Indigenous-related juvenile literature. This literature, the author asserts, glorified
Indigenous leadership (the Indigenous masses were governed by an impeccable leader) and prepared audiences for war (stories with a martial twist; glorification of Indigenous soldiering). The arguments range between the literary exploitation of such currents in previous literature and their active employment by the literati under study. Constructs of virility and strength projected into “Indian” figures became appropriated, as much as images of immaculate “Indian” leaders came to mirror the divine aura of Adolf Hitler, the study maintains. Haible’s main point is to demonstrate that the German authors under analysis purported to trigger in their readers an identification with National Socialist ideals, thus leading her to the conclusion that German novelists wrote about Fascism rather than about Indigenous peoples—Tecumseh dismantled as Hitler in disguise.160

Barbara Haible is certainly right in pursuing a deconstructivist approach to the German representation of Indigenous peoples, which was grounded in a perception of familiar ideals in German culture. As the author admits, the apotheosis of Indigeneity was restricted to Indigenous leaders, whereas the masses of Indigenes were portrayed as callous, cannibalistic and dipsomaniac, and thus inferior to Germans.161 But Haible underestimates racial ideologies which, unlike the symbolism of leadership, offered little possibility for mnemonic identification with National Socialism. It is incongruous that the exposed Indigenous leader acted as a mirroring of Adolf Hitler, whereas the Indigenous masses obviously did not act as a mirroring of Germans. The presumption of heroism and leadership transcends racial ideologies and suggests a construction of Indigeneity through western symbols of bellicosity and adventurism, rather than specifically National Socialist ideologies of race. Nazism was certainly distinguished by an emphasis on heroism, bravery and the glorification of a political leader.162 But these devices were not confined to Nazism and applied just as much to the generally authoritarian context under which juvenile literature flourished in the imperial era. As Stuart Hannabuss’ study of imperial adventure texts has shown, the manly idealisation of Indigenous hero-figures constituted a central part of Victorian literature.163

Hartmut Lutz interprets the reason for German interest in Indigenous North Americans as impelled by the rise of German nationalism in the nineteenth century, which built on the idea of a mythic Germanic tribalism that, in turn, stimulated interest in similarly ‘tribal’ cultures.164 The view of Germanic savage tribes standing against Roman civilization, the author argues, mirrored a parallel to Indigenous savage tribes in North America, thus engendering interest in the latter. The ‘fascist’ parallelisation of heroism,
naturalness and virility, the author goes on, had been propagated by the nationalistic writer Karl May and ensnared under Nazism to serve as a model for Führer-glorification and German nationalism. Lutz’ reasoning is well-considered and partly cogent. Yet, as Lutz acknowledges, the literary fabric of the Indigenous masses was, in contrast to their leaders, of implicitly denigrating nature: “Indians” were construed as racially inferior to Germans. Thus, the nationalistic pre-history of naturalism that implied the idea of a primordial and authentic culture functioned as a trigger for an emphatic interest in Indigenous primitivism, whereas the racial ideologies also set a barrier to racial parallelisation. The construction of Indigenes, as identified by Lutz, seems more of a nationalistic appropriation than a specifically National Socialist trait. It seems elusive that ‘Nazi’ authors had to cloak Führer-glorification in an inferior racial setting to express the very same ideology at home. A shortcoming in Lutz’s theory is thus the omission of race as a fundamental element in Nazi ideology. Instead, the author confines Nazi ideology largely to androcentric heroism and physical strength, and to how both concepts were applied to the representation of Indigeneity.

Lutz’ reference to Karl May (1842-1912), Germany’s most prolific author of Indigenous North American fiction, is a frequent theme in the scholarship on German literary constructs of Indigenous North Americans. Critics have identified in May’s writings what they dub proto-fascist ideology, reasoning (implicitly) that the chauvinist sexism and extreme nationalism in May’s novels anticipated Nazism. I shall term this scholarship causalist, as it considers May’s Indigenous-related books to comprise an anticipating element of National Socialist ideology, which consequently led to the Nazis endorsing his writings. This criticism first originated during the Second World War and re-emerged in the 1980s. One of the most eminent detractors of May was the German expatriate writer Klaus Mann. In a 1940 article entitled ‘Karl May: Hitler’s Literary Mentor’, Mann excoriated May for demoting Indigenous Americans and conveying an atmosphere of literary violence which allegedly helped to engender the broader violence during the Nazi reign, concluding that the ‘Third Reich is Karl May’s ultimate triumph, the ghastly realization of his dreams’.

Klaus Mann is very right in recognising the inferior racial status that the idealisation of Indigenous peoples entailed; his critique that May’s literary violence had abetted violence as a social practice is an astute observation of the deceitful clout of simplistic and morally charged racial narratives. But the author does not fully expand his
critique to May’s construction of Indigeneity, which is discussed only in passing next to the principal critique of violent nationalism. Mann’s criticism was echoed by Erich Kästner, who debunked the Nazis as ‘brown redskins’, a Karl May fantasy of aggression and heroism that had become reality. Kästner identifies Karl May not merely as a literary archive of German adventurism but also as a vehicle for normalising the practice of (inter-racial) violence. Karl May’s writing can thus be read as a reference archive for the preparation of violence, less a literal than a literary preparation of violence turned into practice.

Along with the underestimation of mimetic tradition in textual representations of Indigeneity, the causalist critique is also limited by an undue emphasis on Adolf Hitler as the most prominent reader of Karl May. Taking their lead from Hitler biographies (that briefly note the dictator’s affection for May’s novels), commentators maintain that the proto-fascist potential in May’s books spawned Hitler’s reception. Hartmut Lutz detects May’s extreme nationalism (missionarisches Deutschtum) and authoritarianism (Anpassung an Obrigkeitslehre) as fascist virtues that exhibited ideological continuity with Nazism: ‘His German supermen already point to the ideological location where Germans arrived with Hitler’.

The creation of a direct nexus between May’s nationalism and Nazism is a legitimate literary critique of deconstructing patterns of narrative violence. Nonetheless the causalist critique suffers from several analytical shortcomings. First, the focus on Hitler as an aficionado of May is restrictive to a personal reading habit and hampers any view of the broader construction of Indigenous literary figures during the Nazi period. Second, the causalist critique hardly takes into account the fact that, because of their supposedly pacifist and humanitarian elements, May’s books became subject to massive editorial intervention under Nazism. Extant literary images of Indigenes, as Christa Kamenetsky has demonstrated, could be accommodated to National Socialist worldviews, even if they partly contradicted völkisch ideology. Hence the causalist critique does not always parse what it intends to parse. Third, causalists fail to differentiate between the different ideological currents of nationalism, fascism and National Socialism. The analytical dilemma this vagueness generates is that all ideological traits identified in this scholarship—heroism, chauvinism, sexism, authoritarianism and so forth—are indeed applicable to all three ideological currents (and repressive regimes in general).
narrowed the analytical scope for filtering the idiosyncratically National Socialist takes on Indigeneity.

Klaus Mann’s article in particular spawned several, at times emotive, counterstatements in defence of May, arguing that May’s work was appropriated by Nazi literary policies, rather than its content having anticipated Nazi ideology. I shall call their scholarship *receptivist*, as it considers May’s writing as ideologically exploited, as having been rendered Nazi through reception. Taking the form of a belated reaction to the causalists, this school emerged in the early 1970s. As with the causalists, receptivist authors, too, focus on Hitler, although not to ally May with Nazism, but to distance him from political misuse. In this, some critics try to acquit May of ‘negativity’. Eckehard Koch suggests that what he calls May’s predominantly positive portrayal of Indigenous North Americans did not justify the classification of his works as racist. Koch’s study is clearly positioned against the causalist critique but falls short in multiple ways. The author simply equates ‘positivism’ with ‘non-racism’. As Chapter 1 has discussed in detail, such oppositions are unfounded. The reference to May’s pacifism and ‘positive’ views as corroboration for his seemingly anti-racist attitude appears far less axiomatic than Koch’s scholarship would suggest. May’s writing was steeped in a hierarchical understanding of human races that labelled Indigenous Americans as inferior to white races. Idealisation of protagonists who are construed as exceptional for their race (as with Winnetou) cannot be read as racial idealisation but, quite the reverse, as racial stigmatisation, for the exceptional status foregrounds racial ‘deficiencies’. While Koch considers race and racism an integral part of Nazi ideology, his understanding of these categories is too unspecific to reflect Nazi racial ideology. Koch’s counter-argument is neither analytically nor theoretically conclusive but founded merely on a personal opinion of what constitutes (anti)-racism.

Baruch Hamerski subscribes to a more convincing approach in arguing that May championed disenfranchised races and, therefore, could not be classed as a Social Darwinist, whereas the Nazis appropriated his writing for their propaganda purposes. Although the seemingly preclusive relationship between humanitarianism and Social Darwinism is not as self-evident as suggested by Hamerski, there is much force in considering shifts in ideological conversion. As the author demonstrates, May’s books were considerably amended and abridged; religiously laden passages were excised, anti-Semitic language was included, and May’s notion of a common humanity replaced by a
condemnation of miscegenation. Unfortunately, Hamerski’s study does not explore how this editing resulted in a National Socialist construction of Indigeneity, since the critique of miscegenation formed part of colonial discourse and therefore preceded Nazism.

Compared with the causalists, the receptivist critique is more historically orientated and attempts to avoid anachronism in its interpretations. In primarily being a reaction to the causalists, however, the receptivists have reproduced the flaws that inform the causalist critique. The receptivist critique pursues the quest for ideology without providing a matrix for the essentials of fascist and National Socialist ideology; it focuses with a similarly narrow scope on Hitler’s reading habits; and, above all, it does not transcend the simple task of ascertaining racist and proto-fascist authorship. A theoretically grounded approach needs to move beyond the simplistic scale of positive versus negative portrayals. Despite energetically refuting (proto-)Nazism, receptivists have failed to decipher any Nazi takes on Indigenes, just as causalists have failed to identify these takes in placing May in vague ideological continuity.

Scholarship on Fritz Steuben (a.k.a. Erhard Wittek; 1898-1981) and Friedrich von Gagern (1882-1947) has centred more rigorously on the dismantling of Nazism. Both authors were active Nazi National Socialists. Steuben wrote juvenile fiction, especially biographically oriented material on the Indigenous leader Tecumseh, while von Gagern focussed in his adventure novels on Indigenous North America and North Africa. Literary critics largely concur that both authors evinced National Socialist ideology in their texts. Only Heinz Galle’s biographical study is an apologetic riposte to Steuben’s critics. This text aspires to restore Steuben’s reputation as a ‘non-racist’ author. The gist of Galle’s defence is the reference to Steuben’s ‘positive’ depiction of Indigenous North Americans as honest, honourable and hospitable, with such ‘positive’ representations having contravened the Nazi ideology of race. Leaving aside the misrecognition of hierarchical valuing as a basic structure of racism, National Socialist racial ideology evinced greater complexity and could confer ‘idealised’ attributes upon out-groups—as with Japanese, (upper-cast) Indian and Arab peoples.

Other critical commentary on Fritz Steuben and Friedrich von Gagern contains more differentiated analytical engagement. Manfred Kremer argues that, in contrast to Karl May, Fritz Steuben’s novels indeed promulgated Nazi ideology, with their main Indigenous protagonist, Tecumseh, portrayed as Hitler in disguise. In the absence of any definition of Nazi ideology, the deduction presented by Kremer is unconvincing, for the
The portrayal of a strong leader per se is not tantamount to a specifically National Socialist Führerkult, which conferred a racially grounded charisma on the Führer. Thomas Kramer argues in very similar fashion, concluding that May’s ‘positive’ description of racial out-groups contravened Nazi racial ideology, whereas Steuben and von Gagern employed racist=fascist ideology. Apart from the reductionist view of racism, Kramer presents a succinct elaboration of the influence of these Nazi writers on GDR authors. Yet it is precisely this influence that renders his ideological critique inconsistent. For Tecumseh, as the author shows, was equally portrayed as a strong leadership figure by GDR authors. If both GDR and Nazi authors used Tecumseh in such a manner, how can this appropriation be specifically National Socialist?

A closer look at Friedrich von Gagern’s Grenzerbuch (1934) reveals a martial tinge to the representation of Indigenous North Americans whose intrepid militarism is likened to warring nations of the Mediterranean Antiquity. Indigenous military leaders are portrayed as outstandingly stalwart, whereas the settlers are depicted as raw and crude. The depiction of Indigenes with recourse to Antiquity, especially Greco-Roman figures, is a firm element in European discourses of Indigenous peoples. The text exhibits no trace of an immediate identification with National Socialist ideology. Leaders are heroic, yet far removed from the dignified aura of the Germanic Führer, who in the end ruled over equally dignified subjects. Gagern’s Indigenous subjects appear as heroic, true, but also as pitiable creatures that did not seem to be dignified but rather little (“coloured”) children crushed by a strong (white) adult:

> And one should not forget that the Indian is not to blame for his later demoralisation brought about by dispossession, uprooting, restriction, trade and traffic, plague and alcohol neither is he to blame for his cheesy portrayals by ignorant literati; one should not forget that the Indian offered heroic resistance to the alien conqueror race like no other Indigenous peoples (Naturvolk).

Gagern’s Indigenes, the text manifests, are children’s heroes, valiant figures in an effusive evocation of a perished world. The exhortation to German boys that “an Indian doesn’t cry” (ein Indianer weint nicht) fits the androcentric distortion of Indigenous bravery and childlikeness. This figment of bravery is grounded in the construction of the Indigene-as-child, thereby placing real Indigenes well below the hierarchy of the “serious” adult-German race: the children—“Indians” act as intrepid warriors to please the target audience this literature conceives, children and young boys. It seems no wonder that, unless nebulously defined, manifest references to Nazism are untraceable in this literature.
plausibility of interpretative parallelisation does not really work, unless Hitler is equally parallelised as the grand leader of a drunken, childlike race.

Winfred Kaminski argues that Fritz Steuben described Indigenous struggles for sovereignty as an allegory for German land claims in Eastern Europe. Steuben, the author contends, cherished the Indigenous anti-colonial struggle for sovereignty, and consequently his texts conformed to Nazi ideology. The literary parallels between the German colonisation of Eastern Europe and the British-American colonisation of Indigenous lands are certainly intriguing. But their comparison, as presented by Kaminski, suffers from insufficient theoretical elaboration, since the author simply equates the two forms of colonialism without considering the racial narratives that disentangled them in their justification of colonialism: Nazism granted Europeans, by virtue of their seemingly superior race, the right to colonise; the Indigenous anti-colonial struggle in Steuben’s text cannot be readily interpreted as an actual critique of colonialism but rather as a corroboration of racial sovereignty within a colonising system. Indigenous claims to “sovereignty” are part of dissimulationist narratives and cannot be simply equated with German claims to Lebensraum. The latter clearly pre-positioned Germans as racially superior, whereas Indigenous peoples were thought to need colonisation and ‘protection’. Kaminski’s interpretation of Indigenous sovereignty as an idiosyncratic expression of Nazi ideology seems vaguely conveyed and lacking cogency.

Werner Graf offers the most substantial approach to deciphering the Nazi ideology discernible in Indigenous novels; Graf defines Nazi ideology in terms of six features: the Führermythos, ‘racism’, comradeship, the individual’s service to the nation, the war-laden espousal of technology, and the Volk ohne Raum ideology. The author applies this theoretical pattern to his textual interpretation as well as to his interview evaluation with former readers of these books. Graf comes to the following conclusion: Steuben’s books were diffused with Nazi ideology because the authoritarian portrayal of the Indigenous leader, Tecumseh, resembled Hitler. The author takes this interpretation further, arguing that the most eminent element his respondents remembered—significantly, and decades after their reading—was precisely the figure of the leader. Thus, Graf reasons that the Nazi ideology of the Führerkult was the kernel of the stories, since it was precisely this ideological moment that the former readers would instantly recall.

Although Graf’s study is meticulously conducted, his arguments are not well conveyed. First, reader remembrance of the leader figure is probably due to the
biographical nature of the books that carry the name ‘Tecumseh’ even in their titles. Tecumseh is, moreover, not a fictional character, but a historical leader. It is thus not surprising that readers remembered this particular protagonist, a circumstance that in itself seems unpersuasive as the basis for inferring the impact of the Führerkult. Second, although the author provides readers with an elaborate definition of National Socialist ideology, in the end he applies merely the concept of Führermythos to his analysis, thereby observing the paradox of the Führermythos having been conferred upon a non-Aryan race. Third, Nazi racial ideology is more than ‘simple’ racism, and had the author considered racial theories more rigorously, he would not have arrived at the conclusion of the Führermythos being expressed via another (let alone “inferior”) race.

The frequent reference to the Führermythos underestimates the role of literary policies in the formation of political ideology. Ulrich Nassen differentiates between juvenile literature containing what is dubbed genuine National Socialist ideology—inter alia tropes of Hitler as liberator and of Aryan superiority—and the corpus of non-National Socialist ideological texts that were favoured or simply tolerated. Ideological texts in this sense, the author adumbrates, did not imply that they automatically passed the control policies; the Führermythos in particular was a sensitive area that resulted in embargoes on even affirmative texts. Studies of ideology need to take into account the mimetic tradition of literary Indigeneity. Government control of literature production under National Socialism was not comprehensive and saw only a fragment of books infiltrated by idiosyncratic Nazism. This resulted in a concatenation of literary constructions of Indigeneity, which partly stemmed from a global literary tradition. As studies of reading have shown, the economically most successful and most widely read books under Nazism were romance and adventure novels, including translations from English and American literature, which did not exhibit any specifically political worldview.

Indigenous-related themes, too, were conveyed across different genres, dominated by journalistic writing (24%), followed by the novel (12%), social anthropology (12%), as well as the travelogue, political writing and juvenile texts (9% each). Different genres, however, did not produce any significant difference in values placed upon Indigeneity. The proportion of idealised and stigmatised Indigeneity was largely genre-unspecific and occurred as a phenomenon of popular culture as much as of scholarship and missionary texts. Rather than being genre-laden, thematic direction evinced a greater nexus with specific values of Indigeneity. However, idealisation appeared significantly more often in
texts with an obvious claim to colonial regain. Moreover, racialised Indigeneity did not merely appear in re-edited and translated texts but also in material first published under Nazism. As the Bibliographic Part shows, publications issued under Nazism included a corpus of re-editions (13%) and foreign language translations (3%). These re-editions and translations also contained heroic portrayals that met particular strands of Nazi ideology, such as racial purity, without having been engendered by this ideology. Racialised Indigeneity persisted in different formats that were simply seized by Nazi discourse.

Knud Rasmussen’s books are an illuminating case in point. Rasmussen (1879-1933), a Danish ethnologist and explorer of Inuit heritage, had many of his travelogues on Greenland translated into German. The source and target texts describe the Inuit as transitional, some as ‘fantastic’ and ‘beautiful’, others as ‘greedy’ and ‘larcenous’. The Inuit appear as cordial and amicable, and partly as steeled heroes. The 1942-foreword to Rasmussen’s travel diary casts a world in transition as one of intrepid chivalry:

It has often been said that his Greenland blood was an essential premise for his development and deeds; without doubt, it shaped Rasmussen’s character, which distinctly resembles the Eskimo in appearance and character and which has given him the physical adaptation to Arctic life. But these were not the only and certainly not the decisive elements of the man in whose veins also flowed Viking blood ... The special character of his artistic talents and the grandness and charm of his personality rested on the rare symbiosis of the best conditions of Nordic men and the Greenlander. A strong sense of heroism, the foreword suggests, pervades the tales of harsh Arctic life. Hunting scenes in the eternal world of ice are passed off as stories of adventurous bravery and so had the potential to conform to Nazi worldviews. Yet Rasmussen appears as a leader whose apotheosis is radically different from the one that girded Hitler. His indecisive=submerged Greenland heritage stands well below the Viking-Nordic nature. The powerful Arctic heroism connives in miscegenation and the author’s “non-purity”. Nazi exploitation of Indigenous texts, this example shows, was highly opportunistic and contradictory. Heroes could pass as respectable “mongrels” as long as the Nordic self remained on top. It is thus crucial to differentiate between textual devices that appear as National Socialist and the ideological appropriation of such devices. Literary heroism could well function as a potential tool to establish a connection with Nazism, but it need not have functioned this way. The analytical strength lies in the recognition of such devices as a reservoir for appropriation.
For all its thematic diversity, research has so far presented an inchoate analytical tool for understanding the idiosyncratic constructions of idealised Indigeneity under Nazism. This is partly an effect of the complex nature of National Socialist ideology which, as Lutz Raphael has argued, consisted of a net of expandable political ideas. Reflecting the polycratic structure of National Socialist rule, these political ideas were produced incoherently, influenced by different ideological currents and were therefore principally polysemic and could include even dissident views rendered National Socialist by adaptation. The polycratism of National Socialist rule was reflected by a polycentrism in ideology, which allowed varying views within a single movement. This pluralism was not infinitely malleable but functioned within a tolerated meta-tenet, or what Martina Steber calls key components of Nazi morphology, including the tenets of racial inequality and purity. In imperial discourse, however, both these devices had existed well before Nazism.

The existing scholarship maintains that, among the different meta-tenets, racial hierarchy was at the core of National Socialist ideology. Race is thus a central ideological category informing the study of Indigenous-related literature. The deconstruction of ideology in this body of literature needs to direct its prime focus to this core category. Categories such as the *Führerverrlichung* and bellicosity were in the end racialised and cannot be properly understood as detached from racial parameters. Under neither Nazism nor former imperialism did these categories work outside a racialised matrix. An expression invoking cultural contiguity is not tantamount to biogenetic similarity but served an appropriative function to uphold white hegemony. Race and culture were interrelated yet not convertible. The most unsatisfying result of the ideological critique is the disentanglement of race from critical inquiry. A largely deracialised conception of ideology has been conferred upon an analysis which has then produced results that ignore the core principle of racial ideology: Aryans did not equal non-Aryans—Adolf Hitler was not a metonym for an Indigenous leader.

It is tempting to conclude that under Nazism idealised Indigeneity was partly National Socialist in genesis. Yet this was the case neither in the quantitative nor in the qualitative respect. The quantitative evaluation, as presented in Figure 12, shows a continuing interest in Indigeneity under Nazism. It reveals the period between 1938 and 1939, which marked the height of the colonial propaganda campaign, as the most prolific years of relevant publications.
Texts on Indigenous peoples increased steadily until the first year of the Second World War and started to decrease in 1940, first slightly, and, as of 1943, dramatically due to paper shortage and the suspension of most journals and magazines in 1944 and 1945. Despite this shift in numbers, the overall proportion between idealised (39%) and stigmatised (14%) Indigeneity remained relatively stable throughout the Nazi period (idealisation occurred in 37% of texts in 1933-1937, 40% in 1938-1942 and 43% in 1943-1945, while stigmatising texts constituted 14% of the total in each of the first two periods and 17% in the third). The Nazi period thus showed little change in relative terms in the quantitative distribution of racialised Indigeneity and only evinced numerical difference from the inter-war period, in which there had been a share of 30% in idealising and 24% in stigmatising texts.

Texts identified as carrying a positive correlation with Nazism, as outlined in Chapter I, show that Nazi discourse did not differ in the quantitative sense from the broader development in textual Indigeneity under colonial revisionism. As Figures 12 and 13 demonstrate, the distribution of valences of racialised Indigeneity between general texts and those with a Nazi bias ran parallel. Texts with a positive correlation stood out in a more frequent employment of idealisation than did overall texts (57% versus 39% in idealisation and 12% versus 14% in stigmatisation). As with general texts, these proportions remained relatively stable until 1942, but decreased after 1942, when colonial planning was dropped (idealisation appeared in 60% of the texts in 1933-1937, 56% in
1938-1942 and 51% in 1943-1945, while stigmatising texts related to the first period with 10% and to each of the last two periods with 12%.

The quantitative results show that racialised Indigeneity persisted during Nazism, while texts with a positive correlation produced idealisation more frequently than texts with a negative correlation. The reason for the quantitative frequency lay largely in the fact that racialised traditionalism echoed Nazi ideals of purity and racial segregation. Colonial planning, although not exclusively driven by National Socialists, additionally influenced favourable views of Indigenous traditionalism. This planning produced augmented idealisation in colonial revisionist texts that were often published in National Socialist publishing organs. But, apart from the quantitative incidence, idealised Indigeneity did not show any National Socialist origin at the qualitative level. Instead, idealised Indigeneity became appropriated by National Socialist discourses, much as it had already been employed in imperial discourses before.

Ideas of cultural and racial purity, blood-based relations to land, penchants for a German primordial past and tribalism that included reverence for nudity and naturalism informed völkisch and Nazi thought. This study has indeed identified specifically National Socialist rhetoric in idealised Indigeneity. Indigenous peoples were used in Nazi propaganda in the effort to back the reacquisition of the former colonies; moreover, traditionalism and authenticity corroborated the ideals of racial segregation. References to Nazism can actually be discerned in some of the material under study. The following text

![Graph showing the value of Indigeneity in texts with NS bias from 1933 to 1945.](image-url)
issued in 1937, for one, justifies the reasons for an increased German interest in (“tribal”) sub-Saharan cultures thus:

However awkward it sounds, one cannot deny that this interest can be informative for our present because in Germany we are currently retracing the connections to our folklore (Volksleben) that are not written with ink on paper but with blood into the hearts. Our view of African Volksstum will be an aid not only for a proper appraisal of African art but also for an increased understanding of folklore (Volksleben) as such.\(^{197}\)

The text continues with the idealisation of sub-Saharan social order that allegedly rested on blood-based descent which, the text outlines, positioned only native born people as the true owners of their biologically inherited lands; African education is praised as sportive and promoting ‘useful’ training in austerity, instead of book knowledge. Idealised Indigeneity here reflects National Socialist ideals, such as the cherished paramilitary education, orality and blood-based land relations. The reference to a ‘new era’ of pre-literate German folklore acts as a textual device that can easily be read as an affirmative reference to Nazism. At the same time, the text also relates to primitivism-as-childlikeness that substantiates white paternalism:

In my opinion one should not speak of equality, since it is obvious that Africans are different from Europeans. But they are still precious and therefore we should educate them, not through European civilization but through an education that corresponds to their character and environment. We need them and they need us; and they know that they need us.\(^{198}\)

References to colonialism and white supremacy point to the text’s ideological origin in transnational discourses of primitivism and dissimilation rather than in National Socialism. Sub-Saharan Africans are idealised as ‘tribes’ unfettered by Europeanization. Reflecting dissimilationist strategies of racialist authenticity and purity, the arguments stem from the ideology of white supremacy in the imperial setting that construes an obvious racial hierarchy not only by stressing inequity but, more fundamentally, by idealisation. The (“tribal”) Africans are economically and humanly precious, the text maintains, and therefore in need of white guidance. Idealisation justifies paternalism and white rule over colonial subjects. Europeans are devised as the ‘masters’ of the African ‘children’ races who are idealised on grounds of their traditional-as-childlike state to consolidate white rule. Racial segregation is the actual gist of idealisation, which is embellished with
reference to orality and an ancient Germanic past, which, in turn, allude to National Socialism. The concepts of autochthony and the divided Indigene discernible in this text are primarily appropriations of imperial primitivism placed in a National Socialist context. However, none of the elements of racialised sub-Saharan Indigeneity is in any way unique to Nazism. The core structure of idealised Indigeneity, this example demonstrates, lay in colonial loss, dissimilation and white supremacy and differed only in its mode of presentation. References to Nazism did not expose any difference in the function of idealised Indigeneity compared with preceding imperial discourses but only in its ‘packaging’.

The following text from the year 1933 is no different in this respect and even contains an explicit reference to Nazism in praising African “Pygmies” as healthy, with a social organisation grounded in tribal structures of collectivism: ‘yes, here we find the National Socialist principle of common good before selfishness (Gemeinnutz statt Eigennutz)’; this idealising of tribal conditions is then contrasted with the increasing dissolution of “Pygmy” cultures brought about by both ‘Negroization’ (Vernegerung) and Europeanization. “Pygmy” culture became alienated, the text bemoans, and increasingly corroded. The function of idealisation here lies in dissimilation efforts. These efforts I call the re-tribalising of Indigenous peoples that served the purpose of neutralising the threats of assimilation for white supremacy. The re-tribalising aimed at rendering Indigenous peoples childlike again and thus to re-situate them as controllable subjects. References to Nazism reveal no difference in the function of idealised Indigeneity from dissimilationist discourse; it merely constitutes an appropriation of imperial discourses of Indigeneity by National Socialist writers.

There can be little doubt that contemporary writers—whether actively prone to National Socialism or not—were influenced by the prevailing ideological discourses of the National Socialist period, and construed Indigenous peoples through the lens of German, and at times National Socialist, cultural traits. Sabine Hake has shown that colonial Africa films under Nazism employed ‘Noble Savage’ myths that partly idealised sub-Saharan naturalism and purity, while demonising the materialism of British colonialism. Such films reflected colonial ambitions, without the underlying notions of primitivism originating in Nazism. If, as shown in in the previous chapters, Indigenous peoples were presented in propaganda as “loyal children” holding swastika flags to corroborate the
legitimacy of German colonial rule, this in itself does not mark any morphological specificity of ‘Nazi’ Indigeneity.

Scholarship has partly documented these propaganda efforts. Some studies make casual allusion to the efforts undertaken by Nazi propaganda to dissuade Indigenous Americans from war service on the grounds of their being discriminated against in their own lands.\(^{201}\) Kenneth William Townsend has explored the attempts of the German-American Bund to present Nazism as an ally of Indigenous Americans against what was called the Jewish destruction of their cultures.\(^{202}\) As for Australia, Konrad Kwiet and Olaf Reinhardt have presented the translation of a document that the then German consul to Australia compiled in the year 1935 for the Foreign Ministry in Berlin.\(^{203}\) The motivation of the report was to attenuate the criticism directed against the increasing level of racist violence in Germany by highlighting racism in Australia. The document reports on the socio-political standing of Indigenous peoples in Australian society. It stresses, \textit{inter alia}, the dispossession of Indigenous lands, the massacres committed against the Indigenous Tasmanians, the Indigenous population’s decline, and refers to what is now known as Stolen Wages (i.e., wages that had not been paid to the Indigenous workers who had earned them). The report sounds very impartial, almost scholarly, is free from any polemic and, above all, nearly all the information contained in it is historically accurate. For the most part, if the context were unknown to readers, the text could easily pass as an activist document issued from a leftist pen. The authors thus demonstrate convincingly that Indigenous Australasian cultures were indeed appropriated by Nazi propaganda. But idealised Indigeneity in these texts did not evince a specifically National Socialist origin. As David Welch points out, Nazi propaganda did not create new cultural images, but seized on pre-existing discourses.\(^{204}\) This, I argue, is also true for idealised Indigeneity. Neither the fundamental structure of this idealisation (primitivism-as-childlikeness) nor its function (the justification of German colonialism and white supremacy) would render such images different from inherited imperial discourse.

The actual problem with the ‘ideological critique’, as presented in the previously discussed research, lies in its eclectic understanding of ideology. Ideology is restricted to a previously defined set of National Socialist tropes which perforce adumbrate analytical results: if the \textit{Führerkultur} is defined as a National Socialist ideological trait (which it certainly was), analytical engagement will rest on elucidating the very tropes, as they appear in the source texts. Everything that the ‘ideological critique’ does not regard as ideological
remains unanalysed. Louis Althusser has indicated that ideology interpellates social subjects as (normative) subjects. Subjects already are social subjects before their birthing as subjects, normalised by ideology that is not recognised as ideology but as unquestionable social ordering. The power of ideology lies in its appearance of naturalness that remains fundamentally unknown to the interpellated subject. Ideology is a product of a (socio-economic) structure that, as Stuart Hall has shown, acts as social stabiliser. The efficiency of ideology does not rest on its control from “above” but on its normalising effects that appear unthreatening, if not comfortable. The ideology of race and gender give birth to the subject as a racialised and gendered subject. The birthing of the Indigene subject is evoked by whiteness that normalises racial hierarchies through both stigmatisation and idealisation.

Thus, I argue that instead of considering a specifically National Socialist ideology at work in the creation of idealisation, Indigeneity is better understood as an ideology that informed racial narratives. The ideology-of-Indigeneity naturalised tribalism and authenticity to gain white hegemony and to re-establish primitivism-as-childlikeness. Indigeneity-as-ideology furnished racial discourse with flexibility, while strengthening racial hierarchies. Racialised Indigeneity was not National Socialist in origin but rather derived from imperial strategies, testifying to the malleability of Indigeneity across different political regimes. Some scholars are left puzzling over how to reconcile the Nazis’ favourable interest in Indigenous cultures with their racial ideologies. As Marta Carlson puts it, ‘what is not clear is why a culture that produced Nazism, an ideology that proposed a pure Aryan race, also uses “racial inferiors” from the United States as a group model. How does this come about?’ The very puzzlement can be resolved with reference to imperial discourses that construed Indigeneity as informing the ideology of race, rendering it flexible to sustain white hegemony. Idealised Indigeneity was an integral part of racial constructions that did not work in contradiction to, but rather in line with, racial hierarchies.

It is possible to speak of an ‘Indigeneity-as-ideology’ that in Althusser’s sense interpellated Indigenous subjects as normative parameters; their normativity derived from tribal authenticity that acted as a precept for racial status. Indigeneity-as-ideology was part of the imperial project in interpellating normativity: Indigeneity-as-ideology was a constituent category that informed narratives of race, pursuing a continuous strategy of racial order: the corroboration of whiteness as the normative racial principle. The birthing
of the Indigenous subject recreated whiteness throughout different phases of imperial discourse. Idealisation made up an integral tool of this interpellation that even under Nazism followed transnational measures of dissimulation rather than Nazi specificities. Neither National Socialism nor the nation, this study has argued, pose an adequate tool to theorise racialised Indigeneity. Instead of relegating the origin and spread of racialised Indigeneity to national confines, transnational whiteness appears to be a more promising key to elucidate the adaptability of Indigeneity in national contexts.
Imperialism and racial idealisation are often declared to be incompatible. Idealised Indigeneity, usually conceptualised as Noble Savage myths, is located in the Enlightenment. It is associated with particular world regions, especially Polynesia and North America. Idealised Indigeneity is assumed to have dwindled with the emergence of imperialism and biological racism in the nineteenth century. This study has argued in the opposite direction. Idealised Indigeneity did not disappear with imperialism but, along with stigmatisation, consolidated it. Idealisation was not opposed to, but a fundamental part of, white imperialism. The theoretical model proposed here is not restricted to German history but has wider implications for understanding the relationship between racial idealisation and imperialism.

Racialised Indigeneity provided a flexible strategy for incorporating Indigenous subjects into a system of white hegemony. Stigmatisation was an obvious technique of establishing hierarchical difference and garnering legitimacy for the imperial project. Idealisation constituted a similar technique but one that related not to uncontrollable subjects, but those already possessed or even lost. To execute white control and dominance, possessed Indigenous subjects needed to be (partly) idealised. Idealisation not only corroborated the success of colonial rule and “education” but also upheld the different hierarchies between the coloniser and the colonised, both in the direct colonial setting and in imperial knowledge production. Racial idealisation did not dissolve racial hierarchies and difference but established them through paternalistic “education” policies, dissimulation strategies and metaphors of childlikeness.

Idealised Indigeneity was in its core structure a white invention that rested conceptually on primitivism. Narratives of primitivism, this study has shown, proved applicable to different ideological systems that were actually averse to one another. They infiltrated Freud’s concepts of psychoanalysis in Totem and Taboo as much as Nazi avowals of primitivist traditionalism. There is something in primitivism that seems attractive to different ideological systems. Much of this appeal, I argue, has to do with concepts of
childlikeness that present Indigenous subjects as mouldable. The imperial Indigene was never complete but always in formation, to be “educated”, “protected” or explained. The malleability of the imperial Indigene, I conclude, made possible its translation into different ideological systems. This malleability stood in contrast to the fixity of race without ever corroding it. Racial denigration could be conveyed through apparently benevolent views, such as friendship, loyalty and trust. Racism came in different forms, and idealisation was an intricate part of racial dominance. The surprising finding of this research is less that (traditional) Indigeneity was, for all the racial hatred, idealised under Nazism. Instead, the tenacity and malleability of racialised Indigeneity seems to be surprising. Idealised Indigeneity penetrated Nazism without any difficulty, as it had done with preceding political currents within and outside Germany. Racialised regimes, such as Nazism and imperialism, did not prevent idealisation of Indigenous races but necessitated idealisation for upholding their hegemony.

Idealised Indigeneity proffers a rich repository for studying patterns of racism in imperial discourses. Idealisation is not necessarily a form of escapism and yearning for a better or primordial world. Critical analysis needs to look behind, and read between, the lines directly expressed in source texts. Deconstructing idealised Indigeneity should go beyond explanations of romanticism and diffuse sexual phantasies. There are vested power politics behind idealisation, which do not necessarily mirror national identities—let alone the quest for national identities—but the hidden drive for white and thus occidental hegemony. Racialised Indigeneity was not a separate category of race but worked as part of racial narrative and invested it with transforming character. All the different expressions of racialised Indigeneity, from cannibalism to childlikeness and servitude, occurred in all of the different national discourses. Their reception in German language texts, from colonialism to Nazism, shows how global German narratives of racialised Indigeneity were and how limited any focus on the nation is in understanding such narratives.

The idealisation of Indigenous peoples in German language discourses, this work has argued, was not a specifically German phenomenon. Its structure and function does not reveal any specifically German, let alone Nazi origin. What stood at the beginning of this research, the possible Nazi character of Indigenous idealisation, turned out to be a mere appropriation or ‘packaging’ of what was an utterly white and transnational power discourse. The function of this discourse was not primarily to legitimise national rule over Indigenous subjects but to justify white dominance overall. The loss of the colonies
engendered a massive rise in idealisation, primarily to counteract Entente atrocities and to portray an idyllic German colonial past. Strategies of dissimilation, too, contributed to the rise in idealised Indigeneity. Yet this rise did not mean a break with narratives of Indigenous childlikeness or with claims to white paternalism. The augmentation of idealised Indigeneity was entangled in disputes over the quality of white supervision and the proper ‘care’ of Indigenous subjects. The subjects themselves were never questioned in their status as childlike inferiors to their colonial ‘masters’. These disputes involved not only German authors, but continued to be a global precept of white hegemony. Nazism took up these disputes, embellished them with specifically National Socialist rhetoric, but never devised any specifically idiosyncratic take on racialised Indigeneity. Neither the Nazis, nor white Germans as such, invented or developed racialised Indigeneity to any considerable degree.

This study has argued that the different values of racialised Indigeneity were informed by the meta-narrative of primitivism which in its central tropes of animalism and childlikeness has proven considerable tenacity between the 1850s and 1945. Although animalism receded with increasing colonial consolidation and possession, both values were employed interchangeably if political conflicts necessitated—think, for one, of the flare-up of animalist tropes in relation to French soldiers in the Rhineland. In contrast to this relatively stable meta-structure, changes occurred in the qualitative substance of idealisation. These changes correlated largely with the quantitative increase after the loss of the colonies.

Firstly, idealisation, this study has shown, became more complex and also conferred upon characteristics other than merely bodily traits. Images of loyalty, friendship and (relative) intelligence became much more perceptible after the loss of the colonies. With this increase in idealising traits there also came a view of Indigenous peoples as more ‘mature’ and serious partners of German colonisers. To a large degree, this breadth in racialised character traits mirrored the need to construe worthy Indigenes that appeared mature enough to assess the past German colonial politics and therefore demand a return of the erstwhile German rule.

Secondly, idealised Indigeneity became transferred from previously selective groups who were construed as European-like (europäid) to Indigenous peoples as such, including the lowest scaled groups, such as Sub-Saharan “Negroes”, Aboriginal Australians and Papuans. Idealisation here changed perceptibly after the loss of the
colonies and was textually often connected to the loss of the colonies and the critique of British colonialism. Here, too, the construction of Indigenes as worthy of human integrity and dignity seemed central to counteract British reproaches of German colonial guilt by highlighting Britain’s inhumane policies towards Indigenes.

Thirdly, in the course of dissimilation strategies, changes in idealised Indigeneity became related to cultural practice. To be sure, cultural practice already existed as parameter of racialised Indigeneity in the nineteenth century, such as through assimilation and Christianisation. However, under dissimilation, it became the ultimate arbiter for idealisation. There were thus different concepts of idealisation at work, one that previously welcomed assimilation and another that tried to avoid the threat of racial equality. Both concepts, however, served the same purpose of upholding imperial hegemony—the one integrated Indigenous subjects through assimilation for possessive ends, the other tried to protect racial cleavages by preventing Indigenous peoples from becoming fully equal to the hegemonic regimes. Biological purity, this study has argued, remained a central reference in racial discourses but idealisation could also relate to mixed-race people (as in the case of Rasmussen’s Inuit heritage) as much as so-called full-blooded Indigenes could become stigmatised if considered to renege their traditions (read: racialised space). Cultural practice was thus not opposed to racialisation and race did not constitute a counterpart of Indigeneity. Instead, Indigeneity became a central part of race. This shift from race to Indigeneity that increased in the course of dissimilation strategies and the loss of the colonies formed a reaction to political necessities to inform a fixed category (race) with a malleable component (Indigeneity). This informing did not lead to dissolution of the fixity of race. Instead, as I have argued, Indigeneity rendered the fixity of race more dynamic and adaptable to changing political conditions. To draw analytical attention to idealised Indigeneity thus does not mean to replace race as a central analytical category but to recognise its ‘ambivalent consistency’: Indigeneity made racial boundaries so impermeable because it infused them in radically changing times with the power to change.

This study ends with the demise of Nazism. 1945, however, did not necessarily mean a clear caesura in imperial discourses. Although less explicit in its racial domination, idealised Indigeneity prevails even today, for example, in esoteric and New Age quarters that rest on principles of Indigenous primitivism, authenticity and white hegemony. The appropriation of Australian Indigeneity by white American author Marlo Morgan, for
example, takes up many elements of racial supremacy contained in pre-1945 imperial discourses: as with esoteric literature in general, Indigenous peoples are represented as archaic and as facing the threat of disappearing in their traditionalism; white ‘experts’ are construed as mediators between arcane Indigenous knowledge and the western world, thus ‘protecting’ Indigenous knowledge for a good cause. This constellation mirrors essentialist understanding of authenticity and the valuing of dissimulationist traditionalism, which conceives Indigenous peoples as childlike subjects whose knowledge needs to be conveyed by white ‘expertise’. Similarly, contemporary efforts of white adoption of Indigenous identities resemble structures of imperial Indigeneity aimed at controlling and knowing the ‘glassy’ Indigene.

The still lingering expectations of Indigenous authenticity also partly draw on racial fixity that allows change and development in white cultures, yet expects rigidity in ‘primordial’ ones. Such expectations of authenticity are certainly different from pre-1945 ones that allowed fewer possibilities for Indigenous peoples to participate and manipulate debates over authenticity and traditionalism. Nonetheless, racialised Indigeneity has not dissolved but still lingers, albeit differently, in local, national and transnational settings. As outlined in my studies to which reference has already been made, Indigenous Australian literatures and cultures are still marketed in Europe by expectations of traditionalism and authenticity, without evincing any national differences in their structure. The discontinuities between contemporary and pre-1945 images of racialised Indigeneity promise rich material for follow-up research to this study. My hypothesis is that changes here, too, have occurred merely in the appropriation of whitened Indigeneity—although perhaps less according to political conditions than popular tastes. But the structure of white hegemony in the production of racialised Indigeneity seems to have corroded little.

The present research has identified the establishing of bibliographic databases as another area for intense future research. Annotated bibliographies would ideally include all European languages without chronological restrictions, which would help in providing a key to a systematic exploration of different national discourses of racialised Indigeneity. Another collaborative research project proposed in this study is the rigorous comparison of racialised Indigeneity between different national contexts. Did the increased idealisation after the loss of the colonies in the German case correspond to other national discourses? Did the unique situation of colonial revisionism in Germany result in any different formations of racialised Indigeneity at a quantitative level?
This study has not merely shed light on imperial representations of alterity, but engaged with a cultural critique of the ideology of idealisation, which is not necessarily placed in the past. Racial idealisation—or what is often seen as ‘positive’ representations of other races—did not evince discontinuity in its evolution. Idealised Indigeneity did not peter out as an exceptional phenomenon of enlightened humanity and cosmopolitanism in the eighteenth century and then disappear under imperialism and Nazism, only to reappear in the present. Racialised Indigeneity never receded; it existed in a transhistorical space. It was much more than a part of racism, although it acted as an integral device in the functioning of racism. Idealised Indigeneity reverberates today, however differently it is manifested, and it has not necessarily lost its function of renegotiating white hegemony. Exposing the function of idealisation in the imperial past contextualises racial idealisation in the present: neo-primitivism still remains a claim to white hegemony.
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IDEALISED RACE

The Function of Idealised Indigeneity in German Imperialist Discourses

Appendix
Bibliographic Part

Oliver Haag

Ph.D. Thesis
The University of Edinburgh
2014
Declaration

I hereby certify that this thesis is of my own composition and a result of my own work, and that no part of this thesis has been published before. This thesis has not been submitted for any other professional degree or qualification.

Signed…………………………………………………………

Berlin, Germany
May 2014
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Warning of Offensive Content

Readers should exercise caution in using this bibliography. Denigrating terminology has been replaced by neutral language and self-designations where possible. In a few cases, prejudiced terminology had to be sustained yet put in double-inverted commas—this includes “Negroes”, if used in opposition to so-called Hamitic peoples, and “Pygmy”-groups, if unspecified in the original texts.

The annotations summarise the gist of constructions of Indigeneity discernible in the publications. The literature presented in this bibliography has no currency for studies of Indigenous cultures past and present. It serves as a guideline for historical research on European expressions of racialised Indigeneity. The terms “assimilated” and “traditional” are used as they reflect past discourses of traditionalism. They have no value for contemporary understandings of Indigenous identities.

Indigenous readers should exercise additional caution, as some of the literature referenced contains the names and images of deceased persons.
How to Use the Bibliography

This bibliography presents a comprehensive collection of writing on Indigenous peoples published in Germany during the period of National Socialist reign (1933-1945). It includes books, periodical articles and articles in weekly and monthly magazines and journals. It excludes all material issued beyond the immediate control of National Socialist book censorship, that is, all material published outside Germany, including Switzerland and Austria before the annexation in 1938. Publications in the occupied territories have also been excluded due to different policies of governmental control of foreign-language publications. Daily periodicals, book reviews and supplements of daily periodicals have not been included. Linguistic studies have not been included if they focused on language families—such as Austronesian or Suaheli languages—instead of the languages of particular ethnic groups.

This bibliography consists of three sections: i) scholarly material defined as containing references and/or published by learned societies or academic presses; ii) fictional material, which includes novels, short stories and juvenile literature; iii) non-fictional genres, that is, material in which the author and the protagonist are identical (autobiographies), journalistic and political writing, travelogues and popular science writing (biography, history and geography without references). For further details on genres, refer to the Analytical Part.

The bibliography is indexed and arranged by genres. It is ordered by geographical place, along with a reference to the Indigenous groups in question. Groups and places are as accurate as their presentation in the texts, i.e. subject to variation from local to continental assignment. In the case of texts on Indigenous peoples as such (without a specific group focus and/or geographical assignment and/or where more than four groups have been mentioned), the designation IP, ‘Indigenous peoples’, has been employed. The numbers in the index apply to the number given after each entry. The index facilitates the search for entries on specific groups and areas.

The bibliography is annotated, with three different forms of annotation employed. All entries contain basic data on re-prints, genre and geographical place, along with a reference to the Indigenous group(s) in question. This is an example of a basic entry:
Variable (1) indicates the year(s) of reprint(s); (2) specifies the genre F=Fiction/Novel; and (3) gives the respective Indigenous group (in this case, the text refers to Indigenous Mexicans as such without relating to a specific group and/or nation; hence the broad designation ‘Indigenous Americans’).

Aside from the data provided in the basic annotations, the extended annotations contain variables on the value of racialised Indigeneity, employing a threefold key of ‘idealising’ (H), ‘undirected’ (N) and ‘stigmatising’ (L) direction (for further information on these variables, see Analytical Part, Chapter 2). The extended annotations also include values on affirmative references to Nazism; these values are coded as (Y) for a positive and (N) for a negative value (for details on affirmative reference, see Analytical Part, Chapter 2). The **List of Authors** documents affirmative reference through: (1) in-text reference; (2) public endorsement of Nazism, as documented in scholarship (the abbreviated bibliographic references refer to the detailed references following the List of Authors); (3) publication with NS publisher and/or journal (for further information, see Chapter 2 in Analytical Part). An extended annotation looks like this:

![Example Annotation](image)

Variable (1) indicates affirmative reference to Nazism (in this event a negative correlation); variable (2) refers to the number of re-publications (in this event none); (3) to the genre SW=Scholarly Writing/SA=Social Anthropology; (4) to the Indigenous group(s) and area(s); (5) to the in-text reference to Nazism (in this event a negative correlation); and (6) to the parameter value of Indigeneity (in this event ‘undirected’).

A full annotation encompasses the variables of the extended data set, alongside with a synopsis of the content. An example of a fully annotated entry is the following:

![Fully Annotated Entry](image)

The annotations use the following abbreviations:
Translation

Evaluation refers to preface/afterword [in case of edited volumes/translations]

EA East Africa
F Fiction
FGC Former German Colonies
H Idealising Value
IL Indigenous Literature [co-authored and/or co-produced by Indigenous peoples]
IP Indigenous peoples
J Journalistic
JL Juvenile Literature
L Stigmatising Value
N Negative Correlation [variables 1, 5]; Undirected Value [variable 6]
NA North Africa
NF Non-Fiction
NG [Papua] New Guinea
NT Northern Territory
NZ Aotearoa/New Zealand
PA Physical Anthropology
PW Political Writing
Qld Queensland
RIF Religious (Missionary) Writing
SA Social Anthropology
SW Scholarly Writing
SWA South West Africa [Namibia]
WA West Africa
WEL Welteislehren
Y Positive Correlation
ZA South Africa, Republic of

The bibliography uses the following abbreviations:

AfA Archiv für Anthropologie, Völkerforschung und Kolonialen Kulturwandel
AfR Archiv für Religionswissenschaft
AN Afrika-Nachrichten
AR Afrika-Rundschau
BA Baessler-Archiv
BIZ Berliner Illustrirte Zeitung
DKZ Deutsche Kolonial-Zeitung
The bibliography uses the following geographical designations:

- **Abyssinia**: Relates to present Ethiopia, Eritrea and Somalia
- **Arctic**: Includes Greenland, Arctic Canada and Alaska
- **Central Africa**: Includes historic (Central) Sudan
- **Central Asia**: Includes Tibet, Sikkim, Bhutan and the Himalaya Region
- **East Africa**: Includes present Kenya, Tanzania, Malawi, Rwanda and Uganda
- **Middle America**: Includes Mexico
- **North America**: Includes Canada and the United States
- **North Asia**: Refers to Asiatic part of Russia
- **Southeast Asia**: Includes former Farther India (except Indonesia)
<table>
<thead>
<tr>
<th>Region</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Southern Africa</td>
<td>Includes present Namibia, South Africa, Lesotho, Swaziland, Botswana, Mozambique, Zimbabwe and Zambia</td>
</tr>
<tr>
<td>Sudan</td>
<td>Refers to present Sudan and South Sudan</td>
</tr>
<tr>
<td>West Africa</td>
<td>Includes historic Western Sudan</td>
</tr>
</tbody>
</table>
A. Scholarly Writing

Abel, Herbert, ‘Das Deutsche Kolonial- und Übersee-Museum in Bremen’, *Der Biologe* 6 (1937), pp. 118-121. (1)

[1: N; 2: Nil; 3: SW/Biology; 4: IP; 5: N; 6: N/annotation: reports on Indigenous collections held at the colonial and overseas museum in Bremen].

Abel, Wolfgang, ‘Das Gebiß der Feuerland-Indianer’, *ZfMA* 38:3 (1940), pp. 349-358. (2)

[1: Y; 2: Nil; 3: SW/PA; 4: Ona People, Tierra del Fuego; 5: N; 6: N/annotation: argues that Ona people were not physiologically related to Aboriginal Australians but to populaces in Peru and Bolivia].


[1: Y; 2: Nil; 3: SW/PA; 4: Indigenous Americans, Tierra del Fuego; 5: N; 6: H/annotation: construes similarity between Europeans and Inuit on basis of hand lines; argues that palmar line D of Indigenous Americans showed same ending as in Europeans and Inuit, thus different from Korean, Chinese and Japanese races; says that Tierra del Fuego people constituted a race distinct from Indigenous Americans].


[1: Y; 2: Nil; 3: SW/PA; 4: San and Nama People, SWA; 5: N; 6: N/annotation: examines skulls from Viennese collection; argues that deciduous teeth were in relation to incisors larger compared to other races].


[1: N; 2: Nil; 3: SW/PA; 4: Ainu People, Japan; 5: N; 6: H/annotation: argues that earwax of Europeans and Ainu was sticky, and that of Chinese and Koreans dry; says that Nordic races and Japanese, including Ainu, had the least and Black people the most penetrant body odour; Ainu were part of the European race; maintains that there were no nexus between body odour and colour of skin yet that smell of perspiration was important racial characteristic and that modern Japanese people inherited their neutral smell of perspiration from the Ainu].


[1: N; 2: Nil; 3: SW/Geography; 4: Chukchi People, Siberia; 5: N; 6: N/annotation: says that Chukchi people were wild and roaming the endless forests of Siberia].


—. ‘Einige neue Muschelschnitzereien und Muschelmosaiken aus Nasca, Peru’, MGV 9 (1939), pp. 5-8. (12)

[1: N; 2: Nil; 3: SW/Archaeology; 4: Naza Culture, Peru; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/SA, PA, Archaeology, Linguistics; 4: Indigenous Americans, Latin America; 5: N; 6: N/annotation: collection of conferences papers delivered at the 24th international conference of Latin American Studies in Hamburg; chapters on Indigenous peoples: Otto Aichel, ‘Über Mongolenfalte und Indianerfalte’ (p.40); G.V. Callegari, ‘Quelques observations pendant ma deuxième excursion archéologique dans le Mexique méridional (hiver 1927-29)’ (pp.48-50); Thomas Gann, ‘Changes in the Maya Censor, from the Earliest to the Latest Times’ (pp.51-54); Franz Blom, ‘Short Summary of Recent Explorations in the Ruins of Uxmal, Yucatan’ (pp.55-59); Nob. Antonio Mordtini, ‘Les cultures précolombiennes du bas Amazone et leur développement artistique’ (pp.61-65); Franz Kühn, ‘Notiz über Paraderos der Minuanes im Binnendelta des Paraná’ (pp.66-69); Karl Sapper, ‘Der Kulturzustand der Indianer vor der Berührung mit den Europäern und in der Gegenwart’ (pp.73-96); K. Birker-Smith, ‘The Cultural Position of the Chipewyan within the Circumpolar Culture Region’ (pp.97-101); R.H. Lowie, ‘The Omaha and Crow Kinship Terminologies’ (pp.102-10); Oskar Schmieder, ‘Der Einfluß des Agrarsystems der Tzapoteken, Azteken und Mje auf die Kulturerentwicklung dieser Völker’ (pp.109-111); James Williams, ‘Arawak and Carib Tribes of Northern Equatorial South America’ (p.112); Hermann Trimbhorn, ‘Die Staaten der Chibcha-Hochkultur’ (p.113); Humberto Vázquez-Machicado, ‘El problema étnico de Bolivia’ (pp.114-160); Richard Wegner, ‘Die Quurungu’a und Striono’ (pp.161-184); Richard Wegner, ‘Die Mojos-Indianer. Eine Jesuitenmission im 18. Jahrhundert und ihre späte Entwicklung’ (pp.185-195); L.C. Jonkheer van Panhuys, ‘Die Bedeutung einiger Ornamente der Buschneider von niederländisch Guyana’ (p.95); Vären and Luvestein, ‘Über Tätowierungen’ (pp.196-206); Konrad Theodor Preuss, ‘Der Charakter der von mir aufgenommenen Mythen und Gesänge der Huichol-Indianer’ (pp.217-218); Robert Lehmann-Nitsche, ‘Der Ziegenmelker und die beiden Großgestirne in der südamerikanischen Mythologie’ (pp.221-224); Ibid., ‘Das Sternbild der Bärenjagd’ (pp.225-227); J. Imbelloni, ‘Der Zauber „Toki“. Die Zauberformel des Maori-Zimmermannes beim Fällen eines Baumes, die wörtlich in der chilenischen Erzählung vom alten Tatrapay erhalten ist’ (pp.228-242); R. Dangel, ‘Der Kampf der Kraniche mit den Pygmäen bei den Indianern Nordamerikas’ (p.219); Ibid., ‘Napi, der Alte’ (p.220); Paul Kirchhoff, ‘Versuch einer Gliederung der Südguppe des Athapaskischen’ (pp.258-263); Hermann Beyer, ‘Die Mayahieroglyphe „Hand“’ (pp.265-271); C.H. de Golje, ‘Das Kariri’ (pp.298-322)].

Arndt, Paul, ‘Demon und Padzi, die feindlichen Brüder des Solor-Archipels’, B.A 33 (1938),
pp. 1-58. (14)

[1: N; 2: Nil; 3: SW/SA; 4: Demon and Padzi People, Solor (Indonesia); 5: N; 6: N].

—. Soziale Verhältnisse auf Ost-Flores, Adonare und Solor (Münster, 1940). (15)


Asmus, Gustav, Die Zulu. Welt und Weltbild eines bäuerlichen Negerstammes (Essen, 1939). (16)

[1: N; 2: Nil; 3: SW/SA; 4: Zulu, ZA; 5: N; 6: N/ author was missionary; describes customs and daily life of the Zulu, including warfare, circumcision ceremonies, mythology, sorcery, magic thinking and creation myths].


[1: N; 2: Nil; 3: SW/SA; 4: Papuans, NG; 5: N; 6: L/annotation: reduces Papuan worldview to mythology; contends that Papuans were intellectually incapable of explaining broader contexts of pottery fabrication].


[1: N; 2: Nil; 3: SW/SA; 4: Melanesians, NG; 5: N; 6: N/annotation: reports on sacred customs; says that Yabon people were dying out].


[1: N; 2: Nil; 3: SW/Geography; 4: IP; 5: N; 6: N/annotation: argues that in contrast to pervious scholarship, Indigenous suicide was not infrequent; says that suicide rates among particular Indigenous groups, especially the Inuit, was even higher than among non-Indigenous races; argues that both nature and culture had impact on Indigenous suicide].


[1: N; 2: Nil; 3: SW/SA; 4: Tereno People, Brazil; 5: N; 6: N/annotation: describes social and political position of Tereno chiefs].

—. ‘Herrschaftsbildung und Schichtung bei Naturvölkern Südamerikas’, AfA 25 (1939), pp. 112-130. (22)

[1: N; 2: Nil; 3: SW/SA; 4: Aché People, Paraguay; 5: N; 6: L/annotation: equates nomadic life of Aché with that of apes; describes Aché houses as primitive and Aché as cannibals and incestuous].

—. ‘Kulturwandel bei Indianern in Brasilien’, AfA 24 (1938), pp. 170-189. (23)

[1: N; 2: Nil; 3: SW/SA; 4: Indigenous Americans, Brazil; 5: N; 6: N/Indigenous peoples designated as author’s friends; had talent for languages and music but not for arithmetic; colonial contact had entailed complete loss of autochthonous cultures; reason for this seen in low level of adaptation to European culture; Bororo people described as perceiving themselves as proud despite primitive technology].

—. ‘Volksüberlieferungen aus Paraguay’, Der Weltkreis 4-5 (1932/33), pp. 122-126. (24)
[1: N; 2: Nil; 3: SW/SA; 4: Guaraní and Aché People, Brazil; 5: N; 6: N].

[1: N; 2: Nil; 3: SW/SA; 4: Melanesians, NG; 5: N; 6: N/annotation: describes techniques of ship construction on Siassi group; documents material used for ship construction].

[1: N; 2: Nil; 3: SW/Geography; 4: Aleut People, Aleutian Islands; 5: N; 6: N/annotation: elaborates on maritime culture of Aleut people; designated as “nomads of the seas”]

Bätjer, Friedrich Wilhelm, ‘Formale und konstruktive Gesichtspunkte im afrikanischen Hüttenbau’, Beiträge zur Kolonialforschung 2 (1942), pp. 60-68. (27)
[1: Y 2: Nil; 3: SW/Architectural History; 4: IP, sub-Saharan Africa; 5: Y; 6: H/annotation: pleads that Europeans had to value the creative intellect of Indigenous Africans; stresses the aim of the essay as highlighting the originality of African architecture and concludes it was unjustified to devalue ancient African architecture].

[1: Y 2: Nil; 3: SW/SA; 4: San People, SWA; 5: N 6: H/annotation: regards “Pygmies” and San as Altvölker (ancient races); San called Euroafrikaner (‘Euro-Africans’) due to prehistoric and phylogenetic relations to Europe; San stood on higher level of foraging].

[1: Y 2: Nil; 3: SW/SA; 4: Chokwe People, Angola; 5: N 6: H/annotation: Chokwe described as the most active and important people in the east of Angola; they had ideal plant cultivation].

—. Handwerke und Fertigkeiten in N.O. Angola. Veröffentlichungen der Reichsstelle für den Unterrichtsfilm zu dem Hochschulfilm C110 (Göttingen, 1940). (30)

[1: Y 2: Nil; 3: SW/SA; 4: Chokwe and Lunda People, Angola; 5: N; 6: Chokwe: N; Lunda: H/annotation: describes Lunda as great and passionate hunters; their neighbouring races said to be unimportant in comparison to the greatness of Lunda rulers; argues that Lunda were of Hamitic origin; Chokwe arts and craft described as modest compared to Lunda; geographical knowledge of Lunda described as astonishingly good].

[1: Y 2: Nil; 3: SW/SA; 4: IP, S-, W-, E-Africa; 5: N; 6: H/annotation: differentiates between Hamitic and Negroid races and cultures; from a paleontological perspective, East Africa did not have any Negroid populaces; Nilotic people described as tall, beautiful and dark-skinned; “Pygmies” described as bodenständig (rooted); Nama seen as uprooted; Masai had beautiful arts and craft; Guinea cultures described as highly developed (Yoruba cultures referenced)].

—. Schöpfung und Urzeit des Menschen im Mythus der afrikanischen Völker (Berlin, 1936). (33)

Tänze der Tschokwe in N.O. Angola. Veröffentlichungen der Reichsstelle für den Unterrichtsfilm zu dem Hochschulfilm C110 (Göttingen, 1940). (35)

Zur Morphologie des afrikanischen Ackergerätes (Vienna, 1944). (36)

Baumann, Hermann, Richard Thurnwald, and Diedrich Westermann, Völkerkunde von Afrika (Essen, 1940). (37)


Über zwei Kruvölker: Kran und Grebo’, *WBKL* 6 (1944), pp. 1-70. (45)


Berger, Paul, ‘Die Datoga, ein ostafrikanischer Hirtenkriegerstamm’, *KR* 29 (1938), pp. 177-193. (49)

Bergfeld, Ewald, *Die französischen Mandatsgebiete Kamerun und Togo* (Greifswald, 1935). (52)


Berger, Paul, 'Die Datoga, ein ostafrikanischer Hirtenkriegerstamm', *KR* 29 (1938), pp. 177-193. (49)

Bergerfeld, Ewald, *Die französischen Mandatsgebiete Kamerun und Togo* (Greifswald, 1935). (52)


Berger, Paul, 'Die Datoga, ein ostafrikanischer Hirtenkriegerstamm', *KR* 29 (1938), pp. 177-193. (49)

Bergerfeld, Ewald, *Die französischen Mandatsgebiete Kamerun und Togo* (Greifswald, 1935). (52)

[1: Y 2: Nil; 3: SW/SA; 4: IP; 5: N 6: N/annotation: describes culture change brought about by colonialism; argues that different groups preserved their traditions to a different degree; highly specialised societies (e.g., hunter-gatherers) had been most exposed to assimilation and change].

—. *Geheimnisvolle Inseln Tropen-Afkrikas. Frauenstaat und Mutterrecht der Bidyogo* (Berlin, 1933). (55)


—. *‘Hinterindienexpedition 1936/37’, Ethnologischer Anzeiger* 4:5 (1939), pp. 235-238. (56)

[1: Y 2: Nil; 3: SW/SA; 4: IP, Southeast Asia; 5: N 6: N/annotation: reports on author’s expedition to Southeast Asia; focuses on Yumri, Semang and Moken people; explores Melanesian roots of ‘Moi people’; says that Selung people were a ‘true primitive people’ and that Pi Tong Luang people had European-like physical characteristics].

—. *Im Reich der Bidyogo. Geheimnisvolle Inseln in Westafrika* (Innsbruck, 1944). (57)

[1: Y 2: 1935, 1943; 3: SW/SA; 4: Bidyogo People, Guinea Bissau; 5: N 6: H/annotation: describes life on Orango Grande as paradisiacal; praises the Indigenous inhabitants; society was characterised by matriarchy].

—. *Owa Raha* (Vienna and Leipzig, 1936). (58)

[1: Y 2: Nil; 3: SW/SA; 4: Melanesians, Solomon Islands; 5: N 6: H/annotation: deplores ‘civilisation’ and destruction of Indigenous cultures; describes material culture and daily life; says that Melanesians were more assiduous than Polynesians; Melanesians seen as resilient to hunger and thirst; described as intelligent and sexually healthy; same sex desire were unknown].

—. *‘Über die Ursache des Aussterbens der Melanesier auf den britischen Salomoninseln’, ZfR* 1 (1935), pp. 240-249. (59)

[1: Y 2: Nil; 3: SW/SA; 4: Melanesians, Solomon Islands; 5: N 6: H/annotation: explains the decrease in population numbers; sees diseases as main reason; criticises missionaries who forced Melanesians to wear clothes which contributed to spread of diseases; stresses the importance of preserving Indigenous traditions].

—. *‘Vorläufige Ergebnisse meiner Hinterindien-Expedition 1936/37’, FF* 14 (1938), pp. 110-112. (60)

[1: Y 2: Nil; 3: SW/SA; 4: IP, Southeast Asia; 5: N 6: Moken People: L/annotation: reports on author’s expedition to Southeast Asia; says that Moken People had preserved their original culture but had low intellectual ability].


[1: N; 2: Nil; 3: SW/Geography; 4: Mapuche People, Chile; 5: N; 6: N].


Beyer [Hermann], ‘Die Tagesdaten auf dem Maya-Altar des mexikanischen Nationalmuseums’, *ZfE* 70 (1938), pp. 88-93. (64)

[1: N; 2: Nil; 3: SW/History; 4: Maya, Mexico; 5: N; 6: N].

—. ‘Zur Konkordanzfrage der Mayadaten mit denen der christlichen Zeitrechnung’, *ZfE* 65 (1933), pp. 75-80. (65)

[1: N; 2: Nil; 3: SW/History; 4: Maya, Mexico; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/History; 4: Maya, Mexico; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/Geography; 4: Ona and Yagan People, Tierra del Fuego; 5: N; 6: H/annotation: says Ona and Yagan had noble features].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: Inca, Peru; 5: N; 6: H].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: Guarani and Carib People, South America; 5: N; 6: H/annotation: proves that Guarani were part of high culture; Carib people had exceptional nautical talents; dubbed ‘Vikings of the New World’].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: Guarani People, South America; 5: N; 6: H].


[1: Y; 2: Nil; 3: SW/SA; 4: Sámi People, Karelians, Mordvins, Finland, Russia; 5: N; 6: H/annotation: designates Sámi as true Fins; seen as still maintaining “traditional” agricultural practices].


[1: Y; 2: Nil; 3: SW/SA; 4: Tibetans, Central Asia; 5: N; 6: N/annotation: says that Tibet counted among the most backward economic areas on earth].

1939), pp. 67-70. (74)

[1: Y; 2: Nil; 3: SW/SA; 4: Xhosa People, ZA; 5: N; 6: H; annotation: admonishes to respect Xhosa customs, since Xhosa were faithful to their leaders; showed related traits to Germans].

—. Die Nyamwezi 2 vols (Hamburg, 1933). (76)
[1: Y; 2: Nil; 3: SW/SA; 4: Nyamwezi People, EA; 5: N; 6: H; annotation: consists of two volumes; first volume documents Nyamwezi language; second daily life and customs; Nyamwezi described as beautiful].

—. ‘Schöpferische Kräfte in der Gesellschaft der Xosa-Gruppe’, AfA 23 (1935), pp. 159-195. (77)
[1: Y; 2: Nil; 3: SW/SA; 4: Xhosa People, ZA; 5: Y; 6: H; annotation: says that völkisch unity of Bantu was forged by descent; they remained healthy because they accepted only productive members in their community].

Blossfeldt, Willy, Formen der Negerplastik. Ein Versuch zur Ästhetik des Primitiven (Leipzig, 1933). (78)
[1: Nil; 2: SW/SA; 3: IP, Sub-Saharan Africa].


Blumhagen, Hugo, Die Rechtsentwicklung in Deutsch-Südwestafrika unter dem Mandat der südafrikanischen Union (Berlin, 1939). (80)
[1: Y; 2: Nil; 3: SW/Legal Studies; 4: IP, SWA; 5: N; 6: N; annotation: regards SWA as white man’s land; analyses laws regulating inter-racial contact in SWA].

Boccassino, Renato, ‘La Mitologia degli Acioli dell’ Uganda sull’ Essere Supreme, i primi tempi e la caduta dell’ uomo (con testi)’, Anthropos 33 (1938), pp. 59-106. (81)


Böhme, Hans Heinrich, Der Ahnenkult in Mikronesien (Leipzig, 1937). (83)

Böhrenz, Wolfgang, *Beiträge zur materiellen Kultur der Nyamwezi* (Hamburg, 1940). (85)


Bornemann, Fritz, *Die Urkultur in der kulturhistorischen Ethnologie* (Mödling, 1938). (87)


Bouda, Karl, *Das Tschuktschische* (Wiesbaden, 1941). (89)


Brall, Ernst, *Deutsche Kulturarbeit in Kamerun* (Stuttgart, 1935). (91)

Braune, Alexander, *Die Rechtspflege in den britischen Gebieten Afrikas* (Hamburg, 1941). (92)

Breutz, Paul-Lenert, *Die politischen und gesellschaftlichen Verhältnisse der Sotho-Tswana in Transvaal und Bechuanaland* (Hamburg, 1941). (96)

Die Geschichte der Menschheit. Völker ewiger Urzeit (Berlin, 1939). (99)


Bünning, E[rwin], ‘Kurzer Bericht über eine Reise durch Nord-Sumatra’, Der Biologe 9 (1940), pp. 117-124. (103)


Bürg, G[eorg], ‘Beitrag zur Ethnographie Südkolumbiens auf Grund eigener Forschungen’,

[1: Y; 2: Nil; 3: SW/Geography; 4: Berber People, NA (West Sahara); 5: N; 6: N].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP; 5: N; 6: N].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP; 5: N; 6: N/annotation: describes techniques how Indigenous peoples removed and buried placenta].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP; 5: N; 6: N/annotation: describes medical treatment among “primitive” races, including trepanation, massage and sweating].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP; 5: N; 6: N].

—. (ed.), Die Völker Asiens, Australiens und der Südseeinseln. [Illustrierte Völkerkunde] (Berlin, 1936). (113)


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP; 5: N; 6: N/annotation: documents aetiology and therapy of mental disorders; focuses on Sumatra, Central and East Africa and New Guinea].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP; 5: N; 6: N].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP; 5: N; 6: N].

—. Über Medizinzauber und Heilkunst im Leben der Völker (Berlin, 1941). (117)


—. ‘Über primitive Trepanation’, Die Auslese 8 (1934), pp. 749-752 [also appeared in
[1: N; 2: Nil; 3: SW/SA; 4: Nyakyusa People, EA; 5: N; 6: N/annotation: argues that European colonisers had to understand Indigenous traditions].

[1: N; 2: Nil; 3: SW/SA; 4: Nyakyusa People, EA; 5: N; 6: N/annotation: claims that in contrast to neighbouring groups, Nyakyusa would not kill twins].

[1: N; 2: Nil; 3: SW/SA; 4: Aboriginal Australians; 5: N; 6: N/annotation: says that Aboriginal Australians were dying out; Tasmanians considered a different race and extinct; extinction not biological but effect of European destruction of Indigenous traditions; mentions different attitudes towards Aboriginal people in scholarship from denigrating to positive; suicide rate extremely low; portrayed as childlike; criticises that European intelligence tests were culturally specific thus producing falsified results; low ability to generalise yet profound knowledge how to survive in nature; criticises missionaries for undermining “tribal” authority; need to preserve nomadic life and avoid Western education].


[1: N; 2: Nil; 3: SW/Geography; 4: Tuareg, Libya; 5: N; 6: N/annotation: living conditions of Tuareg deteriorated after European colonisation; resilient fighters; Tuareg women oppressed; Italians improved health care].


——. ‘Hinterindien’, in Vorder- und Südasien in Natur, Kultur und Wirtschaft (Handbuch der
geographischen Wissenschaft), ed. Ulrich Frey (Potsdam, 1937), pp. 327-452. (129)
description; also mentions Indigenous inhabitants; only Andamanese groups had higher technique of
building dwelling houses].

——. ‘Hinterindien als Rassenwanderungsraum. Ein kulturgeographischer Beitrag zur
Erklärung der Rolle der Veddidem im hinterindischen Rassengefüge’, ZfR 13 (1942),
pp. 324-333. (130)
[1: N; 2: Nil; 3: SW/Geography; 4: Vedda, Southeast Asia; 5: N; 6: N/examines emergence of Weddoid
racial elements in Southeast Asia].

——. ‘Hinterindien zwischen West und Ost’, Zeitschrift der Gesellschaft für Erdkunde zu Berlin
(1942), pp. 314-335. (131)

——. Siam. Das Land der Thai. Eine Landeskunde auf Grund eigener Reisen und Forschungen
(Stuttgart, 1935). (132)
[1: N; 2: Nil; 3: SW/Geography; 4: Semang, Phi Tong Luang People, Southeast Asia; 5: N; 6: N/annotation: considers Semang and Phi Tong Luang “dwarf people”: neighbouring groups would
condemn them; good at climbing].

Cunow, Heinrich, Geschichte und Kultur des Inkareiches. Ein Beitrag zur Kulturgeschichte Altamerikas
(Amsterdam and Leipzig, 1937). (133)

[1: N; 2: Nil; 3: SW/PA; 4: Indigenous Americans, Middle, South America; 5: N; 6: L/annotation: Tacanoce people seen as intellectually superior to their neighbouring groups; they learned Maya dialects
with ease; yet they had less dignity and bravery compared to Mexican groups; their character described
as hysterical and their asthenic physiognomy corresponded to their schizothyme character].

Delhaes, Claas, ‘Die heutige kulturelle Lage der Bakairi-Indianern’, Der Weltkreis 4-5 (1932/33),
pp. 113-115. (135)
[1: N; 2: Nil; 3: SW/SA; 4: Bakairi People, Brazil; 5: N; 6: N/annotation: argues that Bakairi integrated
European products into their economy].

60-67. (136)
played by Aboriginal Australians; deplores loss of ancient traditions; led to decay; European games and
gymnastics not better than Aboriginal ones].

——. ‘Das Tika-Spiel der Polynesier’, B-A 19 (1936), pp. 5-15. (137)

——. ‘Die Völker der Erde und ihre Kulturen’, in Meyers kleiner Weltatlas, eds. Edgar Lehmann
and Hans Damm (Leipzig, 1939), pp. 3-48. (138)
contains direct reference to NS and German peasantry; references Indigenous peoples as those populaces still maintaining their ancient traditions; notes that technology was primitive whereas social order was complex, especially among Australian Aranda; speaks of different cultural level among different Indigenous populaces; some Americans had highly developed script; none devalued; says that racial mixing was responsible for the extinction of Indigenous peoples, especially Americans, Maori and Aboriginal Australians.


—. ‘Unbekannte Zeremonialgeräte von Rubiana (Salomo-Inseln)’, ZfE 73 (1941), pp. 29-34. (142)

—. ‘Woher stammen die Ongtong-Java-Leute?’, ZfR 1 (1935), pp. 93-94. (143)


Danzel, Theodor Wilhelm, Handbuch der präkolumbischen Kulturen in Lateinamerika (Hamburg, 1937). (147)


Decker, Hartmann, ‘Die Jagazüge und das Königttum im mittleren Bantugebiet’, ZfE 71 (1939), pp. 229-293. (150)

[1: N; 2: Nil; 3: SW/SA; 4: Jaga People, Congo 5: N; 6: H/annotation: argues that Jaga had highly developed culture; task of social anthropology was to write a history of Jaga who had been misrepresented as ahistorical; had state-building power].


[1: N; 2: Nil; 3: SW/Pharmacy; 4: Indigenous Americans, Middle America 5: N; 6: N].


Dempwolff, Otto, Grammatik der Jabêm-Sprache auf Neuguinea (Hamburg, 1939). (153)


Devereux, George, ‘Der Begriff der Vaterschaft bei den Mohave=Indianern’, ZfE 69 (1937), pp. 72-78. (154)


[1: Y; 2: Nil; 3: SW/Geography; 4: Indigenous Americans, Middle America 5: N; 6: H/annotation: differentiates between “traditional” and “assimilated” people; the former seen as intelligent and attractive].


—. “Brujos” im Hochland von Ekuador’, ZfE 71 (1939), pp. 300-305. (157)


—. ‘Nordamerikanische Kinderwiegen im Berliner Museum für Völkerkunde’, BA 20 (1937), pp. 73-91. (158)


—. ‘Sogenannte „Chavin“-Gefäße im Berliner Museum für Völkerkunde mit 10 Abbildungen’, BA 23 (1940), pp. 19-25. (159)

(160)  

(161)  

Dittel, Paul, ‘Die Besiedlung Südnigeriens von den Anfängen bis zur britischen Kolonisation’,  
(162)  

Dittrich, Arnošt, Der Planet Venus und seine Behandlung im Dresdener Maya-Kodex (Berlin, 1937).  
(163)  

—. Die Finsternistafel des Dresdner Maya-Kodex (Berlin, 1939).  
(164)  

—. Die Korrelation der Maya-Chronologie (Berlin, 1936).  
(165)  

—. ‘Zur Astronomie der Maya’, Sterne 23 (1943), 33-36.  
(166)  

(167)  
[1: Y; 2: Nil; 3: SW/Archaeology; 4: Nazca Culture, Peru; 5: N; 6: N].

(168)  

(169)  

(170)  
[1: Nil; 2: SW/Medical Science; 3: IP, ZA].

(171)  
[1: Y; 2: Nil; 3: SW/Geography; 4: Polynesians; 5: N; 6: H/annotation: argues that Polynesians were sovereign race without any relation to Malay race].

(172)  

[1: N; 2: Nil; 3: SW/History; 4: IP, Central, West Asia; 5: N; 6: N].

Eberl-[Elber], Ralph, ‘Neue ethnographische Forschungen in Westafrika’, FF 10 (1934), pp. 319-320. (178)

Eckert, Georg, ‘Das Prophetentum und sein Einfluß auf Geschichte und Kulturentwicklung der Naturvölker’, FF 17:6 (1941), pp. 59-60. (180)

Eckert, Georg, ‘Der Einfluß des Geschlechts- und Familienlebens auf die Bevölkerungsbewegung der mikronesischen Inseln’ (Berlin, 1935). (181)


Eckardt, A.E., ‘Erfahrungen als Arzt in den südwestlichen Hochländern von Deutsch-Ostafrika’, *Deutsche Tropenmedizinische Zeitschrift* 45 (1941), pp. 55-64. (188)

[1: N; 2: Nil; 3: SW/Medical Science; 4: IP, FGCEA; 5: N; 6: N].


‘Die anthropologische Stellung von Indochina’, *ZfMA* 34 (1934), pp. 79-93. (190)

[1: Y; 2: Nil; 3: SW/PA; 4: Vedda People, India; 5: N; 6: H/annotation: discusses racial distribution in Southeast Asia; argues that phylogenetic primitivism was not tantamount to cultural primitivism; argues that the former indicated lack of specialisation of racial characteristics; Indigenous groups seen as primitive in phylogenetic sense and thus as the racially purest groups in the region; they still had possibility to diversify in racial terms].


[1: Y; 2: Nil; 3: SW/PA; 4: Vedda People, India; 5: N; 6: H/annotation: deplores erosion of “traditional” groups in light of spread of European culture; argues that racial characteristics of specific regions reflected the characteristics of the land that the very groups inhabited; argues that Vedda groups constituted ancient (Indigenous) part of Indian races; Vedda described as racially infantile, i.e., exhibiting ancient physiognomy and character in phylogenetic sense; infantile character described as cheerful yet unspoilt and truthful; Indigenous peoples seen as never lying due to primitivism; spread of civilisation brought mistrust].


‘Forschungen in Süd- und Ostasien. III. Im Rotflußdelta und bei den obertonkinesischen Bergvölkern’, *ZfR* 10 (1939), pp. 120-162. (195)


[1: Y; 2: Nil; 3: SW/PA; 4: Bahnar, Sedang, Jarai and Rade People, Southeast Asia; 5: Y; 6: H/annotation: discusses origin and distribution of different races in East and Southeast Asia, including Indigenous races which are described as autochthonous and exhibiting primitive (ancient) characteristics; Indigenous groups defended against popular prejudice of backwardness; author says that
he had felt no closer to any of the races of the region than to the Indigenous groups (especially in the Hué region).


—. Grundlagen der Rassenpsychologie (Stuttgart, 1936). (199)

[1: Nil; 2: NF/PA; 3: IP].

—. Rassendynamik von Ostasien. China und Japan und Kmer von der Urzeit bis heute (Berlin, 1944). (200)

[1: Y; 2: Nil; 3: SW/PA; 4: Miao and Yao People, China; 5: N; 6: H/annotation: argues that Miao groups remained Miao as long as they stayed in their lands; once they spread into the valleys they would become Chinese; Miao praised for having maintained their ancient traditions; argues that Miao seemed to appear closer to white than “yellow” main race].

—. Rassenkunde und Rassengeschichte der Menschheit [Die Forschung am Menschen] (Stuttgart, 1934). (201)

[1:1937; 2: SW/PA; 3: IP/annotation: physical anthropological study of human races, including Indigenous peoples from around the world].


[1: Y; 2: Nil; 3: SW/PA; 4: Miao People, China; 5: N; 6: H].


Eickstedt, Erich von and Christoph Girtanner; ‘Über die Herkunft der blauäugigen Akansasindianer’, ZfR 6 (1937), pp. 307-311. (204)

[1: Y*; 2: Nil; 3: SW/History; 4: Inuit, IP, North America; 5: N; 6: L (*)/annotation: contains reprint of Christoph Girtanner’s Über das Kantische Prinzip für die Naturgeschichte published in 1796; author considers the blue-eyed and fair people of Arkansans beautiful; in sharp contrast to Indigenous Americans; argues they were descendants of Viking expansion into North America; Indigenous Americans described as weak and small].


[1: N; 2: Nil; 3: SW/SA; 4: Micronesians, South Pacific; 5: N; 6: N/annotation: reports on German South Pacific expedition in 1908/10; describes customs, material culture and daily life of Micronesians].


Englert, Sebastián, ‘Un aspecto psicológico de la raza Araucana’, Anthropos 33 (1938), pp. 944-951. (209)


Falb, [Dr], ‘Erinnerungen aus den Vorkriegsjahren in Kamerun’, Deutsche Tropenmedizinische Zeitschrift 45 (1941), pp. 161-170. (211)


Federmann, Arnold, Deutsche Konquistadoren in Südamerika (Berlin, 1938). (213)


Feyer, Ursula et al., eds. Völker und Kulturen, Sprachen und Eingeborenen-Erziehung in Afrika (Berlin, 1943). (216)


—. ‘Die Ketó, Forschungen über ein nordsibirsches Volk I’, *Sinica (Sonderausgabe, Forke-Festschrift)* (1937), pp. 52-68. (219)

—. *Kinder aus Lappland* (Stuttgart, 1936). (220)


—. ‘Zur Geschichte der Bärenzeremonie’, *AfR* 37:1 (1941), pp. 196-200. (223)


—. ‘Neue Rehobother Bastardstudien. I. Anteilsveränderung verschiedener Altersstufen bei Bastarden’, *ZfMA* 37 (1938), pp. 127-139. (225)

—. ‘Neue Rehobother Bastardstudien. II’, *ZfMA* 40 (1943), pp. 1-33. (226)


Fischer, Eugen et al., *Menschliche Erblehre und Rassenhygiene* (Munich, 1940). (228)
isolation; development of human races seen as result of mutation and adaptation to environment; argues that different “Pygmy”-groups were adapted to nature without exhibiting same genetic code.

Fleischhacker, Hans, ‘Untersuchungen über das Hautleistensystem der Hottentotten-Palma’, 
*Anthropologischer Anzeiger* 11 (1934), pp. 111-148. (229) 

Fochler-Hauke, Gustav, ‘Sitten und Gebrauche einiger Urvölker Süd- und Südwestchinas’, 
*Sinias* 10 (1935), pp. 244-250. (230) 
[1: Y; 2: Nil; 3: SW/SA; 4: Miao, Yi, Na People, China; 5: N; 6: N/annotation: ethnographic account of Indigenous groups in Southwest China; mistrusted Chinese authorities and avoided miscegenation].

[1: 1943; 2: SW/Linguistics; 3: IP, EA].

Frank, Josef Maria, ‘Botenstäbe in Australien’, *ZfE* 72 (1940), pp. 328-352. (232) 
[1: Y; 2: Nil; 3: SW/SA; 4: Aboriginal Australians; 5: N; 6: H/annotation: examines message sticks as forms of conveying information in a non-literary culture; argues that despite Aboriginal people being on stone age scale of cultural development, they had differentiated technique of imparting complex information through message sticks; argues to consider message stick a form of script; stresses complexity of intercultural exchange].

Franke, Erich, ‘Bemerkungen über Berufsaulese und Berufserziehung bei Naturvölkern, 
insbesondere über die Ausbildung zum Zauberer’, *MGV* 6 (1935), pp. 5-23. (233) 


[1: N; 2: Nil; 3: SW/SA; 4: Melanesians, South Pacific; 5: N; 6: L/annotation: argues that European colonisation crushed Melanesian cultures; Melanesians deemed run-down race].

——. *Der Charakter der Entdeckung und Eroberung Amerikas durch die Europäer*, 3 vols. (Stuttgart, 1936). (236) 
[1: N; 2: 1925; 3: SW/History; 4: IP, North America, Kamchatka; 5: N; 6: N/annotation: describes European discovery of America; argues that Britain failed to enhance low level of Indigenous American cultures; early European explorers regarded as having fallen back on same low level as Indigenous inhabitants].

——. ‘Die Süßkartoffel in der Südsee’, *MGV* 7 (1936), pp. 2-7. (237) 


(242) Frobenius, Leo, ‘Die Waremba, Träger einer fossilen Kultur’, *ZfE* 70 (1938), pp. 159-175.

(243) Einführung in die Felsbildwerke von Fezzan (Frankfurt/Main, 1933).

(244) *Ekade Ektab. Die Felsbilder Fezzans* (Leipzig, 1937).

(245) *Monumenta Africa. Der Geist eines Erdteils* (Weimar, 1939).


Gergerdt, Kurt, ‘Die Rassen der Erde’, *Volk und Rasse* 14 (1939), pp. 127-129. (258)


Gifford, Edward W[inslow], ‘The Coast Yuki’, *Anthropos* 34 (1939), pp. 292-375. (263)


—. *Westkarini und Ur-Algonkin. Zur Kenntnis der frühen Algonkinbanden des mittleren Ottawa* (Kassel, 1939). (267)

[1: Nil; 2: SW/SA; 3: Algonquin People, North America].

—. ‘Zur Lexikologie des Alt-Algonkin’, *ZfE* 71 (1939), pp. 71-86. (268)


Gilot, Mathieu, ‘Ein Beitrag über die Bevölkerung Belgisch-Kongos (nach dem Stand von 1939)’, *Beiträge zur Kolonialforschung* 3 (1943), pp. 77-87. (269)


Glass, Paul, *Die Buschmänner in Deutsch Südwestafrika* (Königsberg, 1939). (270)


Gley, Werner, *Belgisch-Kongo als Wirtschafts- und Verkehrsraum* (Würzburg, 1940). (271)

[1: 1942; 2: SW/Geography; 3: IP, Central Africa].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP, WA; 5: N; 6: N].

—. ‘Epidemiologie der wichtigsten tropischen Erkrankungen Westafrikas (ohne Kamerun) und ihre Bekämpfung durch die Mandatsmächte’, *Deutsche Tropenmedizinische Zeitschrift* 45 (1941), pp. 183-190. (274)

[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP, WA; 5: N; 6: N].

Graf, Georg Engelbert, *Der Groß-ostasiatische Raum* (Berlin, 1944). (275)


Grandidier, G[uillaume], and A. Bernard, *Das völkische Gefüge Französisch-Nordafrikas* (Stuttgart-Hamburg, 1943). (276)

[1: Nil; 2: SW/Geography; 3: Kayble and Berber People, NA].
Greslebin, Héctor, ‘Formas decorativas de Patagonia prehispánica—sus orígenes, evolución, influencias y supervivencias’, IPEK 12 (1938), 139-153. (277)


Gröwel, Margareta, Haltung und Erziehung des Kindes bei den nordamerikanischen Indianern (Hamburg, 1937). (279)


[1: Nil; 2: SW/Religious Studies; 3: Indigenous Americans, Mexico, Peru].


—. Die Kongo-Pygmäen in Geschichte und Gegenwart (Halle, 1942). (284)

[1: N; 2: Nil; 3: SW/SA; 4: “Pygmies”, Congo; 5: N; 6: L/annotation: argues that body height was not indicative for inferiority; but considers the lacking ability of self-defence a sign for inferiority; described as retarded].


—. ‘Die Pygmäen des Ituri-Waldes’, KMF 18 (1941), pp. 85-106. (286)

[1: N; 2: Nil; 3: SW/SA; 4: Mbuti People, Congo; 5: N; 6: L/annotation: Mbuti people described as physically disproportioned].


—. ‘Die Rassenmerkmale der Bambuti-Pygmäen’, Anzeiger (Akademie der Wissenschaften in Wien, mathematisch-naturwissenschaftliche Klasse) 77 (1940), pp. 70-78. (288)

[1: N; 2: Nil; 3: SW/SA; 4: Mbuti People, Congo; 5: N; 6: L/annotation: references penetrative body odour as racial characteristic of the Mbuti people].
—. ‘Die Sonderstellung der Feuerländer im indianischen Rassenkreis’, *FF* 16 (1940), pp. 402-403. (289)


—. *Das Wirtschaftsleben der Ituri-Pygmäen* (Leipzig, 1941). (290)

[1: N; 2: Nil; 3: SW/SA; 4: Mbuti People, Congo; 5: N; 6: N/annotation: stresses importance of increasing Mbuti population figures because Mbuti were needed for colonial economy; described as healthy and funny; their houses seen as unworthy to be named human dwellings].

—. ‘Das Wirtschaftsleben der Ituri-Pygmäen’, *KR* 32 (1941), pp. 17-42. (291)

[1: N; 2: Nil; 3: SW/SA; 4: Mbuti People, Congo; 5: N; 6: L/annotation: described as a highly specialised ‘minus variety’ among African races; constantly happy and laughing; body portrayed as disproportionately].

—. *Der Peyote-Kult. Entstehung und Verbreitung* (Mödling, 1939). (292)


[1: N; 2: Nil; 3: SW/SA; 4: Mbuti People, Congo; 5: N; 6: L/annotation: described as disproportionately and ugly].

—. ‘Peyote, ein Rauschgift und Kultgegenstand’, *KMF* 17 (1940), pp. 46-49. (294)


[1: N; 2: Nil; 3: SW/SA; 4: Mapuche People, Chile; 5: N; 6: N].

—. ‘Zur Psychologie des Medizinmannes’, *KMF* 16 (1939), pp. 90-103. (297)


[1: Y; 2: Nil; 3: SW/SA; 4: IP, EA, Southern Africa; 5: N; 6: L/annotation: argues that Bantu had smaller brain and infers from brain size to lower intelligence].


[1: Y; 2: Nil; 3: SW/SA; 4: Chaga People, EA; 5: N; 6: H/annotation: on tribal traditions of Chaga; argues that Chaga were of Hamitic origin].


Haeckel, Josef, ‘Clan-Reziprozität und Clan- Antagonismus in Rhodesia (Zentralafrika) und
deren Bedeutung für das Problem des Zweiklassensystems’, *Anthropos* 33 (1938), pp. 654-656. (302)


——. ‘Das Männerhaus im nördlichen Kalifornien’, *Mitteilungen der Anthropologischen Gesellschaft Wien* 70 (1940), pp. 144-258. (303)


——. Das Mutterrecht bei den Indianerstämmen im südwestlichen Nordamerika und seine kulturhistorische Stellung’, *ZfE* 68 (1936), pp. 227-249. (304)


——. ‘Männerhäuser und Festplatzanlagen in Ozeanien und im östlichen Nordamerika’, *BA* 23 (1940), pp. 8-18. (307)


——. ‘Pseudototemismus’, *MGV* 8 (1938), 31-42. (308)


——. ‘Zweiklassensystem, Männerhaus und Totemismus in Südamerika’, *ZfE* 70 (1938), pp. 426-454. (310)


[1: N; 2: Nil; 3: SW/PA; 4: Moken People Southeast Asia; 5: N; 6: N/annotation: Moken people seen as last Indigenous group in Southeast Asia; comprised of Weddoid, Malayans and Polynesians racial elements].


[Hamburg, 1934]. (316)  

Harder, Detlef, *Die Arbeiterfrage in den europäischen Landwirtschaftsbetrieben und im Bergbau Tropisch-Afrikas, unter besonderer Berücksichtigung Deutsch-Ostafrikas (englischer Mandatsteil), Kenyas und Uganda* (Hamburg, 1939). (318)  
[1: Nil; 2: SW/Legal Studies; 3: IP, EA].

—. ‘Die Rechtsverletzung bei den australischen Eingeborenen’, *FF* 12 (1936), pp. 429-430. (320)  

—. *Die Rechtsverletzung bei den australischen Eingeborenen. Ein Beitrag zur monographischen Darstellung des Strafrechtes der australischen Primitiven* (Stuttgart, 1936). (321)  
[1: Y; 2: Nil; 3: SW/SA; 4: Aboriginal Australians; 5: N; 6: L/annotation: describes breaches of “traditional” laws and legal sanctions; argues that Aboriginal Australians did not constitute a remnant of stone age humanity but showed signs of racial degeneration due to infanticide; says that on the positive side female murder and robbery related murder were unknown among Aboriginal societies].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP, NA; 5: N; 6: N].

Hauschild, R. [Rita], ‘Anthropologische Studien von Frl. Dr. R. Hauschild im nördlichen


Heinitz, Wilhelm, ‘Probleme der afrikanischen Trommelsprache’, *Beiträge zur Kolonialforschung* 4 (1943), pp. 69-100. (327)


—. ‘Rassische Merkmale an afrikanischem Musikgut’, *ZfR* 12 (1941), pp. 9-19. (328)


[1: Y; 2: Nil; 3: SW/PA; 4: Sasak People, Lombok; 5: N; 6: H/annotation: says Sasak people were dying out; described as good-natured, athletic and harmless].

Hedenus, H[ilde], ‘Wesen und Aufbau der Erziehung primitiver Völker’, *BA* 16 (1933), pp. 105-163. (331)

[1: N; 2: Nil; 3: SW/SA; 4: IP; 5: N; 6: L/annotation: says Indigenous children asked fewer questions than European children because former were intellectually inferior; relates intellectual inferiority to environmental reasons].

Hefel, Annemarie, ‘Der afrikanische Gelbguß und seine Beziehungen zu den Mittelmeerlandern’, *WBKL* 5 (1943), pp. 1-87. (332)


—. ‘Europäischer Einfluß auf alte und moderne afrikanische Metallkunst in verlorener Form’, *AfA* 28 (1943), pp. 134-140. (333)


[1: N; 2: Nil; 3: SW/Geography; 4: Tibetans, Central Asia; 5: N; 6: N/annotation: reports on expedition to Mount Minya Gongkar; geographical description, including account of Indigenous populaces].


—. Polynesier und Indogermanen (Stuttgart, 1935). (336)

[1: N; 2: Nil; 3: SW/Archaeology; 4: Polynesians; 5: N; 6: H/annotation: develops Mühlmann’s theory of a relationship between Polynesians and Indians; drawing on Maori ship ornament styles, argues that Polynesians were of Indo-Germanic stock; contends that contact between Europe and Polynesia had been forged through culture transfer in Central Asia (China) rather than India].


[1: N; 2: Nil; 3: SW/SA; 4: Lubu People, Sumatra; 5: N; 6: L/annotation: describes Lubu as industrious yet dirty and shabby; were dying out].


[1: N; 2: Nil; 3: SW/SA; 4: Dayak People, Borneo; 5: N; 6: H/annotation: Dayak described as brave, hospitable and honest].

—. ‘Der Singa Mangaradja und die Sekte der Promálim bei den Batak’, ZfE 67 (1935), pp. 88-104. (342)


[1: N; 2: Nil; 3: SW/SA; 4: Batak People, Sumatra; 5: N; 6: N/annotation: Batak described as sexualised; their strong sexual drive seen as reason for cultural decline].

—. ‘Einige Bemerkungen zum Weltbild der Ngadjoe-Dajak’, B.A 24 (1941), pp. 60-79. (346)

[1: N; 2: Nil; 3: SW/SA; 4: Dayak People, Borneo; 5: N; 6: L/annotation: Dayak described as egocentric and intellectually inferior].


[1: N; 2: Nil; 3: SW/SA; 4: Melanesians, Polynesians, Pacific; 5: N; 6: N/annotation: examines destructive effects of colonialism on Indigenous cultures; erosion of “traditional” cultures strong, especially among Polynesians; Tahiti referenced as worst case].

—. “Sichtbare“ Religion im Batakland auf Sumatra’, *ZfE* 65 (1933), pp. 231-241. (350)


Hellbusch, Sigrid, ‘Der Totemismus der Buschmänner’, *Studien zur Auslandskunde* (1944), pp. 105-116. (351)


—. ‘Die Frauen bei den Aranda’, *ZfE* 73 (1941), pp. 71-87. (352)


—. *Einfluß der Jagd auf die Lebensformen der Australier* (Berlin, 1941). (353)

[1: N; 2: Nil; 3: SW/SA; 4: Aboriginal Australians; 5: N; 6: L/annotation: describes Aboriginal Australians as capable of love and passion yet intellectually inferior; their myths seen as reflecting ‘intellectual poverty’].

—. ‘Felsbilder auf Vatulele, Fidschi-Inseln’, *ZfE* 73 (1941), pp. 293-294. (354)


—. ‘Religiöse Vorstellungen bei den Australiern’, *AfA* 28 (1943), pp. 31-52. (355)


—. ‘Beiträge zur Anthropologie Chiles. III. Über die Papillarlinienmuster der Fingerbeeren bei Indianern der Provinz Cautin’, *ZfMA* 34 (1934), pp. 113-119. (357)

[1: N; 2: Nil; 3: SW/PA; 4: Indigenous Americans, Chile; 5: N; 6: N/annotation: based on pattern of hand lines, argues that Indigenous Americans of Concepcion region did not evince mongoloid racial characters; rather showed similarities with southern Europeans in this respect].

—. ‘Zur Anthropologie der Osterinsel’, *ZfMA* 40 (1943), pp. 34-50. (358)


Hennig, R[jichard], ‘Alt-Amerika. Neue Forschungsergebnisse über das vorcolumbische
Amerika und seine Kenntnis im mittelalterlichen Europa’, Historische Zeitschrift 166 (1943), pp. 229-259. (359)

[1: Y; 2: Nil; 3: SW/History; 4: Maya, Mexico; 5: N; 6: H/annotation: argues that American cultures had been influenced by Asian and Polynesian cultures; praises ancient Maya culture as sophisticated; castigates contemporary Maya as degenerated; argues in favour of sovereign development of Maya culture].


[1: Y; 2: Nil; 3: SW/Archaeology; 4: Inuit, North America; 5: N; 6: L/annotation: tries to prove Nordic presence in pre-Columbian North America; regards Kensington Rune Stone as authentic; mentions Mande people and their white skin; says they had Nordic ancestors; describes them as more beautiful than “brown Indians”/Inuit].


[1: Y; 2: Nil; 3: SW/PA; 4: Papuans, NG; 5: N; 6: N/annotation: examines reason for Semitic appearance of Papuans; one theory is migration of Sabaeans; other is Arabic expansion into Indonesia].

Henning, Joachim, Die Frau im öffentlichen Leben in Melanesien (Leipzig, 1936). (362)

[1: N; 2: Nil; 3: SW/SA; 4: Melanesians, South Pacific; 5: N; 6: N/annotation: describes position of women in public life; political influence of women hardly discernible but increasing; no definite assessment of position of women in Melanesian societies possible].


[1: N; 2: Nil; 3: SW/SA; 4: San People, Nama People, SWA; Swazi People, ZA; 5: N; 6: N].

Henseling, Robert, ‘Zur Astronomie der Maya’, Sterne 13 (1933), 105-106. (365)

[1: N; 2: Nil; 3: SW/Astronomy; 4: Maya, Middle America; 5: N; 6: N].


Herkommer, Julius, Libyen. Von Italien kolonisiert. Ein Beitrag zur vorbildlichen Kolonialpolitik Italiens in Nordafrika (Freiburg/Br., 1941). (367)


Herrlich, Albert, ‘Beitrag zur Rassen- und Stammeskunde der Hindukusch-Kafiren’, in


Heurich, Gerhard, ‘Der zentralafrikanische Urwald als Wirtschaftsraum und Rückzugsgebiet’, G.A. 37 (1936), pp. 396-400. (373)

Hildebrand, Eugen, Die Geheimbünde Westafrikas als Problem der Religionswissenschaft (Leipzig, 1937). (376)


Heydrich, Martin, Europäisierung als völkerkundliches Problem (Cologne, 1942). (375)
123-124. (381)  
[1: Y; 2: Nil; 3: SW/SA; 4: San, SWA; “Pygmies”, Central Africa; 5: N; 6: N/annotation: argues that San and “Pygmies” were different races].

Die Azande und Bari in der Sammlung Franz Binder. Aus der völkerkundlichen Sammlung des Museums des Siebenbürgischen Vereins für Naturwissenschaften in Hermannstadt (Hermannstadt, 1938). (382)  

Die „Djur“ in der Sammlung Franz Binder (Hermannstadt, 1935). (383)  


[1: Y; 2: Nil; 3: SW/SA; 4: “Pygmies”, Central Africa; San People, SWA; 5: N; 6: “Pygmies”, N; San: H/annotation: explains Restvölker as remaining parts of ancient populaces that had still preserved ancient (Stone Age) traditions due to geographical isolation and thus lack of cultural exchange; San described as having great artistic talents].

Die Schilluk, Aegypten, Abessinien, Nubien und der östliche Sudan in der Sammlung Franz Binder (Hermannstadt, 1935). (386)  

‘Gibt es eine Buschmannkultur?’, ZfE 65 (1933), pp. 119-136. (387)  
[1: Y; 2: Nil; 3: SW/SA; 4: “Pygmies”, Central Africa; San People, SWA; 5: N; 6: “Pygmies”; N; San: H/annotation: asks if ‘Bushmen’ culture still existed in light of civilisation and displacement; praises San culture; differentiates between San and Pygmy cultures, the latter seen as incomparable with San culture].

[1: Y; 2: Nil; 3: SW/SA; 4: “Pygmies”, Central Africa; San People, SWA; 5: N; 6: N/annotation: discusses what author calls the most ancient people of Africa (San and “Pygmies”); argues they could be considered a link to European Stone Age cultures].

[1: Y; 2: Nil; 3: SW/SA; 4: IP, Africa; 5: N; 6: N/annotation: reviews scholarship on Africa and description of African races; authors stress that San and “Pygmies” were not degenerated].

Hissink, Karin, Die allgemeine Amerikaabteilung des Völkermuseums (Frankfurt, 1939). (390)  

Die Maske als Fassadenschmuck altuakatekischer Steinbauwerke (Ohlau, 1933). (391)  
[1: N; 2: Nil; 3: SW/Archaeology; 4: Maya, Yucatan; 5: N; 6: N].

—. *Masken als Fassadenschmuck. Untersucht an alten Bauten der Halbinsel Yukatan* (Leipzig, 1934). (393)


—. ‘Die Religion der Peruaner’, *Der Fels* 29:1 (1934/35), pp. 32-41. (395)


—. Ponchoartige Gewänder in der südostasiatischen und ozeanischen Inselwelt (Berlin, 1939). (407)

[1: N; 2: Nil; 3: SW/PA; 4: Indigenous Americans, Terra del Fuego; 5: N; 6: N/annotation: construes similarities between Tierra del Fuego Islanders, Aboriginal Tasmanians and Melanesians due to their seemingly archaic age].

—. ‘Rasse und Kultur der antiken Bewohner der Provinz Santiago del Estero (Argentinien)’, ZfR 12 (1941), pp. 39-42. (409)


Immenroth, Wilhelm, Kultur und Umwelt der Kleinwüchsigen in Afrika (Leipzig, 1933). (411)
[1: Y; 2: Nil; 3: SW/SA; 4: San People, SWA; “Pygmies”, Central Africa; 5: Y; 6: H/annotation: published dissertation; argues against stereotypical views of San and “Pygmies” in older ethnographic literature; says they were well-proportioned and had intelligent eyes; they were neither promiscuous nor degenerated as scholarship purports; San described as loyal and honest; were not an inferior race].


[1: N; 2: Nil; 3: SW/SA; 4: Yao, Miao People, China; 5: N; 6: N].


—. ‘Zum Verständnis der primitiven Zauberei. Ein Beitrag zur Entwicklungspsychologie’, Archiv für die gesamte Psychologie 102 (1939), pp. 177-203. (415)
Jensen, AD. E. [Adolf Ellegard], *Beschneidung und Reifezeremonien bei Naturvölkern* (Stuttgart, 1933). (416)


—. ‘Das Weltbild einer frühen Kultur’, *Paideuma* 3 (1944), pp. 1-83. (418)

—. *Hainuwele. Volkserzählungen von der Molukken-Insel Ceram* (Frankfurt/Main, 1939). (419)


—. ‘Neuere Notizen über das Gada-System’, *Paideuma* 2 (1941-43), pp. 84-94. (421)

—. ‘Simbabwe und die Megalithkultur’, *Paideuma* 1 (1938-40), pp. 101-119. (422)

—. ‘Über den sittlichen Gehalt der primitiven Religionen’, *Paideuma* 3 (1944), pp. 241-256. (423)


—. *Reisen und Forschungen in Angola* (Berlin, 1936). (427)

[1: Y; 2: Nil; 3: SW/Geography; 4: IP; 5: N; 6: N]


—. *Reisen und Forschungen in Angola* (Berlin, 1936). (427)

[1: Y; 2: Nil; 3: SW/Geography; 4: IP; Angola; 5: N; 6: Southern Mbundu (Sele) People: H; “assimilated” People: L/annotation: differentiates between “traditional” and “assimilated” people; the former seen as industrious, producing fine art and some women beautiful; Bantu/”Negroes” likened to apes; “assimilated” people seen as dirty, arrogant and embarrassing].
Julien, Paul, ‘Die Blutgruppenverteilung bei einigen Völkern von Liberia und Sierra Leone, 
[1: N; 2: Nil; 3: SW/PA; 4: Mande People, WA; 5: N; 6: N/annotation: argues that different Mande-Fu speaking populaces need to be seen somatically as part of the same racial group].

[1: N; 2: Nil; 3: SW/Medical Science; 4: IP, sub-Saharan Africa; 5: N; 6: L/annotation: argues not to look down at Indigenous inhabitants; described as lazy; need to be monitored during work].

[1: N; 2: Nil; 3: SW/Geography; 4: IP, WA; 5: N; 6: H/annotation: geographical study of Indigenous fishery; described as intelligent, slim and strong].

Kähler, H., ‘Die Orang darat oder Orang banua, die Nomaden der Insel Batam (Riouw-
Archipel)’, Nachrichten, Deutsche Gesellschaft für Natur- und Völkerkunde Ostasiens 60 (1942), 
pp. 8-14. (431)
[1: N; 2: Nil; 3: SW/SA; 4: Kubu People, Riau Island, Indonesia; 5: N; 6: L/annotation: Kubu portrayed as dirty with intense body odour].


Kallay, Ubul, von ‘Die zweierlei Farbenortungen einiger Indianerstämme Nordamerikas’,
Mitteilungen der anthropologischen Gesellschaft in Wien 69 (1939), pp. 11-23. (433)

Kanter, Helmuth, Der Gran Chaco und seine Randgebiete (Hamburg, 1936). (434)
[1: Nil; 2: SW/Geography; 3: Toba People, Argentina, Paraguay].

Karsten, Raphael, ‘Überbleibsel der Inkareligion im heutigen Peru und Bolivien’, AfA 25 
(1939), pp. 36-46. (435)

Käßbacher, Max, ‘Beitrag zur Kraniologie der Lappen’, Zeitschrift für Anatomie und 
Entwicklungsgeschichte 104 (1935), pp. 571-592. (436)

(437)

—. ‘Das Weben in den Naga-Bergen (Assam)’, ZfE 69 (1937), pp. 113-135. (438)
[1: Y; 2: Nil; 3: SW/SA; 4: Naga People, India; 5: N; 6: H/annotation: describes weaving techniques; praises Naga for preserving their traditions; criticises import of Western products].

[1: Y; 2: Nil; 3: SW/SA; 4: Naga People, North-eastern India; 5: Y; 6: H/annotation: reports on German Naga Hills expedition; criticises missionaries and assimilation; contrasts Konyak Naga with Indians, the former seen as having real artistic talents and healthy sense of sexuality; not degenerated but strong and martial people; praises the compulsory labour service for children and military organisation of Naga society].

—. ‘Deutsche Naga-Hills Expedition (Dritter Bericht)’, *Ethnologischer Anzeiger* 4:6 (1940), pp. 318-336. (441)

—. ‘Die Fallen der Thadou-Kuki in Assam’, *ZfE* 70 (1938), pp. 1-18. (442)

—. ‘Kriegsbräuche der Naga’, *MGV*’9 (1939), pp. 9-24. (443)


—. ‘Kopfjäger und Bergbauern. Meine Expedition zu den Naga in Assam’, *ZfE* 70 (1938), pp. 93-110. (446)
[1: Y; 2: Nil; 3: SW/SA; 4: Naga People, North-eastern India; 5: N; 6: H/annotation: elaborates on diversity of Naga cultures; criticises miscegenation and efforts of American missionaries to undermine sovereignty of Naga cultures; described as industrious and good-looking].

—. ‘Kurze Ethnographie der nördlichen Sangtam-Naga (Lophomi), Assam’, *Anthropos* 34 (1939), pp. 207-245. (447)

—. *Landwirtschaft bei den Bergvölkern von Assam und Nord-Burma* (Berlin, 1934). (448)


—. ‘Züchtungsbiologische Beobachtungen in der Schweinezucht bei den Naga und Thadou-

[1: Y; 2: Nil; 3: SW/PA; 4: Indigenous Americans, North America; 5: N; 6: H/annotation: compares physiognomy of different bands; noses between Indigenous Americans in tropics and the north different; especially groups in Northwest Pacific and Southern Mexico bore similarities to Europeans; despite internal differences, Indigenous Americans considered sovereign race].


[1: Y; 2: Nil; 3: SW/PA; 4: Berber People, NA; 5: N; 6: H/annotation: Berber seen as europaeid race; author establishes racial difference between Berber people and Germans].

‘Menschenrassen in Vergangenheit und Gegenwart’ (Leipzig, 1936). (454)

[1: Y; 2: 1941; 3: SW/PA; 4: IP; 5: Y; 6: H/annotation: praises Polynesians and Indigenous Americans in particular; Polynesians seen as Vikings and similar to Europeans as with Indigenous Americans; argues against stereotypes according to which Aboriginal Australians are considered unintelligent; says that idea of Indigenous peoples having no history was a myth].


[1: Y; 2: Nil; 3: SW/PA; 4: Melanesians, New Caledonia; 5: N; 6: N/annotation: compares Europeans with New Caledonians; New Caledonians seen as ancient race].


[1: Y; 2: Nil; 3: SW/PA; 4: IP, sub-Saharan Africa; 5: Y; 6: H/annotation: argues to adopt differentiated view on Indigenous peoples; Aboriginal Australians and San regarded as unintelligent; Hamitic people as schizoid and leptosomic; Polynesians and Indigenous Americans, especially those producing ‘high culture’, on highest scale].


[1: Y; 2: 1941; 3: SW/PA; 4: Aboriginal Australians, Melanesians, Australasia; 5: N; 6: N/annotation: based on examination of jaws, concludes that Australians were more primitive (i.e. phylogenetically older) than Melanesians].


[1: Y; 2: Nil; 3: SW/SA; 4: IP, sub-Saharan Africa; 5: Y; 6: H/annotation: discusses relationship between hunting techniques and cultural development; argues that geographical environment had profound effect on cultural development; praises ‘pure’ African ‘hunter’ races (Nama, “Pygmies”?) as handy and artistic].


Kiendl, Hellmut, Ruanda und die Nilgiris. Ein geographisch-völkerkundlicher Vergleich (Hamburg, 1935). (461)

[1: Nil; 2: SW/SA; 3: IP, EA].


[1: N; 2: Nil; 3: SW/SA; 4: Bundi (Gende) People (Papuans), NG; 5: N; 6: N].

Klaatsch, Hermann, Das Werden der Menschheit und die Anfänge der Kultur (Berlin, 1936). (463)

[1: N; 2: Nil; 3: SW/PA; 4: IP; 5: N; 6: Aboriginal Australians/annotation: explores origin of humanity and spread of ancient (prehistoric) culture; discusses Indigenous peoples generally with strong focus on Aboriginal Australians; examines theory of similarity between Aboriginal Australians and Indo-Germanic races; considers Aboriginal people a low-standing race; makes comparisons with apes (e.g., in relation to “exaggerated” care for children)].


[1: N; 2: Nil; 3: SW/Medical Science; 4: IP, EA; 5: N; 6: N].

Klingbeil, Waldemar, Kopf- und Maskenzauber in der Vorgeschichte und bei den Primitiven (Bonn, 1935). (465)


Klingenheben, August, and Georg Schwidetzky, Die Schnalze in den afrikanischen Sprachen [by A. Klingenheben]; Die Schnalze als Rassenmerkmale [by G. Schwidetzky] (Markkleeburg, 1937). (468)


Klute, Fritz, Allgemeine Länderkunde von Afrika (Hannover, 1935). (470)


Koenig, P., ‘Über die ältesten Tabakurkunden’, *Der Tabak* 1+2 (1938), 135-144, 43-62. (476)


—. ‘Meine Erfahrungen mit schwarzen Arbeitern’, KR 32 (1941), pp. 142-151. (484)
—. Die Philippinen (Leipzig, 1942). (489)
König, Herbert, ‘Waren die Eskimos die ersten Besiedler des hohen Nordens?’, FF 10 (1934), pp. 426-427. (490)
  [1: Nil; 2: SW/SA; 3: Bhil People, India].


—. *Totenkult und Lebensgläube bei den Völkern Ost-Indonesiens* (Leipzig, 1936). (497)


[1: N; 2: Nil; 3: SW/Geography; 4: Makassar and Buginese People, Sulawesi; 5: N; 6: Buginese People; H].


Koty, John, *Die Behandlung der Alten und Kranken bei den Naturvölkern* (Stuttgart, 1933). (502)


Krämer, Walter, *Die koloniale Entwicklung des Anglo-Ägyptischen Sudan* (Berlin, 1938). (507)

[1: Nil; 2: SW/Geography; 3: IP: Sudan].

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——. ‘Der Trommelbaum im Schinguquellgebiet, Zentral-Brasilien’, *MGV* 11 (1942), pp. 20-55. (509)


——. ‘Die Yarumá- und Arawine-Indianer Zentralbrasiliens’, *BA* 19 (1936), pp. 32-44. (511)


Kreim, Franz, *Das Erlebnis. Eine Untersuchung seiner Erstformen bei Naturvölkern* (Freiburg/Augsburg, 1936). (515)

[1: N; 2: Nil; 3: SW/SA; 4: IP; 5: N; 6: L/annotation: examines differences between non-Indigenous and Indigenous peoples; states that the latter had less intellectual capability with collective rather than individualistic identity].


Krenn, Ernst, ‘Die kleinsten Völker Europas mit ihren eigenartigen Kulturen’, *GA* 45 (1944), pp. 65-74. (517)

[1: Y; 2: Nil; 3: SW/Geography; 4: Sámi People, Scandinavia; 5: Y; 6: H/annotation: reports on minority populations in Europe, including the Sámi; describes Sámi people as loyal and honest].


118-190. (520)

[1: Y; 2: Nil; 3: SW/Archaeology; 4: Aztecs, Mexico; 5: N; 6: N].

Krieg, Hans, Chaco-Indianer. Ein Bilderatlas (Stuttgart, 1934). (522)

—. ‘Das Schicksal der Chaco-Indianer’, Münchener medizinische Wochenschrift 81 (1934), pp. 1437-1439. (523)


—. ‘Indianer, Mischlinge und Weiße im Innern Südamerikas’, FF 12 (1936), pp. 143-144. (525)


Krieger, Heinrich, Das Rassenrecht in den Vereinigten Staaten (Berlin, 1936). (527)

—. Das Rassenrecht in Südafrika. Ein rechtspolitischer Überblick auf rechtsgeschichtlicher Grundlage, zugleich Anwendung einer neuen Systematik des Kolonialrechts (Berlin, 1944). (528)
[1: Y; 2: Nil; 3: SW/Legal Studies; 4: IP, ZA; 5: Y; 6: L].

—. Das Rassenrecht in Südwestafrika. Vergleichende Darstellung des deutschen Rechts und des Rechts der Mandatzeit, zugleich Entwurf und Anwendung einer neuen Systematik des Kolonialrechts (Berlin, 1940). (529)
[1: Y; 2: Nil; 3: SW/Legal Studies; 4: IP, SWA; 5: Y; 6: Ovambo, Herero: H; San People,Nama People: L].
Krieger, Kurt, ‘Studien über afrikanische Kunstperlen’, B.4 25 (1943), pp. 54-103. (530)


[1: N; 2: Nil; 3: SW/Medical Science; 4: IP, EA; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/Medical Science; 4: IP, EA; 5: N; 6: N].

Krogman, Wilton Marion, ‘The cephalic type of the full-blood and mixed-blood Seminole Indians of Oklahoma’, ZfR 3 (1936), pp. 176-190. (533)


——. ‘The “New Deal” for the American Indian’, ZfR 3 (1936), pp. 77-81. (534)


——. ‘Tibet the Birthplace of the Plains Indians?’, ZfR 3 (1936), pp. 202-203. (536)


[1: Y; 2: Nil; 3: SW-SA; 4: Chaga People, EA; 5: Y; 6: H/annotation: says Chaga were a ‘typical natural people’, healthy, strong and industrious; praises education and natural sense of family life].


[1: Y; 2: Nil; 3: SW-SA; 4: Sotho (Bantu) People; 5: Y; 6: H/annotation: criticises French rhetoric of equality of human races; argues that only respect of human difference guaranteed racial sovereignty; Sotho described as brave, industrious and good parents].

Krumbiegel, Ingo, ‘Die Entwicklung der zoologischen Artunterscheidung und des Artbegriffs


——. *Grundriss der Kulturgeographie von Argentinien* (Hamburg, 1933). (546)


Kühne, Lothar, *Grundfragen des nationalsozialistischen Reichskolonialrechts* (Berlin, 1941). (548)


——. ‘Zur Verbreitung der Monorchie’, *ZfE* 70 (1938), pp. 199-208. (554)


Laumanns, Grete, Verwandtschaftsnamen und Verwandtschaftsordnungen im Bantugebiet (Lippstadt, 1941). (557)


Lebzelter, Viktor, ‘Das Betschuanendorf Epukiro (Südwestafrika)’, ZfE 65 (1933), pp. 44-74. (559)


(1936), pp. 1-22. (568)


—. ‘Die Herausbildung des Führertums auf niederen Stufen der Kultur im Zusammenhang mit der gesellschaftlichen Entwicklung’, BA 19 (1936), pp. 63-77. (571)


—. ‘Prophetismus in der Südsee’, Christentum und Wissenschaft 10 (1934), pp. 56-68. (573)


—. ‘Weltuntergang und Welterneuerung im Glauben schriftloser Völker’, FF 15 (1939), pp. 3-5. (575)


Lehmann, Walter, Aus den Pyramidenstädten in Alt-Mexiko (Berlin, 1933). (576)


—. ‘Die Bedeutung der altamerikanischen Hochkulturen für die allgemeine Geschichte der Menschheit’, LAA 17:1/2 (1943), pp. 65-71. (577)

[1: Y; 2: Nil; 3: SW/SA; 4: Inca, Peru; 5: Y; 6: H/annotation: argues that Inca culture was sovereign and had developed independently from Europe; says that Inca Empire had been distinguished by hierarchical social order, thus not reflecting communism as purported].

—. Die Geschichte der Königreiche von Calhuacan und Mexico (Stuttgart, 1938). (578)


—. ‘Über das Alter der amerikanischen Kulturen’, LAA 17:3/4 (1944), pp. 118-134. (579)


[1: Y; 2: Nil; 3: SW/PA; 4: IP, Lesser Sunda Islands (Lombok, Sumbawa); 5: Y; 6: H/annotation: argues that Indigenous peoples had primitive racial features; gorgeous cultures and athletic bodies; had preserved their traditions].


52
Tagungsberichte der Gesellschaft für Völkerkunde 2 (1936), pp. 135-148. (581)

—. ‘Der Schlauch mit den Winden in der Odysse und in Australien’, Anthropos 33 (1938), pp. 651-654. (582)

—. ‘Die sprachliche Stellung der Choropí (Gran Chaco)’, ZfE 68 (1936), pp. 118-124, 303-304. (583)
[1: N; 2: Nil; 3: SW/SA 4: Choropí People, South America; 5: N; 6: N].

—. ‘Die Sterne und Sternbilder am Hochaltar des Sonnentempels in Cuzco’, Das Weltall 33 (1933), pp. 33-37. (584)

—. ‘Ein Myrthenthema aus Feuerland und Nordamerika (Der Steinriese)’, Anthropos 33 (1938), pp. 267-273. (585)


—. Studien zur südamerikanischen Mythologie. Die ätiologischen Motive (Hamburg, 1939). (588)

—. ‘Tezcatlipoca und Quetzalcouatl’, ZfE 70 (1938), pp. 67-82. (589)
[1: N; 2: Nil; 3: SW/SA 4: Aztecs, K’iche’ People, Maya, Mexico; 5: N; 6: N].


—. ‘Die Vorstellungen vom Todeszauber (Opa, Ofang, Silam, Selam oder Bumbum) unter den Eingeborenen Neuguineas’, MGV 6 (1935), pp. 32-43. (591)


—. ‘Sitten und Rechte des Melanesierstammes der Bukawac’, AfA 23 (1935), pp. 239-284. (593)
Spiele der Eingeborenen am Huon-Golf in Nordost-Neuguinea', *MGV* 10 (1940), pp. 31-80. (594)


—. ‘Zur Naturanschauung des Melanesierstammes der Bukawac’, *AfA* 24 (1938), pp. 96-102. (595)


[1: N; 2: Nil; 3: SW/SA: Melanesians, NG; 5: N; 6: L/annotation: Melanesians described as childlike; had weak will and character].


—. ‘Tuwa, das Quellgebiet des Jenissei’, *Geographische Zeitschrift* 42 (1936), pp. 401-416. (598)


—. *Zeitrechnung in Nuristan und am Pamir* (Berlin, 1939). (600)


[1: Y; 2: Nil; 3: SW/Geography; 4: IP, Cameroon; 5: Y; 6: H/annotation: Indigenous inhabitants seen as most precious economical asset for colonies; people in Ebolowa district described as intelligent and physically well-developed; criticises exploitation of Indigenous workers by ‘greedy European entrepreneurs’].

Leschner, Friedrich et al., *Bevölkerungsdichte Afrikas unter besonderer Berücksichtigung der Waldgebiete* (Neudamm, 1942). (602)


[1: Y; 2: Nil; 3: SW/SA: Nama People, SWA; 5: Y; 6: N/annotation: criticises processes of civilisation; Nama described as once reliable; yet with increasing cultural erosion no longer reliable].


*Lieder der Völker. Die Musikplatten des Instituts für Lautforschung an der Universität Berlin. Katalog und
Einführung, ed. Institut für Lautforschung an der Universität Berlin (Berlin-Schöneberg, 1935). (605)
[1: Nil; 2: SW/SA; 3: IP].

[1: N; 2: Nil; 3: SW/SA; 4: Ewe People, Togo; Nama People, SWA; 5: N; 6: N].


Lips, Julius, Zeiten in der Wildnis. Indianerleben in Labrador (Vienna, 1942). (610)

Littmann, Enno, Abessinien (Hamburg, 1935). (611)
[1: Nil; 2: SW/SA; 3: IP, Abyssinia].

Loeber, Irmgard, Das niederländische Kolonialreich (Leipzig, 1939). (612)
[1: N; 2: Nil; 3: SW/Geography; 4: IP, Dutch Colonies; 5: N; 6: Papuans, NG; “Pygmies”, Indonesia: N; Indigenous Americans, Suriname; L/annotation: describes structure of Dutch colonial empire; Javanese people seen as reliable; Indigenous population, including Papuan and Pygmy tribes, described as ‘wild’; Indigenous Americans in Suriname described as incompetent and useless for work].

[1: N; 2: Nil; 3: SW/Psychology; 4: IP; 5: N; 6: L/annotation: Indigenous peoples described as purely emotional; had no capacity for rational thinking].

Lommel, Andreas, Schlange und Drache in Hinterindien und Indonesien (Gräfenhainichen, 1939). (614)

Ludendorff, H., Astronomische Inschriften in Palenque (Berlin, 1938). (615)

—. Astronomische Inschriften in Piedras Negras und Naranjo (Berlin, 1940). (616)


—. Die astronomische Inschrift aus dem Tempel des Kreuzes in Palenque (Berlin, 1935). (618)
Die astronomischen Inschriften am Yaxchilan (Berlin, 1933). (619)

Die astronomischen Inschriften in Naranjo (Berlin, 1942). (620)

Die astronomischen Inschriften in Quiriguá (Berlin, 1943). (621)

Über die Seiten 51 und 52 des Dresdener Kodex und über einige astronomische Inschriften der Maya (Berlin, 1933). (622)

Weitere astronomische Inschriften der Maya (Berlin, 1934). (623)

Zur Deutung des Dresdener Maya-Kodex (Berlin, 1937). (624)

Lukas, Johannes, Aufnahmen im Serer (Zahlwörter, Substantive mit Pluralen) (Berlin, 1944). (625)


Deutsche Quellen zur Sprache der Musgu in Kamerun (Berlin, 1941). (627)

Die Logone-Sprache im zentralen Sudan. Mit Beiträgen aus dem Nachlass von Gustav Nachtigal (Hamburg, 1936). (628)


Zentralsudanische Studien (Hamburg, 1937). (631)


[1: Y; 2: Nil; 3: SW/Sociology; 4: IP (Polynesians?), South Pacific; 5: Y; 6: H/annotation: praises nautical skills of South Sea Islanders; argues that intrepid seafaring across South Pacific was sign of highest racial qualities; calls South Sea Islanders ‘Vikings of the South’; unclear which groups author means by South Sea Islanders; likely Polynesians (Micronesians?).]


[1: Y; 2: Nil; 3: SW/History; 4: Carib People, Lesser Antilles; 5: N; 6: H/annotation: argues that ancestors of Carib People came from Canary Islands; describes Carib people as physically attractive; criticises French explorers for destroying Carib Islander cultures].

MacLeod, William Christie, ‘Self-Sacrifice in Mortuary and Non-Mortuary Ritual in North America’, *Anthropos* 33 (1938), pp. 349-400. (636)


Maas, Otto, ‘Der erste weiße Mann in Arizona’, *Antoniusbote* 47 (1939), pp. 219-224. (637)


——. ‘Mein astrologischer Kalender aus Bali’, *B.A* 18 (1935), pp. 139-160. (639)


Maassen, Josef, *Die Ernährung der Pygmäen* (Limburg, 1941). (640)

[1: Nil; 2: SW/Medical Science; 3: “Pygmies”, Central Africa].


Manker, Ernst, ‘Die konische Gabelstangenkote in Vittangi Waldlappendorf’, *ZfE* 65 (1933),
pp. 159-173. (645)


[1: N; 2: Nil; 3: SW/Legal Studies; 4: IP, ZA; 5: N; 6: N].


[1: N~; 2: Nil; 3: SW/Religious Studies; 4: IP; 5: N; 6: L/annotation: translation of Faith, Hope and Charity in Primitive Religion (1932); explores Indigenous religions; argues that Indigenous peoples had no capacity for rational thinking; portrayed as callous; depended on religion].


Marold, Gerfried, Der Zustand der Schiffahrt bei den Völkern im indischen Ozean (Würzburg, 1940). (651)

[1: Nil; 2: SW/Legal Studies; 3: IP, Angola].

[1: Y; 2: Nil; 3: SW/Legal Studies; 4: IP, Portuguese Colonies; 5: Y; 6: N/annotation: reports on legal status of Indigenous inhabitants in Portuguese colonies; argues that Portuguese had low level of racial consciousness as demonstrated by frequent cases of miscegenation; describes Portugal’s policy towards Indigenous inhabitants as patriarchal, reflecting parental constellation].


[1: Nil; 2: SW/Geography; 3: IP, French Colonies].


Meinhof, Carl, Afrika. Beiträge zur Völker- und Wirtschaftskunde (Hamburg, 1938). (658)

[1: Nil; 2: SW/SA; 3: IP, Africa/annotation: collection of public lectures; contains Europäer und Afrikaner by Carl Meinhof; Wirtschaftspolitik im tropischen Afrika by Albert von Mühlensels; and Neuzeitliche Bankenprobleme in Afrika by Curt Eisel].

—. ‘Die Entstehung der Bantusprachen’, ZfE 70 (1938), pp. 144-152. (659)

[1: Y; 2: Nil; 3: SW/Linguistics; 4: Tutsi, Herero, Ila, EA, SWA; 5: Y; 6: H/annotation: differentiates between Hamitic people and “Negroes”; Bantu languages seen as creation of non-“Negro” master races (of Hamitic origin); Hamitic groups described as noble].

—. Die Sprache der Herero (Berlin, 1937). (660)

[1: 1909, 1928; 2: SW/Linguistics; 3: Herero, SWA].


Melzian, Hans, Vergleichende Charakteristik des Verbums im Bini (Südnigerien) (Berlin, 1942). (662)

[1: Nil; 2: SW/Linguistics; 3: Edo People, Nigeria].


[1: N; 2: Nil; 3: SW/History; 4: Aztec, Mexico; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/Medical Science; 4: IP, FGC EA; 5: N; 6: N].


Merner, Gerhard, Das Nomadentum im nordwestlichen Afrika (Berlin, 1936). (667)

[1: 1937; 2: SW/Geography; 3: IP, NA].


—. *Südostmelanesien. Eine ethnostatistische Analyse* (Würzburg, 1935). (671)

—. ‘Totemzentren und Vermehrungsriten in Australien und Ozeanien’, *ZfE* 68 (1936), pp. 211-227. (672)


—. *Über die Kulturen im Mittel-Sudan. Landwirtschaft, Gewerbe, Handel* (Berlin, 1942). (675)

*Missionswissenschaft und Religionswissenschaft [Zeitschrift für Missionswissenschaft und Religionswissenschaft]* (Münster, 1933-1941). (676)


—. ‘Falke, Geier und die „Krone“ der Inka’, *ZfE* 73 (1941), pp. 87-109. (678)

—. ‘Indianischer Federschmuck in Goethes Sammlungen’, *Goethe. Viermonatsschrift der Goethe-Gesellschaft* 7 (1942), 199-205. (679)


Mosbacher, Ernst, ‘Untersuchungen zum Sündenbegriff der Naturvölker’, *BA* 17 (1934), pp. 1-49. (681)


[1: Y; 2: Nil; 3: SW/PA; 4: IP; 5: N; 6: H/annotation: criticised European intelligence tests when applied to Indigenous peoples; argues this would foster wrong idea of intellectual inferiority; says that Indigenous peoples had less time for intellectual work due to harsher fight for existence; criticises focus on literacy in intelligence tests; concludes that cultural inferiority was not proven].


—. ‘Der heutige Bestand der Naturvölker’, *ZfGp* 20 (1943), pp. 262-269. (687)

[1: Y; 2: Nil; 3: SW/Geography; 4: IP; 5: Y; 6: N/annotation: defines Indigenous peoples and their habitats; mentions which people were not Indigenous; construes definition as to lack of script; pre-state structures and political dominance of religion, clan and family instead of state].

—. *Der heutige Bestand der Naturvölker* (Heidelberg, 1943). (688)


—. ‘Die Frage der arischen Herkunft der Polynesier’, *ZfR* 1 (1935), pp. 3-16. (689)

[1: Y; 2: Nil; 3: SW/SA; 4: Polynesians; 5: N; 6: H/annotation: discusses theory of Aryan origin of the Polynesians; draws mainly on international literature with focus on cultural and linguistic parallels; praises Polynesians as beautiful and intelligent; asks if cultural similarity also corresponded with racial similarity, thus if Polynesians had elements of Nordic race; says that Polynesians were racially only partly influenced by Aryans].

—. *Die Völker der Erde* (Berlin, 1944). (690)

[1: Y; 2: Nil; 3: SW/SA; 4: Polynesians; 5: N; 6: Hamitic People (Hima, Tutsi, Masai, Herero, Nilotic People, Zulu); H/annotation: part of Weltpolitisches Bücherei-series; ethnological compendium on Indigenous peoples around the world; construes definition of Indigenous peoples; praises Hamitic peoples for their beautiful appearance; says that Hamitic physiognomy was similar to physical appearance of Europeans].

—. *Krieg und Frieden. Ein Leitfaden der politischen Ethnologie mit Berücksichtigung völkerkundlichen und geschichtlichen Stoffes* (Heidelberg, 1940). (691)


—. *Methodik der Völkerkunde* (Stuttgart, 1938). (692)


— Rassen- und Völkerkunde. Lebensprobleme der Rassen, Gesellschaften und Völker (Braunschweig, 1936). (694)
[1: Y; 2: Nil; 3: SW/SA; 4: IP; 5: N; 6: Indigenous Americans, Polynesians: H/annotation: ethnological compendium on Indigenous peoples around the globe; criticises European intelligence tests when applied to Indigenous peoples as producing faulty results of seemingly intellectual inferiority; praises Indigenous peoples with European physical characteristics (Indigenous Americans, Polynesians and Hamitic people) as beautiful, proud and intelligent].

— ‘Soziologische Spekulation einer Adelskaste’, FF 10 (1934), pp. 203-204. (695)


— Staatsbildung und Amphiktyonien in Polynesien. Eine Studie zur Ethnologie und politischen Soziologie (Stuttgart, 1938). (697)
[1: Y; 2: Nil; 3: SW/SA; 4: Polynesian upper classes; compares Polynesian states with Hellenic Amphictyonic Leagues].

— ‘Über den Anschluss der Polynesier an die Südostasiatischen Hochkulturen’, BA 19 (1936), pp. 87-91. (698)


Müller-Partenkirchen, Fritz, In Sumatra und anderswo. Erlebte Geschichten aus Übersee (Berlin, 1937). (701)

— Südsee-Geschichten (Düsseldorf, 1942). (702)
[1: Nil; 2: F/Novel; 3: IP, South Pacific].


[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP, SWA; 5: Y; 6: L/annotation: says that Indigenous peoples of SWA were inferior].

— Leo Frobenius. Ein Lebenswerk aus der Zeit der Kulturwende (Leipzig, 1933). (706)

—. ‘Rassenbilder aus Afrika’, *Volk und Rasse* 14 (1939), pp. 206-207. (707)


—. ‘Zur Astronomie der Maya’, *Himmelswelt* 46 (1936), pp. 197-198. (708)

[1: N; 2: Nil; 3: SW/Astronomy; 4: Maya, Middle America; 5: N; 6: N].


Netolizky, Hansjörg, ‘Rassenfragen des zentralasiatischen Raumes’, *Asien-Berichte* 5:21 (1944), pp. 7-29. (710)


—. *Aus dem Leben der Kate auf Deutsch-Neuguinea. Aufnahmen aus dem Jahre 1908* (Berlin, 1939). (713)


—. ‘Bootsformen in Ostindonesien und Westguneia’, *B/A* 19 (1936), pp. 92-96. (714)


—. ‘Der Europäisierungsprozeß in der Südsee’, *Tagungsberichte der Gesellschaft für Volkerkunde* 2 (1936), pp. 59-63. (715)


—. *Die Indo-Ozeanische Weberei* (Hamburg, 1938). (716)


—. ‘Die Je-Nan’, *B/A* 24 (1942), pp. 87-221. (717)

[1: N; 2: Nil; 3: SW/SA; 4: Jee-nan People (Papuans), NG; 5: N; 6: N].

—. ‘Die Kanum-irebe und ihre Nachbarn’, *ZfE* 71 (1939), pp. 1-70. (718)


—. ‘Die Sohur’, *ZfE* 72 (1940), pp. 169-196. (719)


—. *Ein Besuch bei Steinzeitmenschen* (Stuttgart, 1941). (721)
[1: N; 2: Nil; 3: SW/SA; 4: Papuans, NG; 5: N; 6: N/annotation: describes daily life and customs of Papuans; mentions stone money; says that Papuans were not children and could think logically although some were staring in stupid manner].

[1: N; 2: Nil; 3: SW/SA; 4: IP, South Pacific; 5: N; 6: L/annotation: documents German South Pacific expedition from 1908 to 1910; claims Melanesians were stealing].


(723)

1: N; 2: Nil; 3: SW/SA; 4: Melanesians, South Pacific; 5: N; 6: L/annotation: documents German South Pacific expedition from 1908 to 1910; claims that Melanesians were sexually naive, not retarded but stealing and egocentric].

—. ‘*Indonesische Einflüsse auf Neuguinea*, MGV 8 (1938), pp. 17-24. (724)

—. *Kultur der Naturvölker* (Potsdam, 1939). (725)
[1: N; 2: Nil; 3: SW/SA; 4: IP; 5: N; 6: L/annotation: argues that Indigenous cultures were not ancient cultures of humanity; says there were no races without highly elaborated grammar and language; mentions complex social order among Aboriginal Australians, reflecting intellectual potential; yet Indigenous peoples were lacking logical thinking in European terms; stresses that Indigenous peoples were not lazy; describes them as emotional].

—. ‘Lifou (Loyalty-Inseln)’, ZfE 67 (1935), pp. 201-231. (726)

—. *Masken- und Geheimbünde in Melanesien* (Berlin, 1933). (727)


—. ‘Recht und Sitte der Digul-Stämme in niederländisch Neuguinea’, ZVR 52 (1937), pp. 8-33. (729)
[1: N; 2: Nil; 3: SW/Legal Studies; 4: Digul People (Papuans), Irian Jaya; 5: N; 6: N].


—. *Tänze auf Bali* (Berlin, 1940). (731)

—. ‘Völkerkundliche Beobachtungen aus den Molukken’, ZfE 67 (1935), pp. 78-88. (732)


—. ‘Sakalavenschädel’, Anthropologischer Anzeiger 12 (1935), pp. 74-80. (735)


—. Häuserbau und Hausformen bei den östlichen Waugla und Kurugu im Wahgital Neuguineas’, Anthropos 33 (1938), pp. 963-968. (737)


Nitsche, Karlheinz, Die Eingeborenenwirtschaft in Britisch Westafrika (Hamburg, 1942). (741)


[1: Y; 2: Nl; 3: SW/PA; 4: Indigenous Americans, Chile; 5: Y; 6: H (Mestizo: L)/annotation: examines appearance of ‘Mongolian spot’ among Indigenous Americans in Chile; argues that ‘pure’ Americans were proud and brave, whereas Mestizos were disloyal and lazy].


Olberg, Günther, ‘Rassenkundliche Beobachtungen in Nordnorwegen’, Volk und Rasse 16 (1941), pp. 36-38. (749)


Ortlieb, Heinz Dietrich, Eingeborenenernährung und Ernährungspolitik im tropischen Afrika (Hamburg, 1941). (751)


Oyarzun, Aureliano, ‘La estólica representada en un poncho de Pisagna su significado’, LAA 7-2 (1933), pp. 135-139. (753)


[1: N; 2: Nl; 3: SW/SA; 4: Choropí People, South America; 5: N; 6: H]/annotation: differentiates between “traditional” and “assimilated” people, the latter described as run-down; the former as practising a healthy sexuality; no occurrence of autoerotic or same-sex behaviour].


——. ‘Zwei Holzfiguren von San Christoval (Salomoninseln)’, Ethnologischer Anzeiger 3.6 (1934), pp. 283-284. (756)

—. Geographische Völkerkunde. Afrika (Frankfurt/Main, 1933). (758)

—. Geographische Völkerkunde. Amerika (Frankfurt/Main, 1936). (759)

—. Geographische Völkerkunde. Asien (Frankfurt/Main, 1938). (760)

—. Geographische Völkerkunde. Australien und Südsee (Frankfurt/Main, 1934). (761)


Peekel, Gerhard, ‘Über das Wesen der Tabuanmaske von Neupommern’, AfA 24 (1938), pp. 64-76, 103-139, 247-274. (765)

—. ‘Uli und Ulifeier oder Vom Mondzyklus auf Neu-Meklenburg’, AfA 23 (1935), pp. 41-75. (766)

Penkuhn, Ernst, Die Bevölkerung in den wichtigsten britischen Überseegebieten: Entwicklungen und gegenwärtiger Stand (Berlin, 1940). (767)


Petri, Hans-Hermann, *Der Schild der Indianer* (Quakenbrück, 1938). (770)

Petri, Helmut, *Der Australiensaal im Völkermuseum* (Frankfurt, 1937). (771)


Peters, Hermann, ‘Beitrag zur Rassenanalyse der nordafrikanischen Bevölkerung’, *VGR* 10 (1940), pp. 44-47. (777)

‘Haustier und Mensch in Libyen. Wissenschaftliche Ergebnisse einer Reise nach Nordafrika’ (Oehringen, 1940). (778)


Petersen, Wilhelm, ‘Die Inkas im Chinchatal’, *FF* 13 (1937), pp. 42-44. (780)

Pfaff-Giesberg, Robert, *Die Sklaverei. Ein wirtschaftliches, soziales und kulturelles Problem* (Stuttgart,


——. *Die bürgerliche Gesellschaft in Australien* (Berlin, 1936). (784)

Pfeifer, Gottfried, *Die Kolonisierung Nordamerikas durch die europäischen Staaten (Spanier, Franzosen, Niederländer und Russen)* (Bonn, 1942). (785)


Pferekamp, Wilhelm, *Deutsche im frühen Mexiko* (Stuttgart, 1938). (787)


Pöch, Hella, ‘Beitrag zur Kenntnis von den fossilen menschlichen Funden von Lagoa Santa
(Brasilien) und Fontezuelas (Argentinien), *Mitteilungen der anthropologischen Gesellschaft in Wien* 68 (1938), pp. 310-336. (793)


Prange, Lisa, *Die Entwicklung der Gesundheitsverhältnisse, insbesondere der wichtigsten Infektionskrankheiten in Kamerun in den Jahren 1911/12 bis 1934* (Freiburg/Breisgau, 1939). (794)

[1: Nil; 2: SW/Medical Science; 3: IP, Cameroon].


——. ‘Religiöses Recht und Königstum in Amerika’, *ZVR* 50 (1935/1936), pp. 256-274. (803)


Quelle, Otto, ‘Der Strukturwandel der Bevölkerung von Ecuador, 1535-1935’, *LAA* 14:1 (1940), pp. 29-43. (808)


Reichwein, Adolf, *Kokosnüßernte in Kolumbien* (Stuttgart, 1936). (817)  

—. *Maisenernte in Mexiko* (Stuttgart, 1936). (818)  

—. *Pulquebereitung in Mexiko* (Stuttgart, 1936). (819)  

—. *Sisalernte auf Yucatan* (Stuttgart, 1936). (820)  

Reider, R., ‘Die Wirtschaftsformen der Djita und ihre Beziehungen zu den Nachbarstämmen’,  
*KR* 31 (1940), pp. 210-221. (821)  
[1: N; 2: Nil; 3: SW/SA; 4: Djita People, EA; 5: N; 6: H/annotation: Djita described as economically useful and efficient; portrayed as proud of their land].

Reschke, Heinz, ‘Die Zauberstabmythen der Batak sind Paradies- und Sündenfallerzählungen’,  
*ZfE* 67 (1935), pp. 176-187. (822)  

—. *Linguistische Untersuchung der Mythologie und Initiation in Nenguinea* (Münster, 1935). (823)  
[1: N; 2: Nil; 3: SW/SA; 4: Melanesians, Papuans, NG; 5: N; 6: N/annotation: linguistic study of oral stories and myths in New Guinea; includes references to circumcision, rites of passage and ceremonial objects; includes study of select languages].

Reutler, Karl, *Über die Leibesübungen der Primitiven* (Rostock, 1940). (824)  

Richter, Oswald, ‘Untersuchung an Papieren aztekischer Völker aus kolumbischer und vorkolumbischer Zeit und über chinesische, türkische, buddhistische, soghdische und andere Papiere aus den Turfanfunden’, *Faserforschung* 13 (1938), 57-81. (825)  


[1: Y; 2: Nil; 3: SW/PA; 4: Canary Islanders; 5: Y; 6: H/annotation: draws on craniological studies; argues that Canary Islander skeletons were fälisch, not Nordic].

—. ‘Neue Forschungen über rassische Beziehungen Nordafrika-Europa’, *Die Auslese* 17 (1943), pp. 56-58. (828)  


—. ‘Togo’, Deutsche Tropenmedizinische Zeitschrift 45 (1941), pp. 150-156. (830)

[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP; Togo; 5: N; 6: N].

Röder, Josef, ‘Bilder vom Megalithententransport’, Paideuma 3 (1944), pp. 84-87. (831)


[1: N; 2: Nil; 3: SW/Archaeology; 4: Kapaur People, Indonesia; 5: N; 6: N].


—. ‘Felsbildforschung auf West-Neuguinea’, Paideuma 1 (1938-40), pp. 75-88. (835)


Rogner, Emil, Gesellschaft und Wirtschaft auf den Palau-Inseln (Nürnberg, 1939). (837)


[1: N; 2: Nil; 3: SW/Geography; 4: IP, Africa, South America; 5: N; 6: L/annotation: Indigenous peoples described as less intelligent than white people].


[1: N; 2: Nil; 3: SW/Medical Science; 4: IP, Africa; 5: N; 6: N/annotation: argues that Indigenous peoples were different from non-Indigenous peoples; the former did not differentiate between nature and culture; Indigenous peoples explained everything with reference to natural phenomena].


[1: N; 2: Nil; 3: SW/Medical Science; 4: Chamorro People, Mariana Islands; 5: N; 6: N/annotation: deplores fast decrease in Indigenous population figures].

Ropertz, Wilhelm, Die Rolle des Leibes bei den ostafrikanischen Völkern (Würzburg, 1933). (842)


Rosenzweig, Alfred, Die Arbeiterbeschaffung für die Goldminen des Witwatersrands in Südafrika


Samhaber, Ernst, Spanisch-Südamerika (Berlin, 1941). (855)

[1: Y; 2: Nil; 3: SW/Geography; 4: IP, sub-Saharan Africa; 5: H; 6: N/annotation: emphasises need to re-establish racial pride among Indigenous Africans; colonialism had crushed racial self-esteem; new colonialism required in order to thwart increase in erosion of traditions].

Sapper, Karl, ‘Beiträge zur Ernährungsgeographie von Mittelamerika’, IAA 7:2 (1933), pp. 140-152. (857)


—. Beiträge zur Kenntnis der Besitzergreifung Amerikas und zur Entwicklung der altamerikanischen Landwirtschaft durch die Indianer (Hamburg, 1938). (858)


—. ‘Das jüngste Mayareich’, IAA 15 (1941), pp. 57-80. (859)

[1: Y; 2: Nil; 3: SW/SA; 4: Indigenous Americans, Middle America; 5: N; 6: H/annotation: praises Maya culture as intellectually sophisticated; uses term ‘intellectual’ in reference to Indigenous Americans; contrasts Maya with Black slaves in Honduras; the latter degraded as lazy and unreliable].

—. ‘Die Besitzergreifung Amerikas durch die Indianer’, IAA 7 (1934), pp. 350-368. (860)


—. ‘Die tropischen Inseln der Südstsee’, KR 25 (1933), pp. 159-176. (862)


—. ‘Fray Bartolomé de las Casas und die Verapaz (Nordost-Guatemala)’, B.A 19 (1936), pp. 101-107. (865)


—. ‘Geographie der altindianischen Landwirtschaft’, PGM 80 (1934), pp. 41-44, 80-83, 118-121. (866)


—. Geographie und Geschichte der indischen Landwirtschaft (Hamburg, 1936). (867)

—. ‘Jagdwirtschaft, Tierhaltung und Tierzüchtung der Indianer in vorkolumbischer Zeit’, *MGV* 9 (1939), pp. 41-56. (868)


—. ‘Über Spuren einer früheren weddiden Bevölkerung auf der Insel Roti oder Rate bei Timor’ (Stuttgart, 1938). (872)

[1: N; 2: Nil; 3: SW/Archaeology; 4: Toála People, Roti, Indonesia; 5: N; 6: N].

Scapera, I., ‘Land tenure among the natives of Betchuanaland Protectorate’, *ZV/R* 51 (1936/1937), pp. 130-159. (873)


[1: N; 2: Nil; 3: SW/SA; 4: Chimbu People (Papuans), NG; 5: N; 6: N].

—. ‘Zur Initiation im Wagi-Tal’, *Anthropos* 33 (1938), pp. 401-423. (875)


Schäfer, Ernst, ‘Meine dritte Expedition in Tibet’, *Der Biologe* 8 (1939), pp. 279-287. (876)


[1: Nil; 2: SW/PA; 3: Indigenous Americans, Southern Chile].

—. ‘Einige anthropologische Beobachtungen an chilenischen Mischlingen’, *ZfE* 68 (1936), pp. 251-256. (880)


[1: Y; 2: Nil; 3: SW/PA; 4: Mapuche, Chile; 5: N; 6: H].

—. *Wachstumsstudien an Mischlingskindern aus Concepción (Süddeutsch)* (Lengerich, 1940). (882)

Schebesta, Josef, ‘Ein Versuch, der ältesten Gottheit der Sepa in Neuguinea auf linguistischem Wege näherzukommen’, *Anthropos* 33 (1938), pp. 659-663. (885)

Schärer, H., ‘Die Bedeutung des Menschenopfers im dajakisschen Totenkult’, *MGV* 10 (1940), pp. 3-30. (884)

Schebesta, Paul, ‘Bei den Ituri-Bambuti (1934/35)’, *MGV* 7 (1936), pp. 7-14. (886)

Schebesta, Josef, ‘Ein Versuch, der ältesten Gottheit der Sepa in Neuguinea auf linguistischem Wege näherzukommen’, *Anthropos* 33 (1938), pp. 659-663. (885)


Schebesta, Paul, ‘Neues von den Kongo-Pygmäen’, *Frohes Schaffen* 10 (1940), 245-256. (893)

Schebesta, Paul, ‘Physiologische Beobachtungen an den Ituri-Pygmäen’, *ZfR* 5 (1937), pp. 113-123. (894)

Schebesta, Paul, ‘Religiöse Ideen und Kulte der Ituri-Pygmäen (Belgisch-Kongo)’, *AfR* 30 (1933), pp. 105-140. (895)
—. *Vollblutneger und Halbzwerge. Forschungen unter Waldnegern und Halbpygmäen am Ituri in Belgisch Congo* (Leipzig and Salzburg, 1934). (896)


[1: N; 2: Nil; 3: SW/Archaeology; 4: Maya, Mexico; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/Archaeology; 4: Maya, Middle America; 5: N; 6: N].

—. ‘Probleme der Mayaforschung’, *FF* 16:12 (1940), pp. 121-122. (900)

[1: N; 2: Nil; 3: SW/Archaeology; 4: Maya, Mexico, Guatemala; 5: N; 6: H].

—. ‘Zahlzeichen der Maya’, *ZfE* 65 (1933), pp. 93-100. (901)

[1: N; 2: Nil; 3: SW/Archaeology; 4: Maya, Mexico; 5: N; 6: N].

—. ‘Zur Entzifferung der Mayahieroglyphen’, *MGV* 9 (1939), pp. 57-71. (902)

[1: N; 2: Nil; 3: SW/Archaeology; 4: Maya, Middle America; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/Medical Science; 4: Sámi People, Scandinavia; 5: N; 6: N/annotation: reports on infrequency of rickets among Sámi people; argues this was due to longer period of breastfeeding].


[1: N; 2: Nil; 3: SW/Archaeology; 4: Tibetans, Central Asia; 5: N; 6: N].


—. ‘Die Nilotenstellung’, *ZfR* 5 (1937), pp. 130-137. (906)


—. ‘Likundu’, *ZfE* 70 (1938), pp. 254-262. (908)


—. *Orakel und Gottesurteile in Afrika* (Leipzig, 1940). (909)
Schilling, Elisabeth, *Die schwimmenden Gärten von Xochimilco: Eine einzigartige Form indianischer Landgewinnung und Bodenbebauung im Becken von Mexiko* (Kiel, 1938). (910)


Schmidt, Max Georg, ‘Japan’, *GA* 38 (1937), pp. 169-175. (916)

Schmidt, Wilhelm, *Das Eigentum im Primärkulturkreis der Herde* (Münster, 1942). (917)

——. Nachträge zu den Religionen der Urvölker Amerikas, Asiens und Australiens (Münster, 1934). (924)

Schmieder, Oskar, Länderkunde Mittelamerikas. Westindien, Mexico und Zentralamerika (Leipzig, 1934). (925)

——. Länderkunde Nordamerikas: Vereinigte Staaten und Kanada (Leipzig, 1933). (926)


Schmieder, Oskar, and Herbert Wilhelmy, Die faschistische Kolonisation in Nordafrika (Leipzig, 1939). (928)


——. Geschichte der Mehrstimmigkeit. Die Naturvölker (Berlin, 1934). (932)

——. ‘Über die Verbreitung afrikanischer Chorformen’, ZfE 69 (1937), pp. 78-88. (933)


[1: Y; 2: N; 3: SW/Archeology; 4: Naas Islander People, Batak People, Sumatra; 5: N; 6: H/annotation: praises high sense of art among Batak and Nias Islander peoples; Batak described as proud and self-conscious; Nias Islanders as discrete and friendly].

——. ‘Schifffahrt und Neolithikum in Indonesien’, Asien-Berichte 4:13/14 (1942), pp. 30-42. (938)

[1: N; 2: N; 3: SW/Geography; 4: Polynesians, Melanesians, Tonga; 5: N; 6: H/annotation: reports on current politics in Toga; praises sovereignty of Kingdom of Tonga beyond European influence; Tongans seen as intelligent and capable of running sovereign state].


Schott, Carl, Die Erschließung des nordkanadischen Walddandes (Frankfurt/Main, 1937). (943)

——. Landnahme und Kolonisation in Canada. Am Beispiel Südontarios (Kiel, 1936). (944)


Schottelius, Justus Wolfram, ‘Wie viel Dämme verbanden die Inselstadt Mexico-Tenochtitlan
mit dem Festlande?’, *LAA* 8 (1934/35), pp. 173-185. (946)


Schubert, Johannes, ‘Einheimische Quellen zur völkerkundlichen Erforschung Tibets und des chinesisch-tibetischen Grenzgebietes’, *Tagungsberichte der Gesellschaft für Völkerkunde* 2 (1936), pp. 75-84. (950)


[1: N; 2: Nil; 3: SW/Archaeology; 4: Aztecs, Mexico; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/Archaeology; 4: Aztecs, Mexico; 5: N; 6: N].

[1: N; 2: Nil; 3: SW/Archaeology; 4: Aztecs, Mexico; 5: N; 6: N].

[1: N; 2: Nil; 3: SW/Archaeology; 4: Aztecs, Mexico; 5: N; 6: N].

[1: N; 2: Nil; 3: SW/Archaeology; 4: Aztecs, Mexico; 5: N; 6: N].
Indiana II. Mythen in der Muttersprache der Pipil von Izalco in El Salvador (Jena, 1935). (957)

Indiana III. Bei den Azteken, Mixteken und Tlapaneken der Sierra Madre del Sur von Mexico (Jena, 1938). (958)

Popol Vuh. Das heilige Buch der Quechí-Indianer von Guatemala (Stuttgart, 1944). (959)

Schulz, Agnes, ‘Sidama-Völker in Abessinien’, Paideuma 2 (1941-43), pp. 140-146. (960)


Schwabe, Helmut, ‘Biologische Probleme in Chile’, Nachrichten, Deutsche Gesellschaft für Natur-
und Völkerkunde Ostasiens 60 (1942), pp. 17-21. (970)

Schworm, Ludwig, Frankreichs Wehrfaktor Afrika (Darmstadt, 1941). (971)

Seekirchner, Albert, Die geographischen und geopolitischen Grundlagen der südafrikanischen Rainenkultur (Memmingen, 1933). (972)


Sell, Manfred, Die schwarze Völkerwanderung. Der Einbruch des Negers in die Kulturwelt (Vienna, 1940). (975)


Širokogorov, Sergej M[ikhailovich], 'Versuch einer Erforschung der Grundlagen des Schamanentums bei den Tungusen', B.4 18 (1935), pp. 41-96. (979)


Slawik, Alexander, 'Ostasien', in Die Große Völkerkunde Vol.2, ed. Hugo A. Bernatzik (Leipzig,
1939), pp. 89-148. (982)

[1: Nil; 2: SW/SA; 3: Ryukyu Islanders, Ainu, Japan].


——. *Afrikanische Dokumente zur Frage der hausanischen Diaspora in Ob erguinea* (Glückstadt in Holstein, 1940). (988)


Spengler, Oswald, ‘Das Alter der Amerikanischen Kulturen’, *LAA* 7 (1933), pp. 95-102. (989)


"Melanesien und Indonesien", ZfE 70 (1938), pp. 463-481. (994)

-. Über infantile Sexualmerkmale bei Kleinwuchsrassen (Stuttgart, 1935). (995)

-. Über infantile Sexualmerkmale bei Kleinwuchsrassen (Stuttgart, 1935). (995)

-. Über Kunstoffe in Melanesien', ZfE 68 (1936), pp. 304-369. (996)


-. Zwerghaustiere und Pygmaenbastarde im südwestkameruner Urwald und Bemerkungen zur Pygmaenfrage’, FF 12 (1936), pp. 251-253. (1000)


-. Marquesianische Mythen’, ZfE 66 (1934), pp. 191-240. (1004)

Steinert, Walther, Die Wirkung des Landschaftszwanges auf die materielle Kultur der Eskimo (Hamburg, 1935). (1005)


Stratz, Carl Heinrich, *Die Rassenschönheit des Weibes* (Stuttgart, 1940). (1008)

[1: N; 2: 1901, 1902, 1903, 1904, 1907, 1911, 1917, 1920, 1922, 1923; 3: SW/SA; 4: IP; 5: N; 6: L/annotation: explores racial beauty among women of all races; European women considered the yardstick for determining racial beauty; also white American and Australian women described as beautiful; Indigenous peoples, with few exceptions, among others the Masai, described as physically less attractive; Aboriginal Australians described as outright unattractive].


[1: Nil; 2: SW/Medical Science; 3: IP, SWA].


——. ‘Ethnologische Studien auf Hainan’, *FF* 9 (1933), pp. 462-463. (1011)

[1: N; 2: Nil; 3: SW/SA; 4: Li and Miao People, Hainan, China; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/History; 4: Indigenous Americans; 5: N; 6: N/annotation: ethnographic description of Li tribes on Hainan; stresses cultural and racial difference between Li and Chinese people; describes Li people as strong and healthy; notes assimilation and decline in ancient Li traditions].


——. ‘Die Zigarre’, *Der Tabak* 1 (1937), pp. 10-27. (1014)


——. ‘Material zur Persönlichkeitsforschung bei den südamerikanischen Indianern’, *MGV* 4 (1934), pp. 11-17. (1015)


[1: N; 2: Nil; 3: SW/SA; 4: IP; 5: N; 6: L/annotation: argues that capacity of brain of Indigenous peoples would not develop; seen as intellectually inferior].

Steinmann, Alfred, ‘Das kultische Schiff in Indonesien’, *IPEK* 13-14 (1939-40), pp. 149-205. (1017)


Suchan-Galow, Erika, Die deutsche Wirtschaftstätigkeit in der Südsee vor der ersten Besitzergreifung 1884 (Hamburg, 1940). (1021)


Taylor, Griffith, ‘Explorations in North West Papua’, ZfR 3 (1936), pp. 320. (1029)


—–. ‘Die ländlichen Siedlungen in Mittelamerika’, IAA 7 (1933), pp. 20-37. (1032)


—–. Durch Urwälder und Sümpfe Mittelamerikas. Der fünfte Bericht des Hernán Cortés an Kaiser Karl V. (Hamburg, 1941). (1033)


—–. ‘Ethnologische Bemerkungen über die Augen bei den Altmexikanern und Maya’, Klinische Monatsblätter für Augenheilkunde 110 (1944), pp. 237-251. (1035)


—–. ‘Probleme der archäologischen Erforschung der Hochländer des nördlichen Mittelamerika’, FF 12 (1936), pp. 126-127. (1038)


[1: Y; 2: N; 3: SW/SA; 4: Indigenous Americans, Middle America; 5: Y; 6: H/annotation: deplores erosion of Indigenous traditions and decline in population figures; argues that racial mixing added to destruction of Indigenous populaces; says that only in Guatemala Indigenous peoples would have preserved their traditions due to strong racial background].

—–. ‘Zur Geographie der Republik Guatemala (2. Teil), Beiträge zur Kultur- und

[Tessmann, Günter, *Die Bafia und die Kultur der Mittelkamerun-Bantu* (Stuttgart, 1934). (1041)]


[Theile, Walter, ‘Die Tzolkinperiode im astronomischen Kalender der Maya’, *Die Himmelswelt* 43 (1933), pp. 201-204. (1046)]


—. ‘Der Kulturhintergrund des primitiven Denkens’, *Zeitschrift für Psychologie* 147 (1940), pp. 328-357. (1052)


[1: Y; 2: Nil; 3: SW/SA; 4: Papuans, Buin Island, NG; 5: Y; 6: H/annotation: argues that Indigenous peoples showed capability of planning ahead, thus endowed with capacity of logical thinking; could not be considered primitive].


[1: Y; 2: Nil; 3: SW/SA; 4: IP; 5: N; 6: H/annotation: argues against prejudice of intellectual inferiority; says that hunting demanded logical thinking and complex intellect].

—. ‘Grade und Spielarten des Wandels der Fremdvölker bei der Berührung mit Europäern’, *AfA* 28 (1943), pp. 53-60. (1056)


[1: Y; 2: Nil; 3: SW/Legal Studies; 4: IP; 5: N; 6: N].


—. ‘Zur Entstehung des „Geldes“’, *Jahrbücher für Nationalökonomie und Statistik* 152 (1940), pp. 352-357. (1061)


—. ‘Der Handel im Caucatal’, ZfE 74 (1942), pp. 112-126. (1072)

—. ‘Der Kannibalismus im Caucatal’, ZfE 70 (1938), pp. 310-330. (1073)

—. ‘Der Rechtsbruch in den Hochkulturen Amerikas’, ZfR 51 (1936/1937), pp. 7-129. (1074)


281-282. (1076)
[1: Y; 2: Nil; 3: SW/SA; 4: Cauca Valley People, Colombia; 5: N; 6: H].
—. ‘Francisco de Avila’, B-A 19 (1936), pp. 114-121. (1079)
—. *Quellen zur Kulturgeschichte des präkolumbischen Amerika* (Stuttgart, 1936). (1080)
—. *Rassen und Kulturen in Afrika* (Bonn, 1942). (1081)
[1: Y; 2: Nil; 3: SW/SA; 4: IP, Africa; 5: N; 6: Masai, Herero, Hima, Galla and Somali People; H/annotation: differentiates between Hamitic and “Negroid” races; the former described as physically attractive].

Trimborn, Hermann and Francisco Avila, *Dämonen und Zauber im Inkareich* (Leipzig, 1939). (1084)

Troll, Carl, *Das deutsche Kolonialproblem auf Grund einer ostafrikanischen Forschungsreise 1933/34* (Berlin, 1935). (1085)
Tüting, Laura, ‘Kulturgeschichte der Lauinseln (Fidschigruppe)’, AfA 24 (1938), pp. 140-153. (1089)


Uhle, Max, Die alten Kulturen Perús im Hinblick auf die Archäologie und Geschichte des amerikanischen Kontinents (Berlin, 1935). (1090)


[1: N; 2: Nil; 3: SW/SA; 4: Maya, Middle America; 5: N; 6: N].


——. ‘Die Ruinen von Cochasqui (nördlich von Quito)’, LAA 7:2 (1933), pp. 127-134. (1093)


Vanoverbergh, Morice, ‘Negritos in Eastern Luzon’, Anthropos 33 (1938), pp. 119-164. (1098)


Vasmer, Max, Die ehemalige Ausbreitung der Lappen und Permier in Nordrussland (Berlin, 1936). (1099)


Vatter, Ernst, ‘Der Schlangendrache auf Alor und verwandte Darstellungen in Indonesien,
Asien und Europa’, *IPEK* (1934), pp. 119-148. (1101)


Vedder, Heinrich, *Das alte Südwestafrika. Südwestafrikas Geschichte bis zum Tode Mahareros 1890* (Berlin, 1934). (1102)

[1: Y; 2: Nil; 3: SW/History; 4: Herero, Nama People, SWA; 5: Y; 6: H/annotation: Nama and Herero described as intelligent; Herero seen as Master race and physically attractive].


[1: Y; 2: 1922; 3: SW/SA; 4: San People, SWA, ZA; 5: N; 6: H/annotation: describes San as the most intelligent among all Southern African races; criticises extermination policies against the San].


—. ‘Im unerforschten Zentral-Neuguinea (Kaiser-Wilhelmsland)’, *Zeitschrift für Erdkunde* 12 (1944), pp. 242-433. (1106)


[1: Y; 2: Nil; 3: SW/Geography; 4: Nuristani People, Afghanistan; 5: Y; 6: H/annotation: argues that Nuristani people were part of Northern Indo-Germanic race; exhibited similarities with Nordic races; described as brave and attractive with a high sense of love for their country].

Volhard, Ewald, *Kannibalismus* (Stuttgart, 1939). (1108)


[1: Y; 2: Nil; 3: SW/PA; 4: Rehobother People, SWA; 5: N; 6: N/annotation: focussing on Rehobother people, author argues that miscegenation would not entail construction of new race but racial differences persisted as they constituted matter of heredity].


—. *Die sozialen Verhältnisse Indonesiens. Eine kulturgeschichtliche Untersuchung* (Münster, 1936). (1112)


—–. ‘Die traditionelle und die moderne Familie bei den Bantu-Kavirondo’, *AfA* 25 (1939), pp. 1-35. (1116)

—–. ‘Reifeweihen bei den Bantustämmen Kavirondos und ihre heutige Bedeutung’, *AfA* 25 (1939), pp. 85-100. (1117)


—–. ‘Wesenszüge der politischen Struktur der Kavirondo-Bantu’, *Studien zur Auslandskunde* 1 (1942), pp. 7-54. (1119)


afrikanischen Eingeborenen’, *Beiträge zur Kolonialforschung* 3 (1943), pp. 15-34. (1125)

[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP; Central Africa; 5: N; 6: N].

—. *Heilkunde und Volkstum auf Bali* (Stuttgart, 1937). (1126)

[1: Y; 2: Nil; 3: SW/Medical Science; 4: Balinese People; 5: N; 6: N].

—. “‘Kalimo usada’: ein alt-balisches Lehrbuch der Pathologie und Therapie der inneren Krankheiten’, *Sudboffs Archiv für Geschichte der Medizin und der Naturwissenschaften* 32:1/2 (1939), pp. 54-93. (1127)

[1: Y; 2: Nil; 3: SW/Medical Science; 4: Balinese People; 5: N; 6: N].


[1: N; 2: Nil; 3: SW/Geography; 4: Miao, Yi, Loi, Yantse People, East Asia; 5: N; 6: N/annotation: geographical handbook; says that Indigenous groups had succumbed to Chinese rule].


[1: Y; 2: Nil; 3: SW/Geography; 4: Tibetans, Central Asia; 5: Y; 6: H/annotation: deplores racial mixing; argues that “full-blooded” Tibetans were chivalric and rooted in traditions, thus the most likeable race in Central Asia].


[1: N; 2: Nil; 3: SW/Psychology; 4: Melanesians, South Pacific; 5: N; 6: N].


Weinert, Hans, ‘Der erste afrikanische Affenmensch “Africanthropus njarasensis”’, *Der Biologe* 7 (1938), pp. 125-129. (1132)


—. *Die Rassen der Menschheit* (Leipzig, 1935). (1133)

[1: 1939, 1941; 2: SW/PA; 3: IP/annotation: describes origin and dissemination of human races; considers Aboriginal Australians one of the most ancient races].


[1: Y; 2: Nil; 3: SW/PA; 4: Aboriginal Australians; 5: N; 6: L/annotation: ancient races (Urrassen), such as the Neanderthal, would no longer exist; Aboriginal Australians not ancient race but due to their geographical isolation the only race that had preserved the most ancient features; not influenced by higher developed races; high/low development not understood in cultural sense].

—. *Entstehung der Menschenrassen* (Stuttgart, 1941). (1135)

[1: 1938; 2: SW/PA; 3: IP].

—. ‘Gibt es einen Stammbaum der heutigen Menschen?’, *Der Naturforscher* 12 (1935), pp. 181-188. (1136)


—. ‘Vergleichende Betrachtungen über die Rechtsformen des Grundbesitzes der Eingeborenen’, *Beiträge zur Kolonialforschung* 3 (1943), pp. 88-133. (1141)


—. *Gemeinschaft und Individuum bei den Selk`nam* (Saalefeld, 1935). (1144)


Werner, Heinrich, ‘Hygienische Maßnahmen zum Schutze von Deutschen und farbigen
Frauen und Kindern im tropischen Afrika, *Deutsche medizinische Wochenschrift* 66 (1940), 729-731. (1147)


[1: N; 2: Nil; 3: SW/Medical Science; 4: IP; 5: N; 6: N].


Westermann, Diedrich, *Afrikanische Tabusitten in ihrer Einwirkung auf die Sprachgestaltung* (Berlin, 1940). (1150)


—. *Der Afrikaner heute und morgen* (Berlin, 1937). (1151)

[1: Y; 2: 1942; 3: SW/SA; 4: IP, Africa; 5: N; 6: H/annotation: differentiates between Hamitic people and “Negroes”; latter were well-developed and strong race; not always industrious in European sense yet with rich material culture and lovely personality; had same capability for logical thinking as Europeans; elaborates on cultural differences].


[1: Y; 2: Nil; 3: SW/SA; 4: IP; 5: N; 6: L/annotation: says that Indigenous peoples wished to become like white people; documents loss of culture].


[1: Nil; 2: SW/Linguistics; 3: IP, ZA].


[1: Y; 2: Nil; 3: SW/SA; 4: Ewe People, Togo; 5: N; 6: H/annotation: contains excerpts of translated Ewe texts; had sophisticated culture and language].


[1: Y; 2: Nil; 3: SW/SA; 4: IP; 5: N; 6: N/annotation: says that Indigenous peoples wished to become like white people; documents loss of culture].


[1: Y; 2: Nil; 3: SW/SA; 4: IP, Africa; 5: N; 6: L/annotation: criticises polygamy; says Black Africans in general were intellectually inferior and lazier compared to Europeans].


[1: Y; 2: Nil; 3: SW/SA; 4: IP, Congo; 5: N; 6: L/annotation: says that “Negroes” were not motivated to work; required white supervision].

—. ‘So, der Gewittergott der Ewe’, ZfE 70 (1938), pp. 152-159. (1159)

—. ‘Tabu und Sprache in Afrika’, FF 16:5 (1940), pp. 51-52. (1160)

—. ‘Völkerbewegungen in Afrika’, FF 18:5/6 (1942), pp. 49-52. (1161)
[1: Y; 2: Nil; 3: SW/SA; IP, Africa; 5: N; 6: N/annotation: describes ancient migration to Africa; Hamitic people occupied Master position; “Negroes” were obedient in relation to Hamitic people].

——. Volkswerdung und Evangelium unter den Ewe (Bremen, 1936). (1162)
[1: Y; 2: Nil; 3: SW/SA; Ewe People, Togo; 5: N; 6: N].


[1: Y; 2: Nil; 3: SW/SA; Dahomey People, WA; 5: N; 6: N].

[1: Y; 2: Nil; 3: SW/SA; IP, Africa; 5: N; 6: Hamitic people: H; “Negroes”: L/annotation: differentiates between Hamitic people and what author terms “Negroes”; the latter were sedentary and culturally conservative yet intellectually inferior; Hamitic races of North and East Africa more dynamic].

Weydling, Georg, Die nomina deverbalia und ihr Verhältnis zu den Direktions- und Habitativ-Formen im Berberischen (Leipzig, 1939). (1166)

——. Einführung ins Hausa (Leipzig, 1942). (1167)
[1: Nil; 2: SW/Linguistics; 3: Hausa People, WA].


——. Die afrikanischen Trommeln und ihre außerafrikanischen Beziehungen (Stuttgart, 1933). (1169)


[1: N; 2: Nil; 3: SW/Medical Science; 4: IP, Abyssinia; 5: N; 6: N].


——. ‘Die Eingeborenenrechtspflege in Deutsch-Ostafrika, Kamerun und Togo unter deutscher Herrschaft’, *ZV/R* 53 (1939), pp. 189-221. (1173)


——. *Studien zur Eingeborenenrechtspflege* (Stuttgart, 1938). (1174)

[1: Nil; 2: SW/Legal Studies; 3: IP, FGC Africa].


[1: Y; 2: Nil; 3: SW/SA; 4: Batak People, Sumatra; 5: Y; 6: H/annotation: devises measures to increase Batak population figures; Batak seen as intelligent and eager to defend their cultural sovereignty].


——. ‘Kopffang und Trophäenkult im Gebiete des Papuagolfs’, *Ethnologischer Anzeiger* 3:4 (1933), pp. 201-203. (1177)


[1: Y; 2: Nil; 3: SW/Geography; 4: Mon and Dai People, Southeast Asia; 5: N; 6: H].


[1: Y; 2: Nil; 3: SW/SA; 4: Yao People, China; 5: Y; 6: H/annotation: Yao people described as industrious and defending their cultural autonomy/freedom].

——. ‘Religiöse Feste und Bräuche bei den Yao-Stämmen in Kuangtung (Südchina)’, *ZfE* 68 (1936), pp. 124-141. (1180)


Witthöft, Felix, *Das Salz in Ozeanien* (Würzburg, 1939). (1181)


Wittmann, J[ohannes], ‘Bedeutungsbildungen auf der Struktur “Auseinander” in der Kâte-Sprache’, *Archiv für die gesamte Psychologie* 99 (1937), pp. 142-200. (1182)


Wolf, Albert, *Kolonisation der Finnen an der Nordgrenze ihres Lebensraumes* (Kiel, 1939). (1183)


— ‘Die Hauptprobleme Weißafrikas’, AfA 27 (1942), pp. 89-140. (1185)

 [1: Y; 2: Nil; 3: SW/History; 4: Canary Islanders 5: N; 6: H/annotation: argues that stone age/Cro Magnon humanity and culture had been preserved among Canary Islanders; important to study Indigenous inhabitants of Canary Islands to unearth unfiltered view on European races].

 [1: Y*; 2: Nil; 3: SW/History; 4: Canary Islanders; 5: N; 6: H/annotation: translation of description of Canary Islanders by Leonardo Torriani from 16th century; had Cro Magnon character; blue-eyed and blond; described as brave and intelligent; emphasises aim of book as uncovering ‘stone age high culture’].

 [1: Y; 2: Nil; 3: SW/Geography; 4: Bubi People, Bioko (Equatorial Guinea); 5: N; 6: N/annotation: chiefly geographical analysis; says that Bubi people were the Indigenous group of Bioko area].

— ‘Im Herzen der Kabylei’, Beiträge zur Kolonialforschung 4 (1943), pp. 39-68. (1190)
 [1: Y; 2: Nil; 3: SW/Geography; 4: Kabyle People, NA; 5: N; 6: H/annotation: says that Kabyle people were indigenous to North Africa; produced impressive silver jewellery; they were blond, assiduous and martial; Kabyles seen as most industrious farmers in North Africa; unlike Arabic women Kabyle women were not oppressed].

 [1: N; 2: Nil; 3: SW/SA; 4: Ungarinyin People, West Kimberley, Australia; 5: N; 6: N/annotation: reports on the expedition through Western Australia led by Leo Frobenius; describes material culture and paintings of Kimberley groups].

Wolff, Kurt, ‘Das Seßhaftwerden der Ful’, AfA 27 (1942), pp. 11-64. (1192)
 [1: N; 2: Nil; 3: SW/SA; 4: Fula People, West Africa; 5: N; 6: H/annotation: describes Fula people as noble, charming and reserved; sees them as excellent warriors and their women more attractive than “Negroid” women].


*Zeitschrift für Eingeborensprachen* (Berlin, 1933-1944). (1196)

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Sprache in Neuguinea


Zerries, Otto, *Das Schwirrholz. Untersuchungen über die Verbreitung der Schwirren im Kult* (Stuttgart, 1942). (1197)
[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP, FGC; 5: N; 6: N/annotation: deplores low number of Indigenous inhabitants; devises measures to increase population numbers, including prohibition of polygamy and hygienic measures].
[1: Y; 2: Nil; 3: SW/Medical Science; 4: IP, sub-Saharan Africa; 5: N; 6: N].
Zimmermann, Günter, ‘Die Bedeutung der oberen Teile der Seiten 4-10 der Dresdener Mayahandschrift’, *ZfE* 65 (1933), pp. 399-401. (1202)
——. ‘Zwei Danziger als Begründer der Mayaforschung’, *Mitteilungen des west-preußischen Geschichtsvereins* 35 (1937), pp. 129-134. (1203)
[1: Y; 2: Nil; 3: SW/SA; 4: Tuareg People, NA; 5: N; 6: H/annotation: examines metal fabrication; praises techniques as sophisticated, reflecting high sense of taste and skills].
——. ‘Studien über die Tuáreg (Ímohag) der Sahara’, *ZfE* 72 (1940), pp. 124-152. (1205)
[1: Y; 2: Nil; 3: SW/SA; 4: Tuareg People, NA; 5: Y; 6: H/annotation: ethnoographic description of Tuareg; seen as rooted in their land; described as strong, pure and resilient race; Tuareg women were not slaves like Arabic women].
[1: N; 2: Nil; 3: SW/Medical Science; 4: IP, WA; 5: N; 6: L].
B. Fiction

Abenteuer im Wilden Westen (Berlin, 1936-1938). (1207)


Alexander, Arno, Der Medizinmann. Roman (Berlin-Wilmersdorf, 1935). (1209)


(1211)


——. Kameraden in Südwest. Ein Tatsachenroman (Berlin, 1936). (1213)


Arnold, Max, Umkurika. Jägerjahre in Angola (Potsdam, 1936). (1214)


Aufwärts-Jugend-Bücherei (Berlin, 1940-1945). (1216)

[1: Nil; 2: F/JL; 3: IP/annotation: Aufwärts-Jugend-Bücherei-series; short booklets for juvenile readers, chiefly adventure stories; titles include: Hans Lehr, Sturm auf Kimaraunga (1941); Friedrich Keim,
Aus fernen Zonen (Berlin, 1934-1935). (1217)

[1: N; 2: F/JL; 3: Indigenous Americans, North America/annotation: Aus fernen Zonen-series; juvenile literature; chiefly about the Wild West and Indigenous Americans; titles include: Willy Krüger, Das Vermächtnis des Indianers: Abenteuerroman (1934); Räuchende Wildnis (1934); Hilferuf aus der Prüge (1934); Der Kundschafter (1934); Kurt von Elpons, Der weiße Indianer (1935); Tom West, Zu den ewigen Jagdgründen (1935), Der Rebell von Meciko (1935) and Das Gewissen des Westens (1935)].

Aus weiter Welt (Reutlingen, 1933-1940). (1218)

[1: N; 2: F/JL; 3: IP/annotation: Aus weiter Welt-series; booklets for juvenile readers chiefly on former German colonies in Africa; partly co-edited by Josef Viera; for evaluated titles, refer to author entries (i.e. Josef Viera and Senta Dinglreiter); titles include: Arthur Heye, Befreite Sklaven (1934); Hans Schomburgk, Buschbautente in Afrika: Abd ich “König” war (1939) and In Afrikas Wildkammern. Mit Kamera und Büchse in Urmwald und Buech (1933); Waldemar Stelzner, Auf rauen Pfaden in Deutsch-Südwestafrika (1939); Emil Droomberg, Im Tal der grünen Schlange. Kalifornische Erzählungen aus der Jetztzeit (1933); Josef Viera, Koloniale Heldenkämpfe (1939); Josef Viera and Emil Droomberg, Kämpfe in Urmwald und Steppe (1934); Erich Muskhalal, Hendrik Wibo, der letzte König von Namaland [Der Napoleon der Hottentotten] (1938) [republished in 1940 as part of Die Kolonien rufen-series]; Paul Leutwein, Die Gründung von Deutsch-Südwestafrika: Wie Deutschlands zweitgrößter Überseebezirk entstand (1940) [republished in 1940 as part of Die Kolonien rufen-series]; Anton Lankenhein, Von Wilden und von Tieren: Als Jäger und Forscher in Deutsch-Südwestafrika (1937) and Die Mine im Urmwald: Abenteuerliche Schicksale Lankenheins in Deutsch-Südwestafrika (1940) [republished in 1940 as part of Die Kolonien rufen-series]; Friedrich Keim, Bruder Unrast (1935) and Südsee-Abenteuer (1933); Julius Steinhardt, Der weiße Buschmann. Erzählung aus Südwestafrika (1934) and junge Abenteuer: Erzählung aus dem heutigen Ostafrika (1933); Max Albert, Der Bezirksamtmann von Kaewieng: Kampf und Arbeit des Bezirksamtmannes Baluminski in der Deutschen Südsee (1939); Leo Waibel, Der Todesritt in den Karrasbergen (1933); Hubert Südekum, Todesmarsch im Wüstenland (1939); Julius Götz, Kulturpionier in Hinterbinden (1935); Konrad Schauer, Eine Hochtour im Herzen Afrikas ([1925], 1937); Hans Anton Aschenborn, Sonnenland Südwest (1936); Paul Schaumburg, Günter Nachtigal, ein Heidenleben. Leben und Wirken eines großen deutschen Afrikaforschers (1940) [republished in 1940 as part of Die Kolonien rufen-series]; Paul Schaumburg, Hermann v. Wissmann. Ein deutscher Kolonialpionier (1936) [republished in 1940 as part of Die Kolonien rufen-series)].

Aydelotte, Dora, Mutter Prawl. Roman einer amerikanischen Siedlerfamilie (Berlin, 1938). (1219)


Bahlck, W., Im Orlog. Skizze aus den Anfängen des Aufstandes in Südwestafrika 1904/07', IKK (1934), pp. 25-32. (1220)

[1: N; 2: N; 3: F/Short Story; 4: Herero, SWA; 5: N; 6: L/annotation: Herero described as lazy and disloyal towards German farmer].

Banse, Ewald, Unsere großen Afrikaner. Das Leben deutscher Entdecker und Kolonialpioniere (Berlin, 1940). (1221)


Barthel, Max, Dreizehn Indianer. Erzählung (Dresden, 1943). (1223)
Barthel-Winkler, Lisa [a.k.a. F.L. Barwin], *Der Verrat von Detroit. Roman* (Heidenau, 1944). (1224)


–––. *Pontiac. Roman* (Heidenau, 1943). (1225)


–––. *Te Kuti der Maorihäuptling. Erzählung aus den neuseeländischen Freiheitskämpfen* (Leipzig, 1937). (1226)

[1: Y; 2: Nil; 3: F/JL; 4: Maori, NZ; 5: N; 6: H/annotation: adventure novel for young readers; German protagonist fights with Maori freedom fighter Te Kuti against Te Iha, the Maori collaborator with the British; describes Maori as brave, intelligent and beautiful; criticises British colonisation of Aotearoa].

Bayer, Maximilian, *Die Helden der Naukluft. Eine Erzählung aus Deutsch-Südwest* (Potsdam, 1941). (1227)


–––. *Die Rache des Herero. Eine Geschichte aus dem südwestafrikanischen Kriege* (Berlin, 1936). (1228)

[1: Nil; 2: F/Novel; 3: Herero, SWA].


Becce, Anna Emma, *Film in der Südsee* (Werdau, 1935). (1230)

[1: Nil; 2: F/Novel; 3: IP, South Pacific].


Beissel, Rudolf, *Das Mädchen Induamban. Abenteuerroman von der Insel Borneo* (Hamburg, 1938). (1233)

[1: Nil; 2: F/JL; 3: IP, Borneo].


Titles by Hannes Kempp include: Besten im Goldland (1935); Der Teufelsreiter von Kanada (1935); Die Reichtümer (1935); Das ehere Gesetz (1936); Im Tal des Silberlöwen (1936); Silberträume (1936); Trummele im Urwald (1936); Der Prariewolf (1937); Die Herren der Pampa (1937); Das Geheimnis der Salzgipfel (1939); Das Gold der Höhle (1939).

Titles by Edgar Strobel include: Pedro, der Bandit (1935); Der schwarze Pablo (1936); Die feindlichen Ranger (1936); Der Texas-Ranger (1937); Billy schlägt sich durch (1937); Vor Jack wird gewarnt (1937); Messer Jim (1939).

Titles by Paul Pitt include: Der Trapper vom Geistersee (1934); Kampf um Weideland (1934); Der Schwarze John (1935); Die rote Maske (1935); Rancher und Cowboys (1935); Der schwarze Reiter (1936); Die Männer ohne Gnade (1936); Die weise Wildnis (1937); Die Farm im Urwald (1937); Die Feuerköpfe (1937); Im kanadischen Felsgenibbre (1937); Um die Scholle (1937); Kleiner Film aus Westwelt (1939); Krab im Paradies (1939); Rothaut Lampenpfahl (1939).

Titles by Frank Astor include: Die Festung im Sklavensee (1934); Alaska-Tom (1936); Amazonas-Piraten (1936); Fahrt in der Urwelt (1936); Heißes Blut (1937).

Titles by Hans Günter include: Indianer am Kreuz (1936); Liebe, Kampf und Tod (1937); Die Totenreiter von Tombstone (1938).

Titles of Die Abenteuer von Billy Jenkins-series: Oscar Herbert Breucker, Jagd auf Nuwuk (1937); Der Rächer von Yucatan (1938), Der blonde Hänfling (1938), Die Königin von Mexiko (1939) and Diamanten im Urwald (1938); Rudolf Beissel, An der Indiengerze (1939); Max Goot, Vater Reiter auf der Spur (1936); Die letzten Seminoles (1935); Das Gold der Inkas (1935); Im Lande der Apatassen (1935).

Blasius, Richard, Ranch in Gefahr. Abenteuerroman aus dem Wilden Westen (Dresden, 1938). (1240)


—. Romane (Leipzig, 1934-1938). (1241)

[1: Nil; 2: F/JL; 4: Indigenous Americans, Americas/annotation: novel series for juvenile readers published under uniform title Romane by Richard Blasius; chiefly about North America and the Wild West; individual titles include: Der Sohn der Wildnis (1934); Der Wüstentaufl (1934); Ascheko, der weiße Indianer. Abenteuer-Roman (1936); Das Nest im Gran Chaco: Abenteuerroman (1936); Kampf um den Mustang: Eine Indianergeschichte (1936); Gold in Peru (1937); Prüfe im Flammen: Eine Indianergeschichte (1937); Hometale? (1938)].


[1: Nil; 2: F/Short Story; 3: IP, EA].

Blümner, Heinz Hubertus, Mexikanisches Erlebnis (Berlin, 1941). (1243)


*Bob Hunter auf Indianerpfaden* (Heidenau, 1937-1939). (1245)
[1: Nil; 2: F/JL; 3: Indigenous Americans, North America/annotation: short booklets for juvenile readers; 103 vols; chiefly about the Wild West and Indigenous Americans; classified officially as unsuitable for minors (Reichsministerium für Volksaufklärung und Propaganda, ed., *Liste der für Jugendliche und Büchereien ungeeigneten Druckschriften* (Leipzig, 1943), p. 12); titles include: *Der rote Pirat* (1937); *Das Mingoriest am Susquehanna* (1937); *Die Menschenfalle des Tuscarora* (1937); *Ein Teufelskerl* (1937); *Die Totenkarmane* (1937); *Die Rache des Mestizen* (1937); *Silber, Gold und Feuerwasser* (1937)].


——. *Afrika. Erdteil europäischer Verheißung* (Leipzig, 1942). (1249)

——. *Der eroberte Erdteil. Deutsches Schicksal in Afrika* (Leipzig, 1934). (1250)


Bökenkamp, Manfred, *Jagd- und Reiseabenteuer an Tibets Grenze* (Gütersloh, 1939). (1252)


Braun-Fock, Beatrice, *10 kleine Negerlein* (Mainz, 1935). (1254)
[1: Nil; 2: F/JL (Children); 3: IP, Sub-Saharan Africa].

[1: Nil; 2: F/Novel; 3: IP, South Pacific].


Breuel, Max, ‘Der Pfeil des Götzten’, *IKK* (1942), pp. 154-163. (1258)


Breyue, Max, ‘Der Pfeil des Götzten’, *IKK* (1942), pp. 154-163. (1258)


Bruns, Marianne, *Die Schwedin und die drei Indianer* (Berlin, 1942). (1262)

[1: N; 2: 1934, 1941; 3: F/JL; 4: Indigenous Americans (Fictional); 5: N; 6: H/annotation: juvenile book for boys; presents story of German boys playing “Indians”; revolves around adventures in German backyard; once grown up protagonists cease playing “Indians”].

**Bücher der Spannung** (Leipzig, 1933-1940). (1264)


**Bücher der Spannung** (Leipzig, 1933-1940). (1264)


**Bücher der jungen Mannschaft** (Reutlingen, 1937-1944). (1263)


**Bücher der Spannung** (Leipzig, 1933-1940). (1264)


**Buchwarte-Abenteuer-Romane** (Berlin, 1935-1939). (1265)


**Bülow, Frieda von, Im Lande der Verheißung. Kolonialroman um Carl Peters** (Dresden, 1943). (1266)


**Bunte Bücher** (Reutlingen, 1933-1943). (1267)

[1: Nil; 2: F/JL; 3: IP/annotation: *Bunte Bücher*-series; series of adventure novels for juvenile readers; titles include: Alfred Edmund Brehm, *Durch den Sudan und die Urwälder am Blauen Nil* (1943); Max Grühl, *Mit dem Falchboot in Somaliland und Abessinien* (1943); Rudolf Forstinger, *Die Begegnung des Kilimandscharo: Mit einem Beitrag über die ehemalige deutsche Kolonie Ostafrika* (1943); Wolf Hirt, *Mit Segelfliegern über Deutsch-Südwest* (1939); Julius Moschage, *Montage im Urwald* (1938); Kurt Faber, *Als Landstreicher durch Australien* (1933); Herbert Eckart, *Für Deutsch-Ostafrika* (1942); Sten Bergman, *Nomadenleben auf der Kamtschatka* (1933); A. Schmidt-Sarona, *Seliman, der treue Askari* (1939); Rudolf Rangnow, *Im Urwaldparadies des...* {see also entry Billy Jenkins-series}].
Amazones (1942/43) and Abenteuer in Lappland (1941); Friedrich Otte, Aufbruch im Todesval des Nambi (1936).


Campbell, Sydney, ‘Revolution im Urwald’, *KIZ* 8 (1933), pp. 1069-1071. (1271)  


——. *In der Tempelstadt der Mayas. Auf den Spuren der Ureinwohner von Mittelamerika* (Berlin, 1941). (1275)  


[1: Nil; 2: F/JL; 3: IP, South Pacific].

——. *Der Zauberer von Dorovambo. Ein Deutscher enthüllt das Geheimnis um Brovius* [Kolonial-Bücherei series vol. 49] (Berlin, 1940). (1278)  

——. *Verrat auf Madagaskar. Die abenteuerliche Fahrt eines deutschen Frachters im Spätsommer 1939*
Coerver, Hubert, *Kalunga. Ein Kolonialroman* (Braunschweig, 1940). (1281)


[1: Nil; 2: F/Novel; 3: IP, South Pacific].


——. *Der Verdammte der Inseln.* Trans. Elsie MacCalman (Berlin, 1934). (1285)


Cooper, James Fenimore, *Lederstrumpf-Erzählungen* (Stuttgart, 1933). (1287)

[1: 1832, 1839, 1845, 1852, 1853, 1857, 1860, 1863, 1864, 1867, 1868, 1869, 1870, 1873, 1875, 1876, 1877, 1878, 1882, 1885, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1900, 1901, 1902, 1903, 1904, 1906, 1907, 1909, 1910, 1912, 1913, 1922, 1925, 1927, 1930, 1931, 1932, 1933, 1935, 1936, 1937, 1939, 1941; 2: F/JL; 3: Indigenous Americans, North America; 4: H/annotation: translation of The Leatherstocking Tales (1823); republished and re-edited fifty times between initial publication and 1945; contains several novels, including Der letzte Mohikaner/Unkas, der letzte Häuptling der Mohikaner [1937] (The Last of the Mohicans); Der Wildtöter/Falkenauge (The Dreeslayer, Or the First Warpath); Der Pfadfinder oder das Binnenmeer/Der Pfadfinder am Binnensee (The Pathfinder, Or the Inland Sea); Die Anzieder (The Pinners); Die Prärie/Die Steppe (The Prairies); Der alte Trapper; Im Kampfe mit Indianern oder Deulawaren und Mingos; appeared in several volumes, chiefly under the title Lederstrumpf-Erzählungen; some editions also published under titles of each novel in question; portrays Indigenous Americans as courageous warriors; in Der letzte Mohikaner, Mohicans are portrayed as reliable confederates of the English; the confederates of the French, the Wyandot, are portrayed as crueler and more callous; constant references to warfare, scalping and Native heroism].

Cramer, Ernst Ludwig, *Die Kinderfarm* (Potsdam, 1940). (1288)


——. *Wir kommen wieder. Ein deutsches Afrikaabuch* (Potsdam, 1939). (1289)


——. *Tanga bleibt unser* [Kolonial-Bücherei series vol. 9] (Berlin, 1940). (1291)


*Der Dreißig-Pfennig-Roman* (Berlin, 1936-1943). (1297)


*Deutsche in aller Welt* (Berlin, 1933-1941). (1299)


[1: 1934, 1941; 2: F/JL; 3: IP, FGC/annotation: educational texts on Former German Colonies; edited by Reichskolonialbund (Colonial Office); contains references to Indigenous inhabitants].

*Deutsche Jugendlbücherei* (Berlin, 1933-1940). (1301)
Diel, Louise, *Mädels im Tropenhelm* (Essen, 1941). (1302)

[Diel, Louise, *Mädels im Tropenhelm* (Essen, 1941). (1302)]

[Diel, Louise, *Mädels im Tropenhelm* (Essen, 1941). (1302)]


—. *Deutsche Frau in Afrika* (Berlin-Lichterfelde, 1940). (1305)

[—. *Deutsche Frau in Afrika* (Berlin-Lichterfelde, 1940). (1305)]

—. *Ein Mädel reist durch Afrika. Selbstverlebens im schwarzen Erdteil* (Reutlingen, 1935). (1306)

[—. *Ein Mädel reist durch Afrika. Selbstverlebens im schwarzen Erdteil* (Reutlingen, 1935). (1306)]


Drabsch, Gerhart, *Die Indianergeschichte* (Berlin, 1938). (1310)

[Drabsch, Gerhart, *Die Indianergeschichte* (Berlin, 1938). (1310)]


Edschmid, Kasimir, Glanz und Elend Süd-Amerikas. Roman eines Erdteils (Frankfurt/ Main, 1936). (1314)


Elliesen, Max, Der Medizinmann. Der Pflasterkasten für Fahrt und Lager (Stuttgart, 1933). (1316)


—. Die Insel des großen Häuptlings. Eine Jungenerzählung (Berlin, 1934). (1317)


Emmerich, Ferdinand, Abenteuer auf Neuseeland (Mainz, 1942). (1318)


—. Der Einsiedler von Guayana (1937). (1319)


—. Der Medizinmann. Roman (Leipzig, 1937). (1320)


Engelhardt, Emil, Pontiac im großen Indianerkrieg (Potsdam, 1935). (1321)


Erlebnis-Bücherei (Berlin, 1941-1944). (1322)


Ey, Karl, *Kolonisten in Ketten. Der Roman eines Erdteils* (Bremen, 1936). (1326)


——. *Dem Glücke nach durch Südamerika. Erlebnisse und Erfahrungen eines Ruhelosen* (Stuttgart, 1938). (1328)

——. *Der Urwaldvagabund* (Berlin, 1933). (1329)

——. *Die Seeenverkäufer* (Berlin, 1933). (1330)

——. *Tage und Nächte in Urwald und Sierra Pern, Bolivien, Brasilien* (Stuttgart, 1936). (1331)
Unter Eskimos und Walfischjägern. Eismeerfahrten eines jungen Deutschen (Stuttgart, 1941). (1332)


Faust, Bernhard, Schiffsjunge Rapp erobert Afrika. Erzählung (Cologne, 1939). (1333)


Fechter, Rolf, Der Aussätzige. Pater Damian De Veuster auf Hawaii (Freiburg/Br., 1937). (1334)


Fenzl, Viktoria, Drudi Dradi: Hand in Hand reisen in das Mohrenland (Vienna, 1945). (1335)


Ferry, Gabriel, Der Waldläufer. Trans. Th. Kühne (Cologne, 1941). (1336)


Fischer, Emil, Mak-Wob. Der weisse Indianerhäuptling (Stuttgart, 1942). (1339)


——. Peke Wotaw. Ein deutscher Junge unter Indianern älteren und neueren Quellen nacherzählt (Stuttgart, 1940). (1340)

[1: Y; 2: 1941, 1942; 3: F/JL; 4: Miami People, North America; 5: N; 6: H/annotation: 27,000 copies produced with 1942-edition; narrates story of German becoming Miami leader; says that apart from the German protagonist no other member of the white race had ever become an “Indian” leader; Miami people described as brave, loyal and childlike].

Fischer, Gustav, Schano. Eine südamerikanische Indianergeschichte (Leipzig, 1943). (1341)


Foehse, Ludwig, In den Dschungeln Ostafrikas. Eine Erzählung für die Jugend (Berlin, 1937). (1342)


——. Unter Wilden und Seeräubern. Erzählungen aus fernen Zonen (Berlin, 1937). (1343)


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——. Der weiße Zauberer. Gustav Nachtigal, der kühne Afrikaforscher und Kolonialpionier (Bochum, 1940). (1345)

Frank, Josef Maria, Wildwest wie es wirklich war. Zehn Lebensbilder aus dem amerikanischen Grenzerkampf (Leipzig, 1937). (1346)
[1: Y; 2: Nil; 3: F/Historical Novel; 4: Indigenous Americans, North America; 5: N; 6: H/annotation: historical novel set in seventeenth century; account of French boy deciding to live among Indigenous Americans; described as rooted in nature and virile; contains biography of Daniel Boone; mentions conflicts with settler people over land; argues for more justice].

Franke, Hans, Das Ende des Kapitäns Cook. Was der Gürtler Heinrich Zimmermann aus Wüstloch in der Pfalz auf der 3. und letzten Weltreise des Kapitäns Cook erlebte und aufzeichnete. Alten Quellen naezergählt (SaarlauteIIen, 1937). (1347)

Frenssen, Gustav, Peter Moors Fahrt nach Südwest. Ein Feldzugbericht (Berlin, 1943). (1348)

Freuchen, Peter, Der Eskimo. Ein Roman von der Hudson-Bai. Trans. Erwin Magnus (Berlin, 1934). (1349)
——. Ivalu (Berlin, 1933). (1350)

Freyberg, Hermann, Afrika erzählt (Afrika ruft). Ein Buch voller Abenteuer in West- und Zentralafrika (Kempen, 1942). (1351)
——. Diamanten in der Namib. Roman aus der Zeit der ersten Diamantenfunde in Deutsch-Südwestafrika (Kempen-Niederrhein, 1942). (1352)
——. Unter Elfenbein- und Sklavenjägern (Berlin, 1936). (1356)
Freyberg, Margarete, Dschungel, Öl und Kopfjäger: Eine abenteuerliche Reise (Stuttgart, 1940). (1357)
Gagern, Friedrich von, Das nackte Leben (Berlin, 1935). (1359)
——. Das Grenzerbuch. Von Pfadfindern, Häuptlingen und Lederstrümpfen (Berlin, 1934). (1360)
——. Der Marterpfahl. Novelle (Stuttgart, 1944). (1361)
——. Der tote Mann. Roman der roten Rasse (Berlin, 1935). (1362)
Gaudecker, Rita von, Kinder Wendelin in Ostafrika (Baden-Baden, 1939). (1365)
Geck, Heinz, Der grüne Stein. Abenteuerlicher Roman aus der Südsee (Berlin, 1936). (1366)
[1: Nil; 2: F/Novel; 3: IP, South Pacific].
——. Der Herr des Dschungels. Tiger und Menschen in Insulinde (Braunschweig, 1939). (1367)
Umweg über Australien. Ein abenteuerlicher Roman (Berlin, 1938). (1369)
[1: Y; 2: N; 3: F/Novel; 4: Aboriginal Australians, NT, Western Australia; 5: N; 6: L/annotation: adventure novel about German protagonist being captured by Aboriginal people; portrayal of Aboriginal people complex; seen as perfectly adapted to nature and better able to survive in arid environment than white people; Aboriginal men described as virile and some also attractive, with physiognomy reminding of Caucasian types; Aboriginal women portrayed as utterly unattractive; Aboriginal languages regarded as easy; low intellectual capability accorded to Aboriginal people].

Gedat, Gustav Adolf, Eine Rothaut spricht… (Berlin, 1935). (1370)

Genz, Ewald, ‘Häuptling Oschipandeker serviert seinen Medizinmann ab’, Der Illustrierte Beobachter (1933), pp. 699-700. (1371)

Gerstäcker, Friedrich, Abenteuer im Inselmeer (Vienna, 1942). (1372)

Am Orinoko (Leipzig, 1939). (1373)
[1: N; 2: Nil; 3: F/Novel; 4: Indigenous Americans, Brazil; 5: N; 6: H/annotation: fictional account of European adventures in Brazil; argues that Indigenous inhabitants and Europeans had similar character].

Auf Tod und Leben. Abenteuer in aller Welt (Berlin, 1943). (1374)

Aufstand in Ecuador (Leipzig, 1938). (1375)
[1: Nil; 3: F/Novel; 4: Indigenous Americans, South America].

Buschtreiben (Dresden, 1943). (1376)
[1: N; 2: Nil; 3: F/Novel; 4: Aboriginal Australians; 5: N; 6: L/annotation: excerpt of Im Busch; contains references to Aboriginal people in South Australia].

Das Wrack. 2 Abenteuer (Bayreuth, 1944). (1377)

Der Ruf der Wildnis (Berlin, 1937). (1378)


Die Fluspiraten des Mississippi. Roman (Lübeck, 1943). (1380)

Die Regulatoren von Arkansas (Leipzig, 1940). (1381)
Die Tochter des Riccarees (Leipzig, 1937). (1382)

Fahrten und Schicksale (Leipzig and Bern, 1937). (1383)

Im australischen Busch. (Leipzig, 1938). (1384)

Im Urwald verschollen (Berlin, 1943). (1385)

Inselwelt. Gesammelte Erzählungen (Leipzig, 1938). (1386)

Kreuz und Quer (Leipzig, 1937). (1388)

Reise- und Abenteuerromane aus allen Teilen der Welt (Bad Saarow, 1942/43). (1389)

Streif- und Jagdgänge durch die Vereinigten Staaten Amerikas (Reutlingen, 1936). (1390)

Unter Wilden und Seeräubern. Erzählungen aus dem dunklen Erdteil (Berlin, 1937). (1391)

Wilde Welt (Leipzig, 1936). (1392)


Gizycki, Georg, Die Weißen und die Schwarzen. Erlebnisse in Französisch-West-Afrika (Essen, 1937). (1394)


[1: Nil; 3: F/Novel; 4: IP].

[1: N; 2: 1864, 1874, 1875, 1877, 1880, 1906, 1907, 1908, 1910, 1913, 1924, 1925, 1930, 1943, 1944; 3: F/Novel; 4: Aboriginal Australians; 5: N; 6: L/annotation: pre-1930 editions appeared under title Im Busch. Australische Erzählungen; adventure novel based on author's travel experiences; Aboriginal Australians described as having 'natural grace' in appearance yet intellectually retarded; equated with animals; described as stealing; chiefly in SA and NSW].

[1: Nil; 3: F/Novel; 4: IP].

[1: 1860, 1864, 1873, 1874, 1875, 1880, 1908, 1910, 1912; 3: F/Novel; 4: Aboriginal Australians; 5: N; 6: N/annotation: includes volume Australische Skizzen; Aboriginal people described as having more 'natural senses' than white people].

[1: 1904, 1921, 1925; 3: F/Novel; 4: IP, South Pacific].


[1: Nil; 3: F/Novel; 4: IP/annotation: series of short stories; includes following titles: Die Rache der Cayota (1942); Der Mexikaner (1942); Das unheimliche Wrack (1942); König Zambir (1942); Der Waldläufer (1943); Eine Reise nach Amerika vor 100 Jahren (1943); 100 Pfund auf Jack London (1943), Der Rote John (1943)].


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Gmelin, Otto, *Das Mädchen von Zacatlan* (Jena, 1938). *(1395)*


—. ‘Singo, der schwarze Richter’, *IKK* (1934), pp. 172-177. *(1396)*

[1: Y; 2: Nil; 3: F/Short Story; 4: IP, WA; 5: N; 6: H/annotation: Indigenous peoples described as loyal; were telling lies like children, harmless and without bad intention].

**Goldmanns Abenteuer-Romane** (Leipzig, 1933-1935). *(1397)*


Goll, Georg, *Dakota. Der Freiheitskampf der Sioux* (Berlin, 1940). *(1398)*


—. *Dakota im Feuer. Ein Abenteuerbuch* (1936). *(1399)*


—. *Der Untergang der Dakota* (Berlin, 1939). *(1400)*


Grapentin, Oskar, *Das Kolonialheft der deutschen Jugend* (Frankfurt/Main, 1937). *(1402)*


Grimm, Hans, *Der Leutnant und der Hottentott und andere afrikanische Erzählungen* (Hamburg, 1939). *(1405)*


—. *Der Richter in der Karu und andere Geschichten* (Gütersloh, 1944). *(1406)*


—. *Novellen aus Südafrika* (Leipzig, 1942). *(1407)*

——. *Südwestafrikanische Geschichten* (Stuttgart, 1941). (1408)
[1: Nil; 3: F/Short Story; 4: IP, SWA].

——. *Volk ohne Raum* (Munich, 1933). (1409)


Grühl, Max, and Josef Viera, *Abenteuer in Abessinien und Somaliland* (Reutlingen, 1936). (1412)


Haas, Thea de, *Ursel reist in Afrika* (Leipzig, 1940). (1414)

——. *Urwaldhaus und Steppenzelt* (Leipzig, 1940). (1415)
[1: N; 2: 1940; 3: F/Novel; 4: IP, FGC Africa; 5: N; 6: L/annotation: describes Indigenous houses as shabby; in contrast to Indigenous peoples, Indians are said to be intelligent; values assimilation of Indigenous peoples to European culture].

Haegermann, Gustav, ‘Frauen auf einsamen Inseln. Robinsonaden aus drei Jahrhunderten’, *Bibliothek der Unterhaltung und des Wissens* 60:9 (1936), pp. 6-32. (1416)


Hagemann, Walter, *Uns ruft Afrika!* (Berlin, 1943). (1418)


——. ‘Die Grotte des Tezratipoca’, *IKK* (1933), pp. 193-204. (1424)


——. *Farm in Südwest. Kolonialroman* (Berlin, 1938). (1425)


Hartenau-Thiel, Gert, *Erlebnisse eines Deutschen auf Sumatra* (Reutlingen, 1933). (1427)


Hartmann, Edgar von, ‘Der Schamane ruft. Ein Roman aus dem fernöstlichen Leben’,

*Das Buch für Alle* 16-25 (1935/36), n.p. (1428)

[1: Nil; 2: F/Short Story; 3: IP, Central Asia].

——. *Durch die Steppen Sibiriens* (Berlin, 1933). (1429)

[1: Nil; 2: F/Novel; 3: Tungusic and Mansi People, Siberia].

Hassenpflug-Baldus, Ull[a], *Im Herzen Südamerikas* (Berlin, 1933). (1430)


Hauser, Heinrich, *Notre Dame von den Wogen* (Jena, 1943). (1432)


Hedin, Sven Anders, *Eroberungszüge in Tibet* (Leipzig, 1940). (1433)


——. *Geheimnisvolles Tibet* (Leipzig, 1944). (1434)

Heffter-Basil, Hugo, *Das Web um die Ferne. Ein Schicksal in Deutsch-Ostafrika* (Leipzig, 1939). (1435)


Heichen, Walter, *Cortez, der Eroberer* (Berlin, 1941). (1436)

[1: Nil; 2: F/JL; 3: Aztecs, Mexico].

—. *Der Schatz des Inka. Eine abenteuerliche Geschichte* (Berlin, 1941). (1437)


—. *Der Todesgang der Karawane. Ein Tatsachenbericht über Sven Hedins Reisen nach Tibet* (Berlin, 1936). (1438)


—. *Deutsche im Kongoland* (Berlin, 1940). (1439)


—. *Im Faltboot auf dem Amazonenstrom. Eine abenteuerliche Reise durch die Urwälder Brasiliens* (Berlin, 1933). (1440)


Hein Class [Fahrten, Abenteuer] (Leipzig, 1936-1941). (1441)

[1: Nil; 2: F/JL; 3: IP/annotation: juvenile series Hein Class; chiefly adventure novels for younger readers; titles include: Curt Riedel, *Die Kopfjäger von Mallikolo* (1937); In das Inneren Neuguineas (1937); Die Reis-Diebe (1937); Die Perlen der Sulu-See (1937); Tahu (1937); Bei den Maoris (1937); Oscar Herbert Breucker, *Das Heiligtum im Dickicht* (1936); Südwestafrikanen (1937); Der goldene Thron von Java (1940); and Die tiefsten Zuwege (1940); Paul Ertrmann, *Die mexikanische Erbschaft* (1940); Die Büffeljäger von Leanda (1941); Hans Luckenwald, *Abenteuer am Putumayo* (1937); Max Goot, *Der Pflanzer vom Teufel-Atoll* (1936); Die schwarze Perle von Owa-Owa (1936); Hans-Joachim Geyer, *Von Indianern geraubt* (1940); Paul Pitt, *Ngai, der Waldmensch* (1937); Im Reiche des Regengottes (1937)].

Helbig, Karl, *Til kommt nach Sumatra* (Stuttgart, 1939). (1442)

[1: N; 2: 1940, 1941, 1942; 3: F/JL; 4: Batak People, Sumatra; 5: N; 6: L/annotation: juvenile account on Sumatra; German protagonist looking for adventure among “savage” people; Batak described as physically strong yet retarded and dirty].

Helden der Nation (Dresden, 1933-1936). (1443)

[1: Nil; 2: F/JL; 3: IP/annotation: series of adventure novels for juvenile readers; titles on Indigenous peoples include: Helden von Kamerun (1935); Um Tanga (1934); Krieg in Südwest (1933/34); Durch die Kalahari (1933/34); Gegen Hottentotten und Witbois (1933/34); Der Entscheidungskampf am Waterberg (1933/34)].


—. *So ist Java*, *Durch alle Welt* 11 (1935), pp. 22-23. (1445)


—. *Wie ich gefressen wurde*, *Durch alle Welt* 35 (1935), p. 17. (1446)


Heuer, Hans, *Ein Mann erobert Deutsch-Ost* (Salzburg, 1940). (1450)

Heuser, Kurt, *Buschkrieg* (Berlin, 1943). (1453)


Hobein, Eugen, *Dein Schicksal erfüllt sich in Südwest, Sylvia!* (Berlin, 1940). (1461)

Hobes, Karl, *Heidi der Brite*. (1410)

[1: Nil; 2: F/Novel; 3: Herero, SWA].


[1: Y; 2: Nil; 3: F/Novel; 4: Polynesians, South Pacific; 5: N; 6: L/annotation: Polynesians described as naive and lazy]


Holdt, Linda von, *Cotopaxi: Die Geschichte eines kleinen Indios, der ein großer Mann wurde* (Frankfurt/Main, 1938). (1467)


Holst, Meno, *Dieter und Hans im Amboland* (Potsdam, 1943). (1468)


——. *Heinos Abenteuer in Südwest* (Berlin, 1937). (1469)


——. *Lüderitz erkämpft Südwest* (Berlin, 1941). (1470)

[1: Nil; 2: F/JL; 3: Nama People, SWA].


Huber, Armin [Otto], *Andy streift druch Labrador. Wild-West Roman* (1937). (1473)


——. *Bei roten und weißen Abenteurern in Kanada* (Berlin, 1937). (1475)


——. *Das Paradies im Eis. Abenteuerroman* (Berlin, 1937). (1476)


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——. Die Flucht aus dem Paradies. Ein Kanada-Roman (Berlin, 1936). (1477)


——. ‘Ich suche wilde Indianer in Bolivien’, IKK (1938), pp. 134-140. (1478)


——. Mit Flugzeug und Schiern in Kanadas Norden. Erlebnisbericht (Gütersloh, 1939). (1479)


——. Sonora. Abenteuerroman (Berlin, 1939). (1480)


——. Weiβer Mann und roter Mann. Abenteuerroman (Berlin, 1939). (1481)


Ilg, Gustav Adolf, Der Gefangene von Fort Dauphin. Schicksale eines Berberhäuptlings (Reutlingen, 1933). (1482)


Irmler, Karl, Indianer. Die Geschichte eines Ausreißers in einem Vorspiel und 6 Abenteuern (Berlin, 1939). (1483)


Jambo: Die koloniale Monatsschrift der jungen Deutschen (Leipzig, 1933-1942). (1484)

[1: Nil; 2: F/JL; 3: IP/annotation: series of juvenile books published annually; contains several short stories chiefly on adventures in Africa; few stories on Samoa].

Jan Mayen (Leipzig, 1937-1938). (1485)

[1: Nil; 2: F/JL; 3: IP/annotation: short booklets for juvenile readers; edited by Lok Myler a.k.a. Alfred Müller; 120 vols; classified officially as unsuitable for minors (Reichsministerium für Volksaufklärung und Propaganda, ed., Liste der für Jugendliche und Büchereien ungeeigneten Druckschriften (Leipzig, 1943), p. 50); titles include: Der Indianerjäger; Riss in der Südsee; Atomfeuer auf Grönland].

Janus, Vinzent, Die Reiter von Südwest (Berlin, 1937). (1486)

[1: NIl; 2: F/Novel; 3: Nama People, Herero, SWA].

Jitschin, C[onstantin], Als Reiter in Südwest (Breslau, 1937). (1487)


[1: Y; 2: Nil; 3: F/Short Story; 4: Aboriginal Australians, WA; IP, Indonesia; 5: N; 6: H/annotation: short story about Aboriginal people; written from perspective of Aboriginal protagonist; portrayed as brave, virile and intelligent; eventually seduced by white colonisers’ lifestyle and suffers personal pain as consequence of loss of ‘tribal’ connection; author criticises colonisation and greed of white colonisers].

——. Tod im Busch. Roman einer afrikanischen Reise (Berlin, 1940). (1489)


619-620. (1490)
—. ‘Schreckenstage in der Kalahari’, BIZ 49:12 (1940), pp. 270, 276-277. (1492)

Joosten, Peter, Buschpatrouille. Episode aus Deutsch-Südwest (1915) (Leipzig, 1934). (1493)

Jörn Farrow’s Abenteuer (Berlin, 1937-1939). (1494)
[1: Nil; 2: F/JL; 3: IP/annotation: short booklets for juvenile readers; classified officially as unsuitable for minors (Reichsministerium für Volksaufklärung und Propaganda, ed., Liste der für Jugendliche und Bücherwirt angeeigneten Druckschriften (Leipzig, 1943), p. 5); titles include: Papalangi v. Sawie; Der Tempel des Schlangengottes; In den Urwaldern Birmas; Die Macht der Matu-Bande; Die Gämke im Urwald].

Jüdtz, Hubert, ‘Die Südsee-Rache’, IKK (1934), pp. 33-43. (1495)

Juergensen, Juergen, Fieber. Afrikanische Novellen (Potsdam, 1939). (1496)
—. Die große Expedition. Ein Kongoroman (Potsdam, 1941). (1497)
—. Lokongo, der Häuptlingssohn. Trans. Hans Winkler (Berlin, 1938). (1498)

Junge, Max, ‘Durch die Anden Patagoniens’, Durch alle Welt 6-11 (1936), pp. 5-8. (1500)


Kaempffer, Adolf, Das erste Jahr. Roman des kolonialen Morgen (Braunschweig, 1940). (1502)
—. Das harte Brot. Die Geschichte einer Familie in Deutsch-Südwest (Potsdam, 1941). (1503)
—. Der Tod an der Grenze. Afrikanische Erzählungen (Bayreuth, 1943). (1504)
[1: Nil; 2: F/Novel; 4: IP, SWA].
—. *Farm Trutzberge* (Braunschweig, 1937). (1505)


—. *Ritt gen Mitternacht. Roman aus Deutsch-Südwest-Afrika* (Braunschweig, 1940). (1506)


—. *Streit am Kokerbaum. Begebnis in Südwest* (Hannover, 1943). (1507)


[1: Nil; 2: F/JL; 3: Inuit, Arctic].

—. *Saitok, der Eskimo. Abenteuer im kanadischen Eismeer* (Mainz, 1939). (1511)

[1: Nil; 2: F/JL; 3: Inuit, Canada].

Kaltenboeck, Johann, *Der Arrapahu. Erzählung aus der Zeit der Indianerkriege* (Stuttgart, 1939). (1512)


Kampendonk, Gustav, *Die letzte Farm. Schauspiel aus Afrika in 3 Akten* (Vienna, 1939). (1513)


*Kämpfer und Abenteurer* (Leipzig, 1935). (1514)


Karlin, Alma, *Der Todesdorn und andere seltsame Erlebnisse aus Peru und Panama* (Berlin, 1933). (1516)

[1: N; 2: Nil; 3: F/Novel; 4: Aymara, Peru; 5: N; 6: L/annotation: contemporary Aymara seen as rundown and placed on low scale of humanity].

—. *Vier Mädchen im Schicksalwind. Eine Südseegeschichte* (Berlin, 1936). (1517)


Kästner, Erich, *Der 35. Mai oder Konrad reitet in die Südsee* (Berlin, 1933). (1518)


Keilpflug, Erich, *Gold im Urwald* (Dresden, 1937). (1521)


Kindler, Otto, *Blutiger Sudan* (Berlin, 1940). (1523)

---. *Die rote Pfeife (Pontiacs Krieg). Eine Erzählung* (Böhm.-Leipa, 1941). (1524)

---. *Raub der deutschen Kolonien* (Berlin, 1939). (1525)

Kirchner, Herti, *Wer will unter die Indianer?* (Potsdam, 1938). (1526)

Kiss, Edmund, *Das Urwaldmädel* (Stuttgart, 1933). (1527)


Kobayashi, Yoshio, *Wanimaru. Südseefahrt japanischer Pfadfinder* (Freiburg, Breisgau, 1937). (1532)

[1: 1922; 2: F/Novel; 3: Mende, Bassa People, Cameroon].

Kocher, Hugo, *Pater Anselms erste Station: Missionserzählung aus Afrika* (Berlin, 1940). (1534)


——. *Stürme über Ukru. Eine Erzählung aus der dt. Südsee* (Donauwörth, 1940). (1535)

[1: Nil; 2: F/JL; 3: IP, South Pacific].

*Kolonial-Bücherei* (Berlin, 1940-1942). (1536)

[1: Nil; 2: F/JL; 3: IP/annotation: *Kolonial-Bücherei*-series; booklets chiefly on former German colonies in Africa; aimed at juvenile readers; published by Fr. Eher, the publishing arm of the NSDAP; for evaluated titles, refer to author entries (i.e. Africanus [Walter Hietzig], Karl Angebauer, Gerhard Karl Cheret, Eduard Curt Cristophé, Carl Däbritz, Hans Gathmann, Ulrich Hansen, Oftrid von Hanstein, Wilhelm Kreuz, Martin Knobloch); titles include: Gino Forst von Moellwitz, *Unter Sklavenjägern im Sudan* (1942); Die Brunnen vergiftet (1941); Bernhard Graf Matuschka, *Wasser für Taveta* (1941); Hans Lehr, *Sturm auf Fort Naulila* (1941); Der Sklavenjäger von Tabora (1941); Ulf Uweson, *In Afrika verschollen* (1942); Walther Hietzig, *Der Farmer von Brack* (1942); „Farmlöwe“ auf Tzatsaras (1942) {on SWA}; Otfrid von Hanstein, *Der Pflanzer von Londip* (1942); Der Meldreiter von Omaruro (1941); Hans Gathmann, Der Königskral am Blaukranzbach (1941); Reinhard Eggert, *In Unwaldwüsten Afrikas* (1941); Paul Erttmann, *Die Schreckensnacht am Omuramba* (1941), In den Krallen der Leopardenmänner (1941), Schwarze Hände, weiße Trommeln (1941); Eduard Curt Christophé, *Der Prinz des Waldes von Loango* (1941); Gerhard Cheret, Kampf um Bagamoyo (1941); Friedrich Breker, *Der Unbekannte von Timbonke* (1941), *Standgericht am Njassa* (1941), *In den Krallen der Leopardenmänner* (1941), *Schwarz Hände, weiße Trommeln* (1941); Walther Schreiber, *Der Taucher von Manono* (1941) {on Samoa}; Kurt Renck-Reichert, *Der Überfall am Schwarzen Nossob* (1941) {on Herero}; Johannes Nestler, *Überfall in den Lebombo-Bergen* (1941); Rolf Neumann, *Im Einbaum gegen Wale: Jagd mit Eingeborenen vor Afrikas Küste* (1941)].


[1: 1903, 1915, 1918, 1919, 1921, 1925; 2: F/Novel; 3: Aboriginal Australians; 5: Nil; 6: L/annotation: further editions appeared under title *Australische Skizzen*; says Aboriginal Australians were dying out because of innate laziness and natural inadequateness; designates Aboriginal women as ‘gins’].

——. *Ein afrikanischer Küstenbummel* (Berlin, 1935). (1538)

[1: 1904, 1906, 1911; 2: F/Novel; 3: IP, Africa; 5: Nil; 6: L/annotation: calls Black Africans ‘dogs’; says that antipathy towards “coloured” races was healthy to protect superiority of white race; criticises miscegenation].


Kranz, Herbert, *Ca-Non-Dab, die Tochter des Häuptlings, Nach verschollenen Indianerbüchern erzählt* (Cologne, 1935). (1540)


——. *Die weiße Herrin von Deutsch-Ost* (Cologne, 1935). (1542)

Krug, Konrad Maria, *Deutscher Heldenkampf: Chorische Dichtung aus der Zeit der Hererokämpfe in Deutsch-Südwest-Afrika* (Warendorf, 1933). (1545)

Küas, Richard, *Der Zauberer und die Amazonen* (Hamburg, 1935). (1546)

Kühnwald, Gerd, *Das Amulett der tausend Wunder. Ein Roman aus den Urwäldern Sumatras* (Berlin, 1933). (1550)

Kurowski, Gertrud, *Über brückenlose Flüsse* (Dülmen, 1938). (1551)

La Farge, Oliver, *Der grosse Nachtgesang. Eine indianische Erzählung.* Trans. Lulu von Strauss und Torney (Berlin, 1933). (1552)

Laar, Clemens, *Abenteurer* (Leipzig, 1942). (1553)


**Länder, Abenteuer, Helden** (Cologne, 1933-1938). (1556)

——. *Weiße Frau am Lagerfeuer. Erlebnisse und Geschichten aus Nordamerika* (Berlin, 1938). (1558)

[1: Nil; 2: F/Short Story; 3: IP, SWA].

Lautenschlager, Doris, *Janko wünscht sich nach Afrika* (Wittlich, 1944). (1560)
[1: Nil; 2: F/JL (Children); 3: IP, Sub-Saharan Africa].

[1: N; 2: Nil; 3: F/JL; 4: San People, SWA; 5: N; 6: N/annotation: for use in primary schools; describes day in San life; how children play; men’s and women’s work].

[1: Nil; 2: F/Novel; 3: Inuit, Arctic].


Lenz de Brüggen, Herta, *Götter, die zu Menschen wurden. Roman aus dem Incareich* (Stuttgart, 1933). (1564)

[1: 1942; 2: F/Novel; 3: IP, WA (Brandenburger Gold Coast Colony)].

[1: Y; 2: Nil; 3: F/JL; 4: Herero, SWA; 5: N; 6: H/annotation: part of Kolonial-Bücherei series published by Fr. Eher, the central publishing organ of the NSDAP; Herero described as ‘lovely’ children of nature; beautifully dressed and proud; says that Herero had misunderstood the friendly German nature in course of uprising].


——. *Kesseltreiben am Waterberg. Tatsachenbericht über den Hererokrieg in Deutsch-Südwestafrika* [Kolonial-Bücherei series vol. 66] (Berlin, 1941). (1568)

——. *Rätsel des Kassai. Ein Tatsachenbericht unter Benutzung der Aufzeichnungen der Wissmann-
Expedition [Kolonial-Bücherei series vol. 87] (Berlin, 1942). (1569)

Licht der Heiden. Missions-Jugendschrift (St. Ottilien, 1933-1940). (1570)


Lindner, Hugo Gabriel, Matto Shako und der starke Büffel. Geschichte einer Jugendfreundschaft (Cologne, 1944). (1573)

Lissner, Ivar, Menschen und Mächte am Pazifik (Hamburg, 1937). (1574)
describes Palm Island as penal colony; notes culturally-informed differences in criminal behaviour and legal conduct.

*(1575)*


*(1576)*

[1: Nil; 2: F/Short Story; 3: Indigenous Americans, Brazil].

*(1577)*


—. *Der Indio. Kampf und Ende eines Volkes* (Bremen, 1933).  
*(1578)*

[1: Y; 2: 1940, 1943; 3: F/Novel; 4: Yaqui People, Mexico; 5: N; 6: H/annotation: describes Yaqui fight for sovereignty; Yaqui people portrayed as author’s and Germany’s friends; highly intelligent; cleaner and tidier than average Mexicans; they reflected unique majestic character of Indigenous peoples].

—. *Die Frau von Hawai. Roman* (Bremen, 1938).  
*(1579)*

[1: Y; 2: 1940; 3: F/Novel; 4: Hawaiians; 5: N; 6: H/annotation: fictional account of Hawaiian leper colony; Hawaiians describes as handsome and childlike; had natural instinct which is considered more useful than erudite European knowledge].

*(1580)*


—. *Trommle Piet! Deutsche Landsknechte im Urwald* (Bremen, 1934).  
*(1581)*


*(1582)*


*(1583)*

[1: Nil; 2: F/JL; 3: IP, South Pacific].

*(1584)*


*(1585)*


—. *Erhard in Südwest. Eine Erzählung für die deutsche Jugend* (Reutlingen, 1936).  
*(1586)*


*(1587)*


—. *Vom Steppenbrand bedroht. Abenteuer im afrikanischen Busch* (Reutlingen, 1938).  
*(1588)*


*(1589)*


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---. Die Art des weissen Mannes (Berlin, 1937). (1590)

---. Die glücklichen Inseln (Berlin, 1936). (1591)

---. Die Insel Berande (Berlin, 1934). (1592)

---. Die Perle (Berlin, 1935). (1593)

---. Ein Sohn der Sonne (Berlin, 1938). (1594)

---. In den Wäldern des Nordens (Berlin, 1934). (1595)

---. Jerry der Insulaner (Berlin, 1934). (1596)

---. Lockruf des Goldes (Berlin, 1934). (1597)

---. Süddeutschichten (Berlin, 1937). (1598)

---. Unter dem Sonnenzelt (Berlin, 1938). (1599)

---. Wolfsblut (Leipzig, 1935). (1600)

Lorant, Michael, ‘Eine Expedition bricht auf, um den größten Goldschatz der Erde zu suchen’, KIZ (1934), pp. 403-404, 413. (1601)

   [1: Nil; 2: F/Short Story; 3: Apache People, USA].

Lulofs, Madelon, Die andere Welt. Roman (Berlin, 1936). (1603)


Lutteroth, Ascan Roderich, ‘Der tote Riese’, *AN* 14 (1933), pp. 233-234. (1607)

——. *Tunakwenda. Auf Kriegssafari in Deutsch-Ostafrika* (Hamburg, 1937). (1608)

Lütge, Karl, *Der Goldschatz der Lappen* (Berlin, 1937). (1609)


——. *Nach den Mondbergen. Eine abenteuerliche Reise nach den Quellen des Nils* (Stuttgart, 1940). (1611)


——. ‘Schwarzes Gelächter’, *KIZ* 10(1935), pp. 628-629. (1613)

*Marholds Jugendbücher* (Halle, 1937-1941). (1614)

Marken, Wolfgang [a.k.a. Fritz Mardicke], *Das große Australiengeheimnis* (Hamburg, 1936). (1615)

May, Karl, *Am Stillen Ozean* (Radebeul, 1940). (1616)

——. *Auf fremden Pfaden* (Radebeul, 1940). (1617)

——. *Benito Juarez* (Radebeul, 1934). (1618)
—. *Das Vermächtnis des Inka. Erzählung aus Südamerika* (Munich, 1944) (1619).
   

—. *Der Schatz im Silbersee. Eine Erzählung aus dem Wilden Westen* (Leipzig, 1943). (1620)


—. *Der schwarze Mustang. Eine Präriegeschichte* (Stuttgart, 1937). (1621)


—. *Der Ölprinz. Erzählungen aus dem Wilden Westen* (Radebeul, 1940). (1622)


—. *Die Pyramide des Sonnengottes* (Radebeul, 1940). (1623)


—. *Die Sklavenkarawane. Erzählung aus dem Sudan* (Radebeul, 1944). (1624)


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—. *Im Tal des Todes* (Radebeul, 1934). (1626)


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—. *Unter Geiern. Erzählungen aus dem Wilden Westen* (Radebeul, 1938). (1633)

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—. *Wie Old Shatterhand und Winnetou Freunde wurden* (Radebeul, 1940). (1635)

—. *Winnetou. Reiseerzählung* (Radebeul, 1935). (1636)

—. *Winnetous Erben* (Radebeul, 1935). (1637)


Melville, Herman, *Omoo: Abenteuer in der Südsee* (Lübeck, 1938). (1639)

—. *Taïpi. Vier Monate auf den Marquesas-Inseln* (Lübeck, 1939). (1640)

Mezger, Max, *Aufbruch in Madagaskar* (Potsdam, 1941). (1641)

—. *Monika fährt nach Madagaskar* (Baden-Baden, 1943). (1642)


Mindt, Erich, *Häuptling Mato-topa* (Dresden, 1938). (1646)
Moeschlin, Elsa, 


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Mohr, Fridtjof, 


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Möllhausen, Balduin, 

_Das Mormonenmädchen_ (Dresden, 1935). 

(1649)  


—. 

_Der Major domo, Abenteuerroman_ (Dresden, 1934). 

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_Wildes Blut_ (Dresden, 1935). 

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Moellwitz, Gino [Forst von], 

_Der Geist der siebenten Kompanie. Kolonialroman_ (Berlin, 1942). 

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[Kolonial-Bücherei series vol. 80] (Berlin, 1942). 

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[1: Nil; 2: F/JL; 3: IP, South Pacific].

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Posten Kusseri schlägt sich durch. Tatsachenbericht aus den Kämpfen der deutschen Schutztruppe in Kamerun 1914/16 [Kolonial-Bücherei series vol. 56] (Berlin, 1941). (1662)


Mohr, Otto, Löwenjagd am Kilimandscharo (Neudamm, 1939). (1664)


Montz, Johannes, ‘Der Zauber des weißen Mannes’, IKK (1934), pp. 87-88. (1666)

Morris, Gerda, Der Sontschem. Historischer Roman [Ein Volk kämpft für Freiheit und Ehre gegen Puritaner] II. vols (Cologne, 1940). (1667)

Morstatt, Else, Die Fahrt ins Weite. Erzählung aus Afrika (Reutlingen, 1933). (1668)

Münchmeyers Abenteuerromane (Dresden, 1936-1940). (1702)

Munnecke, Wilhelm, Mit Hagenbeck im Dschungel (Berlin, 1938). (1703)

N.A., Auf der Suche nach den weißen Indianern (Berlin, 1938). (1704)


[1: N; 2: Nil; 3: F/Novel; 4: Papuans, NG; 5: N; 6: H/annotation: fictional account of Papuan couple; portrayed as honest and decent; described explicitly not as ‘savages’].


—. *Pieter Maritz, der Bauernsohn von Transvaal* (Bielefeld, 1933). (1710)


[1: 1936~; 2: F/Novel; 3: Polynesians, Tahiti/annotation: translation of *Men against the Sea; Pitcairn’s Island*].


—. Der Verräter von Nias. Aus großen Tagen einer kleinen Insel (Stuttgart, 1939). (1719)
—. Leben am SeeI. Eine Geschichte aus Madagaskar (Stuttgart, 1938). (1720)
Orth, Max, Der letzte Ritt. Zum Tode des Lt. von Trotha im großen Hottentotten-Aufstand in Deutsch-
Südwestafrika (Reutlingen, 1938). (1721)
[1: Nil; 2: F/JL; 3: Nama People, SWA].
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—. Patrouille von Bodenhausen. Im Kampf gegen die aufständischen Hereros (Reutlingen, 1940). (1723)
—. Sonne auf Klapproths Farm. Ein deutsches Mädel erlebt das Sonnenland Südwest (Berlin, 1940).
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—. Sprung in die Welt. Ein deutsches Mädel fährt nach Südwest (Berlin, 1940). (1725)
—. Sturm auf Namutoni. Geschichte eines Aufstandes in Deutsch-Südwestafrika (Munich, 1942).
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—. Sturm in Steppe und Busch (Leipzig, 1940). (1727)
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Osten, A. Ritter von der, “Tigre” das Haupt der verräterischen Dualas’, Durch alle Welt 38
(1936), pp. 22-23. (1729)
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Jugendschriften].
—. Wild-West (Stuttgart, 1933). (1731)
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Pentzel, Otto, Heimat Ostafrika. Aus dem Leben, Wirken und Schaffen eines Kolonialdeutschen
(Leipzig, 1936). (1732)


—. *Die weißen Häuser am Gummibusch. Fahrten und Taten im deutschen Kamerun* (Berlin, 1936). (1736)


—. *Durch Busch und Blockade. Kriegsfahrten Kameruner Schutztruppler* (Stuttgart, 1940). (1737)


—. *Gummi aus Kamerun* (Berlin, 1943). (1738)


—. *Trommeln rufen durch Kamerun* (Stuttgart, 1941). (1740)


Pfeiffer, Gulla, ‘Terror in Afrika’, *Durch alle Welt* 22 (1935), pp. 24-25. (1742)


Pfeiffer, Hans Ernst, ed., *Heiss war der Tag. Das Kolonialbuch für das junge Deutschland* (Leipzig, 1938). (1743)


Pfeiffer, Otto, *Das Sterben auf der Goldküste* (Herrnhut, 1938). (1744)


—. *Der Freund der roten Rasse* (Herrnhut, 1937). (1745)


Peltzner-Clausen, Paul, *Deutscher Weg nach Afrika* (Berlin, 1943). (1747)


Queling, Hans, *Sechs Jungen trippeln nach Indien und zum Himalaja* (Frankfurt/Main, 1936). (1752)

Rabl, Hans, ‘Messias im Urwald’, *KIZ* 8 (1933), pp. 1195-1196. (1753)

Rambo, Balduin, *Der Held vom Berge Tayó. Erzählung vom Untergang der Guaranimission in Paraguay* (Freiburg/Breisgau, 1934). (1754)


—. ‘Muttersprache. Indianererzählung aus Südbrasilien’, *Aus fernen Landen* 63 (1935), pp. 1-34. (1756)

Reepen, Hans, *Die Farm am Kilimandscharo* (Saarbrücken, 1934). (1758)

—–. *Kinder der Steppe. Roman* (Berlin, 1935). (1759)

Reid, Mayne, *Die Grenzschützen oder Abenteuer in Mexiko* (Berlin, 1937). (1760)

—–. *Kinder der Steppe. Roman* (Berlin, 1935). (1761)

Reiners, Wolfgang, *Die Abentuer des Billy Jenkins* (Leipzig, 1936). (1762)
[1: Nil; 2: F/JL; 3: Indigenous Americans, North America/annotation: Billy Jenkins-series; includes following titles: *Stampede; Drawßen im Westen; Der Blüne Diamant*].

—–. *Lady Loy. Südseeroman* (Bremen, 1935). (1763)
[1: Nil; 2: F/Novel; 3: IP, South Pacific].

—–. *Perlensischer Yaas. Roman* (Bremen, 1934). (1764)
[1: Nil; 2: F/Novel; 3: IP, South Pacific].

[1: Nil; 2: F/Novel; 3: IP, South Pacific].

[1: Nil; 2: F/JL; 3: IP, North America, South Pacific, FGC EA/annotation: adventure novels for juvenile readers; part of Burmester's Abenteuer-series; classified officially as unsuitable for minors (Reichsministerium für Volksaufklärung und Propaganda, ed., *Liste der für Jugendliche und Büchereien ungeeigneten Druckschriften* (Leipzig, 1943), p. 14-17); individual titles include: Gunar Konrad Stephan, *Vier Männer in Afrika* (1934); *Der Gott der Sterne: Südseeroman* (1935); *Der Schatz des Matjang tutul* (1935); *Der Trappermillionär* (1935); *Der weisse Grizzly* (1935); *Neuling der Grenze* (1935); *Tepa, die Fürstin der Tropeninseln* (1935); *Um die rote Bessie* (1935); *Der Mann im Wolfsgrund* (1937); *Zauber im Urwald* (1937)*; Teufel in Gottes Land: Abenteuerroman aus dem ehemaligen Deutsch-Ostafrika* (1941)].

[1: Nil; 2: F/JL; 3: Indigenous Americans, Brazil].

Reiser, Hans, *Das Auge der Göttin. Roman* (Böhm.-Leipa, 1940). (1768)

—–. *Der neue Binscham. Eine Geschichte des Damals* (Böhm.-Leipa, 1940). (1769)

—–. *Goldklumpen am Rio Pastaza* (Böhm.-Leipa, 1940). (1770)

—–. *Shiri Kaipi vom Amazonas. Roman* (Berlin, 1936). (1771)
[1: Nil; 2: F/Novel; 3: Indigenous Americans, Brazil].

—–. *Tetjus als Robinson. Eine Robinsonade* (Böhm.-Leipa, 1944). (1772)

[1: Nil; 2: F/Poems; 3: IP, SWA].


——. *Kwarama kattii. Schicksal in Südwest* (Hannover, 1937). (1778)


——. *Nordwest-Passage. Trans. Hans Rothe* (Leipzig, 1938). (1780)

Roessink, Hans, ‘Balinesisches Abenteuer’, *IKK* (1941), pp. 28-33. (1781)

*Rolf Torrings [Die Abenteuer Rolf Torrings]* (Berlin, 1937-1939). (1782)

[1: Y; 2: Nil; 3: F/JL; 4: Chomorro People, Tinian (Marianna Islands); 5: N; 6: N].


[1: Nil; 2: F/JL; 3: Indigenous Americans, North America/annotation: short booklets btw 40 and 50pp. in length; consists of 95 volumes, all issued in 1935, some with special tile: *Auf der Spur des roten Elches* (Vol. 2); *Im Todeszauber des Schamanen* (Vol. 3); *Malaya, die Tochter des Waldes* (Vol. 4); *Das Geheimnis des schwarzen Wampun* (Vol. 11)].


—. *Tom…Tom…Eine Erzählung aus dem Regenwald Madagaskars* (Berlin, 1934). (1788)


[1: Y; 2: Nil; 3: F/JL; 4: Indigenous Americans, Virginia; 5: Y; 6: H/annotation: historical novel on frontier conflicts; first part of novel series *Gemeucheltes Volk*; focuses on land rights and criticises European mistreatment of Indigenous Americans in course of colonisation; draws parallels between Indigenous Americans and historic Germanic tribes; argues that disunity had been central reason for demise of Indigenous American cultures; contains frequent references to ancient Germanic heroism].

—. *Der Lockvogel. Roman* (Bremen, 1934). (1790)


—. *Der rote König. Der Krieg der Wampanoaq und Narragansett 1673-1675* (Bremen 1934). (1791)


—. *Der rote Messias* (Bremen 1935). (1792)


—. *Der schwarze Reiter. Roman* (Bremen, 1934). (1793)


—. *Heldenkampf im Urwald* (Bremen 1934). (1794)


—. *Volk ohne Land* (Bremen 1935). (1795)


—. *William Hay-Serie [Burmesters Abenteuer-Serie]* (Bremen, 1934-1940). (1796)

[1: Nil; 2: F/JL; 3: *IP*/annotation: juvenile books; set in North America, Mexico and South Pacific; classified officially as unsuitable for minors (Reichsministerium für Volksaufklärung und Propaganda, ed., *Liste der für Jugendliche und Büchereien ungeeigneten Druckschriften* (Leipzig, 1943), p. 83); includes following titles: *Tödliches Gold* (1934); *Banditen am Rio Peino* (1937); *Claim-Hyänen* (1937); *Die Farm im Goldland* (1937); *Ein Mann reitet nach Yuma* (1937); *Jack terrorisiert ein Dorf* (1937); *Jim kehrt heim* (1937); *John Day gründet eine Stadt* (1937); *Juan Linares* (1937); *Männer ohne Gnade* (1937); *Postreiter Jane* (1937); *Sheriff Bartons Nichte* (1937); *Der Grenzreiter vom Camp Lincoln* (1938); *Der Held der Staked Plain* (1938); *Der König der Prärie* (1938); *Der Trail nach Santa Fé* (1938); *Die Ranch in den Bergen* (1938); *Ein Mann will Vergeltung* (1938); *Kid meldet sich* (1938); *Niemand traut Lanky* (1938); *Revolution in San José* (1938); *Sturm auf der Good Hope Ranch* (1938); *William Hay* (1938); *Verschollen im Todesstal* (1938); *Grenzreiter Ben Carey* (1939); *In letzter Stunde* (1939); *Sein letzter Kampf* (1938); *Kleiner Kamerad* (1939); *Ungetreue Freunde* (1939); *Will findet einen Freund* (1939); *Abenteuer in Mexiko* (1940); *Flucht in die Freiheit* (1940); *Jens Jessen, der blonde Kapitän* (1940); *Kampf um die Stadt* (1940); *Verrat in der Südsee* (1940)].


[1: N; 2: Nil; 3: F/JL (Children); 4: Ovambo, Nama, San People, SWA; 5: N; 6: L].

[1: Nil; 2: F/Short Story; 3: IP, EA].

—. *Schwarzes Land, weiße Frau* (Oldenburg, 1937). (1803)

Scholze, Johannes, *Deutsches Heldentum am Kameruner Götterberg: Allerlei Weltkriegspalaver* (Offenburg, 1934). (1804)

[1: N; 2: Nil; 3: F/JL; 4: IP, Liberia; 5: N; 6: L/annotation: notes that “Negro” children were no less intelligent than European children; argues that racially-based difference in intelligence developed during adult age; adult “Negroes” described as similarly intelligent as animals; seen as childlike and always happy and dancing; free of sorrow; superficial and lazy].

—. *Ich such in Afrika das letzte Paradies* (Berlin, 1940). (1806)

—. ‘Löwen, die ich nicht erlegte’, *IKK* (1941), pp. 114-120. (1807)

[1: Y; 2: Nil; 3: F/Novel; 4: Comanche and Muscogee People, USA; 5: N; 6: H/annotation: account of sachem named Hik Kori; owned black tomahawk inherited by his grandson; plot revolves around conflicts with white colonialists; Indigenous Americans described as courageous and strong; uses seemingly Indigenous expressions, including ‘sachem’ and ‘to go to the happy hunting ground’].

[1: Nil; 2: F/JL; 3: Indigenous Americans, Brazil].

[1: N~; 2: Nil; 3: F/Historical Novel; 4: Indigenous Americans, Argentina; 5: N; 6: L/annotation: translation of El Indio del desierto (1930); no changes in content between original and translation; historical novel of Indigenous inhabitants of Argentine Pampa; says that ‘Indio’ was dead but Pampa
full of life; sees colonisation as heroic deed in Argentine history; Indio described as ‘cancerous plague’ for civilisation; portrayed as thieves; no critique of colonisation; Argentina portrayed as ultimately freed from “Indian plague”].


——. *Der Gott der fremden Erde* (Hamburg, 1943). *(1813)*


——. *Die Welt des Weizens und der Tränen. Mein kanadisches Tagebuch* (Hamburg, 1943). *(1814)*


——. *Flucht ins Paradies* (Hamburg, 1939). *(1815)*

[1: 1941, 1943; 2: F/Novel; 3: Sioux, Cree People, Canada].


[1: 1941; 2: F/JL; 3: IP, South Pacific].

Schröder, F., ‘Kannibalisimus in Kamerun’, *IKK* (1933), pp. 74-77. *(1818)*


Schwarz, Georg, ‘Die Indianerprinzessin und der Conquistador’, *Durch alle Welt* 8 (1938), pp. 16-17. *(1822)*


Schwerla, C[arl] B[oromäus], *Der ewige Lausbub* (Berlin, 1937). *(1824)*


Sealsfield, Charles [a.k.a. Carl Postl], *Amerikanische Geschichten. Eine Postl-Sealsfield-Lesung*. Ed. by
Eduard Frank (Karlsbad, 1940). (1825)

—. Canondah das Indianermädchen (Berlin, 1941). (1826)
[1: N; 2: 1942; 3: F/Novel; 4: Comanche, Pawnee People, USA; 5: N; 6: H/annotation: account of white orphan girl raised by Indigenous woman; becomes Indigenous and receives 'tribal' name 'Canondah'; marries Indigenous man called El Sol; Comanche and Pawnee described as noble and proud fighters; reedition of Postl's novels published in the nineteenth century; author also published under the pseudonym Charles Sealsfield (1793-1864)].

—. Der große Miko, Indianerroman (Paderborn, 1943). (1827)
[1: 1941; 2: F/Novel; 3: Indigenous Americans, North America/annotation: reedition of Der Legitime und die Republikaner (1833); part of reedited series of Sealsfield’s writings entitled Karl Anton Postl (Werke) (1940-43)].

—. Der Pflanzer am Red River (Berlin, 1942). (1828)

—. Die Rebellion in Mexiko. II Vols (Berlin, 1942). (1829)

—. Ein Abenteuer in der Prärie (Stuttgart, 1940). (1830)

[1: Nil; 2: F/Novel; 3: Indigenous Americans, North America/annotation: reedited volumes of Sealsfield’s North America novels; titles include: Das Kajütenbuch oder Nationale Charakteristiken; Der Virey und die Aristokraten oder Mexiko im Jahr 1812; Der Legitime und der Republikaner [Tokeah und die weiße Rose]; Lebensbilder aus beiden Hemisphären].

—. Mariquita. II Vols (Berlin, 1942). (1832)

—. So war Amerika. Eine Auswahl aus seinen Werken. Ed. by Hans Franke (Saarlautern, 1939). (1833)

—. Tokeah und die weiße Rose (Berlin, 1941). (1834)

—. Zwei Nächte in Tzapotekan (Berlin, 1941). (1835)

Seiffert, Konrad, Farm Naßlowöhö. Bericht aus unserer alten Kolonie Deutsch-Südwestafrika (Cologne,
1938). (1836)  

—. ‘Karunde’, IKK (1940), pp. 114-117. (1837)  


Seton, Ernest Thompson, Rolf und sein roter Freund (Stuttgart, 1937). (1840)  

—. Zwei kleine Wilde. Ein Buch von Jan und Sam und ihrem Treiben in ihrem Reich und auf der Farm in Sanger (Stuttgart, 1936). (1841)  

Siebenstern, Alban, Die Gefangenen der Apatschen und ihre Befreier (Regensburg, 1933). (1842)  

—. Mahtochiga, der Häuptling der Schwarzfußindianer. Erzählung aus dem Leben der SchwarzfußIndianer (Regensburg, 1933). (1843)  

Sievers, Joh., ‘Neuseeländer Tagebuchnotizen’, Aus fernen Landen 10 (1933), pp. 151-156. (1844)  
[1: N; 2: Nil; 3: F/JL; 4: Maori, NZ; 5: N; 6: N/annotation: Maori described as friendly and open to European conventions].

Sigleur, Johannes, Kampf um Wituland. Clemens und Gustav Denhardt erwerben für das Deutsche Reich eine Kolonie (Berlin, 1942) [Kolonial-Bücherei series vol. 86]. (1845)  

Skalden-Bücher (Leipzig, 1935-1938). (1846)  
[1: Nil; 2: F/JL; 3: IP/annotation: Skalden-Bücher-series; adventure booklets for juvenile readers; titles include: Hanns Fommbgen, Aufbruch im Sudan (1938); Heinz Gottfried Althoven, Kleiner Trip durch Afrika (1938); ibid., Kihima (1937); ibid., Der Kab-Safa (1937)].

Skinner, Constance Lindsay, Der weiße Häuptling (Cologne, 1938). (1847)  

Sörensen, Erik, ‘Das Los fiel auf Priscilla. Unter Kopfjägern im wilden Neu-Guinea’,
<table>
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<tr>
<th>Title</th>
<th>Author</th>
<th>Year</th>
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<tr>
<td>Sorge, Ernst, Mit Flugzeug, Faltboot und Filmkamera in den Eisfjorden Grönlands (Berlin, 1933).</td>
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<td>[1: Nil; 2: F/JL; 3: Inuit, Greenland]</td>
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<td>Spannende Geschichten (Gütersloh, 1933-1942). (1850)</td>
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<td>[1: Nil; 2: F/JL; 3: IP/annotation: Spannende Geschichten-series; adventure booklets for juvenile readers; for evaluated titles, refer to author entries (i.e. Armin Otto Huber, Walther Wülfling and Manfred Bökenkamp); titles include: Edison Marshall Der Sohn der Wildnis (1935); Fritz Daum, Trommeln auf Neuguinea: Ein Abenteuer im Urwald (1935), Auf dem Ritt durch Kurdistan (1934); Hermann Freyberg, Injina, der Herr des Urwaldes (1937); Heinrich Snetzlage, Häuptling Tataru. Aus dem Leben eines Wayore-Indianers (1937); Bruno Schwietzke, Deutsche Kämpfer in der grünen Hölle Kameruns (1938) {on Yaounde People}; Curt Riedel, Die Rache des Häuptlings Ujarak (1941); Gustav Renker, Der große Winnetou: Eine Schülersage (1935); Wilhelm Ernst Asbeck, Die Insel der Geächteten (1935); Fritz Daum, Trommeln auf Neuguinea: Ein Abenteuer im Urwald (1935), Auf dem Ritt durch Kurdistan (1934); Hermann Freyberg, Injina, der Herr des Urwaldes (1937); Heinrich Snetzlage, Häuptling Tataru. Aus dem Leben eines Wayore-Indianers (1937); Bruno Schwietzke, Deutsche Kämpfer in der grünen Hölle Kameruns (1938) {on Yaounde People}; Curt Riedel, Die Rache des Häuptlings Ujarak (1941); Gustav Renker, Der große Winnetou: Eine Schülersage (1935); Wilhelm Ernst Asbeck, Die Insel der Geächteten (1936); Herbert Andreas Löhlein, Die Wolfsschlacht. Die Heldentat eines Lappländers (1938, 1943); ibid., Notlandung in der grünen Hölle (1941, 1943); Bernd Caspar Klingenberg, Auf Großwild in Afrika (1938, 1943) {on FGC EA}; Kurt Tanz, Der Mord von Naaulida (1938) {on SWA}].</td>
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<td>Spiesser, Fritz, Die zweite Generation. Roman der kolonialen Jugend (Munich, 1940). (1851)</td>
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<td>[1: Y; 2: 1938, 1942, 1943; 3: F/JL; 4: IP, SWA; 5: Y; 6: H/annotation: novel on SWA aimed at juvenile readers; published by Fr. Eher, the publishing arm of the NSDAP; says that Nama people were perfectly adapted to their environment; praises the loyalty of Indigenous inhabitants towards Germany].</td>
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<td>——. Orlog und Safari. Zehn Geschichten aus Afrika und eine Dreigabe aus Neuguinea (Munich, 1941). (1852)</td>
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<td>——. Schicksal Afrika. Ein Kolonialroman (Munich, 1943). (1853)</td>
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<td>——. Wir reiten still, wir reiten stumm (Berlin, 1933). (1855)</td>
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Steuben, Fritz, Der fliegende Pfeil. Eine Erzählung aus dem Leben Tecumsehs, alten Quellen nachzählt (Stuttgart, 1939). (1859)
—. Der rote Sturm. Eine Erzählung aus dem ersten Indianerkriege um den Ohio, alten Quellen nachzählt (Stuttgart, 1942). (1860)
—. Der Sohn des Manitou. Eine Erzählung vom Kampfe Tecumsehs. Alten Quellen nachzählt (Stuttgart, 1938). (1861)
—. Der strahlende Stern. Eine Erzählung vom Ruhme Tecumsehs. Alten Quellen nachzählt (Stuttgart, 1934). (1862)
—. Schneller Fuß und Pfeilmädchen. Eine Erzählung aus der Zeit als Tecumseb zwölf Jahre alt war (Stuttgart, 1935). (1863)
—. Tecumseh der Bergläuwe. Eine Erzählung vom Kampf des roten Mannes um sein Recht (Stuttgart, 1935). (1864)
—. Tecumsehs Tod. Eine Erzählung vom Kampfe eines roten Mannes für sein Volk (Stuttgart, 1939). (1865)

Steup, Else, Der Pflanzerjunge vom Viktoriasee. Eine Erzählung (Görlitz, 1937). (1866)
—. Wiete erlebt Afrika. Ein juges Mädchen bei deutschen Farmern (Berlin, 1938). (1867)
—. Wiete will nach Afrika. Ein Jungmädchen-Buch (Berlin, 1936). (1868)
—. Wifmann der Sklavenbefreier Ostafrikas (Frankfurt/Main, 1934). (1869)

Stoge, Erwin, Afrikansische Tragödie. Roman vom deutschen Schicksal in den ehemaligen Kolonien (Dresden, 1941). (1870)


Stucken, Eduard, Der herabstoßende Adler [Feldpostausgabe] (Berlin, 1942). (1872)
Die segelnden Götter (Berlin, 1937). (1873)

Die weißen Götter. Der Untergang des Aztekenreichs (Berlin, 1941). (1874)

Student, Erich, Die Helden von Mora. Deutsche Schutztruppe kämpft in Kamerun (Munich, 1942).
(1875)

—. Sturm über Kusseri (Dresden, 1938). (1876)


Sun Koh, der Erbe von Atlantis (Leipzig, 1932-1936). (1878)
[1: Nil; 2: F/JL; 3: IP/annotation: short booklets for juvenile readers; edited by Lok Myler a.k.a. Alfred Müller; 150 vols; classified officially as unsuitable for minors (Reichsministerium für Volksaufklärung und Propaganda, ed., Liste der für Jugendliche und Büchereien ungeeigneten Druckschriften (Leipzig, 1943), p. 51); titles include: Der Schatz der Mayas; Der Geist der Inka; Weiße Neger; Der Kaiser von Afrika; Weiße Indianer; Indianer am Wege].


Taisen, Marga, Kama und Iwao. Hochzeit in Manila (Braunschweig, 1940). (1880)

Taut, Franz [Tautphoeus, Franz Freiherr], Abenteuer im Urwald. Roman aus Venezuela (Berlin, 1940). (1881)

—. Das Haus am Urwaldfuß. Südamerikanische Erzählungen (Leipzig, 1937). (1882)

—. Flieger über Urwald und Savanne. Ein deutsches Schicksal in Kolumbien (Berlin, 1939). (1883)

Thorbecke, Marie Pauline, Häuptling Ngamb. Erzählung aus Kamerun (Potsdam, 1938). (1884)

Tiede, Heinrich, Kwabwa. Ein schwarzes Mädel liebt Deutschland. Eine Erzählung (Baden, 1936). (1885)
Traven, B., *Der Schatz der Sierra Madre* (Berlin, 1933). (1886)


Thalheim, Richard, *Das Vermächtnis des alten Indianers* (Rathen, 1941). (1889)


—. *Winnetou lebt...! Eine Bilderfolge aus den Karl-May-Spielen* (Radebeul, 1939). (1890)


Tolten, Hans, *Kampf um die Wildnis. Die letzten Tage einer Rasse* (Frankfurt/Main, 1935). (1892)


*Tropenglue und Leidenschaft* (Berlin, 1933-1935). (1894)

1: Nil 2: F/Novel; 3: IP/annotation: novel series about non-European settings; titles include; Gino Forst von Moellwitz, *Der Tyrann von Manyara* (1933); *Die Oper des Schlangeengottes* (1935); *Der Gefangene der Massai* (1934); *Squaw, Weiberfang in der Südsüdsee* (1935); *Die Opferstadt des Schlangengottes* (1935); Friedrich Keim, *Menschenhaie* (1935); Lisa Barthel-Winkler, *Die Frau im Dschungel* (1934); Georg Bucher, *Der Schatz am Orinoko* (1935); and *Das Gold der Llanos* (1935).

Twain, Mark, *Die Abenteuer des Tom Sawyer* (Berlin, 1939). (1895)


1: 1941; 2: F/Novel; 3: IP, SWA.

—. *Die Rieders. Geschichte einer deutschen Familie in Südwest* (Mühlhausen, 1942). (1898)

Unter deutscher Flagge (Berlin, 1933-1934). (1899)


Velter, Joseph Matheus, *Die Farm der guten Hoffnung* (Leipzig, 1935). (1901)

—. *Die Götter lächeln* (Berlin, 1942). (1902)

—. *Ingeborg Flamm, ein Mädchenschicksal in Kamerun* (Cologne, 1937). (1903)

—. *Männer im Urwald. Ein Forscherschicksal auf Borneo* (Cologne, 1937). (1904)

—. *Silber am Sandawaku* (Leipzig, 1943). (1905)


Viera, Josef [a.k.a. Josef Vierasegerer], *Afrikanische Wanderungen* (Reutlingen, 1936). (1907)

—. *Deutsch-Ostafrika lebt! Erzählung aus den deutschen Kolonialkämpfen im Weltkrieg* (Stuttgart, 1943). (1908)


—. **Die Tangaschlacht. Wie Deutsch-Ostafrika unter Lettow-Vorbeck im Weltkrieg verteidigt wurde** (Reutlingen, 1936). **(1911)**
—. **Gust in der Klemme. Erzählung aus Deutsch-Ostafrika** (Reutlingen, 1933). **(1912)**
—. **Karl Peters, ein Kämpfer für Deutschland** (Munich, 1943). **(1913)**
—. **Karl Peters Kampf um ein ostafrikanisches Kolonialreich** (Reutlingen, 1939). **(1914)**
—. **Lettow-Vorbeck, im Weltkrieg unbesiegt** (Reutlingen, 1936). **(1916)**
—. **Vortrupp für Deutsch-Südwest** (Reutlingen, 1939). **(1918)**
Viera, Josef, ed., **Abenteuer in fünf Welteilen** (Reutlingen, 1936). **(1919)**
[1: Nil; 2: F/JL; 3: IP, FGC Africa/annotation: contains stories of Aus weiter Welt series: In Afrikas Wildkammern; Im Lande der Nandi; Der Elefantenwilderer; Mit Auto und Motorrad durch Wildafrika; Motorradjagden mit Film und Büchse].
—. **In afrikanischer Wildnis** (Reutlingen, 1939). **(1921)**
—. **Kämpfe und Abenteuer in Urwald und Steppe** (Reutlingen, 1934). **(1922)**
—. **Helden im Busch** (Reutlingen, 1933). **(1923)**
[1: Nil; 2: F/JL; 3: IP, FGC Africa/annotation: contains stories of Aus weiter Welt series: Diamantendiebe; Ein schwarzes Heldenmädchen; Aufbruch in Bantongoland; Befreite Sklaven; Afrikanische Abenteuer].
—. **Jagden und Fahrten in Afrikas Wildkammern** (Reutlingen, 1934). **(1924)**
[1: Nil; 2: F/JL; 3: IP, sub-Saharan Africa/annotation: contains stories of Aus weiter Welt series: In Afrikas Wildkammern; Im Lande der Nandi; Der Elefantenwilderer; Mit Auto und Motorrad durch Wildafrika; Motorradjagden mit Film und Büchse].
—. *Kulturpioniere unter südlichen Sternen* (Reutlingen, 1936). (1925)
—. *Südwest heißt das Land* (Reutlingen, 1939). (1926)
—. *Wunder des Südens* (Reutlingen, 1933). (1927)


—. *Das Herz der Wildnis. Ein Roman aus Deutsch-Südwest-Afrikas ersten Tagen* (Berlin, 1940).
   (1930)
   [1: Y; 2: Nil; 3: F/Novel; 4: Herero, Nama People, SWA; 5: N; 6: L/Annotation: describes Indigenous peoples as unclean, unreliable, intellectually inferior and physically unattractive; author was farmer in SWA; received NS literary accolades; same pattern of racialised Indigeneity discernible in all of Voigt’s publications].
—. *Der Grenzläufer* (Postdam, 1934). (1931)
—. *Der Vortrecker* (Potsdam, 1940). (1932)
—. *Die deutsche Landnahme* (Potsdam, 1944). (1933)
—. *Die Farmer vom Seeis-Rivier. Ein Kampf um Deutsch-Südwest* (Gütersloh, 1942). (1934)
—. *Heinz Fuhrmann findet Heim* (Potsdam, 1944). (1937)
—. *Im Schülerheim zu Windhuk. Deutsche Jungen in Steppe und Busch* (Berlin, 1943). (1938)
—. *König Dingaan* (Potsdam, 1934). (1939)
—. *Schutztruppler in Südwestafrika* (Potsdam, 1942). (1940)
Voigt, Bernhard, and Egon Tschirch, *Im unentdeckten Südwestafrika* (Berlin, 1941). **(1941)**


—. Volk der sinkenden Sonne. Trans. Paula Schiedeck (Stuttgart, 1936). (1956)


Waterboer, Heinz, Das Tagebuch des Dr. Sarrault. Roman (Berlin, 1935). (1957)


—. Der Pflanzer auf Daar (Munich, 1936). (1958)

[1: Nil; 2: F/Novel; 3: Papuans, NG].

—. Käpt’n Freverts Insel (Stuttgart, 1939). (1959)

[1: 1940; 2: F/JL; 3: IP, Ninigo Islands, NG; Rotuma (Fiji Islands)/annotation: juvenile literature chiefly on Ninigo Islands; does not specify Indigenous groups; Melanesians?].

—. Klaus-Peters Kampf im Busch von Neuguinea (Stuttgart, 1937). (1960)


[1: Nil; 2: F/Short Story; 3: Papuans, NG/annotation: Kakikaki is a fictional island; inhabitants presumably Papuans; located in/near NG].


—. Watomika. Der letzte Häuptling der Delawaren (Regensburg, 1935). (1963)

[1: N; 2: 1933, 1937, 1942; 3: F/JL; 4: Delaware People, North America; 5: N; 6: H/annotation: juvenile literature on Delaware chief Watomika; describes Watomika as noble and intelligent; delineates Watomika’s path of becoming a priest; criticises white people, among others, because of their greediness].
—. *Der kleine und der große Reiter. Roman* (Berlin, 1936). (1965)
[1: N; 2: 1944; 3: F/JL; 4: Delaware People, North America; 5: N; 6: H/annotation: captivity story of young boy partly growing up among Indigenous Americans; takes on pride and strength from living in nature; Indigenous Americans described as leading ideal lives of caring for their clan members; communality instead of individuality stood in centre of Indigenous concept of community; describes white boy coming to feel Indigenous and pondering over marrying an Indigenous woman; but decides to return to his own race; loyalty towards white race dominates in the end].
[1: Y; 2: 1935; 3: F/JL; 4: Somali People, EA; 5: Y; 6: H/annotation: Somali people regarded as proud and intelligent; had maintained their traditions; justifies Indigenous fight for sovereignty; portrayed as loyal towards Germany; argues for Germany's right to colonise].
—. 'Die die grüne Hölle', *Die Woche* 36 (1934), p. 140. (1975)
[1: Nil; 2: F/JL; 3: IP; FGC].

[1: Nil; 2: F/Novel; 3: IP; SWA].

[1: Nil; 2: F/Novel; 3: IP; SWA].

[1: N; 2: 1927; 3: F/Novel; 4: Fang People, EA; 5: N; 6: H/annotation: translation of *Lions in the Path* (1926); chiefly about lion hunting; says that contrary to popular belief, Fang People were assiduous and sensitive; 7,000 copies produced].


[1: Nil; 2: F/Novel; 3: IP; EA].

[1: Nil; 2: F/JL; 3: Ewe People, Togo/annotation: missionary writing for children; part of *Bremer Missionsbriefe*-series].


[1: N; 2: Nil; 3: F/JL; 4: Melanesians, South Pacific; 5: N; 6: L/annotation: adventure novel; terms Melanesians “niggers”; like all Indigenous peoples (including Tibetans) they had bad body odour; described as unattractive].

[1: Y; 2: Nil; 3: F/Short Story; 4: Papuans, Melanesians; 5: N; 6: H/annotation: fictional account of travel from Bali to New Guinea and Solomon Islands; Balinese people seen as beautiful but no longer authentic; Papuans and Melanesians described as wild, strong and well-grown; still on stage of early human evolution; says that Germans pacified the different New Guinea tribes].


——. *Die Diamanten des Peruaners. Fahrtten durch Brasilien und Peru* (Bielefeld, 1942). *(1988)*


[1: Nil; 2: F/JL; 3: Nama People, Herero, SWA].

[1: Y; 2: Nil; 3: F/JL; 4: Herero, SWA; 5: N; 6: H/annotation: part of Spannende Geschichten-series; juvenile book on Herero uprising; Germans and Herero portrayed as heroic; Herero seen as proud; underpins Herero’s loyalty to Germany; stressed that Samuel Maharero had wished to be buried with German flag].


—. *Kinder der Wildmark* (Reutlingen, 1936). (2000)


[1: Nil; 2: F/Short Story; 3: IP, WA].


C. Non-Fiction


A. St., ‘Das geistliche Schauspiel im alten und neuen Mexiko’, Die katholischen Missionen 64 (1936), pp. 96-100. (2010)

[1: N; 2: Nil; 3: NF/RW; 4: Indigenous Americans, Mexico; 5: N; 6: N/annotation: says that Maya and Aztecs had outstanding civilisation but had been callous ‘butchers’ because of human sacrifice].


[1: N; 2: Nil; 3: NF/J; 4: IP, FG; 5: N; 6: N/annotation: describes collections on Indigenous peoples held at the colonial and overseas museum in Bremen, including profane and sacred artefacts and a diorama; includes landscape images of colonies and portrayal of objects].


[1: N; 2: Nil; 3: NF/J; 4: IP; 5: N; 6: L/annotation: argues that Indigenous peoples did not spoil their children; they had physical strength but also primitive mind; argues that physical strength was necessary for survival in harsh environment].


[1: N; 2: Nil; 3: NF/PW; 4: IP, SWA; 5: N; 6: L/annotation: author was farmer from SWA; also writes under pseudonyms ‘Africanus’ and ‘Walter Hietzig’; polemic against British mandate; says that under German rule, Indigenous inhabitants still had shown respect for white people; uses denigrating terms to describe Indigenous inhabitants].


(2016)


Ahlfeld, Friedrich, ‘Neue Funde aus der Tia-Huancó-Periode in Bolivien’, Atlantis 12 (1940),
pp. 455-457. *(2018)*


[–––. *Zum Ziel meiner Träume. Im Auftrage Sven Hedins in Innerasien* (Leipzig, 1944). *(2023)*](#)


[Angst, Martin, ‘Streifzug durchs Land der Azteken’, *Wir Deutsche in der Welt* (1936), pp. 87-100. *(2027)*](#)


—. *Fackelträger. Erzählungen aus drei Erdteilen* (Stuttgart, 1935). (2032)


—. *Quer durch Abessinien* (Stuttgart, 1935). (2033)


—. *Unter den Insulanern an den Enden der Erde* (Stuttgart, 1937). (2034)

[1: Nil; 2: NF/Travelogue; 3: IP, South Pacific].


—. *Deutsche Kolonien. Die Forderung des Dritten Reichs* (Berlin, 1937). (2036)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, FG; 5: Y; 6: N/annotation: discusses reasons for regaining colonies; mainly in relation to economic considerations; criticises French colonial policies of rendering white and Black inhabitants equal; praises British policy of protecting Indigenous cultures; says that National Socialist colonial policies catered for Indigenous interests, i.e., protecting tribal structures and education; argues that Indigenous peoples had to be guided and educated by colonial powers; vol. IX of Nationalpolitische Aufklärungsschriften].


—. *Deutsch-Ostafrika gestern und heute* (Berlin, 1942). (2038)

[1: Y; 2: 1936; 3: NF/PW; 4: Hutu, Tutsi, Masai, EA; 5: Y; 6: H/annotation: part of Koloniale Fragen im Dritten Reich-series; describes origin and present situation of East African races; Tutsi and Masai portrayed as proud and beautiful and as having maintained their traditions; Hutu seen as industrious peasants; Twa people mentioned in passing].


[1: Y; 2: Nil; 3: NF/PW; 4: IP; 5: EA; 6: L/annotation: discusses destructive influence of settler colonialism on Nordic race; argues that Nordic race could not be transplanted to southern regions, including southern Europe and non-European territories; applies the same view to Indigenous races that would vanish if transplanted to other regions; criticizes miscegenation in colonies; argues that people of mixed-race origin were more intelligent than Indigenous races and thus politically dangerous].


—. ‘Deutsche Eingeborenenpolitik in den tropischen Kolonien’, *Deutscher Kolonialdienst* 6:6 (1941), pp. 81-82. (2043)

[1: Y; 2: Nil; 3: NF/PW; 4: IP; 5: Y; 6: N/annotation: argues against racial mixing and to acknowledge original character of distinct races (*völkische Eigenart*).]

—. ‘Die Farbigenpolitik der Briten auf den Fidji-Inseln’, *KR* 29 (1938), pp. 79-96. (2044)

[1: Y; 2: Nil; 3: NF/PW; 4: Fiji Islanders; 5: N; 6: N/annotation: Fijians described as politically passive due to their paradisiacal living conditions before colonisation].


——. *Kalamba na m’putu. Koloniale Erfahrungen und Beobachtungen* (Berlin, 1942). (2046)

[1: Y; 2: Nil; 3: NF/Travelogue; 4: IP, Cameroon, Togo, Southeast Asia; 5: Y; 6: H/annotation: author was diplomat; says that “Negroes” were as intelligent as Europeans].


[1: Nil; 2: NF/PW; 3: IP].


—. ‘Die Americo-Liberians’, *AN* 22 (1941), pp. 20-21. (2051)


—. ‘Die Jagd der afrikanischen Zwerge’, *AN* 23 (1942), pp. 9-11. (2052)

[1: Y; 2: Nil; 3: NF/J; 4: “Pygmies”, Central Africa; 5: Y; 6: H/annotation: criticises prejudices in relation to “Pygmies”; says they were not homeless like “gypsies” but firmly rooted in their lands; need to admire their hunting skills; not ugly but perfectly adapted to natural environment].

—. ‘Hawai’, *Die Hilfe* 46 (1940), pp. 340-342. (2053)


[1: N; 2: Nil; 3: NF/PW; 4: Indigenous Americans, Mexico; 5: N; 6: L/annotation: argues that lower Indigenous population figures in the States were reason for tidier conditions in the USA compared to Mexico where Indigenous populaces had not been eradicated].


[1: N; 2: Nil; 3: NF/J; 4: IP, EA; 5: Y; 6: H/annotation: argues that Indigenous suicide was more frequent than scholarship had previously assumed; cultural and environmental impact as main reason for higher suicide rates].


Bang, Paul, *Die farbige Gefahr* (Göttingen, 1938). (2062)


Bauer, H.W., *Deutsch-Ostafrika zwischen Deutschland und England* (Leipzig, 1933). (2067)


——. *Deutschlands Kolonialforderung und die Welt. Forderungen der deutschen Raum- und Rohstoffnot* (Leipzig, 1938). (2068)


—. Kolonien im Dritten Reich. 2 vols (Cologne, 1936). (2071)


[1: Y; 2: Nil; 3: NF/J; 4: Tutsi, Hutu; 5: N; 6: H/annotation: praises Tutsi as noble Master Race; Hutu described as loyal servants of Tutsi, with more primitive (i.e., “Negroid”) physical features but nonetheless well-built].


[1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa; 5: N; 6: H/annotation: says that the Herero uprising had been caused by tragic misunderstanding in course of colonisation; speaks of beautiful Indigenous [oral] accounts; San represented the ancient human past which is why they need to be protected; Herero were of Hamitic origin; praises Indigenous art as rooting in Volkstum (folklore)].


[1: N~; 2: Nil; 3: NF/J; 4: Inca, South America; 5: N; 6: H/annotation: original by Philip Guedalla; not referenced as author; praises Inca architecture and state; contemporary people seen as living under primitive conditions].

Bechler, Theodor, Die Probleme der arktischen Missionen nach den Erfahrungen der Brüdergemeinde in Grönland, Labrador und Alaska (Herrnhut, 1935). (2077)


Bechtold [Fritz], Bechtold, Fritz, Deutsche am Nanga Parbat (Munich, 1935). (2078)


—. ‘Rassenpolitische Feststellungen zum deutschen Kolonialprogramm’, Ziel und Weg 9 (1939), pp. 115-117. (2079)


Behrends, Hans, Steppenwanderer. Aus meinem Pflanzer- und Jägerleben in Ostafrika (Berlin, 1938). (2080)


Behrens, Otto, ‘Das ist Alaska’, Kosmos 37 (1940), pp. 30-32. (2081)
—. ‘Die Indianer in den USA. Droht dem roten Mann das Aussterben?’, Kosmos 39 (1942), pp. 29-35. (2082)

—. ‘Hawaii, das Insel-Paradies im Pazifik’, Der Türmer 43 (1941), pp. 420-436. (2083)

—. ‘Winnetous Nachfolger—Onkel Sams „rote Brüder”’, Der Türmer 43 (1941), pp. 485-491. (2084)

[1: Y; 2: Nil; 3: NF/J; 4: Papuans, NG; 5: Y; 6: H/annotation: author fascinated by high level of Papuan cultures—despite being on Stone Age scale; warns that with increasing civilisation, the ‘grandness’ of Papuan cultures would fade).


—. Ein Mädel fliegt um die Welt (Berlin, 1939). (2089)

—. ‘Ein Mädel fliegt über Vulkane’, Die Gartenlaube 11 (1936), pp. 242-244. (2090)


—. Indianersonntag in Chichicastenango’, Umschau 40 (1936), pp. 67-69. (2092)


writes about future of Pacific races; argues that Hawaiians would vanish in course of miscegenation; other Polynesian Islanders had been unable to adapt to European customs; says that only the Maori were intelligent enough to adapt to European culture while maintaining their traditions].


—. *Königin der Südsee. Eine Biographie Neuseelands* (Berlin, 1940). (2098)

—. ‘Neuseeland. Lebensgesetze und Probleme eines pazifischen Inselstaates’, *Der Türmer* 44 (1941/42), pp. 238-247. (2099)

—. ‘Rätselhafte Kunst der Benin’, *Die Auslese* 15 (1941), pp. 211-216. (2100)


—. ‘Kolonisieren heißt erziehen!’, *AR* 7:3 (1941), pp. 45-49. (2104)


—. *Kwa Heri—Afrike! Gedanken im Zelt* (Stuttgart, 1933). (2106)
It describes Indigenous peoples as the bravest and the most loyal people that the author had ever met; seen as intelligent, industrious and tidy; even nomadic groups considered attached to their soil—similar to Germanic seafarers and unlike Jewish people.


Berger, Arthur, ‘Bei liebenswürdigen Menschenfressern’, *Das Buch für Alle* 17 (1938/39), n.p. (2111)

—. ‘Der enträtselte Nil’, *Das Buch für Alle* 2 (1938/39), n.p. (2112)

—. ‘Die Indios—wieder Herrscher über Mexiko’, *Das Buch für Alle* 18 (1937/38), n.p. (2113)

—. ‘Entzaubertes Afrika’, *Das deutsche koloniale Jahrbuch* (1938), pp. 131-137. (2114)

—. ‘Erlebnisse eines Forschungsreisenden in der Südsee’, *IKK* (1938), pp. 188-206. (2115)

—. *Im Zauberbann des Kilimandscharo* (Berlin, 1935). (2116)

—. *Kampf um Afrika* (Berlin, 1938). (2117)

—. *Mit den wilden Baggara am Blauen Nil. Erlebnisse im Sudan* (Berlin, 1935). (2118)

—. ‘Mit Kind und Kegel um die Welt’, *Das Buch für Alle* 12 (1937/38), n.p. (2119)

—. ‘Mit Netz und Harpun im Indischen Ozean’, *Das Buch für Alle* 2 (1938/39), n.p. (2120)
—. Neuseeland (Berlin, 1934). (2121)

[1: Y; 2: Nil; 3: NF/Travelogue; 4: Maori, NZ; 5: N; 6: H/annotation: travelogue on Aotearoa/NZ; praises Maori navigational and shipbuilding skills as better than Viking and Mediterranean ones; described as physically strong and beautiful; regards tattoos as ‘fantastic’; mentions destructive force of colonisation, particularly consumption of alcohol; differentiates between “civilised” and “traditional” Maori, the former described as lazy, the latter highly valued].

—. So sah ich die Welt. Lebenserinnerungen eines Forschungsreisenden (Berlin, 1942). (2122)

[1: Y; 2: Nil; 3: NF/Autobiography; 4: IP; 5: Y; 6: H/annotation: describes Indigenous peoples encountered during author’s journeys around the world; argues that only Germans had good relation to “coloured” people; castigates Britain for exploiting Indigenous peoples in colonies].

—. ‘Von Herzen zur Küste Ost-Afrikas’, Das Buch für Alle 16 (1937/38), n.p. (2123)


—. Wunderwelt der Südsee (Berlin, 1940). (2124)


[1: Nil; 2: NF/Travelogue; 3: Batak People, Sumatra].


[1: Nil; 2: NF/J; 3: Indigenous Americans, Amazonas, Brazil].

Berichte der Rheinischen Missionsgesellschaft (Barmen, 1933-1941). (2131)

[1: Nil; 2: NF/RW; 3: IP/annotation: publication of the Rhenish Missionary Society; contains reports chiefly on Sub-Saharan Africa (ZA, SWA); first known dates of publication: 1844 (under title Monatsberichte der Rheinischen Missionsgesellschaft) and 1826 (under title Das Missionsblatt); ceased publication in 1941].


—. ‘Sol Ali Mahmud und Mwezi Kisabo, Sultan von Urundi’, IKK (1935), pp. 75-78. (2133)


Bernatzik, Emmy, Afrikafahrt. Eine Frau bei den Negern Westafrikas (Vienna, 1941). (2134)
—. ‘Aus dem Schönheitssalon der Naturvölker. Frisuren als Schmuck und Verschönerung’, 
*IZ* 182/2 (1934), pp. 804-805. (2135)

—. ‘Maskenfeste und Tiertänze bei den westafrikanischen Negern’, *Bibliothek der Unterhaltung 
und des Wissens* 60:9 (1936), pp. 112-121. (2136)


(2137)

—. ‘Aus der afrikanischen Wildnis’, *IKK* (1935), pp. 79-85. (2138)

—. ‘Besuch bei den Motus’, *MIP* 16:20 (1939), n.p. (2142)

—. ‘Der Toten-Ruf erhallt…’, *BIZ* (1938), pp. 782-783. (2143)

—. ‘Die Biet’, *Atlantis* 12 (1940), pp. 263-266. (2146)

—. ‘Die fleißigen Frauen von Mailu’, *MIP* 16:22 (1939), n.p. (2147)

—. *Die Geister der gelben Blätter. Forschungsreisen in Hinterindien* (Munich, 1938). (2148)
—. ‘Die Hausgeister ziehen ein’, MIP 15:42 (1938), n.p. (2149)
   [1: Y; 2: Nil; 3: NF/J; 4: Lahu People, China, Southeast Asia; 5: N; 6: H].
—. ‘Die Lisu, ein chinesisches Bergvolk’, VKMH 54 (1940), pp. 537-544. (2153)
—. ‘Die Moken’, Atlantis 13 (1941), pp. 110-113. (2155)
—. ‘Die Selung, ein aussterbendes Volk’, Umschau 42 (1938), pp. 533-534. (2157)
   [1: Y; 2: Nil; 3: NF/PW; 4: IP; 5: N; 6: N/annotation: argues that social anthropology was fundamental part of modern colonisation; Indigenous inhabitants should not be killed—not only because of ethical but also because of economical considerations; Indigenous inhabitants seen as central to functioning of colonial economy].
—. ‘Die Völkerkunde in Deutschland auf neuen Wegen und ihre Bedeutung für die moderne Kolonisation’, Deutscher Kolonialdienst 5:7 (1940), pp. 100-103. (2159)
—. ‘Eigenartige Begräbnisstätten aus Indochina’, Umschau 43 (1939), pp. 958-960. (2161)
—. ‘Eine Großfamilie wandert’, KIZ 10(1935), pp. 460-461, 466. (2162)
—. ‘Einst deutsch—jetzt britisch’, MIP 16:16 (1939), n.p. (2163)
—. ‘Fischer-Nomaden’, MIP 16:1 (1939), n.p. (2163)

[1: Y; 2: 1930, 1935, 1937, 1938, 1941, 1943; 3: NF/Travelogue; 4: Nuer, Djur, Dinka, Shiluk People, Sudan; 5: N; 6: H/annotation: travel account on Sudan; reedited six times; editorial changes only of lexical nature; translations into Hungarian, Dutch and Spanish; speaks of an African idyll with magnificent humans; draws distinction between what author sees as “assimilated” and “traditional” populaces; “traditional” cultures considered doomed to extinction because of European and Arab commerce and mining; book designed to project a true picture of the what is called ‘dying Africa’; designates Indigenous inhabitants as children, personal friends and extremely tidy; women seen as beautiful with European features; some described explicitly as intelligent; criticises Christian proselytising and Arab commerce for destroying local Indigenous cultures; stresses the body height of more than two meters as particularly impressive; praises that Indigenous inhabitants preserved ancient traditions and condemned foreign cultures].

—. ‘Geister beschützen ein Dorf’, *MIP* 15:50 (1938), n.p. (2165)


—. ‘Historisches Tanzspiel auf den Salomoninseln’, *Atlantis* 10 (1938), pp. 320-324. (2167)


—. ‘Hochsommer in Lappland’, *KIZ* 10(1935), pp. 920-921. (2168)


—. ‘Kinderstube am Polarkreis’, *KIZ* 10(1935), pp. 638-639, 640. (2170)


—. ‘Lappenkinder auf der Schulbank’, *IZ* 185 (1935), pp. 196. (2172)


—. *Lappland* (Leipzig, 1935). (2173)


—. ‘Mailu, die Insel der Seefahrer’, *Atlantis* 8 (1936), pp. 721-725. (2174)


—. ‘Meine Fahrt ins unbekannte Westafrika’, *VKMH* 47:1 (1932/33), pp. 577-584. (2175)


—. ‘Meine Fahrt in unbekanntes Westafrika’, *Dabeim* 71:6 (1934), pp. 15-17. (2176)

[1: Y; 2: Nil; 3: NF/Travelogue; 4: Fula, Mandyako People, WA; 5: N; 6: H/annotation: differentiates between “traditional” and “assimilated” people; the former valued as original and beautiful].

—. ‘Menschen, die im Meere wohnen’, *BIZ* (1936), pp. 210-211. (2177)

—. ‘Menschen in Tiermasken’, *Der Illustrierte Beobachter* 9 (1934), pp. 1560-1561. (2178)
—. ‘Musikinstrumente der Bergvölker Hinterindiens’, *Atlantis* 12 (1940), pp. 152-155. (2179)
—. ‘Musikinstrumente in Hinterindien’, *IZ* 192/1 (1939), pp. 146-147. (2180)
—. ‘Mutprobe bei den Moi-Stämmen’, *MIP* 16:4 (1939), n.p. (2181)
—. ‘Nach der Affenjagd ein Schuhplattler’, *BIZ* 194 (1938), pp. 1028-1029. (2182)
—. ‘Nomaden kämpfen um Weideland’, *IZ* 184/2 (1935), pp. 670-672. (2185)
—. ‘Ohne Nieten. Schiffsbaunkunst in der Südsee’, *MIP* 16:18 (1939), n.p. (2186)
—. ‘Schwarze Künstler’, *Der Illustrierte Beobachter* (1937), pp. 816-817. (2187)
—. ‘So zwitschern die Jungen!’, *MIP* 2 (1935), n.p. (2188)
—. *Südsee* (Vienna and Leipzig, 1939). (2189)
—. *Typen und Tiere im Sudan* (Leipzig, 1942). (2190)
  [1: Y; 2: 1927, 1943; 3: NF/Travelogue; 4: IP, Egypt, Sudan; 5: Y; 6: H/annotation: reports on humans and animals in Egypt and Sudan border area; chiefly about hunting; says that Indigenous inhabitants, especially Bedja people, were in good health; states that with decline of tribal customs came decline of morality].
—. ‘Zukunftssicherung der modernen Kolonisation’, *Deutscher Kolonialdienst* 5:9 (1940), pp. 130-136. (2192)

95-114. (2193)


[1: N; 2: Nil; 3: NF/RW; 4: Ovambo (Waderiku?) People, SWA; 5: N; 6: L/annotation: Ovambo people described as backward and mistreating their children].

——. *Fünfundzwanzig Jahre bei den Wadiriku am Okawango* (Hünfeld, 1938). (2196)

[1: Nil; 2: NF/RW; 3: Ovambo (Waderiku?) People, Southern Africa].


[1: N; 2: Nil; 3: NF/Weltisleben; 4: Rapa Nui; Inca, Peru; 5: N; 6: H/annotation: examines relationship between Inca and Rapa Nui; argues there were no connections; Polynesians described as beautiful; Inca culture influenced by Nordic Vikings; terms Polynesians Vikings of the South].


[1: Y; 2: Nil; 3: NF/Travelogue; 4: Bubi People, Bioko Island, Equatorial Guinea; 5: N; 6: N/annotation: travelogue on Fernando Po/Bioko; Bubi would lead paradisiacal and sweet life; had little sorrows].


[1: Y; 2: Nil; 3: NF/Pictorial; 4: Masai, Meru, Nyukyusa, Herero,Nama, EA, SWA; 5: Y; 6: H/annotation: published by *Reichskolonialbund*; contains aesthetic pictures of Indigenous peoples; described as emanating pride and dignity; Indigenous peoples seen as wishing back German rule].


[1: Nil; 2: NF/PW; 3: IP, FGPEA].

Entscheidungsjahre in Südwest (Berlin, 1939). (2205)

Südwestafrika einst und jetzt (Berlin, 1934). (2206)

‘Wer ist „Eingeborener“ in Deutsch-Südwestafrika’, Deutscher Kolonialdienst 5:7 (1940), pp. 103-106. (2207)

Bluntschi, Hans, ‘In den Urwäldern auf Madagaskar’, Umschau 37 (1933), pp. 30-33. (2208)


‘Masai auf der Löwenjagd’, Durch alle Welt 33 (1935), pp. 22-23. (2210)


Böhmer, Rudolf, Deutschlands Kolonien. II Vols (Berlin-Charlottenburg, 1936). (2215)

Böhmer, Theodor, Der Schuhmacher Gottes. Ein deutsches Leben in Afrika (Frankfurt/Main, 1935). (2216)


[1: N; 2: Nil; 3: NF/RW (Biography); 4: Papuans, NG; 5: N; 6: N].


——. Tropenwelt Java. Reiseindrücke und Bilder (Berlin, 1941). (2222)


Bottai, Giuseppe, Afrikanisches Tagebuch. Trans. Michael Rheinthaler (Berlin, 1940). (2223)


Brandes, Johanna, ‘Madagaskar’, Volk und Welt 1 (1939), pp. 45-56. (2226)


[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC Africa; 5: Y; 6: H/annotation: justifies German colonialism; argues that German medical treatment saved Indigenous lives; described as loyal towards Germany; direct reference to NS].


[1: Nil; 2: NF/Memoirs; 3: Micronesians, Caroline Islands/annotation: diary excerpts of German colonial officer; published posthumously].


[1: Nil; 2: NF/PW; 3: IP, FGC Africa].


——. ‘Marktplatz Kibogoro’, AN 22 (1941), pp. 147-149. (2231)
Reise nach Ostafrika (Berlin, 1939). (2232)

‘Tukuyu-Fahrt’, AN 21 (1940), pp. 170-171. (2233)


‘Früchte fünfzigjähriger Missionsarbeit in Ostafrika’, EMZ 2 (1941), pp. 274-283. (2235)

Braun-Dipp, Elisabeth, Enttäuschungen? Ein Erlebnis (Stuttgart, 1938). (2236)


Brehm, W. [Frederick], ‘Der Rassenbrei in Mittelamerika und Westindien’, Deutschlands Erneuerung 25 (1941), pp. 432-436. (2239)


‘Rassenverhältnisse in Chile’, Rasse 8 (1941), pp. 2313-217. (2243)

Breithaupt, W., “Brutale“ deutsche Verwaltungsmethoden?’, AN 17 (1936), pp. 147-149. (2244)

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[1: Y; 2: Nil; 3: NF/PW; 4: Hehe People, EA; 5: Y; 6: H/annotation: Hehe chief described as slim and likeable; loyal towards Germany; said to be dressed in German Imperial colours and asking when German rule would be restored].


Breutz, Paul-Lenert, Afrikanische Eingeborene unter Britischer Herrschaft (Berlin, 1940). (2247)

[1: Y; 2: Nil; 3: NF/PW; 4: IP; EA; 5: Y; 6: H/annotation: argues that Britain exploited Indigenous peoples in East Africa; deplores British dispossession of Indigenous lands; says that Black people were not lazy; includes accounts of British atrocities against Indigenous inhabitants].


[1: Y; 2: Nil; 3: NF/J; 4: Tswana People, Botswana; 5: Y; 6: H/annotation: says that Tswana chief had dignity; Indigenous Africans had been misunderstood; demands Tswana be honoured for their remarkable social order].

Breyne, Marcel, ‘Der Zulukünstler Hezekéli N’tuli’, Durch alle Welt 9 (1938), pp. 21-22. (2249)


——. Deutsch-Ostafrika ruft. Briefe und Tagebuchblätter aus dem Nachkriegs-Deutsch-Ostafrika (Berlin, 1939). (2250)


Breyne-Dicken, C., ‘50 Ochsen für eine Frau’, Durch alle Welt 38 (1938), pp. 9-10. (2251)

[1: N; 2: Nil; 3: NF/J; 4: Zulu, ZA; 5: N; 6: N/annotation: author was South African; says that past and present coexisted in South Africa; Indigenous peoples seen as part of the past; most women insisted on lobola].


[1: Y; 2: Nil; 3: NF/PW; 4: Samoans; 5: Y; 6: H/annotation: describes Samoans as intelligent and beautiful; calls them ‘brothers’].

Brockdorff, von, ‘Nordisches Afrika?’, DKZ 55 (1943), p. 35. (2253)


Brüggemann, Otto, Das Evangelium unter den Sulus (Berlin, 1940). (2256)


Bundesführung des Reichskolonialbundes, ed., Kamerun (Berlin, 1941). (2262)

——. Koloniales Taschenbuch. II Vols (Berlin, 1941-1942). (2263)


Busch, Paul, Damals in Südwestafrika. Schutztruppen-Erinnerungen (Berlin, 1936). (2268)


Christenhilfe für die Welt (Berlin, 1933-1941). (2280) [1: Nil; 2: NF/RW; 3: IP/annotation: contains texts on missionary activities in East Asia; first known date of publication: 1885 under title *Missionsblatt des Allgemeinen Evangelisch-Protestantischen Missionsvereins*, ceased publication in 1941].


Coerver, Hubert, *Carl Peters, ein Kämpfer um deutschen Raum* (Berlin, 1937). (2284)


Das Missionsblatt (Barmen, 1933-1939). (2297)
Das Schleswig-holsteinische Missionsblatt (Breklum, 1933-1941). (2298)

Däuble, G., Erinnerungsblätter eines alten Ewe-Missionars in Togo, Westafrika. 1886-1914 (Bremen, 1936). (2299)

—. Kirchenordnung der evangelischen Ewe-Kirche in Togo (Dresden, 1936). (2300)

—. Unsere evangelische Ewe-Kirche (Bremen, 1934). (2301)


_Deutsches Volkstum in aller Welt* (Stuttgart, 1934). (2311)

[1: Nil; 2: NF/RW; 3: IP; annotation: journalistic booklets published by the National Socialist Teacher Association; titles on Indigenous peoples: Sie zwingen den Urwald [Indigenous Americans, Brazil]; Wir trauern um dich, Deutsch-Afrika! [IP, FGC Africa].

Drascher, Wahrhold, *Die Vorherrschaft der weißen Rasse. Die Ausbreitung des abendländischen Lebensbereiches auf die überseeischen Erdeite* (Stuttgart, 1936). (2312)

[1: Nil; 2: NF/J; 3: IP].


[1: Nil; 2: NF/PW; 3: IP, ZA].

_Die Ärztliche Mission* (Stuttgart, 1933-1941). (2314)

[1: Nil; 2: NF/RW; 3: IP; annotation: publication of the medical arm of the Evangelic Missionary Society; chiefly on health issues; first known date of publication: 1906; ceased publication in 1941].


[1: Nil; 2: NF/PW; 3: IP; annotation: published by Reichskolonialbund; first known date of publication in 1928 under title *Mitteilungen des Frauenbundes der deutschen Kolonialgesellschaft*; focuses on German women’s engagement and role in German colonies, specifically in relation to the former German colonies in Africa].


[1: Nil; 2: NF/J; 3: IP; annotation: weekly periodical; contains short articles on geography, politics, literature and popular culture; articles on Indigenous peoples:


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Diederich, Wilhelmine, ‘Das Land zwischen Togo und Kamerun’, KMF 16 (1939), pp. 64-68.


[1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa; 5: Y; 6: N/annotation: criticises French assimilation policies and exploitation of Indigenous inhabitants in colonies; discusses reproach that German Aryan paragraph was adverse to Indigenous peoples in colonies; argues that the very paragraph applied only to Germany and Jewish people; says that German colonial policy had protected Indigenous traditions; criticises exploitation of Indigenous Africans].

—. ‘Eingeborenenpolitik der südafrikanischen Union’, AN 20 (1939), pp. 34-36. (2320)


—. ‘Frankreich und der Rassengedanke’, AN 18 (1937), pp. 216-217. (2321)


Diel, Louise, ‘Eine Frau reist nach Aethiopien’, Volk und Welt 6 (1938), pp. 4-8. (2322)


—. Die Kolonien warten. Afrika im Umbruch (Leipzig, 1939). (2324)


[1: Y; 2: Nil; 3: NF/J; 4: IP, Namibia, Herero, SWA; 5: Y; 6: H/annotation: mentions diamonds and Karakul sheep as sources of Southwest Africa’s wealth; Nama and Herero described as tidy and industrious].


—. Sieh unser neues Land mit offenen Augen: Italienisch-Ostafrika (Leipzig, 1938). (2327)

[1: Y; 2: 1940; 3: NF/Travelogue; 4: IP, Abyssinia; 5: Y; 6: L/annotation: travelogue on Abyssinia; justifies Italian occupation; Negus had oppressed Indigenous populates; Italians described as humane and caring for Indigenous peoples; seen as childlike and occasionally callous; their cultural products not considered art; occupied lowest level of human development, thus requiring Italian protection and welfare].


Die Grundzüge der deutschen Kolonialpolitik vor dem Weltkriege (Bonn, 1941). (2330)

‘Die Stellung der Eingeborenen in den kolonialen Systemen der großen Mächte’,
Zeitschrift für Kolonialpolitik 8:1/2 (1943), pp. 11-30. (2331)

‘Imperialismus und Kolonisation in der Eingeborenenpolitik der großen Mächte’,
Deutschlands Erneuerung [Sonderheft: Unsere Kolonien] (1940), pp. 21-27. (2332)


Dinius, Carl Louis, In Not und Gefahr unter den Indianern Mexikos (Hamburg, 1933). (2336)

Doering-Ubbeleohde, Heinrich, Altpersanische Kunst (Berlin, 1936). (2337)

Dinius, Carl Louis, Das Reich 1 (26.5.1940), pp. 21-22, 27-28. (2340)

——. ‘Gesang in der Nacht’, Atlantis 5:8 (1933), pp. 481-482. (2341)

[1: Nil; 2: NF/PW; 3: IP, FGC].

——. Die Gründzüge der deutschen Kolonialpolitik vor dem Weltkriege (Bonn, 1941). (2330)

——. ‘Die Stellung der Eingeborenen in den kolonialen Systemen der großen Mächte’,
Zeitschrift für Kolonialpolitik 8:1/2 (1943), pp. 11-30. (2331)

——. ‘Imperialismus und Kolonisation in der Eingeborenenpolitik der großen Mächte’,
Deutschlands Erneuerung [Sonderheft: Unsere Kolonien] (1940), pp. 21-27. (2332)


——. So sah ich unsere Südsee (Leipzig, 1939). (2334)


[1: Y; 2: 1938, 1940, 1941; 3: NF/Travelogue; 4: IP, FGC, Africa; 5: Y; 6: H/annotation: travelogue on former German colonies; Indigenous peoples seen as loyal and ‘naive children of nature’; says that author could win their hearts quickly; Kru people described as industrious; positive reference to infanticide in case of disability; praises natural instinct to end the life of a disabled child in order to fully concentrate on healthy and strong progeny].

Dinius, Carl Louis, In Not und Gefahr unter den Indianern Mexikos (Hamburg, 1933). (2336)

[1: Nil; 2: NF/RW; 3: Indigenous Americans, Mexico].

Doering-Ubbeleohde, Heinrich, Altpersanische Kunst (Berlin, 1936). (2337)

——. Auf den Königstraßen der Inka. Reisen und Forschungen in Peru (Berlin, 1941). (2338)

[1: Y; 2: Nil; 3: NF/Pictorial; 4: Inca, Peru; 5: N; 6: H/annotation: reports on ancient and contemporary Peru; seen as high culture; contains foreword by Fritz Todt, Commander-in chief of the German air force; Peruvian architectural seen as an inspiration for NS Germany; contains aesthetic photographs of Peruvians].


[1: Y; 2: Nil; 3: NF/J; 4: Inca, Peru; 5: N; 6: H/annotation: reports on archaeological expedition; says that Inca had special leadership talents; published by Fr. Eber, the publishing arm of the NSDAP].

——. ‘Gesang in der Nacht’, Atlantis 5:8 (1933), pp. 481-482. (2341)


Draws-Tychsen, Hellmut, ‘Samoanische Liebeslyrik um die letzte Jahrhundertwende’, OAR 23 (1942), pp. 112-115. (2347)

Drews, Max, Frankreich versagt in Kamerun (Berlin, 1940). (2350)


Dresler, Adolf, Das italienische Kolonialreich (Berlin, 1939). (2352)

Duisburg, Adolf von, Im Lande des Cheghu von Bornu. Despoten und Völker südlich des Tschad (Berlin, 1942). (2355)

—. *Wer will in die Kolonien?* (Berlin, 1938). (2357)

Eberl-Elber, Ralph, ‘Gemeinschaftserziehung der männlichen Jugend von Sierra Leone (Westafrika)’, *Umschau* 44 (1940), pp. 676-681. (2358)

—. *In tropischer Wildnis. Forschungsfahrten ins westliche Afrika* (Berlin, 1944). (2359)

—. ‘Kulturelle Umschichtung in Sierra Leone’, *DKZ* 51:1 (1939), pp. 11-14. (2360)

—. ‘Schriftzeichen der Mende der Sierra Leone’, *Umschau* 41 (1937), pp. 819-822. (2361)

—. *Sierra Leone. Allein durch Westafrikas Tropen* (Berlin, 1943). (2362)

—. ‘Westafrikas letztes Rätsel’, *KJZ* (1936), pp. 1644-1645. (2363)


—. *Echo aus den Missionen. Monatsschrift der Missionare vom Heiligen Geist* (Knechtsteden, 1933-1939). (2365)


Edschmid, Kasimir, *Afrika nackt und angezogen* (Frankfurt/Main, 1934). (2371)


–––. ‘Das Drama von Panama’, *Die Woche* 36 (1934), pp. 729-734, 759-764, 787-792. (2372)


–––. ‘Der Titikakasee 3900m—so hoch wie der Piz Palu. Reise durch das bolivianische Hochland’, *Die Gartenlaube* 47 (1936), pp. 1100-1102. (2373)


[1: N; 2: Nil; 3: NF/RW; 4: Innu People (Montagnais), Labrador; 5: N; 6: L/annotation: Montagnais described as disloyal and untruthful].


–––. *Schwarze Menschen—Weiße Berge* (Stuttgart, 1939). (2377)

[1: Y; 2: Nil; 3: NF/Travelogue; 4: IP, EA; 5: Y; 6: H/annotation: travelogue on East Africa; describes Indigenous inhabitants as faithful to their traditions, proud and good parents; praises ‘wonderful’ traditions; castigates “assimilated” people].

Eisfeld, Curt, ‘Der afrikanische Eingeborene als Sparer’, *AN* 22 (1941), pp. 127-129. (2378)


Elfers, August, *Wieder im Gallaland* (Hermannsburg, 1939). (2379)
Emler von Vestenbrugg, Rudolf [a.k.a Elmar Vinibert von Rudolf], *Heldenkämpfe in unseren Kolonien* (Leipzig, 1939). (2380)


—. *Unsere Kolonien: wie wir unsere Kolonien erwarben, wie wir ihren Reichtum erschlossen, was sie heute für Deutschland bedeuten* (Leipzig, 1939). (2381)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC; 5: Y; 6: H/annotation: reports on former German colonies; all Indigenous inhabitants described as intelligent; Herero seen as the Master race of SWA; San rock art likened to European ice age rock art; “Negroes” regarded as industrious; Polynesians as very beautiful; all, except for Duala, seen as loyal towards Germany].


—. *Hüter der Wildnis* (Freiburg im Breisgau, 1935). (2383)


—. *Im Reiche des Sonnengottes* (Leipzig, 1936). (2384)


—. *In mexikanischen Urwäldern* (Leipzig, 1936). (2385)

[1: N; 2: 1923, 1926, 1929; 3: NF/Travelogue; 4: Q’eqchi’ People, Guatemala; 5: N; 6: H/annotation: in contrast to other groups encountered in Mexico, Q’eqchi’ described as strong, brave and thus “true Indian”; had many scalps and were brutal in warfare].

—. *Jenseits des Äquators* (Mainz, 1937). (2386)


—. *Kannibalen* (Berlin, 1938). (2387)

[1: 1918, 1925; 2: NF/Travelogue; 3: IP].

—. *Kopfjäger auf Borneo* (Leipzig, 1935). (2388)

[1: 1918, 1925; 2: NF/Travelogue; 3: IP, Dayak People, Borneo].

—. *Quer durch Hawai* (Leipzig, 1935). (2389)

[1: Nil; 2: NF/Travelogue; 3: Native Hawaiians].

—. *Streifzüge durch Celebes* (Celebes, 1938). (2390)


—. *Unter den Indianern von Mato Grosso* (Leipzig, 1935). (2391)

[1: 1926; 2: NF/Travelogue; 3: Indigenous Americans, Brazil].

—. *Unter den Wilden der Südsee* (Leipzig, 1935). (2392)

[1: 1923, 1926; 2: NF/Travelogue; 3: IP, South Pacific].


Engelmann, Th., “Freie“ Sklaven in Westafrika’, AN 22 (1941), pp. 174-175. (2394)
[1: Y; 2: Nil; 3: NF/PW; 4: Kru People, Liberia; 5: Y; 6: H/annotation: Kru people seen as reliable and loyal towards Germany; argues that among all colonising powers Germany was the least guilty of exploiting Indigenous peoples].


Epp, Franz Ritter von, and J. Hardy, Ein Leben für Deutschland (Munich, 1939). (2396)
[1: 1940; 2: NF/Biography; 3: Herero, Nama People].

Ernst, Dieter, Frankreich in Madagaskar (Berlin, 1940). (2397)

Erdmann, Hugo, Barnoti, Herrscher der Steppe (Berlin, 1941). (2398)

–––. Nengai, der heilige Speer (Berlin, 1944). (2399)

Escherich, Georg, Der alte Forstmann. Fahrten und Fährten in weiter Welt (Berlin, 1935). (2400)

–––. Kamerun (Berlin, 1938). (2401)
[1: N; 2: Nil; 3: NF/Travelogue; 4: Pangwe People, Cameroonian-Congo, Hausa, WA; 5: N; 6: L/annotation: travelogue on Cameroon and West Africa; Indigenous inhabitants described as low-standing and cannibals; Pangwe portrayed as physically strong yet lazy; some objects seen as art; accords traces of intelligence; women seen as outstandingly ugly and dirty; Hausa people described as living on others].


[1: Y; 2: Nil; 3: NF/PW; 4: IP, Abyssinia; 5: Y; 6: H/annotation: praises pride and sense of freedom among Abyssinian races; sees their fight for sovereignty as justified; argues that white people were needed to support one another; thus argues for Italian support while acknowledging Abyssinians’ right for sovereignty].

–––. ‘Wer hat Kolonialschuld?’, AN 18 (1937), pp. 190-191. (2405)

Estorff, Ludwig von, Der Aufstand der Hereros vor 30 Jahren (Kiel, 1935) [Kieler Neueste
Nachrichten]. (2406)
[1: Nil; 2: NF/J; 3: Herero, SWA].

Ettighofer, P.C., [*So sah ich Afrika* (Gütersloh, 1943).] (2407)
[1: Y; 2: 1938, 1939, 1940, 1941, 1942; 3: NF/Travelogue; 4: IP, SWA; 5: Y; 6: Herero; H: Ovambo,Nama People: L/annotation: Herero described as proud and tidy; Ovambo as dirty,Nama as disingenuous; claims there were no “Negros” in SWA, only Black people of different races; Herero described as well-built; contains direct reference to NS].

Evangelisch-Lutherisches Missionsblatt (Leipzig, 1933-1941). (2408)
[1: Nil; 2: NF/J; 3: IP/annotation: contains reports on Lutheran missions in India and East Africa (FGC); first known date of publication: 1846; ceased publication with 96:1 (1941) issue; contains short articles on missionary activities; for evaluated article (Hammitzsch, ‘Die Grundlagen des Dritten Reiches und die Heidenmission’), see author entry; articles with focus on Indigenous peoples:


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Fanck, Arnold, *SOS Eisberg. Mit Dr. Fanck und Ernst Udet in Grönland* (Munich, 1933). (2415) [1: Nil; 2: NF/Travelogue; 3: Inuit, Greenland].


Fehse, Wilhelm, Abenteuer zwischen Ruhm und Tod (Zeulenroda, 1939). (2419)

Fernau, Joachim et al., Afrika wartet. Ein kolonialpolitisches Bildbuch (Potsdam, 1942). (2420)

Fickendey, Ernst, Eingeborenenkultur und Plantage (Berlin, 1941). (2421)

Filchner, Wilhelm, Im Machtbereich des Dalai-Lama (Leipzig, 1944). (2422)

——. Om mani padme hum (Leipzig, 1937). (2423)

Findeisen, Hans, ‘Das Schneeschuhvolk am Jenissej’, Der Winter 33 (1940), n.p. (2424)


——. ‘Indonesien—eine alte Völkerbrücke’, Die Lesestunde 15 (1938), pp. 82-83. (2428)

(2429)
[1: Y; 2: Nil; 3: NF/J; 4: Ainu, Vedda, Tasmanians, Samoans, Maori; 5: N; 6: H/annotation: deplores the fading of Indigenous peoples in East Asia and Australasia; says their physical characteristics reflected ancient humanity; describes Maori art of tattooing as beautiful; says that Japanese Ainu were remnants of an old European race and describes Samoans as the most beautiful humans on earth; depicts Samoan women as serene and more self-controlled and well-mannered than Europeans].

[1: Y; 2: Nil; 3: NF/J; 4: Ainu, Japan; 5: N; 6: H/annotation: puports that Aboriginal Australians and the Japanese Ainu were closely linked; both groups exhibited characteristics of an ancient European race; both retained ancient characteristics due to geographical isolation; argues that mores and cultures had characteristics of early humanity].

[1: Y; 2: Nil; 3: NF/J; 4: IP; 5: N; 6: H/annotation: describes the ways Indigenous peoples were counting; lists different devices, including fingers, toes, special sticks and strings; stresses their mathematical understanding].

Fintel, Wilhelm von, Uzililos die Zauberin. Ein Bild aus dem Leben der heidnischen Zulu (Hermannsburg, 1934). (2432)
[1: Nil; 2: NF/RW; 3: Zulu, ZA].

Firmenich, [Peter Wilhelm], Kamerun (Französisches Mandatsgebiet) wie es bei Kriegsbeginn 1939 aus sah (Hamburg, 1940). (2433)
[1: Y; 2: Nil; 3: NF/PW; 4: IP, Cameroon; 5: Y; 6: H/annotation: examines status of former German colony Cameroon at the time of the outbreak of WWII; contains anti-Semitic and NS-references; describes Indigenous inhabitants as loyal towards Germany; mentions clandestine Indigenous-German association in which Indigenous members swore oath that they were German and ready to defend their Germanness].


Fischer, Adolf, Menschen und Tiere in Südwestafrika (Berlin, 1936). (2435)

—. Südwester Offiziere (Berlin, 1935). (2436)

[1: Y; 2: 1937; 3: NF/Pictorial; 4: IP; 5: N; 6: H/annotation: pictorial on human beauty; includes Indigenous peoples from around the world; all described as beautiful and tidy in their native places; contains aesthetic photographs of Indigenous peoples].


—. Kolonien auf dem grünen Tisch. Deutschlands Weg nach Übersee (Berlin, 1938). (2441)
[1: Nil; 2: NF/PW; 3: IP, FGC].

Fischer, Otto, ‘Deutsche Fürsorge für die Gesundheit der Eingeborenen Deutsch-Ostafrikas’, DKB 52 (1940), pp. 93-95. (2442)
[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC EA; 5: Y; 6: H/annotation: elaborates on German responsibility for Indigenous inhabitants in colonies; medical welfare measures referenced; stresses need to increase Indigenous population figures].

—. Kunstwanderungen auf Java und Bali (Stuttgart, 1941). (2443)

Fischer, Protaius, ‘Aus der afrikanischen Negermission’, Antoniushbote 40 (1933), pp. 70-76. (2444)
[1: N; 2: Nil; 3: NF/RW; 4: Zulu, San People, ZA; 5: N; 6: L/annotation: says that non-Christianised people were stealing].

Fischer, Werner, Glaube und Aberglaube in Togo (Bremen, 1940). (2445)

Fleck, Max, ‘Faalata, Häuptling der Samoaner’, IKK (1935), pp. 124-128. (2446)
[1: N; 2: Nil; 3: NF/Travelogue; 4: Samoans; 5: N; 6: H/annotation: Samoans described as loyal towards Germany].

[1: N; 2: Nil; 3: NF/RW; 4: Papuans, Melanesians, NG; 5: N; 6: N/annotation: reports on Lutheran mission among Papuans and Melanesians; praises deeds of missionaries, including the salvation of Indigenous peoples from their state of pagan fear; contains two further texts: Eine kurze Denkschrift and Vom Reitkuchen zum Fliegen].

—. 60 Jahre im Missionsdienst (Neuendettelsau, 1938). (2448)

—. Als erster Missionar in Neuguinea (Neuendettelsau, 1938). (2449)


—. ‘Die Neuendettelsauer Mission in Neuguinea’, *DKZ* 51:3 (1939), pp. 79-82. (2452)

Flügel, Felix, ‘Das amerikanische Samoa’, *Durch alle Welt* 6 (1936), pp. 11-12. (2453)


Forkenbeck, G., ‘Aus einem afrikanischen Kaufladen’, *IKK* (1934), pp. 52-55. (2457)


——. *Reise durch Quetzalcoatl’s Land. Über Cuba nach Mexiko* (Hamburg, 1937). (2460)

——. *Wir fahren ins Wunderland. Westindien, Mittelamerika* (Hamburg, 1936). (2461)


Franzius, H.D., ‘Kanoe-Reise auf dem Orinoco’, *Der deutsche Kaufmann im Auslande* 21 (1933), pp. 16-17. (2463)


—. ‘Die heutigen Naturvölker im Ausgleich mit der neuen Zeit’, *EMZ* 1 (1940), pp. 354-358. (2472)


—. *Die junge Christenheit im Umbruch des Ostens. Vom Gehorsam des Glaubens unter den Völkern* (Berlin, 1938). (2473)


—. ‘Menschen, Geistesmächte und die Kirche in der südasiatischen Inselwelt’, *EMZ* 4 (1943), pp. 168-175. (2475)


[1: Y; 2: Nil; 3: NF/PW; 4: Papuans, NG; 5: Y; 6: H/annotation: draws parallels in increase of foreignization between Germany and Indigenous cultures; says that Indigenous peoples, especially the Papuans, were fighting tenacious battles for sovereignty; says that Germans ought to feel sympathy with Papuan fight for survival].


Fritze, Georg, ‘Ostafrikanische Jugendarbeit’, EMZ 2 (1941), pp. 311-314. (2481)

——. Was alles in der Negerfibel steht (Leipzig, 1938). (2482)


——. ‘Ein weißer Sonntag im schwarzen Afrika’, Oblaten 40 (1933), pp. 116-120. (2485)

——. ‘Wie es am Okawango Weihnachten ward’, Oblaten 40 (1933), pp. 369-373. (2486)

Frontkämpfer des Glaubens (Herrnhut, 1937-1938). (2487)


Fuchs, Hans, Heimkehr ins Dritte Reich. Reisebriefe vom Kreuzer „Köln“ 1933 (Dresden, 1942). (2489)

Full, August, Fünzig Jahre Togo (Berlin, 1935). (2490)

Funke, Alfred, Schwarz-weiß-rot über Ostafrika (Hannover, 1933). (2491)


Fürer-Haimendorf, Christoph von, ‘…an einem Tag erbaut’, *KIZ* (1937), pp. 1528-1529. (2494)

——. ‘Das Fest der Frauen’, *KIZ* (1937), pp. 1288-1289. (2495)

——. *Der weiße Kopfjäger* (Leipzig, 1944). (2496)

——. *Die nackten Nagas. Dreizehn Monate unter Kopfjägern Indiens* (Leipzig, 1939). (2497)


——. ‘Signale im Dschungel’, *KIZ* (1937), pp. 1392-1933. (2499)


——. *Freundesland im Osten: Ein Nipponbuch in Bildern* (Berlin, 1943). (2503)


Gabler, Adolf, *Jan van Riebeeck gründet die Kapstadt (1652-62)* (Munich, 1936). (2506)

Garber, Clark, ‘Heirats- und Geschlechtssitten bei den West-Eskimos’, *Die Auslese* 9:2 (1935),
pp. 897-901. (2507)


Gathmann, [Hans], ‘Tropenregen’, Die Woche 7 (1944), pp. 16-17. (2509)


—. ‘Jeder Fisch ein Spiel mit dem Tode’, Die neue Gartenlaube 5 (1940), pp. 70-71. (2512)


—. ‘Prähistorische Funde im Herzen Afrikas’, Durch alle Welt 17 (1935), pp. 18-20. (2514)


[1: N; 2: Nil; 3: NF/J; 4: IP, Nigeria; 5: N; 6: L/annotation: says that Indigenous inhabitants (“savages”) led a miserable life; those influenced by Europe seen as culturally superior to “traditional” people].

Gebert, Werner, ‘Sommertag in Lappland’, IZ 199 (1942), p 104. (2519)


[1: Nil; 2: NF/Memoirs; 3: IP, SWA].


——. *Was wird aus diesem Afrika? Erlebter Kampf um einen Erdteil* (Stuttgart, 1938). (2524)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa; 5: Y; 6: “Traditional” People: H; “Assimilated” People: L/annotation: contrasts “assimilated” with “traditional” populaces; former described as dirty; latter had beautiful and tidy houses and were still related to nature; seen as honest; contains anti-Semitic parlance].

——. *Wunderwege durch ein Wunderland. Ein Fahrtenbilderbuch* (Stuttgart, 1939). (2525)

[1: Y; 2: Nil; 3: NF/Pictorial; 4: IP, sub-Saharan Africa; 5: N; 6: H/annotation: pictorial based on author’s journeys through Africa; covers all major geographical regions of Africa; contains aesthetic pictures of Indigenous inhabitants; notes economic hardship in Africa].


Geisenheynner, Max, *Zu den Palmen Libyens. 10000 Kilometer durch Italien und Afrika* (Munich, 1938). (2528)


[1: Y; 2: 1944; 3: NF/Geography; 4: IP; 5: Y; 6: H/annotation: geographical description of human races; chiefly about Africa; describes “traditional” “Negros” and hunter and savannah people (Nama, San?) as intelligent with an independent will; argues that it was unjust to declassify Indigenous Africans as savages; contains anti-Semitic references].


[1: Nil; 2: NF/J; 3: Sámi People, Scandinavia].

——. ‘Puna, Indianer und Lamas’, *Der deutsche Kaufmann im Auslande* 21 (1933), pp. 191-192. (2532)


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[1: Y; 2: Nil; 3: NF/Travelogue; 4: Inuit, Greenland; 5: N; 6: H/annotation: travelogue on Greenland; describes the Inuit as noble, strong and intelligent with highest moral values; criticises European and German destruction of Inuit cultures—including spread of contagious diseases].

Gerstenhauer, Max, Robert, *Volk, Staat und Sendung Südafrikas* (Berlin, 1939). (2535)


[1: N~; 2: Nil; 3: NF/PW 4: IP, FGC; 5: N; 6: L/annotation: argues that Germany had not mistreated the Indigenous inhabitants of its former colonies but provided medical treatment; “Negroes” depicted as intellectually inferior and affectionate].

Gissel, Fritz, *Eine Mau-Reise auf dem Tana* (Neukirchen, 1938). (2541)


——. *Schwarzes Volk am Fluss. Zum fünfzigjährigen Bestehen der Neukirchener Tanamission* (Neukirchen, 1937). (2542)


——. *Sturm fegt über Tanaland* (Neukirchen, 1938). (2543)


Gminder, Ernst J., Arzt in Busch und Steppe. Afrikanische Gedanken und Erlebnisse (Stuttgart, 1941). (2548)

Goede, Fritz, Fröhlich ins Mohrenland (Hermannsburg, 1933). (2549)


Gotthold, Edgar, Abenteuerflug Deutschland-Afrika (Breslau, 1938). (2552)


Gotzmann, H., ‘Sterbende Rasse’, Der Illustrierte Beobachter (1934), pp. 1538-1540. (2554)

Graetz, Paul, Buntes Erleben in drei Erdteilen. Erinnerungen eines alten Afrikaners (Berlin, 1938). (2555)

Gral, Ferdinand, England annektiert: Die britischen Eroberungen in fünf Welpteilen (Berlin, 1940). (2556)

Graziani, Rodolfo, Somali-Front. Trans. Felix Gasbarra (Munich, 1940). (2557)
Green, L.G., ‘Quer durch die Kalaharisteppe’, *Die Auslese* 7 (1933), pp. 537-541. (2558)

—. ‘Papeete’, *Die Auslese* 8 (1934), pp. 723-729. (2560)

[1: 1922, 1924; 2: NF/Memoirs; 3: IP, SWA].


—. *Erlebnis Mexiko: Jagd auf Bild und Romantik* (Braunschweig, 1940). (2564)
[1: N; 2: Nil; 3: NF/Travelogue; 4: Tarahumara People, Mexico; 5: N; 6: L/annotation: describes Tarahumara people as beautiful and noble yet intellectually inferior].

Grob, Ernst and Ludwig Schnaderer, *Drei im Himalaya* (Munich, 1938). (2566)
[1: Y; 2: Nil; 3: NF/Travelogue; 4: Lepcha, Lachen People, Sikkim, Tibet; 5: Y; 6: H/annotation: on mountaineering; praises Indigenous inhabitants as reliable and chivalric; says that despite their poverty, they were happy].

[1: 1928; 2: NF/History; 3: IP, WA].

Grönhagen, Yrjö and Herta, *Das Antlitz Finnlands* (Berlin, 1942). (2569)
[1: Y; 2: Nil; 3: NF/Pictorial; 4: Sámi People, Finland; 5: Y; 6: H].

Groß, Walter, *Der deutsche Rassengedanke und die Welt* (Berlin, 1939). (2570)
[1: Nil; 2: NF/PW; 3: IP].
—. ‘Die Rassengesetzgebung erhält die deutsche Kultur und achtet die fremden Rassen’, *Das deutsche koloniale Jahrbuch* (1939), pp. 102-106. (2571)
Grossmann, Guido, *Nikaragua. Land und Leute und die Missionsarbeit der Brüdergemeinde in Nikaragua und Honduras* (Herrnhut, 1940). (2572)


——. ‘Neue Maya-Funde in Honduras und Guatemala’, *IAR* 1 (1935), p. 55. (2574)


[1: Nil; 2: NF/Travelogue; 3: IP, Abyssinia].


[1: Y; 2: Nil; 3: NF/PW; 4: IP, Abyssinia; 5: Y; 6: Galla People: H; Amharic People: L/annotation: argues that racial fights in Abyssinia were warning mirror for destructive force of racial heterogeneity; says that Galla were high-standing and industrious, whereas Amharic people were degenerated].


——. *Schwarz gegen Weiß. Die Zange um Abessinien* (Stettin, 1935). (2579)


——. *Zum Kaisergott von Kaffa. Als Forscher auf eigene Faust im dunkelsten Afrika* (Berlin, 1938). (2580)


Grumpelt, Werner, *Im Herzen von Deutsch-Südwest* (Berlin, 1939). (2581)

[1: Nil; 2: NF/Memoirs; 3: IP, SWA].

Grunemann, Rudolf, ‘Etwas vom Lappenvolke’, *Rasse* 3 (1936), pp. 177-180. (2582)


[1: Y; 2: Nil; 3: NF/PW; 4: Ewe People, Togo; 5: Y; 6: H/annotation: Ewe described as industrious, intelligent and loyal towards Germany; says that Germany would commit great sin if it discontinued caring for the Ewe by not trying to regain the colony].


[1: Y; 2: Nil; 3: NF/PW; 4: IP, SWA; 5: Y; 6: Ovambo, Herero: H; Nama, “Assimilated” People: L/annotation: differentiates between “assimilated” and “traditional” people; the former degraded as
degenerated; Ovambo and Herero seen as powerful and ‘not unintelligent’; Nama described as morally corrupted].


[1: Y; 2: Nil; 3: NF/J; 4: IP, sub-Saharan Africa; 5: Y; 6: H/annotation: differentiates between “traditional” and “assimilated” people; the latter seen as tidy and attractive].


–––. Unter dem Trutzbaume. Eine Einkehr nach Moschi am Kilimandjaro (Leipzig, 1938). (2588)


Häberle, Wilhelm, Unter Afrikas Sonne im Grasland von Kamerun (Stuttgart, 1941). (2593)

[1: Nil; 2: NF/RW; 3: IP, Cameroon].

Hacketal, Josef, ‘Die Siafus kommen!’, Aus fernen Landen 12 (1933), pp. 186-168. (2594)


Haenicke, Alex, ed., Das Buch der deutschen Kolonien (Leipzig, 1937). (2595)


Haessig, Georg, Kriegstrommeln in Kamerun. Eine Erkundungsreise (Stuttgart, 1937). (2596)


–––. Unter den Urwaldstämmen in Kamerun. Ein Ringen um die Seele des Afrikaners (Stuttgart, 1933). (2597)


Hagel, Franz Josef, ‘Christkönigsfest in Roma, Basutoland’, Die katholischen Missionen 65 (1937),
pp. 263-267. (2598)


—. ‘Junge Staaten im Amboland (Südwestafrika)’, Die katholischen Missionen 64 (1936), pp. 209-215, 236-240. (2600)


—. ‘Sonnige Jugend Maria, Marienkönigin, dich grüßen auch die Neger!’, Oblaten 44 (1937), pp. 139-140. (2602)


Hagenbeck, Carl, Von Tieren und Menschen. Erlebnisse und Erfahrungen (Leipzig, 1942). (2604)

Hahl, Albert, Deutsch-Neuguinea (Berlin, 1936). (2605)

—. ‘Deutsch-Neuguinea und seine Mandatsverwaltung’, DKZ 51:3 (1939), pp. 74-76. (2606)

—. Deutsche Kolonien in der Südsee (Hamburg, 1938). (2607)

[1: Y; 2: Nil; 3: NF/PW; 4: Micronesians, Melanesians, Pacific; 5: Y; 6: Micronesians: H; Melanesians: N/annotation: criticises policy towards Indigenous peoples under new mandate governments; Japan’s policy of assimilation would lead to destruction of Micronesian customs; under German rule, Indigenous peoples received medical treatment and protection of their cultures; stresses there was no selling of Indigenous lands to Europeans during German rule]

—. Gouverneursjahre in Neuginea (Berlin, 1937). (2609)

Halfeld, August, ‘Reise in das Land Old Shatterhands’, Die Woche 35 (1936), pp. 18-25. (2610)
“traditional” cultures in course of colonisation; contemporary Indigenous Americans described as run-down.

Haller, ‘Straßenbauten der Mayas’, *Der Straßenbau* 25 (1934), pp. 116-117. (2611)
[1: Nil; 2: NF/J 3: Maya, Central America].

[1: Y; 2: Nil; 3: NF/RW; 4: IP; 5: Y; 6: N/annotation: argues why Lutheran mission was integral to National Socialist ideology; says that missionaries preserved Indigenous tribal customs and cultural sovereignty; protected Indigenous peoples from alien ideologies, especially Bolshevism; also appeared as booklet under same title in the same year].

[1: Nil; 2: NF/J 3: IP, Madagascar].

–––. *Das französische Kolonialreich* (Leipzig, 1940). (2614)

–––. *Der belgische Kongo* (Leipzig, 1941). (2615)
[1: Nil; 2: NF/PW; 3: IP, Congo].

–––. *Nigerien. Am Nil der Schwarzen* (Leipzig, 1943). (2616)
[1: Nil; 2: NF/Travelogue; 3: IP, WA].

–––. ‘Reinhold Buchholz’ Reisen in Westafrika, 1872-1875’, *AR* 4:3 (1938), pp. 77-78. (2617)

–––. ‘Volkstum und Verwaltungspraxis in Afrika’, *AR* 3:3 (1937), pp. 95-96. (2618)

–––. *Vom Sudan zum Kap. Weltpolitik im ostafrikanischen Raum* (Leipzig, 1941). (2619)


Harms, Erich, ‘Kroo-Boys’, *Der deutsche Kaufmann im Auslande* 22 (1934), pp. 181-182. (2622)

[1: Y; 2: Nil; 3: NF/RW; 4: IP, Sub-Saharan Africa; 5: Y; 6: H/annotation: argues that Indigenous Africans had blood-based relation to soil; identifies collectivism, blood based relation to soil and blood based unity of law as central parameters of African Indigeneity; argues that “traditional” Africans were innately opposed to miscegenation; also appeared as booklet under same title in the same year].

Hartmann, Else, ‘Fächerpalmen im Ovamboland (Deutsch-Südwestafrika)’, *DKZ* 47 (1935), pp. 235-236. (2624)
Hartmann, Georg, ‘Die Bevölkerung des Kaokofeldes’, *DKZ* 53 (1941), pp. 29-33. *(2625)*


—. ‘Die erste kartographische Aufnahme des Kaokofeldes’, *DKZ* 53 (1941), pp. 13-17. *(2626)*


Hartmann, Ludwig, ‘Der sanfte Wilde. Erlebnisse eines Malers unter tropischer Sonne’, *Volk und Welt* 10 (1939), pp. 75-84. *(2627)*


[1: Nil; 2: NF/Memoirs; 3: Herero, Nama People, SWA].


—. ‘Die Bedeutung der Rassenfrage in den Kolonien’, *Das deutsche koloniale Jahrbuch* (1938), pp. 66-82. *(2634)*


—. *Kolonialfrage und Rassengedanke* (Berlin, 1939). *(2635)*

[1: Y; 2: Nil; 3: NF/PW; 4: IP; 5: Y; 6: Tutsi, Canary Islanders: H; “Negroes”: L/annotation: devises principles for future colonisation and policy towards Indigenous inhabitants; warns of uprooting of “traditional” people; Indigenous peoples had to remain in their racially confined lands; differentiates in racial assessment between distinct Indigenous groups].

—. ‘Rassenpolitik in den Kolonien’, *Neues Volk* 9:1 (1941), pp. 4-5. *(2636)*


—. ‘Zu einer Kameruner Frage’, *DKZ* 50 (1938), 359-360. *(2638)*
Hedin, Sven, *Abenteuer in Tibet* (Leipzig, 1933). (2639)

—. *Die Seidenstraße* (Leipzig, 1936). (2640)


—. *Im verbotenen Land* (Leipzig, 1939). (2642)

—. *Reisen und Abenteuer in Tibet. Von heiligen Steinden, Bergen und Seen* (Stuttgart, 1943). (2643)

—. *Tibetanische Reisen und Abenteuer* (Leipzig, 1936). (2644)

—. *Über den Transhimalaya* (Cologne, 1942). (2645)


Heimburg, J. von, ‘Deutsch-Südwestafrika’, *Lesestunde* 10 (1933), pp. 349-351. (2649)

Heinemann, H[einrich], ‘Auf den Spuren des großen Eroberers Hernan Cortes’, *Durch alle Welt* 29 (1935), pp. 11-12. (2650)

—. ‘Der alte Medizinmann’, *Durch alle Welt* 17 (1936), pp. 11-12. (2651)

—. ‘Der heutige Maya-Indianer und seine Götter’, *Durch alle Welt* 30 (1936), pp. 11-12. (2652)
[1: N; 2: Nil; 3: NF/J; 4: Maya, Yucatan; 5: N; 6: N/annotation: describes annihilation of Maya culture by Spaniards; stresses also peaceful and humane aspects of conquest; describes pre-contact rites as cruel].

—. ‘Deutsche Inseln im mittelamerikanischen Urwald’, Die Lesestunde 14 (1937), pp. 102-103. (2653)

[1: N; 2: Nil; 3: NF/J; 4: Maya, Guatamela; 5: N; 6: N/annotation: reports on Maya in contemporary Guatemaltekan society; includes photographs].

—. ‘Deutsche Kaffeepflanzer im Mayaland’, Durch alle Welt 23 (1936), pp. 9-10. (2654)

[1: N; 2: Nil; 3: NF/J; 4: Maya, Middle America; 5: N; 6: N/annotation: describes harsh live of German coffee planters in Middle America; says that Maya could not imagine the hardships of German *patrones*, German *patrones* were father figures for Maya workers].

—. ‘Deutsche Kolonisten im Land der feuerspeienden Berge’, IZ 189/1 (1937), p. 450. (2655)


—. ‘Märchen und Hölle’, Durch alle Welt 3 (1936), pp. 9-10. (2658)


—. ‘Südsee-Erinnerungen’, IKK (1941), pp. 81-90. (2661)

[1: Y; 2: Nil; 3: NF/Travelogue; 4: Papuans, NG; 5: Y; 6: H/annotation: travelogue on New Guinea; Papuans described as talented seafarers; praises Papuan art; contains aesthetic photographs].

Heinrich, Gerd, Celebes. Der Vogel Schnarch. 2 Jahre Rallenfang und Urwaldforschung auf Celebes (Berlin, 1943). (2662)

[1: 1932; 2: NF/Travelogue; 4: Duri Prople, “Alfur” groups, Celebes/annotation: chiefly on bird hunting; contains references to Duri and “Alfur” groups].

—. In Burmas Regenwäldern. Forschungsreise in Britisch-Hinterindien (Berlin, 1940). (2663)


[1: N; 2: Nil; 3: NF/J; 4: Dayak People, Borneo; 5: N; 6: L/annotation: argues against popular prejudice that Bali Aga were lazy; described as industrious].


[1: N; 2: Nil; 3: NF/J; 4: Dayak People, Borneo; 5: N; 6: H/annotation: Dayak people described as lazy and ugly; likened to apes].

——. ‘Bei den Orang Lubu in Zentralsumatra’, *Durch alle Welt* 49 (1935), pp. 24-26. (2668)

[1: N; 2: Nil; 3: NF/J; 4: Lubu People, Sumatra; 5: N; 6: L/annotation: Lubu people described as lazy and ugly; likened to apes].

——. ‘Borneo—die Urwaldinsel unter dem Äquator’, *Umschau* 46 (1942), pp. 267-269. (2669)


[1: N; 2: Nil; 3: NF/J; 4: Batak People, Sumatra; 5: N; 6: L/annotation: Batak seen as physically strong yet unhealthy; would not take any measure to improve health; described as egocentric].


——. ‘Der Gang der Besiedlung in Insel-Indien’, *Freude am Leben* 19:11/12 (1943), pp. 164-169. (2675)


368-372. (2676)


——. ‘Hohe Kunst bei grobem Volk. Schnitzereien im Batakland Sumatras’, IZ 184/1 (1935), pp. 76-77. (2681)

——. ‘Im Reich der Singa Mangaradja’, OAR 15 (1934), pp. 555-557. (2682)

[1: N; 2: Nil; 3: NF/J; 4: IP, Sumatra; 5: N; 6: N/annotation: says that Nias Islanders were likeable; despite their lying and cheating; says that all “coloured” people were telling lies/]

[1: N; 2: Nil; 3: NF/J; 4: Dayak People, Borneo; 5: N; 6: L/annotation: Dayak described as dirty/]


——. Tuan Gila. Ein „verrückter Herr“ wandert auf Sumatra (Leipzig, 1945). (2686)
[1: N; 2: 1934; 3: NF/Travelogue; 4: Batak People, Sumatra; 5: N; 6: L/annotation: travelogue on Sumatra; Batak architecture praised as aesthetic, but Batak themselves seen as intellectually inferior and dirty; described as ungrateful, callous and brutal to animals/]

[1: N; 2: Nil; 3: NF/Travelogue; 4: Dayak People, Borneo; 5: N; 6: L/annotation: says that Dayak houses were dirty; Dayak were not capable of love/]

——. Urwalldschutz Borneo. 3000 Kilometer Zick-Zack-Marsch durch Asiens größte Insel (Braunschweig, 1940). (2688)


---. ‘Schwarze Laienapostel’, *Oblaten* 41 (1934), pp. 204-206. (2693)

---. ‘Im Königreich Yemen’, *Atlantis* 5 (1933), pp. 135-139. (2696)

---. ‘Im Quellgebiet des Amazonas’ (Berlin, 1942). (2697)

---. *Mexiko früher und heute* (Berlin, 1939). (2699)

---. ‘Moderne Mayas in Guatemala’, *Atlantis* 13 (1941), pp. 233-237. (2700)

---. ‘Quer durch Südarabien’, *Die Gartenlaube* 45 (1933), pp. 1044-1047. (2701)


---. ‘Bennetik’, *Oblaten* 45 (1938), pp. 69-73. (2704)

—. ‘Die Eingeborenenstämme im südlichen Deutsch-Ostafrika’, AN 21 (1940), pp. 43-45. (2706)

[1: Y; 2: Nil; 3: NF/J; 4: Ngoni People, FGC EA; 5: N; 6: H/annotation: praises the natural state (Naturzustand) of Indigenous peoples; argues they served like a mirror in which Europeans could see their past].


—. ‘Erfahrungen mit Eingeborenen im südlichen Deutsch-Ostafrika’, AN 23 (1942), pp. 105-109, 124-127. (2708)

[1: Y; 2: Nil; 3: NF/E; 4: IP, EA; 5: Y; 6: H/annotation: differentiates between “traditional” and “assimilated” people; the former seen as true and innocent; criticises Britain for destroying Indigenous cultures; “traditional” people described as intelligent and natural].

—. ‘Naturmensch und Umwelt in Ostafrika’, Die Auslese 12 (1938), pp. 509-512. (2709)


—. ‘Ungoni’, AN 23 (1942), pp. 93-95. (2711)

[1: Y; 2: Nil; 3: NF/J; 4: Nguni People, EA; 5: Y; 6: H/annotation: Nguni people described as authentic and untouched by Western culture; praised as strong and loyal].

—. ‘Unsere alten Askaris’, DKZ 46 (1934), pp. 236-237. (2712)


[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC; 5: Y; 6: Samoans: H/annotation: argues that Indigenous peoples were longing for German rule; Samoan chiefs described as diplomatically experienced and smart; contains direct reference to NS].


[1: Y; 2: Nil; 3: NF/J; 4: Mandan People, North America; 5: N; 6: N/annotation: says that Mandan people had Viking ancestors; references Kensington Rune Stone to demonstrate Viking presence in North America].


[1: N; 2: Nil; 3: NF/J; 4: Maya, Middle America; 5: N; 6: N].


[1: N; 2: Nil; 3: NF/J; 4: Maya, Middle America; 5: N; 6: N].


– ‘Zwei altamerikanische Kalenderzeichen’, Sternbüchlein 23 (1934), pp. 3-5 [also appeared in Kosmos 31 (1934), pp. 127-128]. (2721)

[1: N; 2: Nil; 3: NF/J; 4: Maya, Middle America; 5: N; 6: N].

Hentrich, Martin, ‘Christus siegt’, Oblaten 40 (1933), pp. 50-54. (2722)


[1: Y; 2: Nil; 3: NF/Travelogue; 4: Inuit, Greenland; 5: Y; 6: H/annotation: travelogue on Greenland; contains foreword by Hermann Göring; Inuit described as honest and not materialistic; Inuit were never lying; had lost nothing of their innate bravery].

Hermannsburger Missionsblatt (Hermannsburg, 1933-1941). (2725)

[1: Nil; 2: NF/RW; 3: IP/annotation: contains reports on Hermannsburg missionaries; first known date of publication: 1854; ceased publication in 1941].

Herrlich, Albert, ‘10m Schnee im Tal von Tons’, MIP 16:11 (1939), n.p. (2726)


Umschau 40 (1936), pp. 623-632. (2728)
—. ‘Bothia: Ein Volk zwischen Tibet und Indien’, Umschau 44 (1940), pp. 456-159 [also appeared under the same title in Die neue Gartenlaube 27 (1940), pp. 412-413]. (2730)
—. ‘Bothia, ein Volk zwischen Tibet und Indien’, Atlantis 13 (1941), pp. 250-252. (2731)
—. ‘Ein Dorf im Himalaya’, IZ 195 (1940), pp. 582-584. (2734)
—. ‘Fernöstliche Reise. Vom Baikalsee zum Gelben Meer’, Durch alle Welt 46, 47, 48, 49 (1935), pp. 5-8. (2736)
[1: Y; 2: Nil; 3: NF/J; 4: IP, Siberia, Aleutian Islands; 5: N; 6: H/annotation: travelogue chiefly on Siberia; says that Aleut people were oppressed by Russians].
—. ‘Krieg der Affen’, MIP 16:20 (1939), n.p. (2738)
—. Land des Lichtes. Deutsche Kundfahrt zu unbekannten Völkern im Hindukusch (Munich, 1938). (2739)
—. ‘Nuristan. Das „Land des Lichtes”’, Durch alle Welt 47-49 (1936), pp. 5-8. (2740)
Schwarze Reise. Vom Roten Meer nach Südafrika (Berlin, 1937). (2743)


Tibetanische Wallfahrer in Nepal’, Atlantis 12 (1940), pp. 220-222. (2744)


Herrmann, Gerhard, Abessinien. Raum als Schicksal (Berlin, 1935). (2749)


Hickens, W., ‘Der Aufstieg der schwarzen Rasse’, *IKK* (1934), pp. 84-86. (2755)


Hietzig, Walter, *Heimat Afrika. Schicksalwege eines Deutschen vom Kap zum Kongo* (Minden, 1940). (2756)


*Hiltruper Monatshefte* (Münster, 1933-1939). (2757)


Hillekamps, C[arl] H[einz], *Das moderne Südamerika. Argentinien, Brasilien, Chile, Uruguay* (Reichenau, 1936). (2758)


—. *Das romantische Südamerika. Ecuador, Paraguay, Bolivien, Peru* (Reichenau, 1938). (2759)

[1: Y; 2: 1939; 3: NF/History; 4: Indigenous Americans, South America; 5: Y; 6: H/annotation: argues that Indigenous American cultures were romantic because they were “uncivilised” and non-technological; praises Guaraní people as precious and Inca culture as amazing; enthusiastic about Inca paramilitary education system].


Hinzpeter, Georg, ‘Um das Sonnentor von Tihuanaku’, *Z WEL* 12 (1938), pp. 116-133. (2761)


Hippel, Ernst von, *Afrika als Erlebnis der Menschen* (Breslau, 1938). (2762)

[1: Y; 2: Nil; 3: NF/PW; 4: *IP*, sub-Saharan Africa; 5: N; 6: N/annotation: criticises civilisation and erosion of “traditional” cultures; argues that “Negroes” were childlike in behaviour; always funny and cheerful; contains image of Masai man deploring loss of Masai land/sovereignty].


—. ‘Die khoisaniden Restvölker in Afrika’, *AN* 22 (1941), pp. 143-145. (2764)

[1: Y; 2: Nil; 3: NF/J; 4: *Nama*, San People, SWA; 5: N; 6: N/annotation: says that contemporary Nama and San were remnants of an ancient people; argues that contemporary conditions were the same as ancient ones; contemporary groups had suffered loss of culture but were nonetheless not degenerated].


[1: Y; 2: Nil; 3: NF/J; 4: ‘Negroes’, Africa; 5: N; 6: L/annotation: compares “Negroes” with Hamitic people; says that intellectual capacity of “Negroes” was much lower].

——. ‘Pygmäen und Pygmiforme’, AN 22 (1941), pp. 160-162. (2768)


Hobein, Eugen, Ungeschminktes Afrika. Ernst und heitere Erlebnisse als Diamantensucher und Kaffeepflanzer (Essen, 1938). (2772)
[1: Y; 2: 1940; 3: NF/Memoirs; 4: IP, Cameroon; 5: Y; 6: H/annotation: documents author’s experiences in Cameroon and SWA; differentiates between “traditional” and “assimilated” people; the former described as highly decent yet childlike, the latter as corrupted; contains direct reference to NS and quotes a letter from the Reichskanzlei in which Adolf Hitler expressed his interest in a Black Cameroonian whom Hobein described as loyal towards Germany].


Hohmann, Walter, Die Rückkehr der Deutschen Kolonien (Frankfurt/Main, 1937). (2775)
[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC Africa; 5: Y; 6: N/annotation: castigates France and Britain for mistreating Indigenous inhabitants of former German colonies; employs rhetoric of ’colonial guilt lie’].

[1: 1943; 2: NF/J; 3: IP, Brazil].

Höller, Anton, ‘Das geistige Ringen um Südafrika’, Deutschlands Erneuerung 25 (1941), pp. 188-200. (2777)

pp. 1018-1024. (2778)
[1: Nil; 2: NF/PW; 3: IP, ZA].

[1: Y; 2: Nil; 3: NF/Memoir; 4: Ovambo, Nama People, SWA; 5: Y; 6: L/annotation: contains direct reference to NS; Ovambo and Nama said to be stealing].

Holub, Emil, Elf Jahre unter den Schwarzen Südafrikas (Leipzig, 1936). (2780)
[1: 1925, 1926; 2: Nil; 3: NF/Memoirs; 4: IP, ZA, SWA; 5: N; 6: N/annotation: memoir of Austrian-Hungarian Africa scholar Emil Holub; published posthumously; describes individual groups differently; Griqua people portrayed as dirty; San as intellectually on infantile level but producers of majestic rock art].


Höpker, Lydia, Als Farmerin in Deutsch-Südwest. Was ich in Afrika erlebte (Minden, 1936). (2782)

Hoppé, E[mil] O[ttol], ‘Das Antlitz des Amerikaners—verändert es sich?’, Durch alle Welt 13 (1935), pp. 16-17. (2783)

Hopp, Werner, Zum Vater der Ströme. 30 Jahre am Amazonas und in den Kordillerenstaaten (Berlin, 1944). (2784)
[1: Nil; 2: NF/Memoirs; 3: Indigenous Americans, Ecuador, Peru, Brazil].

Horn, Helmut, In Afrika vom Kriege überrascht (Hamburg, 1940). (2785)


—. ‘Vor hundert Jahren am Missouri’, Atlantis 7:11 (1935), pp. 673-680. (2787)

Höygaard, Arne, Im Treibhausgärten. Ein Jahr als Arzt unter Eskimos. Trans. Elisabeth Ermel (Braunschweig, 1940). (2788)
[1: N--; 2: Nil; 3: NF/Memoirs; 4: Inuit, Greenland; 5: N; 6: H/annotation: translation of Norwegian Innanfor drevsin (1937); physician’s reminiscences of life among Greenland Inuit; described as a race with strong power of life; cared for their children admirably].

Humboldt, Alexander von, In den Urwäldern und Llanos von Südamerika (Köln, 1942). (2789)

(2790)

[1: 1940; 2: NF/Biography; 3: IP; North America].


[1: N; 2: 1943; 3: NF/Memoir; 4: Dayak People, Papuans, Indonesia; 5: N; 6: N/annotation: childhood reminiscences of Indonesia, chiefly Java; describes Indigenous peoples as ‘poor’, suffering from unfair treatment during colonisation; argues that civilisation had brought more advantages than disadvantages, especially schooling and Western education; advocates education and assimilation].


[1: Nil; 2: NF/RW; 3: IP].

——. *Gottes Wort in heidnischer Sprache* (Stuttgart, 1937). (2794)

[1: Nil; 2: NF/RW; 3: IP].

——. *Zwischen Toten und Lebendigen. 4 Antworten auf die Frage: Warum ärztliche Mission* (Stuttgart, 1939). (2795)


——. ‘El Medenine’, *Atlantis* 5:7 (1933), pp. 408-414. (2798)


——. *Der Erdkreis* (Berlin, 1935). (2799)

[1: Y; 2: Nil; 3: NF/Pictorial; 4: IP; 5: N; 6: H/annotation: pictorial on cultures around the world, including Indigenous peoples; Indigenous peoples, except for Aboriginal Australians, praised as assiduous and beautiful; contains references to Nordic races and Germanic peasantry].


(2800)


——. ‘Im Herzen der Sahara’ [Trans. Sigismund von Radecki], *Atlantis* 5:10 (1933), pp. 593-
Tuareg People, NA: 

–––. ‘Im Urwald von Kamerun’, Atlantis 15 (1943), pp. 92-98. (2803)

Iden-Zeller, Oskar and Anita, Der Weg der Tränen (Leipzig, 1936). (2804)

Ihmels, Anne Marie, Frauenmission daheim und draußen (Leipzig, 1936). (2805)

Ihmels, C[arl], Die Steppen- und Massaimission (Leipzig, 1935). (2806)

–––. In der ostafrikanischen Steppe (Leipzig, 1936). (2807)

Illion, Theodore, Rätselhaftes Tibet. In Verkleidung unter Lamas, Räubern und wahrhaft Weisen (Hamburg, 1936). (2808)
[1: Nil; 2: NF/Travelogue; 3: Tibetans, Central Asia].

Inhälsen, Otto, Wir ritten für Deutsch-Ostafrika (Leipzig, 1940). (2809)

Jäckel, Martin, Der brennende Busch. Erzählung aus Südafrika (Wernigerode, 1934). (2810)


Jacob, Gerhard, Das portugiesische Kolonialreich (Leipzig, 1940). (2812)

–––. Der Kampf gegen die koloniale Schuldfrage (Hamburg, 1938). (2813)

–––. Deutsche Kolonialkunde (Dresden, 1934). (2814)

–––. Die deutschen Kolonien einst und jetzt (Berlin, 1938). (2815)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGc Africa; 5: Y; 6: N/annotation: says that future National Socialist policy towards Indigenous inhabitants would be protective and not exploitative as in France; says whereas French authorities had crushed Indigenous traditions, Germans would restore them].
Kolonialpolitisches Quellenheft. Die deutsche Kolonialfrage 1918-1935 (Bamberg, 1935). (2817)


Jacques, Norbert, Afrikanisches Tagebuch (Berlin, 1936). (2819)

Janisch, Ernst, ‘Selbstbehauptung und Verpflichtung der weißen Rasse in Afrika’, Das deutsche koloniale Jahrbuch (1940), pp. 60-64. (2822)

Janovsky, Karl, Begegnung mit Afrika (Berlin, 1938). (2823)


male Aboriginal Australians described as the most beautiful and immaculate people on earth; women seen less attractive. 


—. Groß ist Afrika. Vom Kap über den Kongo zur Westküste (Berlin, 1939). (2835)

—. Känguruhs, Kopra und Korallen. Fahrten und Erlebnisse in Australien und der Südsee (Berlin, 1936). (2836)

—. Kulis, Kapitäne und Kopfjäger. Fahrten und Erlebnisse zwischen Peking und der Timor-See (Berlin, 1936). (2837)


1940). (2841)

[1: Y; 2: Nil; 3: NF/Travelogue; 4: Micronesians; 5: N; 6: H/annotation: travelogue on Ponape, Palau; Indigenous inhabitants described as beautiful and intelligent; also contains references to Indonesia].

—. ‘Verlorene Inseln’, *DKZ* 48 (1936), pp. 170-171. (2843)

Jungblut, Carl, *Vierzig Jahre Afrika. 1900-1940* (Berlin-Friedenau, 1942). (2844)


—. *Durch Urwald und Pampa. Fahrtur und Abenteuer in Patagonien* (Berlin, 1936). (2856)
[1: Y; 2: Nil; 3: NF/Travelogue; 4: Mapuche People, Chile; 5: Y; 6: H/annotation: Mapuche people described as proud and intelligent; contains direct reference to NS].

[1: Nil; 2: NF/J; 3: IP, ZA].


[1: Y; 2: Nil; 3: NF/J; 4: IP, WA; 5: Y; 6: H/annotation: differentiates between “traditional” and “assimilated” people; speaks of Germanic hospitality among “traditional” people--except for the Hausa who are likened to Jewish people and not considered autochthonous].

*Kampf um Kolonien. Sieben Erlebnisberichte* (Birkenwerder bei Berlin, 1936). (2861)
[1: 1937, 1939, 1942; 2: NF/PW; 3: IP, FGC/annotation: contains seven chapters on former German colonies, including war against the Herero and general description of races in former colonies; contains focus on colonies during era of First World War].

[1: Nil; 2: NF/Travelogue; 3: IP, Siberia].

Karfeld, Kurt Peter and Walter Krickeberg *Versunkene Kulturen, lebendige Völker. Ein Farbbildwerk* (Berlin, 1943). (2837)

——. ‘Kaffee auf der Straße’, *Durch alle Welt* 38 (1936), p. 4. (2839)


Karlowa, Rudolf, ‘Der Aufbau Afrikas’, *Das deutsche koloniale Jahrbuch* (1942), pp. 35-42. (2841)


——. *Deutsche Kolonialpolitik* (Breslau, 1939). (2843)

——. ‘Die Entwicklung Afrikas Vergangenheit und Zukunft’, *Das deutsche koloniale Jahrbuch* (1940), pp. 51-59. (2844)

——. *Englische Mandatsverwaltung in Afrika* (Berlin, 1940). (2845)


Deutschland in Afrika (Berlin, 1938). (2852)
[1: Nil; 2: NF/PW; 3: IP, FGC Africa].

Hermann von Wißmann. Der Mann des zwölffachen Verstandes (Berlin, 1938). (2853)

Probleme afrikanischer Eingeborenenpolitik (Berlin, 1942). (2854)

[1: Y; 2: 1930, 1931, 1936; 3: NF/PW; 4: IP, Africa; 5: N; 6: N (“Pygmies”: L)/annotation: travel guide for Africa travellers; vol. II provides practical information for travel, including transportation and hotels; vol. I presents geographical and ethnographic description; “Pygmies” degraded; other peoples described in undirected fashion; San seen as having maintained their practice of rock art].

Karstedt, Oskar and Peter von Werder, Die afrikanische Arbeiterfrage [Vol. XVIII of Afrika] (Berlin, 1941). (2856)


—. Lapin bullu. Eine Winterfahrt durch lappische Wildmarken (Braunschweig, 1941). (2859)
[1: Y; 2: Nil; 3: NF/Travelogue; 4: IP, Sámi People, Finland; 5: Y; 6: H/annotation: Sámi people described as tidy with perfect relation to their soil; seen as healthy and hospitable].

‘Pulsspur nach Norden’, Der Türmer 41:10 (1939), pp. 297-303. (2860)

‘Renschneidung am Polarkreis’, IZ 194 (1940), pp. 24-25. (2861)

[1: Y; 2: Nil; 3: SW/SA; 4: Naga People, North-eastern India; 5: N; 6: H/annotation: Naga described as honest; girls as pretty; construes cultural relations between Naga and Melanesians].


——. *Mitten im Stillen Ozean* (Darmstadt, 1941). (2864)


——. ‘Südsee wie sie wirklich ist’, *Die Woche* 38:13 (1936), pp. 32-33. (2865)


Keller, Hasso von, ‘Wir wollten ihr kämet wieder!’, *KIZ* 13 (1938), pp. 4-5. (2866)


[1: Y; 2: Nil; 3: NF/PW; 4: IP, EA; 5: Y; 6: L/annotation: differentiates between “traditional” and “assimilated” people; article focuses on “assimilated” people who are described as uprooted and criminal].

Kellerhals, Emanuel, *Das Volk hinterm Berg. Land, Leute und Missionsarbeit in Kamerun* (Stuttgart, 1935). (2868)

[1: Nil; 2: NF/RW; 3: IP, Cameroon].


——. *Ich will sie mehren und nicht mindern. 50 Jahre Basler Mission in Kamerun* (Stuttgart, 1936). (2870)

[1: Nil; 2: NF/RW; 3: IP, Cameroon].

Kemner, Wilhelm, “Kamerun” dargestellt in kolonialpolitischer, historischer, verkehrstechnischer, rassenkundlicher und robstoffwirtschaftlicher Hinsicht (Berlin, 1937). (2871)

[1: Y; 2: 1941; 3: NF/PW; 4: IP, Cameroon; 5: Y; 6: H/annotation: praises artistic talents of Indigenous peoples; described as industrious and loyal but in need to be supervised by Germans; contains direct reference to NS].

Kempster, Philip Aquila, ‘Flucht auf die Südseeinseln’, *Die Auslese* 13 (1939), pp. 465-467. (2872)


——. Papuanisches Abenteuer (Neuendettelsau, 1935). (2875)

[1: Nil; 2: NF/RW; 3: Pauans, NG].
—. *Der Geist* (Neuendettelsau, 1935). (2876)
[1: Nil; 2: NF/RW; 3: Papuans, NG].

—. ‘Sprache und Seele der Papua in Neuguinea’, *DKZ* 51 (1939), pp. 82-84. (2877)
[1: Y; 2: Nil; 3: NF/J; 4: Papuans, NG; 5: Y; 6: H/annotation: criticises prejudice that Papuans were backward; says they were loyal towards Germany, honest and not childlike; they were ‘real’ humans and longing for German rule].

—. *Zake. Der Papuahäuptling* (Neuendettelsau, 1934). (2878)
[1: Y; 2: Nil; 3: NF/Travelogue; 4: Papuans, NG; 5: Y; 6: H/annotation: travelogue on New Guinea; focuses on tribal chief Zake; Zake described as childlike and naive but truthful and author’s friend; argues that Papuans had natural anti-Semitic instinct].

Kienitz, Ernst, *Zeittafel der deutschen Kolonialgeschichte* (Munich, 1941). (2879)
[1: Nil; 2: NF/PW; 3: IP, NG].

Kierstein, Margarete, *Trommeln tönen durch die Wildnis* (Breslau, 1935). (2880)
[1: Nil; 2: NF/Memoirs; 3: IP, EA].

[1: Nil; 2: NF/Memoirs; 3: IP, FGC].


—. ‘Rassen- und Bevölkerungspolitik in Südafrika’, *Deutschlands Erneuerung* 24 (1940), pp. 240-245. (2883)


Kirchner, Hellmut, *Erhebung und Ausbeutung Südafrikas* (Berlin, 1940). (2885)


—. ‘Kennt der Neger Eifersucht?’, *Rasse* 6 (1939), pp. 149-151. (2887)


—. ‘Nordische Baukunst in Bolivien?’, Germanien 5 (1933), pp. 138-144. (2892)
[1: Y; 2: Nil; 3: NF/Welteislehre; 4: Tiwanaku Culture; 5: Y; 6: L/annotation: praises Tiwanaku culture for its artistic and intellectual merits; argues that contemporary Indigenous inhabitants were run-down and could thus not be considered a link to Tiwanaku; says that originators of Tiwanaku must have been of Nordic descent; speculates that ancient Germanics might have been constructors of Tiwanaku; contemporary Indigenous Americans devalued as intellectually and morally inferior].

Klampen, Erich zu, Carl Peters. Ein deutsches Schicksal (Berlin, 1941). (2893)


Klein, Fritz, Smaragdge unter dem Urwald. Meine Entdeckungs- und Erlebnisreisen in Lateinamerika (Berlin, 1941). (2895)
[1: Nil; 2: NF/Travologue; 3: Indigenous Americans, South America].

—. Warum Krieg in Abessinien? (Leipzig, 1935). (2896)

Klingenheben, August, ‘Die Aufgaben und Ziele des Seminars für Afrikanische Sprachen der Hansischen Universität’, Deutscher Kolonialdienst 6:8 (1941), pp. 120-122. (2897)


——. ‘Die Rassenfrage in Afrika, besonders im Lichte der Eingeborenenpolitik Südafrikas’, *Auslandskundliche Vorträge der technischen Hochschule Stuttgart* 8:9 (1934), pp. 23-47. (2906)

——. ‘Heidenmission im Dritten Reich’, *Berliner Missionsberichte* (1934), pp. 33-35. (2907)


Koenig, Harry, ‘Heiß Flagge!’ Deutsche Kolonialgründungen durch S.M.S. ‘Elisabeth’ (Leipzig, 1934). (2912)


Kolonie und Heimat

Kolonial

Koller, Martha, 'Zulumärchen', Wildbeuter in Innerafrika', Leben, Liebe, Träume in einem Südseeparadies (Stuttgart, 1937). (2915)

Kohler, Max, 'Ehrfurcht und Enthaltung. Ethnologische Studie aus dem Leben der Zulus', KMF 10 (1933), pp. 151-164. (2917)

Koller, Max, 'Ohne mich könnt ihr nichts tun', Die gesundheitlichen Verhältnisse in Neuguinea, DKZ 51 (1939), pp. 84-86. (2920)

Koller, Max, 'Zulumärchen', KMF 11 (1934), pp. 143-147. (2918)

Koller, Martha, 'Ärztliche Mission unter den Neuguineern', Vom Missionsdienst in der Lutherischen Kirche (1939), pp. 89-94. (2919)

Kolonia und Heimat (Munich, 1933-1942). (2923)

Kolonia und Heimat (Munich, 1937-1942). (2923)

Kolle, Martha, 'Zulumärchen', Wildbeuter in Innerafrika', Leben, Liebe, Träume in einem Südseeparadies (Stuttgart, 1937). (2915)

Kohler, Max, 'Ehrfurcht und Enthaltung. Ethnologische Studie aus dem Leben der Zulus', KMF 10 (1933), pp. 151-164. (2917)

Koller, Max, 'Ohne mich könnt ihr nichts tun', Die gesundheitlichen Verhältnisse in Neuguinea, DKZ 51 (1939), pp. 84-86. (2920)

Koller, Max, 'Zulumärchen', KMF 11 (1934), pp. 143-147. (2918)

Koller, Martha, 'Ärztliche Mission unter den Neuguineern', Vom Missionsdienst in der Lutherischen Kirche (1939), pp. 89-94. (2919)

Kolonia und Heimat (Munich, 1937-1942). (2923)


Kögel, Dörthe, ‘Frauenprobleme in Afrika’, EMZ 1 (1940), pp. 52-54, 86-90. (2924)


König, W., ‘Unter dem Fischervolk der Bakefi’, Berliner Missionsberichte (1935), pp. 139-143. (2928)

Königs, Paul, Als Schutztruppler und Jäger in Kamerun (Leipzig, 1943). (2929)


Kotze, Stefan von, Südsee-Erinnerungen (Berlin, 1934). (2932)

Krause, Anton, ‘Behandlungsmethoden der Eingeborenen am Okawango’, KMF 17 (1940), pp. 85-86. (2933)

——. ‘Von den Buschmännern im Sandfeld’, KMF 16 (1939), pp. 79-82. (2934)

Kreuz, Max, ‘Alte Kulturstätten in der Cordillera Blanca (Peru)’, *Atlantis* 6:10 (1934), pp. 599-600. (2936)


*Kreuz und Karitas. Missionszeitschrift der Gesellschaft Mariens* (Meppen, 1933-1939). (2937)


Kreuzberg, Ilse, *Weiße Frau in Deutsch-Südwest* (Langensalza, 1939). (2938)

[1: Nil; 2: NF/Memoirs; 3: IP, SWA].


[1: Y; 2: Nil; 3: NF/J; 4: Chiriguano People, Chaco, Argentina; 5: Y; 6: H/annotation: argues that low cultural level was not the same as degeneration; degeneration did not exist among “real” Indigenous peoples; criticises exploitation of Chiriguano people by oil companies].


–––. *Menschen, die ich in der Wildnis traf* (Stuttgart, 1935). (2944)

[1: Y; 2: 1937, 1938; 3: NF/Travelogue; 4: Indigenous Americans, Chaco, Paraguay; 5: N; 6: “traditional” People: H; “assimilated” people: L/annotation: travelogue on Chaco; differentiates between “traditional” and “assimilated” people; the latter seen as proud, free and perfectly adapted to nature].

–––. ‘Von Menschen und Tieren im inneren Südamerikas’, *Umschau* 37 (1933), pp. 917-921. (2925)

Krieger, Heinrich, ‘Deutsche Anschauungen in der Farbigenpolitik am Beispiel Deutsch-Südwestafrikas erläutert’, *DKZ* 52 (1940), pp. 152-156. (2926)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, SWA; 5: Y; 6: N/annotation: criticises ‘colonial guilt reproach’; lambasts civilisation; says that Greater Germany would counteract the destruction of “traditional” Indigenous cultures in Africa].

–––. ‘Einführung des Rassenrechts in die Kolonialpolitik’, *Deutschlands Erneuerung* [Sonderheft: *Unsere Kolonien*] (1940), pp. 32-37. (2927)

[1: Nil; NF/Biography, 3: IP, FGC].


[1: Y; 2: Nil; 3: NF/J; 4: IP, sub-Saharan Africa; 5: N; 6: “Traditional” People; H/annotation: explores role of Indigenous women in contemporary African societies; identifies areas of exploitation; women’s role in “traditional” societies deemed better than in “civilised” context; says that bride price system had not been disadvantageous for women].


Krist, Gustav, *Allein durchs verbotene Land: Fahrten in Zentralasien* (Vienna, 1941). (2932)


——. *Wenn einer eine Reise tut...Bilder aus dem Reisedienst eines Missionsarztes* (Bethel, 1938). (2934)
[1: N; 2: Nil; 3: NF/Travelogue; 4: Embandwa People, EA; 5: N; 6: L/annotation: Embandwa people described as unhealthy and infested with diseases; says Emandwa were incapable of taking care of themselves].

Kootz-Kretschmer, Elise, *Tatu, das geraubte Muvembakind* (Herrnhut, 1933). (2935)

——. *Sichyajunga. Ein Leben in Unruhe* (Herrnhut, 1938). (2936)


——. *Kolonialpolitik heute* (Munich, 1941). (2940)
[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC; 5: Y; 6: N/annotation: considers Indigenous inhabitants the most important economic asset in colonies; argues that Germany had never mistreated Indigenous peoples; published by Fr. Eher, the central publishing arm of the NSDAP].


—. ‘Rasse und Runen in Ibero-Amerika’, *Auslandswarte* 14 (1934), pp. 82-84. (2942)

[1: Y; 2: Nil; 3: NF/J; 4: Indigenous Americans, Mexico 5: Y; 6: H/annotation: argues that the National Socialist Revolution bore similarity with the Mexican Revolution of 1913/14 when Indigenous land rights had been restored; says that Germans were biologically related to Indigenous Americans (*blutsverwandt*); praises high art of Mexican cultures].


Küchler, Martin, ‘Fünfzig Jahre Dschaggamission’, *EMZ* 4 (1943), pp. 118-122. (2944)


—. ‘Jugend und Gemeinde in Ostafrika’, *Deutsche Evangelische Heidenmission* (1939), pp. 50-59. (2945)


—. ‘Hausbauten der Eingeborenen in mittelbrasilianischen Urwäldern’, *Umschau* 45 (1941), pp. 742-745. (2947)


Külz, Ludwig, *Tropenarzt im afrikanischen Busch* (Berlin, 1943). (2948)

[1: N^; 2: (1906, 1910); 3: NF/Memoirs; 4: IP, Togo; 5: N; 6: H/annotation: physician’s memoir; describes Indigenous inhabitants as harmless and funny; “traditional” Indigenous peoples seen as strong and healthy; hardly any occurrence of mental disorder; criticises assimilation and “assimilated” people].

Kummerlöwe, [Hans], ‘Rassen, Völker und Tiere auf der Kolonialausstellung Dresden 1939’, *DKZ* 51 (1939), pp. 218-219. (2949)


[1: Y; 2: Nil; 3: NF/J; 4: IP, Africa; 5: Y; 6: H/annotation: argues that environmental conditions impacted on racial development; “Negroes” described as industrious peasants; says that “Pygmies” were ‘not unintelligent’].

—. ‘Imker im Urwald’, *DKZ* 50 (1938), 339-340. (2951)


—. ‘Wenn die Sonne 30 Grad kälter wäre…’, *Der Rundblick* 10 (1940), pp. 396-397. (2952)
Kuntze, Paul, *Das neue Volksbuch der Kolonien* (Leipzig, 1941). (2953)

Küper, Josef, ‘Meine erste Fahrt zum Okawango’, *Oblaten* 45 (1938), pp. 209-211. (2954)


Länge, Wilhelm, *Die Inseln rufen. Tränensaat und Freudenernte auf den Palau-Inseln* (Bad Liebenzell, 1937). (2961)


Learner, Doggett, ‘Tibet—das Land der Zelte und Tempel’, *Die Auslese* 10 (1936), pp. 87-89. (2967)


[1: Y; 2: Nil; 3: NF/J; 4: Inuit, Greenland; 5: N; 6: H/annotation: reports on Inuit music in East Greenland; describes Inuit music as a ‘duel fought with mental weapons’ that testifies to the high level of civilisation of East Greenlanders].


[1: Y; 2: Nil; 3: NF/Travelogue; 4: Inuit, Arctic; 5: N; 6: H/annotation: travelogue on Arctic countries; rests on diary entries; Inuit described as heroic].

Lehmacher, G[ustav], ‘Die katholische Kirche auf Java’, Die katholischen Missionen 66 (1938), pp. 149-152. (2972)


——. ‘Java und die Javanen’, Die katholischen Missionen 63 (1935), pp. 94-97, 126-130. (2974)


Lehmann, Alfred, Die Indienar wie sie wirklich waren (Breslau, 1935). (2976)

[1: N; 2: Nil; 3: NF/Pictorial; 4: Indigenous Americans, North America; 5: N; 6: H/annotation: argues that Indigenous Americans reflected romantic ideas because of their heroism; mentions coloniser’s war of extermination against Indigenous Americans; contains aesthetic pictures and drawings].

Lehmann, Arno, Missionare – Neger – Christen (Dresden, 1936). (2977)

[1: Nil; 2: NF/RW; 3: IP, Sub-Saharan Africa].

Lehner, Stephan, Die Papua und die neue Zeit (Neuendettelsau, 1938). (2978)


[1: Nil; 2: NF/Travelogue; 3: IP, Abyssinia].

——. Im Sattel durch das abessinische Hochland (Leipzig, 1936). (2980)

[1: Nil; 2: NF/Travelogue; 3: IP, Abyssinia].


Leschner, Friedrich, ‘Arbeitskräfte und koloniale Holzwirtschaft’, AN 21 (1940), pp. 42-46. (2986)

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— „Haben Sie sich Kamerun so vorgestellt?“, *Die neue Gartenlaube* 9 (1939), pp. 195-198. (3040) 
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[1: Y; 2: 1942; 3: NF/Memoir; 4: IP, FCG EA; 5: Y; 6: H/annotation: differentiates between “assimilated” and “traditional” people; the former castigated as “trouser niggers”, the latter praised as loyal, unspoilt and intelligent].
[1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa; 5: Y; 6: H/annotation: says that Indigenous peoples were friends of Germany; should not be exterminated; criticises European view of Indigenous intellectual inferiority; argues that perceptions of intellectual difference were result of different level of formal education; language barriers also added to faulty view of inferiority].


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[1: Y; 2: Nil; 3: NF/PW; 4: IP, Cameroon; 5: Y; 6: H/annotation: Indigenous peoples described as loyal towards Germany and yearning for German rule; criticises ‘colonial guilt lie’].

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[1: Y; 2: Nil; 3: NF/PW; 4: IP, Togo; 5: Y; 6: H/annotation: Indigenous peoples seen as loyal towards Germany; were yearning for German rule and criticised French administration].

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[1: Y; 2: Nil; 3: NF/PW; 4: IP, French Colonies, Africa; 5: Y; 6: L/annotation: criticises French use of Black soldiers on European battlefields; argues that under appropriate supervision Indigenous peoples were naive and good workers; yet if left on their own and equipped with weapons, they would turn callous and murderous].

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[1: Nil; 2: NF/RW; 3: Nias Islander People, Nias Island, Indonesia].


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—. ‘Hula Hula, die Fremden kommen’, *BIZ* 44 (1935), pp. 470-471. (3259)


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—. ‘Im „Kurbad“ der Indios’, *IZ* 192/2 (1939), p. 765. (3262)


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—. ‘Morgens Grundsteinlegung, abends Richtfest’, Die Woche 14 (1944), pp. 16-17. (3307)

—. Mutterliebe in Afrika (Bethel, 1939). (3308)

—. ‘Nanga Parbat’, Neue Jugend (1936), pp. 527-530, 554. (3309)

—. ‘Neger gehen auf Löwenjagd’, Neue Jugend (1936), pp. 932-933. (3310)

—. ‘Neuer Lebensraum in unseren Kolonien’, DKZ 45 (1933), pp. 159-160. (3311)
[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC; 5: Y; 6: N/annotation: reports on colonial exhibition in 1933; includes zoological material and cultural objects; criticises Versailles Treaty].


—. ‘Nomaden der Beringsee’, Der Illustrierte Beobachter 14 (1939), p. 1703. (3313)

—. ‘Pelzmarkt am Polarkreis’, KIZ (1936), pp. 1572-1573. (3314)


—. ‘Pfahlbau-Indianer’, Die Woche 32 (1941), pp. 10-11. (3317)

—. ‘Quer durch Afrika am Äquator entlang, 5500km in 430 Stunden’, *Die Woche* 40:35 (1938), pp. 18-23. (3319)

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—. ‘Reichsland Ost-Afrika’, *KIZ* (1934), pp. 343-345. (3323)


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—. ‘Rentierfang als Schulfach’, *Der Illustrierte Beobachter* 15 (1940), p. 1335. (3331)

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—. ‘Seltsame Masken’, Volk und Welt 2 (1938), pp. 67-74. (3343)


—. ‘Seltsames vom Amazonas’, IZ 194 (1940), pp. 318-319. (3344)


—. ‘Sie sollen gegen weiße Menschen kämpfen’, KIZ 8 (1933), pp.1215-1217. (3345)


—. ‘So baut Afrika’, Wochenschau 28:31(1939), n.p. (3346)


—. ‘Sonntag in Chichicastenango’, KIZ (1936), pp. 1380-1381. (3349)

[1: N; 2: Nil; 3: NF/J; 4: Maya, Mexico; 5: N; 6: N].


—. ‘Sport in Innerafrika’, Dabeiim 73:8 (1936), pp. 9-11. (3351)


—. ‘Städte fürs Korn—Zelte für die Menschen. Die ersten Aufnahmen von der neuen
großen Frobenius-Expedition nach Nordafrika’, BIZ 44 (1935), pp, 1376-1377. (3352)

—. ‘Steinzeit-Menschen. Von den letzten Ureinwohnern Australiens’, Wochenscheibau 28:34
(1939), n.p. (3353)

—. ‘Streit um die letzten Uraustralier’, BIZ (1938), p. 1469. (3354)

—. ‘Stukaflieger fahren zu den Lappen’, Die neue Gartenlaube (1941), pp. 900-901. (3355)

—. ‘Südsee’, Das Buch für Alle 12 (1937/38), 1-2. (3356)


—. ‘Tanz und Tod bei den Batakern’, KIZ (1937), pp. 728-729. (3359)

—. ‘Tanzklub der Dreijährigen’, Der Rundblick 10:16 (1940), n.p. (3360)


—. ‘Tänzkreis der Dreijährigen’, Die neue Gartenlaube (1941), pp. 620-621. (3362)

—. ‘Tennis im Urwald’, KIZ 14 (1939), pp. 92-93. (3363)

—. ‘Tretmühlen’, Der Rundblick 9 (1939), p. 87. (3364)

—. Unsere Missionsfelder in Indien und Afrika (Leipzig, 1938). (3365)
[1: Nil; 2: NF/RW; 3: IP, Sub-Saharan Africa].

—. ‘Ureinwohner Amerikas in China?’, OAR 20 (1939), pp. 198-199. (3366)

—. ‘Vogeljagd in Noesa-Penidna’, Die neue Gartenlaube (1941), pp. 326-327. (3367)

—. ‘Voia, voia, nana, nana’, Dabein 76:16 (1940), pp. 6-8. (3368)

—. ‘Volk am Polarkreis. Bei den Eskimos Ostkanadas und Westgrönlands’, IZ 190/1 (1938),
pp. 253-254. (3369)


—. ‘Vom Kajak auf die Schulbank’, *Neue Jugend* (1937), pp. 205-207. (3372)


—. ‘Vom Nomadenzelt zur libyschen Beduinensiedlung’, *Daheim* 75:21 (1939), pp. 1-3. (3374)

—. ‘Vom Leben und Landschaft am nördlichen Polarkreis’, *BIZ* 45 (1936), pp. 554-555. (3375)


—. ‘Was ist der Tschad-See?’, *Der Illustrierte Beobachter* (1937), pp. 488-490. (3378)

—. ‘Was sind Jujus?’, *MIP* (1938), p. 1089. (3379)

—. ‘Was verdirt die Eingeborenen?’, *Die Auslese* 11 (1937), pp. 321-323. (3380)


—. ‘Wenn ein Kameruner träumt, träumt er um Deutschland’, *Nation im Aufbau* 2

— ‘Wetterwolken über den Fidschi-Inseln’, *Die Woche* 47 (1942), pp. 6-7. (3386)

— ‘Wie sieht es auf Samoa aus?’, *DKZ* 45 (1933), pp. 180-181. (3387)

— ‘Wieder farbige Franzosen an der Front!’, *Der Illustrierte Beobachter* 14 (1939), p. 1743. (3388)


— ‘Wir filmen am Araguaya’, *MIP* 16:5 (1939), n.p. (3390)

— ‘Wir filmen am Paraguay’, *Gartenlaube* 50 (1939), pp. 1065-1067. (3391)

— *Wir und die Jugend Afrikas* (Berlin, 1940). (3392)

— ‘Wo Asien zu Ende ist: Sachalin, die kaum bekannte Insel im Norden Japans’, *BIZ* 44 (1935), pp. 1754-1755. (3393)

— ‘Wo es immer Sommer ist...Bilder von den “Glücklichen Inseln”’, *BIZ* (1936), pp. 68-69. (3394)

— ‘Zauber der Südsee’, *MIP* 51 (1938), n.p. (3395)


— ‘Zauber und Kult im Lande der Maya’, *IZ* 192/1 (1939), pp. 358-359. (3397)

–. ‘Zauberer machen das so’, *MIP* (1938), p. 1145. (3399)

–. *Zivilisation?*, *DKZ* 55 (1943), n.p. (3401)


Nachtigal, Gustav, and Gertrud Siemes, *Reise durch Bagirmi* (Cologne, 1942). (3403)


Neuhaus, Carl, ‘Afrikanisches Volkstum’, *Berliner Missionsberichte* (1933), pp. 38-44. (3406)

Nebel, Gerhard, ‘Der weiße Mann und die Tropen’, *Die Neue Rundschau* 52 (1941), pp. 132-141. (3407)

Nehrenheim, Günter, *Deutsches Land weit überm Meer—Ein Büchlein von unseren Kolonien* (Hamburg, 1940). (3408)

Nebel, Gerhard, ‘Zivilisation?’, *DKZ* 55 (1943), n.p. (3401)

Nachtigal, Gustav, and Gertrud Siemes, *Reise durch Bagirmi* (Cologne, 1942). (3403)


*Neue Allgemeine Missionszeitschrift* (Gütersloh, 1933-1939). (3415)

[1: Nil; 2: NF/RW; 3: IP/annotation: contains reports on Protestant missionary activity; some articles of ethnographic provenance with focus on Indigenous religions; first known date of publication: 1874 (under title *Allgemeine Missions-Zeitschrift*); continued publication in 1940 under title *Evangelische Missionszeitschrift*; for evaluated titles of 1940-1943 issues, see individual author entries].

*Neue Missionschriften* (Berlin, 1935-1940). (3416)


*Neuendettelsauer Missionsblatt* (Neuendettelsau, 1933-1941). (3417)

[1: Nil; 2: NF/RW; 3: IP/annotation: contains reports on activities of Neuendettelsau Mission; first known date of publication: 1911; ceased publication in 1941].

Neugebauer, D.J., ‘Deutsche Arbeitsschutz-Gesetzgebung in Deutsch-Ostafrika’, *AN* 23 (1942), pp. 90-93. (3418)


Neumann, Hanns, ‘Mit Agfa-Film und Schmalfilm-Camera bei den Pfahlbaumenschen am Amazonas’, *Der Rhombus* 5:15 (1938), pp. 1-4. (3419)


Papuans described as well intentioned and 'good mates' but lazy, intellectually inferior and dirty.

——. *Kalis und Kanaken. Forscherfahrten auf Neukaledonien und in den Neuen Hebriden* (Braunschweig, 1942). (3424)

Melanesians, New Caledonia; Inidgneous people described as beautiful and good; praises tattoos as artful; deplores assimilation but does not portray “assimilated” people as degenerated; contains short reference to Australia; argues that Aboriginal Australians in NSW were “assimilated”; their houses described as tidy; says that “traditional” Aboriginal cultures could only be studied in ethnographic museums.

——. *Sport der außereuropäischen Völker* (Berlin, 1936). (3425)


Indigenous Americans, Brazil; describes Polynesians as strong and proud race; praises American policy toward Indigenous peoples; makes positive mention of Bishop Museum; devalues “traditional” Fijians as ferocious and intellectually backward.


Nitsche, K.H., ‘Die Rentabilität der Eingeborenenbetriebe’, *AR* 7:5 (1941), pp. 81-82. (3430)

Nobbe, Uwe Lars, ‘Verbotenes Land?’, *Der Feuerreiter* (1933), pp. 419-420, 460-461, 482-483, 514-515, 556-557. (3431)

[1: 1932, 1933, 1941; 2: NF/Memoirs; 3: IP, Cameroon].
—. *Im Banne des Seelenräubers. Auf großer Fahrt durch Urwaldwüsten Kameruns* (Stuttgart, 1936). (3436)
[1: Nil; 2: NF/RW; 3: IP, Cameroon].
—. *Zwischen Schwarz und Weiß. Ein Deutscher im Kampf um Kamerun* (Leipzig, 1939). (3437)
[1: Nil; 2: NF/Memoirs; 3: IP, Cameroon].

—. ‘Ein Streifzug nach Portugiesisch Ostafrika’, *AN* (1941), pp. 80-83. (3439)
[1: Y; 2: Nil; 3: NF/Travelogue; 4: IP, Abyssinia; 5: Y; 6: Amharic People; 1:; Galla, Sidama, Konso People: H/annotation: Amharic people seen as closely related to Jewish people with unreliable character; Sidama people described as extraordinarily healthy and strong; Konso and Galla people as beautiful and ‘fabulous’].
—. ‘Eingeborenenbeurteilung und Arbeiterfrage’, *Deutscher Kolonialdienst* 5:10 (1940), pp. 145-150. (3441)
[1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa; 5: N; 6: H/annotation: praises Indigenous loyalty; Indigenous peoples seen as the most valuable economic asset in colonies; argues that white people could learn a lot from Indigenous peoples].
—. ‘Im Lande der Konso’, *DKZ* 54:5 (1942), pp. 89-90. (3443)
[1: Y; 2: Nil; 3: NF/J; 4: Konso People, Abyssinia; 5: N; 6: H/annotation: describes Konso people as firmly rooted in their soil and traditions; beautiful and intelligent; praises Italian colonial policy of preserving Indigenous traditions].
—. ‘Im Süden Deutsch-Ostafrikas’, *AN* 22 (1941), pp. 193-195. (3444)
—. ‘Sidamo, das Paradies Abessiniens’, *DKZ* 54:12 (1942), pp. 223-224. (3445)
[1: Y; 2: Nil; 3: NF/J; 4: Sidama People, Abyssinia; 5: Y; 6: H/annotation: Sidama people described as paradisical as their land; considers Sidama intricately related to their land; strong, proud and beautiful].
—. ‘Streifzüge im ostafrikanischen Busch’, *AN* 22 (1941), pp. 25-27. (3446)
[1: Y; 2: Nil; 3: NF/J; 4: IP, sub-Saharan Africa; 5: N; 6: H/annotation: argues to treat Indigenous peoples as humans and to differentiate between their innate skills: some were strong and rather good for use in manual work, whereas others—especially the Mgogo people—were physically weaker and
therefore rather suitable for intellectual work, such as translations; argues that none of the Indigenous groups should be considered inferior].


[1: N; 2: 1943; 3: NF/J; 4: Aboriginal Australians, Maori; 5: N; 6: N/annotation: Aboriginal Australians: I; Maori: H/annotation: differentiates between Aboriginal Australians and Maori; the former described as intellectually inferior and physically unattractive; describes settlement of Australia and inter-racial conflicts over land].

*Nürnberger Missionsblatt* (Nürnberg, 1933-1939). (3450)

[1: Nil; 2: NF/J; 3: IP/annotation: publication of the Bavarian branch of the Lutheran Missionary Society; contains reports on missionary activity; first known date of publication: 1872; ceased publication in 1939].

Obermüller, Christoph, ‘Mexiko und das Erwachen der indianischen Rasse’, *Deutsches Adelsblatt* 54 (1936), pp. 1223-1225. (3451)


Oelschner, Walter, *Im Bergland Uha* (Neukirchen, 1938). (3455)


——. *Ludwig Nommensen. Der Pionier auf Sumatra* (Stuttgart, 1940). (3456)


[1: Nil; 2: NF/Memoirs; 3: Herero, SWA].


[1: Y; 2: Nil 3: NF/J; 4: Shona People, Zimbabwe; 5: N; 6: H/annotation: praises beauty of Great Zimbabwe; says that idea of “barbaric Negro” was a European fantasy].

——. ‘Buschmannmalereien’, *WMH* 176 (1944), pp. 488-490. (3459)

[1: Y; 2: Nil 3: NF/J; 4: San People, SWA; 5: N; 6: H/annotation: praises San rock art as high art; draws parallels to European ice age rock art].

——. *Carl Mauch. Leben und Werk des deutschen Afrikaforschers. Zu Carl Mauchs 100. Geburtstag*
(Stuttgart, 1937). (3460)
—. Das Doppelgesicht Südafrikas. Fahrten zwischen Walfischbai und Zululand (Stuttgart, 1938).
(3461)
—. ‘Im Lande der Sulu’, Die katholischen Missionen 64 (1936), pp. 63-68. (3464)
—. Südafrika und die Katholische Missionsärztliche Fürsorge (St. Ottilien, 1936). (3465)
Olpp, Johannes, Afrikanisches Bilderbuch (Bremen; 1939). (3466)
Opel, Georg and Irmgard von Opel, 5000 Kilometer Afrika (Berlin, 1940). (3467)
Ortlieb, H[einz] D[ietrich], ‘Aufgaben und Aufbau einer modernen Kolonialwirtschaft’,
Wirtschaftsdienst 26:1 (1941), pp. 21-24. (3468)
[1: Nil; 2: NF/PW; 3: IP, FGC Africa].
Ossendowski, Ferdynand Antoni, Tiere, Menschen und Götter. Trans. Wolf von Dewall
(Frankfurt/Main, 1937). (3470)
Durch alle Welt 31 (1935), pp. 24-25. (3471)
—. ‘Flaggenpost in Kamerun’, IKK (1942), pp. 137-140. (3472)
—. ‘Parana-Delta und Chaco’, Natur und Kultur 30 (1933), pp. 333-337. (3474)
—. ‘Ursprung der Rassen in Argentinien’, Durch alle Welt 27 (1935), pp. 5-10. (3475)
[1: N; 2: Nil; 3: NF/Travelogue; 4: IP; Sudan; 5: N; 6: L].

Onnen, Jakobus, Deutsche Kolonialprobleme. Reichsberufswettkampfarbeit der Kolonialschule Witzenhausen (Berlin, 1940). (3479)
[1: Nil; 2: NF/; 3: IP, FG C].

Oswald, Josef, ‘Der Kommunismus ist die primitivste Daseinsform. Völker mit zunehmender Kultur entwachsen ihm!’, KIZ 8 (1933), pp. 1004-1005. (3480)


Pahl, Walther, Afrika zwischen Schwarz und Weiss (Leipzig, 1936). (3482)


Patera, Herbert, Der weiße Herr Ohnveracht. Das Leben des Schutztruppenhauptmanns Tom von Prince (Berlin, 1938). (3488)
Pätzig, Max, *Das Evangelium unter der Masai* (Leipzig, 1939). (3489)


——. *Die Schule im afrikanischen Busch* (Leipzig, 1938). (3490)


——. ‘Wie ich zu dem Herrn Christus gekommen bin’, *Beth-El* 30:7 (1938), pp. 201-201. (3494)


[1: Nil; 2: NF/Memoirs; 3: IP, FGC EA].

——. *Wie Deutsch-Ostafrika entstand! Persönlicher Bericht des Gründers* (Leipzig, 1940). (3497)

[1: 1912; 2: NF/History; 3: IP, FGC EA].


——. ‘Haustier und Mensch in Nordafrika. Aus den Beobachtungen einer Forschungsreise nach Libyen’, *Umschau* 43 (1939), pp. 57-60. (3499)


Pfalzer, Johann Georg, *Erinnerungen aus alter Zeit* (Neuendettelsau, 1936). (3501)

[1: Nil; 2: NF/RW; 3: IP, NG].

Pfeiffer, Ernst [Hans], *Deutschlands Kolonien. Ein Bilderwerk vom Kampf um deutschen Lebensraum* (Köln-Braunschfeld, 1938). (3502)

“Eigenleben und Eigenkultur der afrikanischen Eingeborenen”, DKZ 48 (1936), pp. 336-338. (3503)

“Unsere schönen alten Kolonien” (Berlin, 1941). (3504)
[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC; 5: Y; 6: H/annotation: considers Polynesians of Aryan stock; describes Samoans as the most beautiful of all Polynesian groups; Jaunde People (Cameroon) described as physically attractive and producers of beautiful art].

Pfeiffer, Heinrich, _Bwana Gazetti. Als Journalist in Ostafrika_ (Berlin, 1933). (3505)
[1: Nil; 2: NF/Memoirs; 3: IP, EA].

[1: N; 2: Nil; 3: NF/J; 4: Nam People, SWA; 5: N; 6: L; annotation: except for Hendrik Witboi, Nam People described as run-down and prone to alcoholism].


‘Die Perle am Hals der Erde’, _Auslandswarte_ 14 (1934), pp. 344-347, 381-383. (3509)

‘Die Wunderwelt Alt-Mexikos’, _Bibliothek der Unterhaltung und des Wissens_ 60:1 (1936), pp. 130-146. (3510)

Pferdmenges, Fr[itz], _Unsere Kolonien_ (Bielefeld, 1939). (3511)

[1: Y; 2: Nil; 3: NF/J; 4: Toba People, Chaco, Argentina; 5: Y; 6: H; annotation: praises Toba people as proud and immaculate; terms them ‘Germanics of the Chaco Woods’].

[1: Y; 2: Nil; 3: NF/J; 4: Polynesians, South Pacific; 5: Y; 6: H; annotation: reports on fading of Polynesian traditions due to colonialism and introduced diseases; argues that Polynesians were of Aryan descent; described as beautiful with high artistic talents].


——. ‘Die Völkerkunde als Kolonialwissenschaft’, *Deutschlands Erneuerung* [Sonderheft: *Unsere Kolonien*] (1940), pp. 28-31. (3520)


——. ‘Wie sag ich’s meinen Schwarzen?’, *An* 22 (1941), pp. 106-108. (3524)


—. ‘Fahrt ins japanische Mikronesien’, *Atlantis* 9 (1937), pp. 577-587. (3528)  

Priese, Johannes, *Hierunter die Maske! Tatsachen und Wahrheiten zum Raub der deutschen Kolonien* (Leipzig, 1939). (3529)  
[1: Nil; 2: NF/PW; 3: IP, FGC].

[1: Nil; 2: NF/Travelogue; 3: IP, Cameroon].

[1: Nil; 2: NF/PW; 3: IP, FGC].

—. (ed.) *Unsere Kolonien* (Bielefeld, 1941). (3532)  
[1: Nil; 2: NF/PW; 3: IP, FGC].

Queling, Hans, *Im Land der schwarzen Gletscher. Eine Forscherfahrt nach Tibet* (Frankfurt/Main, 1937). (3533)  
[1: Nil; 2: NF/Travelogue; 3: IP, Central Asia].

Quinkler, Moritz, ‘Jesus Christus arikana!’, *Oblaten* 46 (1939), pp. 276-281. (3534)  

Rassenpolitische Auslands-Korrespondenz (Berlin, 1934-1941). (3537)  

[1: Nil; 2: NF/Memoirs; 3: IP, SWA].


Rauch, W., ‘Die vom Stamme Kru’, *Durch alle Welt* 20 (1936), pp. 11-12. (3538)


*Raum und Volk* (Langensalza, 1933-1938). (3541)

[1: Nil; 2: NF/Textbook; 3: IP/annotation: textbook series for geography classes; series include themed booklets on Germany, East and South-East Asia and Africa; following titles on Indigenous peoples: Siegfried Passarge, *Hackbau- und Hirtenvölker im Sudan* (1933); Egon von Kapherr, *Lebensbilder aus Sibirien* (1933) and *Sibirien—der Riesenraum ohne Volk* (1933); Konrad Guenther, *Nordost-Brasilien, ein Zukunftsland* (1937) and *Ceylon* (1936)].


—. *Kifanga: Ein Lebens- und Sittenbild aus der Südsee* (Leipzig, 1938) (3543)


—. *Polynesien. Das Seelenbild einer Meereskultur* (Leipzig, 1936). (3544)

[1: N; 2: Nil; 3: NF/J; 4: Polynesians, Samoa, Tonga; 5: N; 6: H/annotation: praises nautical skills and material culture as highly sophisticated; also contains section *Kifanga: Ein Lebens- und Seelenbild aus Samoa* with Maori songs].


—. ‘Götterschlacht der Azteken’, *Kosmos* 31 (1934), pp. 10-12. (3546)


—. *Silberstädte im Tropenwald. Aus der Kulturwelt der Mayas* (Stuttgart, 1933). (3547)


[1: Nil; 2: NF/J; 3: IP, Abyssinia, Sudan].


—. ‘Soziale Probleme unter den Wazaramo an der ostafrikanischen Küste’, *KR* 31 (1940), pp. 201-210. (3550)


—. *Geheimbünde in Afrika* (Munich, 1941). (3552)

—. ‘Samoas Kampf um die Selbstverwaltung’, *DKZ* 46 (1934), pp. 27-29. *(3555)*


Reichskolonialbund, *Deutscher Kolonialkalender* (Munich, 1940). *(3557)*


—. *Transasien. 23000 KM mit 32 PS von Palästina bis China* (Leipzig, 1939). *(3562)*


—. *Im Busch. Geschichten von draußen* (Böhmisch-Leipa, 1943). *(3564)*

—. ‘In der Indianercanoa auf den Nebenflüssen des Amazonas’, *Durch alle Welt* 22 (1938), pp. 20-21. *(3565)*

Reisch, Max, ‘Erste Durchquerung Hinterindiens im Auto’, *IZ* 190:1 (1938), pp. 479-481, 489. *(3561)*


Reisch, Max, ‘Erste Durchquerung Hinterindiens im Auto’, *IZ* 190:1 (1938), pp. 479-481, 489. *(3561)*

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Vom Dach der Welt. Über die „Synthese aller Geisteskultur“ in Ost und West (Munich, 1938). *(3553)*
—. ‘Südamerikas braune Kinder’, Lesestunde 13 (1936), pp. 113-115. (3567)

[1: Y; 2: Nil; 3: NF/J; 4: Indigenous Americans, South America; 5: N; 6: N/annotation: observes that Indigenous Americans disliked Europeans; argues this was understandable in light of European destruction of Indigenous cultures].

Reisner, Hermann, Afrika. Ein Reisebericht der Übersee-Post (Leipzig, 1938). (3568)


Renck-Reichert, Kurt, Kampf um Südwest (Hamburg, 1938). (3573)


[1: 1900, 1925; 2: NF/RW; 3: IP, Tibet, Central Asia].

—. Droga Namgyal. Ein Tibeterleben (Munich, 1940). (3576)


Richter, Hans, Bunte Afrika (Berlin, 1939). (3577)

[1: Y; 2: 1942; 3: NF/Travelogue; 4: IP; EA, Southern Africa; 5: Y; 6: “Traditional” People: H; “Assimilated” People: L/annotation: travelogue on southern Africa; contains references to Sudanese people; differentiates between “traditional” and “assimilated” people; the former seen as having an innate aversion to miscegenation; beautiful and tall; “traditional” “Negroes” described as reliable yet childlike].

—. Hochzeit in Mutarara (Berlin, 1940). (3578)

[1: Nil; 2: NF/Travelogue; 3: IP, Mozambique].

Richter, Julius, Erlebnisse und Begegnungen in vier Erdteilen (Gießen, 1936). (3579)


—. In der Krisis der Weltmission (Gütersloh, 1934). (3580)

Riedel, Otto, Der Kampf um Deutsch Samoa. Erinnerungen eines Hamburger Kaufmanns (Berlin, 1938). (3581)

Riefenstahl, Leni, Kampf in Schnee und Eis (Leipzig, 1933). (3582)
[1: Nil; 2: NF/J; 3: Inuit, Greenland].


—. ‘Das erste Theater in Abessinien’, Die Woche 37:31 (1935), p. 27. (3586)


—. Wie ich Abessinien sah (Berlin, 1935). (3588)


Rippmann, Ernst, Weiβes und schwarzes Südafrika heute und morgen (Gotha, 1936). (3591)
[1: N; 2: Nil; 3: SW/Travelogue; 4: IP, ZA; 5: N; 6: N/annotation: travelogue on South Africa by Swiss priest; describes devastating impact of European civilisation on Indigenous peoples in South Africa; in civilised environment, Indigenous peoples were prone to alcoholism and lust; had no moral power to sustain their integrity; in need of protection; Indigenous peoples seen as no less intelligent than Europeans; does not deplore fading of traditions].

Ritter, August, Frieden und Krieg in Kamerun. Ein Erlebnisbericht (Suhl, 1939). (3592)
[1: Nil; 2: NF/Memoirs; 2: IP, Cameroon].

Ritter, Paul, Afrika spricht zu dir. Selbsterlebnisse deutscher Kolonialpioniere (Mühlhausen, 1938). (3593)
[1: Y; 2: 1942, 1943; 3: NF/Memoirs; 4: IP, FGC Africa; 5: Y; 6: San People, Damara People: H/annotation: memoirs of colonial pioneers; San described as intelligent in relation to their daily lives and art; construes similarity between prehistoric European and contemporary San rock art; regrets loss of ancient traditions; ‘romantic’ Africa was already dead].

—. Der Kampf um den Erdraum. Kolonien vom Altertum bis zur Gegenwart (Leipzig, 1939). (3594)
[1: Y; 2: 1935, 1936, 1941, 1942, 1943; 3: NF/PW; 4: IP, FGC; 5: Y; 6: H/annotation: presents history of colonisation from the Phoenicians to modern German colonisation; justifies German colonisation; argues that Germany would have been only colonial power that respected Indigenous inhabitants, preserved ancient traditions, offered medical treatment and brought “love”; praises Indigenous arts and crafts; Askari seen as loyal towards Germany].

[1: Nil; 2: NF/J; 3: IP, SWA].

[1: Nil; 2: NF/J; 3: IP, ZA].

—. ‘Die europäische Kultursendung am Scheidewege’, *Das deutsche koloniale Jahrbuch* (1940), pp. 147-154. (3597)

—. ‘Die Jagd in den Kolonien’, *DKZ* 51 (1939), pp. 225-228. (3598)

—. ‘Die Rehobother Bastards’, *DKZ* 52 (1940), pp. 173-175. (3599)
[1: Nil; 2: NF/J; 3: Rehoboth People, SWA].

—. ‘Im Schatten des Ahnenbaumes’, *DKZ* 53 (1941), pp. 104-107. (3600)
[1: Y; 2: Nil; 3: NF/J; 4: Herero, SWA; 5: Y; 6: H/annotation: praises Herero as one of the proudest Bantu groups].

—. *Wie Eugen Ritter sich Afrika eroberte. Eine Erzählung aus dem Leben* (Berlin, 1934). (3601)


—. *Ich kam die reißenden Flüsse herab. Gang allein zum Amazonas* (Leipzig, 1938). (3603)

—. ‘Mit dem Faltboot ins Quellgebiet des Amazonas’, *Wochenschau* 28 (1939), n.p. (3604)

—. ‘Ritt über die Kordilleren’, *Wochenschau* 28 (1939), n.p. (3605)

—. *Südseefahrt* (Berlin, 1936). (3606)
[1: Y; 2: Nil; 3: NF/Travelogue; 4: Micronesians, Melanesians; 5: Y; 6: H/annotation: criticises ‘colonial guilt reproach’; describes Melanesians and Micronesians as loyal towards Germany, beautiful and intelligent].


Roehl, K[arl], ‘Afrikanischer Anschauungsunterricht über die Rassenfrage’, AN 21 (1940), pp. 163-165. (3617) [1: Y; 2: Nil; 3: NF/PW; 4: IP, Tutsi, Rwanda, Uganda; 5: Y; 6: H/annotation: praises Tutsi as a Master race; Tutsis were longing for German rule; described as intelligent, beautiful and loyal; their racial policy of not mixing with Hutu and their military training seen as an inspiration for Germany].
—. ‘Afrikanisches Herrenmenschentum’, AN 23 (1942), pp. 39-42. (3618) [1: Y; 2: Nil; 3: NF/J; 4: IP, Tutsi, EA; 5: Y; 6: H/annotation: argues that Tutsi were Master race in contrast to “Negroes”; they did not wear European clothes; seen as proud].
—. ‘Land und Leute von Ruanda’, AN 22 (1941), pp. 96-99. (3619)

[1: Y; 2: Nil; 3: NF/J; 4: IP, Tutsi, Hutu, Twa People; 5: N; 6: Tutsi, Hutu: H; Twa: N/annotation: reports on Rwanda and its Indigenous populations; Twa People seen as “Pygmies” and oldest group; says they were detested by Hutu and Tutsi; Hutu had good agricultural skills; Tutsi responsible for prosperous economy; many beautiful things to be found among Indigenous peoples, including respect for elderly people and sense of family].

Rohlf’s, Gerhard, *Kreuz und quer durch die Sahara* (Leipzig, 1936). (3620)


—. ‘Afrikanische Erfahrungen’, Die Auslese 12 (1938), pp. 935-938. (3624)


—. ‘Beobachtungen in Kamerun’, Die Auslese 8 (1934), pp. 588-592. (3625)


—. *Deutsch-Afrika—Ende oder Anfang?* (Potsdam, 1935). (3626)

[1: Nil; 2: NF/PW; 3: IP, FGC Africa].

—. *Deutsche Pflanzungen in Kamerun* (Hamburg, 1937). (3627)


—. ‘Die Erschließung Afrikas—eine Aufgabe der Sozialhygiene’, Umschau 42 (1938), pp. 1074-1076. (3628)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa; 5: N; 6: L/annotation: San considered a plague for farmers; were stealing stock].

—. ‘Eingeborenenpolitik im britischen Mandatsgebiet von Kamerun’, AN 16 (1935), pp. 311-312. (3629)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, Cameroon; 5: N; 6: L/annotation: says that Black people were lying; described as less reliable than whites].

—. ‘Geschichte eines schwarzen Getreuen’, Die Woche 11 (1941), pp. 20, 30. (3630)


—. ‘Im deutschen Land Südwest’, Die Auslese 8 (1934), pp. 41-45. (3632)

[1: Y; 2: Nil; 3: NF/J; 4: San People, SWA; 5: N; 6: L/annotation: San considered a plague for farmers; were stealing stock].

——. ‘Siedlung in Afrika als deutsches Kolonialproblem’, *Preußische Jahrbücher* 235 (1934), pp. 1-17. (3634)
[1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa, Americas; 5: N; 6: L/annotation: devises principles of practical colonial policy in Africa; argues that romantic views of strong and “traditional” African races was misleading; white people described as more intelligent and industrious; stresses economic aspects of colonising Indigenous inhabitants].


Roloff, Ernst, ‘Die Perle am Hals der Erde’, *Volk und Welt* 3:7 (1935), pp. 41-52. (3637)

——. *Karl Peters* (Osnabrück, 1941). (3638)


——. ‘Ostafrikanische Evangeliumsverkündigung’, *EMZ* 4 (1943), pp. 71-91. (3640)

——. *Vater Bodelschwingh, ein Zeuge Jesu für Ostafrika* (Bethel, 1940). (3641)

——. ‘Zwei Völker!’, *Beth-El* 31 (1939), pp. 147-152, 164-171. (3642)

[1: N; 2: Nil; 3: NF/J; 4: Indigenous Americans, Guatemala; 5: N; 6: N/annotation: reports on life of German expats in Guatemala; mixed race children seen as beautiful because of their blond hair and body height].

Rose, Franz, *Frankreichs Blutschuld am Kongo* (Berlin, 1940). (3644)

[1: N; 2: Nil; 3: NF/Travelogue; 4: Kabyle People, NA; 5: N; 6: H/annotation: travelogue on North Africa; says that Kabyle people were part of white race; were not descendants of the Vandals but of Berber people, thus constituting pure element of Indigenous population].


—. Der Balkan Amerikas. Mit Kind und Kegel durch Mexiko zum Panamakanal (Leipzig, 1937). (3647)

[1: Y; 2: 1938, 1941; 3: NF/Travelogue; 4: Indigenous Americans, Middle America; 5: Y; 6: H/annotation: travelogue on Middle America; draws parallels between historical fate of Indigenous Americans and Ancient Greeks; both had succumbed to foreign colonising power; yet Indigenous Americans were racially reawakening; draws parallels in perceptions of land between National Socialism and current Indigenous political demands; praises ancient Mexican cultures as artful].

—. ‘Der Balkan Amerikas’, Wissen und Fortschritt 11 (1937), pp. 979-981. (3648)

[1: Y; 2: Nil; 3: NF/J; 4: Indigenous Americans, who fought for land rights, were true National Socialists].

—. Der umvollendete Kontinent (Leipzig, 1940). (3649)

[1: Y; 2: 1930, 1936, 1941; 3: NF/Travelogue; 4: Aboriginal Australians; 5: N; 6: H/annotation: travelogue on Australia; describes blonde people among the Aranda and Loritja who the author designates as Australarier (Australian Aryans); argues they represented ancient humanity which, however, was not ‘cultureless’; Aboriginal girls described as pretty].

—. Die erwachende Sphinx. Durch Afrika vom Kap nach Kairo (Leipzig, 1940). (3650)


—. Die Welt auf der Waage. Der Querschnitt von 20 Jahren Weltreise (Leipzig, 1938). (3651)


—. Haba Whenua—das Land, das ich gesucht. Mit Kind und Kegel durch die Südsee (Leipzig, 1933). (3653)

[1: Y; 2: 1934, 1934, 1937; 3: NF/Travelogue; 4: Maori, NZ; Papuans, NG; 5: N; 6: H/annotation: regards the woods of Aotearoa/New Zealand as paradise for blonde Nordic people; describes the Maori as chivalric and the only ‘coloured’ race that was on equal footing with white people; Papuan described as handsome and well-grown; Papuan women termed ‘beautiful princesses’ with ‘wonderful breasts’].

—. Mit Kamera, Kind und Kegel durch Afrika (Leipzig, 1942). (3654)


—. Mit Kind und Kegel in die Arktis (Leipzig, 1934). (3655)
‘Schwarz und Weiß in Afrika. Grundständliches zur afrikanischen Eingeborenenpolitik’,

_Die Auslese_ 15 (1941), pp. 117-121. (3656)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa; 5: Y; 6: H/annotation: argues that Indigenous Africans were neither children nor inferior _per se_; however, they were not equal players in world politics; thus devises three options: extermination, enslavement or preservation of their “traditional” cultures; advocates preservation].

_Südamerika. Die aufsteigende Welt_ (Leipzig, 1939). (3657)


_Von Chicago nach Chungking: einem jungen Deutschen erschließt sich die Welt_ (Berlin, 1941).

(3659)


_Zwischen USA und dem Pol_ (Leipzig, 1934). (3660)


Rothe, Walter, ‘Das Handwerk bei den Eingeborenen Neuguineas’, _DKZ_ 46 (1934), pp. 74-75. (3662)


‘Ein Tag auf einer einsamen Insel der Südsee’, _DKZ_ 45 (1933), pp. 251-252. (3663)

[1: N; 2: Nil; 3: NF/Travelogue; 4: Torres Strait Islanders, Mabuiag Island, Australia; 5: N; 6: N].


Rother, Paul, _Meine afrikanischen Jungen_ (Leipzig, 1935). (3666)


[1: N; 2: Nil; 3: NF/J; 4: IP, Gold Coast; 5: N; 6: H/annotation: reports on hairstyle; hairstyle described as artful; includes aesthetic photographs].

Routil, Robert, _Kamerun, Land und Leute_ (Vienna, 1941). (3668)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa; 5: Y; 6: H/annotation: devises principles of National Socialist policy towards Indigenous peoples in future African colonies; described as loyal yet also passive; needed protection; terms German policy patriarchal (parental) relationship; argues not to exploit Indigenous inhabitants and introduce minimum wages].


——. ‘Die Gallas in Beni Schangul’, *AN* 22 (1941), pp. 113-115. (3676)  
[1: N; 2: Nil; 3: NF/J; 4: Galla People, Abyssinia; 5: N; 6: I/annotation: Galla described as physically attractive yet extremely dirty and untidy; associated with parasites].


——. ‘Das geistige Leben Südamerikas’, *Die Auslese* 14 (1940), pp. 375-380. (3681)


Sapper, Karl, Der Wirtschaftsgeist und die Arbeitsleistungen tropischer Kolonialvölker (Stuttgart, 1941). (3684)


Schaberg, W[illibald], Die Farbigen im Kapland (Herrnhut, 1940). (3687)


Schäfer, Ernst, Berge, Buddhas und Bären. Forschung und Jagd im geheimnisvollen Tibet (Berlin, 1933). (3690)

——. Das Dach der Erde. Durch das Wunderland Hochtibet. Tibetexpedition 1934/36 (Berlin, 1936). (3691)


——. Forschungsreise durch Tibet (2. Große Tibetexpedition von 1934-36) (Berlin, 1938). (3694)
—. *Geheimnis Tibet. Erster Bericht der Deutschen Tibet Expedition Ernst Schäfer 1938* (Munich, 1943). (3695)

[1: Y; 2: Nil; 3: NF/J; 4: Tibetans, Lepcha People, Sikkim; 5: Y; 6: H/annotation: reports on SS-Tibet expedition; contains geological, geographical and anthropological information; differentiates between different populaces in Tibet; appreciates isolated inhabitants of remote regions which needed to be protected and whose cultures be promoted].

—. ‘Lhasa—die Stadt der Götter’, *Atlantis* 11 (1939), pp. 541-553. (3696)


[1: Y; 2: Nil; 3: NF/J; 4: IP, Central Asia; 5: N; 6: “Traditional” People: H; “Assimilated” People: L/annotation: differentiates between “assimilated” and “traditional” Tibetans; also differentiates between Tibetans and Chinese people; Chinese and “assimilated” people degraded as extremely dirty and intellectually backward; Chinese women portrayed as breastfeeding dogs; “traditional” Tibetans described as tidy, industrious and honest].

—. *Unbekanntes Tibet. Durch die Wildnis Osttibets zum Dach der Erde* (Berlin, 1933). (3699)


[1: Nil; 2: NF/PW; IP, Angola/annotation: includes *Sprachsschatz des Umbundu*].


[1: Y; 2: Nil; 3: NF/Memoirs; 4: IP, EA, South Pacific; 5: Y; 6: L/annotation: memoirs of colonial pioneer; argues that colonialists ought to understand Indigenous peoples, including the learning of Indigenous languages in order to govern Indigenous peoples; described as inferior and backward; contains direct reference to NS].

—. *UIPergessenes Afrika* (Leipzig, 1944). (3705)


—. *Zaber der Südsee* (Leipzig, 1942). (3706)
Schaumburg, Paul, *Deutsche erobern Afrika* (Leipzig, 1943). (3707)

Schebesta, Paul, ‘Bambuti, die Zwerge vom Kongo’, *Atlantis* 5:3 (1933), pp. 178-183. (3708)

——. *Der Urwald ruft wieder. Meine zweite Forschungsreise zu den Ituri-Zwergen* (Salzburg and Leipzig, 1936). (3709)


——. ‘Die Leopardenmenschen am Kongo’, *IKK* (1935), pp. 114-121. (3711)


——. ‘Die Pygmäen in der Menschheitsgeschichte’, *Der Naturforscher* 14 (1937), pp. 103-106. (3713)

——. ‘Zwerge als Wildbeuter. Von der Jagdleidenschaft der Bambuti am Ituri (Belgisch-Kongo)’, *Atlantis* 9 (1937), pp. 211-216. (3714)


Scheffler, Hermann, ‘Durch die Sahara nach Timbuktu’, *VKMH* 52.2 (1937), pp. 337-344. (3716)


Schelcher, Gerhard, *Wie ich Deutsch-Ostafrika wiedersah. 12 Jahre mit Boys und Trägern durch Busch und Steppe* (Minden, 1938). (3720)  


[1: Nil; 2: NF/RW; 3: IP, Cameroon].


[1: Y; 2: Nil; 3: NF/Memoirs; 4: Samoans; 5: Y; 6: H/annotation: contains propaganda against New Zealand and UK; criticises “theft” of colony; relationship between Samoans and Germans described as one of utmost friendship].

——. ‘Ein Besuch im Samoadorfe’, *IKK* (1938), pp. 84-88. (3725)  

——. *Erinnerungen aus der Besatzungszeit Samoa* (Korbach, 1935). (3726)  

Schiele, Bernhard, *Ein Streiter Gottes im Swasiland* (Berlin, 1940). (3727)  


——. *Deutsch-Ostafrika einmal ganz anders. Eine fünfjährige Forschungsreise* (Berlin, 1941). (3730)  
[1: Y; 2: Nil; 3: NF/Travelogue; 4: IP, EA; 5: Y; 6: H/annotation: travelogue on former German East Africa; differentiates between “traditional” and “assimilated” people; “traditional” “Negroes” described as childlike but loyal; says that Europeans need to have a lot of patience with “Negroes”; “assimilated” people described as dumb; “traditional” people as producers of beautiful arts and crafts; argues that the high art of “traditional” crafts stood in contrast to European stereotypes of intellectual inferiority of Black people; African markets described as picturesque; contains direct reference to NS and positive mention of concentration camps].


——. ‘Negerleben in Deutsch-Ostafrika’, *IZ* 190:1 (1938), pp. 196-197, 201. (3732)
differentiates between “traditional” and “assimilated” people; the former seen as part of the ‘romantic Africa image’, loyal towards Germany, funny and described as ‘grown-up children’.


——. ‘Wie ich den Kilimanjaro erlebte’, Durch alle Welt 5-8 (1941), pp. 5-8. (3734)

Schlieper, Paul, Dreizehn Jahre Deutsch-Ostafrika (Iserlohn [Märkisches Volksblatt], 1934). (3735)


Schmack, Kurt, J.C. Godeffroy & Sohn, Kaufleute zu Hamburg. Leistung und Schicksal eines Welthandelshauses (Hamburg, 1938). (3737)


Schmidt, Fred, ‘Me fella sing out along you!’, IKK (1939), pp. 96-99. (3739)

——. Sklavenfahrer und Kuliklipper (Berlin, 1938). (3740)

Schmidt, Geo, ‘Eingeborenen- und Plantagenkulturen in unseren Kolonien’, Das deutsche koloniale Jahrbuch (1940), pp. 97-110. (3741)


Schmidt, Rochus, Kolonialpioniere. Persönliche Erinnerungen aus kolonialer Frühzeit (Berlin, 1938). (3743)

Schmidt, Werner, Deutschlands Kolonialer Ebremsbild (Berlin, 1941). (3744)

——. Südafrika gestern und heute (Stuttgart, 1937). (3745)


Schmieder, Oskar, *Die faschistische Lösung des Kolonialproblems* (Neumünster, 1939). (3747)

[1: Y; 2: Nil; 3: NF/PW; 4: Berber People, Libya; 5: Y; 6: N/annotation: praises Italian Fascist policy towards Indigenous peoples in colonies; argues that Italian Fascism preserved ancient traditions and opposed assimilation].


[1: 1941; 2: NF/Travelogue; 3: IP, EA].


——. ‘Wider die Koloniallüge von Versailles’, *IZ* 192/2 (1939), pp. 672-673. (3751)


Schmüterer [Missionar], *Europäer und Papua* (Neuendettelsau, 1938). (3753)


——. *Große Insel Madagaskar* (Berlin, 1942). (3755)


——. ‘Schlaf in der Steppe’, *Atlantis* 5:3 (1933), pp. 164-166. (3756)


——. *Die deutschen Kolonien vor, in und nach dem Weltkrieg* (Leipzig, 1939). (3758)

[1: 1925; 1941; 2: NF/PW; 3: IP, FGC].

——. *Die koloniale Schuldüge* (Munich, 1940). (3759)


(3761)


(3762)

[1: Nil; 3: NF/Memoirs; 4: IP, FGC South Pacific].

Schnittger, Martin, *Schönes Indonesien* (Stuttgart, 1941). (3763)


(3764)


——. *Auch hier liegt unser Lebensraum: Deutschlands Kolonien* (Berlin, 1933). (3765)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC; 5: Y; 6: H/annotation: maintains that former German colonies constituted future living space for German settlers; presents concise history of German colonies; describes South Pacific Islanders as talented seafarers and Askari as loyal and brave; contains aesthetic photographs of Indigenous peoples].

——. *Das deutsche Kolonialproblem* (Berlin, 1937). (3766)

[1: Y; 2: 1938; 3: NF/PW; 4: IP, FGC; 5: Y; 6: N/annotation: discusses origin and complexity of ‘colonial guilt reproach’; argues that Germany had never mistreated Indigenous inhabitants and that Nuremberg Laws would not be applied to Indigenous inhabitants of future German colonies].


(3768)

[1: Nil; 2: NF/PW; 3: IP, Cameroon].

Schoen, Ludwig, *Das koloniale Deutschland. Deutsche Schutzgebiete unter Mandatsherrschaft* (Berlin, 1939). (3769)


(3770)

[1: Y; 2: 1936, 1937, 1938, 1942; 3: NF/PW; 4: IP, FGC EA; 5: Y; 6: H/annotation: describes Indigenous peoples as loyal towards Germany; were yearning for German rule; relationship between Indigenous peoples and Germans seen as one of friendship rather than servitude].

——. *Deutschlands Kolonialweg. Die Geschichte unserer Schutzgebiete* (Berlin, 1939). (3771)


——. ‘Das Evangelium und die “Halbzivilisierten” in Südafrika’, *Berliner Missionsberichte*
(1935), pp. 130-136. (3773)


—. ‘Mapulana und Mabai’, *Berliner Missionsberichte* (1933), pp. 184-190. (3778)

—. ‘Missionarische Großstadtarbeit im modernen Südafrika’, *Berliner Missionsberichte* (1933), pp. 58-81. (3779)


—. ‘Mphome-Kratzenstein’, *Berliner Missionsberichte* (1933), pp. 139-144. (3781)

—. ‘Südafrika’, *Berliner Missionsberichte* (1938), pp. 69-75. (3782)

—. ‘Verschiedenartige Aufnahmen des Evangeliums unter den Kaffernstämmen Südafrikas’, *Berliner Missionsberichte* (1933), pp. 107-112. (3783)


—. ‘Vom Ringen des Evangeliums um die Sulustämme am Drakengebirge in Natal’, *Berliner Missionsberichte* (1934), pp. 41-42. (3785)

—. ‘Vom Werden unserer “jungen Kirche” unter den Sulu’, *Berliner Missionsberichte* (1938), pp. 24-25. (3786)


[1: 1928, 1930, 1938; 2: Nil; 3: NF/Travelogue; 4: IP, Liberia; 5: N; 6: L/annotation: “Negroes” described as callous; were selling their daughters; greedy and insensitive].

—. *Meine Freunde im Busch* (Berlin, 1936). (3789)


—. ‘Zivilisation im afrikanischen Busch’, *Umschau* 37 (1933), pp. 139-141. (3790)


[1: Nil; 2: NF/RW; 3: IP, ZA].


[1: Nil; 2: Nil; NF/J; 4: Inca, Peru; 5: N; 6: N].

Schönhoff, Heinz-Oskar, *Mit Planwagen durch Deutsch-Südwest* (Stuttgart, 1941). (3795)


[1: Y; 2: 1928; 3: NF/Memoirs; 4: IP, Cameroon; 5: Y; 6: H/annotation: describes “traditional” people as intelligent and beautiful; differentiates between “traditional” and “assimilated” people; argues that Indigenous inhabitants were increasingly beautiful the further inland they lived].


—. *Kleine Völkerkunde. Streifzüge zu fernen Menschen* (Vienna and Leipzig, 1936). (3798)

[1: Nil; 2: NF/J; 3: IP/annotation: short booklet on Indigenous peoples around the world; targeted at juvenile readers].


—. ‘Menschen bauen Felsennester’, *Durch alle Welt* (1936), 45: pp, 17-19, 46: pp. 18-19, 47:
pp. 20-21. (3800)

——. *Deutsche Tat in Afrika. Pionierarbeit in unseren Kolonien* (Berlin, 1942). (3802)
[1: Nil; 2: NF/PW; 3: IP, FGC Africa].
(3802)
[1: Nil; 2: NF/Travelogue; 3: IP, Somalia/annotation: travelogue on East Africa; chiefly Zanzibar; contains references to Somali people, including photographs].

[1: N; 2: Nil; 3: NF/J (Juvenile Readers); 4: IP; 5: N; 6: H/annotation: non-academic account on social anthropology tailored to juvenile readers; describes Indigenous peoples as brave and closely related to nature; argues that denigrating views of Indigenous peoples rested on unfounded prejudice].

(3804)

(3805)
[1: Nil; 2: NF/Memoirs; 3: Ovambo People, SWA].


——. ‘Tage in Bali’, *Atlantis* 12 (1940), pp. 480-489. (3812)
‘Wenn man im Paradies regiert’, BIZ 48:10 (1939), pp. 344-345. (3813)


Christliche Kunst aus fernen Ländern. Christliche Kunst aus Afrika, Südamerika, Indien, Java, Indochina, China und Japan (Düsseldorf, 1939). (3817)

‘Der Tod des Goliaths in javanischen Wajangspielen’, Die katholischen Missionen 63 (1937), pp. 148-152. (3818)


‘Was kostet eine Frau?’, KIZ (1937), pp. 1352. (3820)

Schulte, Paul, Der fliegende Pater. Das Werk eines modernen Missionars (Bonn, 1935). (3821)

——. Der fliegende Pater in Afrika (Paderborn, 1936). (3822)

[1: N; 2: Nil; NF/RW; 4: Inuit, Canada; 5: N; 6: N].

Schulte-Altenroxel, Heinrich, Ich suchte Land in Afrika. Erinnerungen eines Kolonialpioniers im nördlichen Transvaal (Leipzig, 1942). (3824)
[1: N; 2: Nil; NF/Memoir; 4: Basuto, Xhosa People, Transvaal, ZA; 5: N; 6: L].
Schultz-Ewerth, Erich, ed., *Deutschlands Weg zur Kolonialmacht* (Berlin, 1934). (3825)  
[1: Nil; 2: NF/History; 3: IP, FGC].

Schultze, Ernst, ‘Guam’, *Deutschlands Erneuerung* 25 (1941), pp. 485-491. (3826)  

——. ‘Die afrikanische Trommeltelegraphie und ihre Nutzbarmachung’, *N.S.B.Z. Deutsche Postzeitung* 10 (1941), pp. 39-40. (3827)  

——. ‘Vernegerung—or Europäisierung der französischen Kolonialvölker?’, *Volk und Rasse* 14 (1939), pp. 86-88. (3828)  


——. *Im afrikanischen Dschungel als Tierfänger und Urwaldjäger. Eine Studienexpedition in die Wildnisse der Pfefferküste* (Berlin, 1937). (3831)  
[1: Y; 2: 1933; 3: NF/Travelogue; 4: IP, WA; 5: N; 6: N/annotation: 1933-edition appeared under title *Das Dschungel rief* [sic!]; differentiates between “traditional” and “assimilated” people; the former described in context of idyllic portrayal of landscape, the latter, especially in harbour regions, devalued].


[1: Y; 2: 1937, 1940; 3: NF/Travelogue; 4: Aparai People, Brazil; 5: Y; 6: H/annotation: report on Amazonas-Jary expedition sponsored by the Ailandorganisation of the NSDAP; also produced as a movie; describes discovery of isolated Indigenous tribes; uses erotic language to describe both Indigenous men and women; portrayed as beautiful, intelligent and friendly; sees them as friends].

——. ‘Wie der Forscher sich durch den Urwald schlägt’, *Die Woche* 37 (1935), pp. 122-123. (3834)  


Schulz-Wilmersdorf, ‘Das Rassenproblem in Französisch-Africa’, *Die Brücke zur Heimat* 33
Schulz-Wilmersdorf, Baschin, and Willi Schröder, ‘Drei Völker—Drei Methoden: das Problem der Eingeboreneneinbehandlung’, *DKZ* 45 (1933), pp. 221-223. (3837)

Schumacher, Dorothea, ‘Der Stamm der Tarahumara’, *Durch alle Welt* 2 (1935), p. 27. (3838)

Schumacher, W., ‘Die Zeichenkunst der Primitiven’, *Kosmos* 37 (1940), pp. 145-147. (3840)


Schütze, Siegfried, ‘37 000 Kilometer auf dem Fahrrad. 6. Und letzter Bericht: aus Bolivien und Peru’, *Die Gartenlaube* 21 (1933), pp. 488-191. (3843)


Schwarzgruber, Rudolf, ‘Menschen im Himalaya’, *Volk und Welt* 11 (1939), pp. 41-47. (3846)


—. *Zwischen Wasser und Urwald. Erlebnisse und Beobachtung eines Arztes im Urwalde Äquatorialafrikas* (Munich, 1940). (3849)

[1: N; 2: (1921), (1923), 1925, 1926, 1927, 1928, 1930; 3: NF/Travelogue; 4: IP; Gabon; 5: N; 6: N/annotation: travelogue on Gabon; includes description of daily life and customs; criticises prejudices that “Negroes” were lazy; argues that conflicts relating to stealing resulted from culturally different perceptions of property; 1921- and 1923-editions published in Switzerland].

Schwellnus, G[eorg], *Die Heuschreckenjäger* (Berlin, 1937). (3850)


[1: Nil; 2: NF/Travelogue; 3: IP, EA].


[1: Nil; 2: NF/RW; 3: Zulu, ZA].


Sehmsdorf, Marion, *Der verborgene Gott. Afrikanische Novellen* (Berlin, 1940). (3855)

[1: Nil; 2: NF/RW; 3: IP, Sub-Saharan Africa].

Seiffert, Konrad, ‘Kühe der Massai’, *Die Woche* 8 (1941), pp. 29-30. (3856)


—. ‘Der kleine Franza’, *Oblaten* 46 (1939), pp. 70-73. (3858)


—. *Ein Frauenabschied im Ovamboland* (Hünfeld, 1940). (3860)

[1: Nil; 2: NF/RW; 3: Ovambo People, SWA].


[1: N; 2: Nil; 3: NF/RW; 4: Ovambo People, SWA; 5: N; 6: “Traditional” Ovambo: L; “Assimilated” Ovambo: N/annotation: differentiates between “traditional” and “assimilated” people; Ovambo in European clothes described as good-looking and neat].

—. ‘Seelsorgsfahrten im Ovamboland’, *Oblaten* 44 (1937), pp. 175-181. (3862)
Sell, Manfred, *Die neue deutsche Kolonialpolitik* (Munich, 1933). *(3863)*

—. ‘Rassenfragen überall. Weiß und Schwarz in Südafrika’, *Volk und Rasse* 12 (1937), pp. 450-453. *(3864)*

Semjonow, Juri, *Glanz und Elend des französischen Kolonialreiches* (Berlin, 1942). *(3865)*


Senaphisches Weltapostolat (Altötting, 1933-1939). *(3867)*


–––. ‘Großstädte vor zehntausend Jahren am Titicacasee’, *Daheim* 71:5 (1934), pp. 4-6. *(3873)*

–––. ‘Großstädte vor zehntausenden am Titicacasee’, *Volke und Welt* 2 (1936), pp. 63-68. *(3874)*

–––. ‘Ich lade einen Indianer Stamm zum Tanzfest ein!’, *BIZ* (1938), pp. 1788-1789. *(3875)*

—. ‘Indianermärkte in Peru und Bolivien’, *Kosmos* 31 (1934), pp. 342-343. (3877)


—. ‘Menschen, die jung sterben müssen’, *BIZ* (1938), p. 2055. (3879)


[1: Nil; 2: NF/Travelogue; 3: Berber People, Tuareg, NA].


Skawran, Paul, *Das Südafrika-Buch. Das Land, wo Milch und Honig fließt* (Berlin, 1937). (3884)
[1: Nil; 2: NF/Travelogue; 3: IP, ZA].


[1: 1937; 2: Nil; 3: NF/Memoirs; 4: Indigenous Americans, Guapore River, South America; 5: N; 6: N]/annotation: memoirs of author's life among Indigenous Americans of Guapore region; described as virile and good-looking but—in contrast to their forebears—as run-down and thievish; their houses described as unclean and messy; Guapore people termed author's ‘friends’.


Staffe, Adolf, *Den Mungo entlang. Ein Kamerunbuch* (Neumann, 1941). (3893)


Stark, Heinrich, ‘Aus dem afrikanischen Busch II’, *Neue Rundschau* 45 (1934), pp. 558-574. (3895)


Steenberghe, H. van, ‘Die Lohnarbeit und einige verwandte Probleme im Kongo’, *AR* 8:1
Stefansson, Vilhjalmur, ‘Wie ich eine unbekannte Rasse entdeckte’, *Volk und Welt* 4 (1938), pp. 53-60. (3901)


[1: Y; 2: 1941; 3: NF/Pictorial; 4: Herero, Masai People, SWA, EA; 5: Y; 6: H/annotation: represents Herero and Masai as intelligent and with dignity; said to be sympathising with National Socialism].


——. ‘Die Hereros, das schwarze Herrenvolk in Südwestafrika’, *IKK* (1941), pp. 167-172. (3906)

——. ‘Namutoni’, *Der Illustrierte Beobachter* (1937), pp. 1930-1933. (3907)


[1: N; 2: Nil; 3: NF/Travelogue; 4: Bororo People, Brazil; 5: N; 6: L].


Stelzenberger, Johannes, ‘Medizinischer Geisterglaube bei den Mapuche (Südchile)’, *KMF*
(1938), pp. 15-19. (3913)

[1: Y; 2: Nil; 3: NF/J; 4 Indigenous Americans; 5: N; 6: N/annotation: reports on current Mexican politics; criticises exploitation of Indigenous Mexicans; argues that nation's wealth had been built on back of Indigenous population].

[1: Nil; 2: NF/PW; 3: Americans, Latin America/annotation: article discusses “mixed raced” Indigenous Americans; designated as “brown races”; also refers to “full blooded” populaces in the interior of the continent].


Stephan, P., ‘Filmen schwer gemacht—im Herzen Afrikas’, "Die Gartenlaube" 7 (1936), pp. 149-152. (3917)


Steuber, Werner, "Arzt und Soldat in drei Erdteilen" (Berlin, 1940). (3921)

Steyler Missionsbote. Monatsschrift zur Glaubensverbreitung (Steyl, 1933-1941). (3922)
[1: Nil; 2: NF/RW; 3: IP/annotation: contains texts on missionary activities; first known date of publication: 1898].


Stoye, Johannes, ‘Krieg überall für Rex Britannica’, "IZ" 193/2 (1939), pp. 401-403. (3925)
‘Rassenprobleme in USA’, IZ 193/1 (1939), pp. 52-43, 69. (3926)

Strack, Georg, Im Reiche der Krokodile und Reiber. Erinnerungen an unsere Kolonie Togo (Berlin, 1942). (3927)


Strindberg, Friedrich, Abessinien im Sturm. Kleines Tagebuch aus dem ostafrikanischen Krieg (Berlin, 1936). (3929)

Strömer, C[hrysostomus], ‘Die Bekehrungsarbeit der deutschen Franziskaner unter den Mundurukú (Brasilien)’, Die katholischen Missionen 65 (1937), pp. 107-111. (3931)

Strohmeyer, Curt, Im Zauber Suomis. Abenteuerliche Fahrten durch Finnland (Berlin, 1939). (3930)

Strömer, C[hrysostomus], ‘Die Bekehrungsarbeit der deutschen Franziskaner unter den Mundurukú (Brasilien)’, Die katholischen Missionen 65 (1937), pp. 87-90. (3932)

Strohmeyer, Curt, Im Zauber Suomis. Abenteuerliche Fahrten durch Finnland (Berlin, 1939). (3930)

Strunk, J., Zu Juda und Rom—Tibet. Ihr Ringen um Weltherrschaft (Munich, 1940). (3933)


Student und Mission (Berlin, 1934-1938). (3936)

Studentenbund für Mission (Berlin, 1933). (3937)

Stuemer, Willibald von, Kolonialfibel (Berlin, 1936). (3938)

Sueffer, Carl, ‘War Lederstrumpf ein Deutscher?’, *WMH* 78:158 (1934), pp. 245-249. (3940)


**Tausend Fronten** (Stuttgart, 1938-1939). (3951)

[1: Nil; 2: Nil; 3: NF/RW; 4: IP/annotation: short religious booklets targeted to juvenile readers; chiefly on missionaries and overseas experiences of German missionaries; titles include: Edgar Baum, Der Ruf des roten Mannes (1938); Walter Oelschner, Leben am See: Eine Geschichte aus Madagascar (1938), Der Verräter von Niass (1939); and Kors auf Feuerland (1938); Oskar Schnetter, Am Rande der Welt (1938); Martin Kraft, Uganda brennt (1938); Alfred Biedermann, Unter dem Mattensegel (1939); Karl Tesche, Der Göttersohn (1939)].


—. Die Kunst der Maya-Völker in Mittelamerika (Hamburg, 1937). (3955)

[1: Y; 2: Nil; 3: NF/Exhibition Guide; 4: Maya, Middle America; 5: N; 6: H].

—. ‘Die Mayakultur in Yucatan und Guatemala’, Die Auslese 7 (1933), pp. 833-837. (3956)


Terra, Helmut de, Durch Urwelten am Indus. Erlebnisse und Forschungen in Ladak, Kaschmir und im Pandschab (Leipzig, 1940). (3958)

[1: N; 2: Nil; 3: NF/Travelogue; 4: Darden People, Northern Pakistan; 5: N; 6: H].

Thaer, Günther, Volk der Wälder. Mein finnisches Erlebnis (Leipzig, 1944). (3959)


Thorbecke, Franz, ‘Koloniale Forschung in Kamerun’, Umschau 42 (1938), pp. 582-587. (3963)

Thorbecke, Marie Pauline, ‘Ein deutscher Forscher entdeckte das geheimnisvolle Bamum’, *KIZ* 13 (1938), pp. 120-121, 135. (3964)


[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC EA; 5: Y; 6: N/annotation: devises policy of colonising Indigenous peoples in EA; argues that Germany had never mistreated Indigenous inhabitants which was also reflected by Indigenous loyalty towards Germany; promotes physical segregation between white and Indigenous peoples; says that, unlike in South Africa, Germany would prevent exploitation and proletarisation of its Indigenous populations].


——. ‘Kolonialwirtschaftliche Betriebe’, *Jahrbücher für Nationalökonomie und Statistik* 148 (1938), pp. 48-62. (3967)


[1: Y; 2: Nil; 3: NF/PW; 4: IP EA; 5: N; 6: H/annotation: castigates assimilation and reservation system; criticises slavery as economically unproductive; sees reservations as hotbed for insurrection, Hima and Masai described as ‘talented tribes’].

——. ‘Wirtschaftliche Wandlungen bei ostafrikanischen Völkern’, *Jahrbücher für Nationalökonomie und Statistik* 142 (1935), pp. 541-561. (3969)


Tichy, Herbert, *Afghanistan: Das Tor nach Indien*. (Leipzig, 1940). (3970)


——. ‘Frauen zwischen Rennrieren und Trappern’, *Gartenlaube* (1938), pp. 243-245. (3973)


——. ‘Opium im Pelz’, *Der Rundblick* 32/33 (1941), pp. 592-593. (3974)


——. *Zum heiligsten Berg der Welt. Auf Landstraßen und Pilgerpfaden in Afghanistan, Indien und Tibet* (Vienna, 1941). (3975)

Tietgens, Rolf, *Die Regentrommel* (Berlin, 1936). (3976)

Tietze, Josef, ‘Das Verhältnis des Missionsarztes zu den Eingeborenen und Häuptlingen’, KMF 11 (1934), pp. 78-86. (3977)


Trey, Aenne, *Unsere Aja* (Barmen, 1939). (3985)

Trimborn, Hermann, *Das spanische Kolonialreich* (Bonn, 1941). (3986)


Turquetil, [Bishop], ‘Pläne, Reisen und Sorgen eines Eskimobischofs’, *Oblaten* 40 (1933), pp. 112-115. (3990)

Twain, Mark, *Leben auf dem Mississippi* (Stuttgart, 1940). (3991)


Ungern-Sternberg, Roderich von, Die französischen Kolonien (Berlin, 1940). (3993)

[1: Nil; 2: NF/PW; 3: IP, French Colonies].


[1: Y; 2: Nil; 3: NF/J; 4: Indigenous Americans, North America; 5: N; 6: H/annotation: describes Indigenous Americans as physically attractive; had sophisticated agriculture; their martial behaviour seen as the most impressive characteristic].

–––. ‘Jagdliches aus Abessinien’, AR 1:10 (1936), pp. 305-306. (3995)


Vageler, Paul, Afrikanisches Mosaik. Fünfundzwanzig Jahre Wanderungen durch die afrikanische Wirklichkeit (Berlin, 1941). (3998)


–––. ‘Die Verwaltungspolitik des Inkareiches’, LAR 6:3 (1940), pp. 33-34. (4001)


Velte, Julius, Frauenend im Heidenland (Stuttgart, 1939). (4003)
Venzmer, Gerhard, ‘Deutschlands Verdienste um die Sanierung tropischen Kolonialgebietes’, *Kosmos* 35 (1938), pp. 110-114. (4004)

——. ‘Was die Tropenmedizin der deutschen Forschung verdankt’, *Die Woche* 35:27 (1933), pp. 784-785. (4005)


——. ‘Die religiösen Voraussetzungen zur Aufnahme der biblischen Botschaft auf Neuguinea’, *EMZ* 3 (1942), pp. 134-149. (4011)

——. *Ein neuentdecktes Papuavolk* (Neuendettelsau, 1940). (4012)

——. *Purimetl, das Flugzeug* (Neuendettelsau, 1937). (4013)


——. ‘Wie ein neuentdecktes Volk das Evangelium aufnahm’, *Deutsche Evangelische Heidenmission* (1940), pp. 6-12. (4015)
Vielhauer, Adolf, ‘Heidentum und Evangelium im Grasland Kameruns’, EMZ 3 (1942), pp. 149-158. (4016)


Viera, Josef [a.k.a. Josef Vierasegerer], Ein Kontinent rückt näher (Munich, 1942). (4017)

[1: Nil; 2: NF/PW; 3: IP, Cameroon; 5: N; 6: N]

Kolonien im Blickfeld von heute. Ein Lesebuch (Düsseldorf, 1940). (4018)

[1: Y; 2: 1944; 3: NF/Pictorial; 4: IP, FGC; 5: Y; 6: H/annotation: pictorial on former German colonies; contains aesthetic pictures of Indigenous inhabitants; Samoans described as the noblest of Polynesian races; contains direct reference to NS; 20,000 copies produced with 1944 edition].

Vierhub, Elisabeth, Ferientage im Urwald (Leipzig, 1935). (4019)


Vista, Tula di, Im Lande der Buschneger und Magier. Meine Reise durch Portugiesisch-Kongo. Trans Albrecht Otto (Berlin-Schöneberg, 1933). (4020)

[1: N~; 2: Nil; 3: NF/Travelogue; 4: IP, Angola; 5: N; 6: “Traditional” People: L; “Assimilated” People: H/annotation: travelogue on Angola; differentiates between “assimilated” and “traditional” people; the former seen as childish and naive yet kind and uncomplaining; the latter portrayed as ferocious and callous].

Vöhringer, Erich, ‘Der fortschrittliche Fetischpriester’, Deutsche Evangelische Heidenmission (1937), pp. 55-63. (4021)


Voigt, Bernhard, Cecil Rhodes. Der Lebenstraum eines Briten (Potsdam, 1939). (4022)


Südwestafrika einst und jetzt (Bochum, 1939). (4023)

[1: Y; 2: Nil; 3: NF/J; 4: IP, SWA; 5: N; 6: N/annotation: reports on economic, cultural and political situation in German South-West Africa prior and after loss of the colony; mentions Indigenous groups in the colony; portrayed as indifferent to Germany].


‘Bei den Pfahlbauten-Indianern im See von Maracaibo’, Durch alle Welt 31 (1933), 15-17. (4026)


‘Der See von Tacarigua’, IAR 7:1 (1941), pp. 11-12. (4027)


(4028)

—. *Venezolaner* (Berlin, 1943). (4029)


Volkmann, Richard, ‘Die Schutztruppe in Deutsch-Südwestafrika sucht einen neuen Hafen’, *DKZ* 52 (1940), pp. 185-188. (4031)


—. ‘Im Reiche des Indios’, *IZ* 195 (1940), pp. 166-167. (4035)


[1: Y; 2: Nil; 3: NF/J; 4: Kubu People, Sumatra; 5: N; 6: L/annotations: Kubu people described as too peaceful to be considered intelligent].


Wagner, [Leonhard], *Die Erneuerung eines Papuastammes* (Neuendettelsau, 1936). (4042)

Wagner-Jauregg, [Julius], ‘Männer, die verschleiert gehen’, *Kosmos* 35 (1938), pp. 115-118. (4043)


[1: Nil; 2: NF/PW; 3: IP, FG].


Warneck, Johannes, ‘Der Glaubensheld. Der Sumatramissionar Ludwig Nommensen’,
*Zeitwende* 11 (1934/35), pp. 331-338. (4050)
[1: Nil; 2: NF/RW; 3: Batak People, Sumatra].

——. *Die Inseln harren auf mich. Ein Rückblick auf 75 Jahre Batakmission* (Wupperthal-Barmen, 1936). (4051)
[1: Nil; 2: NF/RW; 3: Batak People, Sumatra].

[1: Nil; 2: NF/RW; 3: Batak People, Sumatra].

——. *Sumatra-Bilderbuch* (Barmen, 1934). (4053)
[1: Nil; 2: NF/RW; 3: Batak People, Sumatra].

——. *Sumatranische Plaudereien* (Berlin, 1939). (4054)
[1: Nil; 2: NF/RW; 3: Batak People, Sumatra].

Warner, Felix, *Sieben Jahre in Urwald und Grasland* (Minden, 1941). (4055)
[1: Y; 2: 1944; 3: NF/Memoirs; 4: IP, Cameroon; 5: Y; 6: H/annotation: memoirs of German farmer who spent seven years in Camerron; admires Indigenous carvings and art; life in extended families...*
described as idyllic; contains aesthetic photographs of Indigenous peoples; contains references to the ‘new Greater Germany’; stresses the book’s role in giving an understanding of Germany’s former colonies.


Wassmann, Dietrich, *Das Oromovolk auf unserem abessinischen Missionsfelde. Seine Sitten und Gebräuche* (Hermannsburg, 1935). (4057)


[1: N; 2: Nil; 3: NF/RW; 4: Galla People, Abyssinia; 5: N; 6: N/annotation: recounts proselytisation among the Galla as successful endeavour; based on author’s work experience as a missionary].

—. *Pionierdienst unter den Galla in Westabessinien* (Hermannsburg, 1938). (4059)

[1: Nil; 2: NF/RW; 3: Galla People, Abyssinia].


—. ‘Einfälle haben diese Neger…!’, *BIZ* (1938), p. 871. (4062)


—. *Hotel Affenbrothaum. Abenteuer an der Autostraße Kap-Kairo* (Berlin, 1936). (4063)


—. ‘Kleine Erlebnisse auf einer 11770 km langen Strasse durch Afrika’, *BIZ* (1936), pp. 28-29. (4064)


—. ‘Leben und Wandlung des Negers Wum’, *BIZ* (1938), pp. 1211-1214. (4065)


—. ‘Salamansa tanzt für mich!’, *BIZ* (1938), pp. 820-823. (4066)


—. ‘Touristen zerstören ein Paradies’, *BIZ* 49:2 (1940), n.p. (4068)

Weck, Wolfgang, ‘Sinn und Bedeutung des Studiums einheimischer Heilpflanzen und Heilkunde in afrikanischen Kolonien’, *Das deutsche koloniale Jahrbuch* (1941), pp. 132-139. (4070)


Wege, Richard, ‘Der Sport bei den Indianern’, *Die Ernte* 14:6 (1933), pp. 80-82. (4072)


Mayibuye i Africa! Kehre wieder, Afrika! Erlauschtes und Erschautes aus Südwest-, Süd- und Ostafrika (Berlin, 1941). (4080)


Weidholz, Alfred, Als Tiersammler im schwarzen Erdteil (Leipzig, 1935). (4083)
[1: Nil; 2: NF/Travelogue; 3: IP, WA; Babinga People, Central Africa].

[1: Y; 2: Nil; 3: NF/J; 4: Tibetans, Central Asia; 5: N; 6: H/annotation: Tibetans seen as brave and loyal towards Germany; were inspired by German heroes; criticises Chinese colonisation of Tibet].

Weiser, Franz, Amerikanisches Tagebuch (Regensburg, 1936). (4086)

Weishaupt, Martin, Krankendienst in Afrika (Leipzig, 1936). (4088)


Welt und Wissen (Berlin, 1933-1941). (4093)


Wencker-Wildberg, Friedrich, Abessinien (Berlin, 1935). (4094)

[1: Y; 2: Nil; 3: NF/PW; 4: IP; Abyssinia; 5: Y; 6: H; annotation: argues that Amharic people had Aryan racial characteristics; degree of preservation of tradition regarded as indicator for assessing racial degeneration among Amharic and Galla people].

Wendland, Wilhelm, Im Wunderland der Papuas. Ein deutscher Kolonialarzt erlebt die Südsee (Berlin, 1941). (4095)

[1: N; 2: 1939; 3: NF/Memoir; 4: FGC, EA; 5: N; 6: L; annotation: Papuans and Melanesians described as raw, callous and brute; claims that women were breastfeeding pigs].


[1: Y; 2: Nil; 3: NF/Memoir; 4: IP; FG, EA; 5: N; 6: L; annotation: Indigenous peoples described as cheerful, happy and loyal yet of low intelligence].

—. S.M.S. Königsberg (Berlin, 1938). (4097)


Werner, Robert, Zwei laufen durch Lappland. Ein Fahrtbericht (Berlin, 1934). (4099)


—. Beiträge zur deutschen Kolonialfrage (Essen, 1937). (4102)

[1: Nil; NF/PW; 3: IP, sub-Saharan Africa].


[1: Y; 2: Nil; 3: NF/J; 4: IP; 5: N; 6: L; annotation: argues that civilisation had advantages; Indigenous peoples contributed only little to humanity].


[1: Y; 2: Nil; 3: NF/PW; 4: IP; 5: Y; 6: L; annotation: argues that “traditional” cultures needed to be promoted; Indigenous peoples seen as lazy].

—. ‘Die “indirekte Verwaltung” in englisch-afrikanischen Besitzungen’, Zeitsschrift für Politik
27 (1937), pp. 568-572. (4105)


7-10. (4107)

—. ‘Sprache und Erziehung in Afrika’, AR 1:10 (1936), pp. 300-302. (4108)

4-6. (4109)
1: Y; 2: Nil; 3: NF/PW; 4: IP, sub-Saharan Africa; 5: Y; H: L/annotation: argues that Indigenous peoples had elaborate cultures; stresses need to respect and protect “traditional” cultures].

—. Volkwerdung und Evangelium unter den Ewe (Bremen, 1936). (4110)

Westphal, G., Der Herold von Tshiheni (Berlin, 1935). (4111)
1: Nil; 2: NF/RW; 3: IP, Limpopo, ZA].

1: Nil; 2: NF/PW; 3: IP, FG].

Weyersberg, Maria, ‘Oasenleben’, Durch alle Welt 34 (1936), pp. 11-12. (4113)

Wichterich, Richard, Carl Peters erobert Ostafrika (Stuttgart, 1941). (4114)

Wiese, Ernst, Weiβes Reich im schwarzen Erdteil (Leipzig, 1937). (4115)

Wiegréabe, P[aul], Afrikanische Säuleute. 6 Ewe-Predigten unserer afrikanischen Mitarbeiter (Bremen, 1939). (4116)

—. Das alte und das neue Lied im Ewelande (Bremen, 1934). (4117)

—. ‘Junge Afrikaner’, Deutsche Evangelische Heidenmission (1933), pp. 47-55. (4118)

Wieser, Edi, Rasmussens letzte Grönlandfahrt (Berlin, 1936). (4119)
Wigand, G., ‘N’Kunda, die Geheimgesellschaft der Pavianmenschen’, *Umschau* 40 (1936), pp. 905-911. (4120)


[1: N; 2: Nil; 3: NF/J; 4: Dayak People, Borneo; 5: N; 6: H/annotation: Dayak described as reliable and showing features similar to Caucasian types].

Wilhelmy, Herbert, ‘Deutsche Siedler am Gran Chaco’, *Umschau* 41 (1937), pp. 1120-1123. (4122)


[1: Y; 2: Nil; 3: NF/PW; 4: IP, ZA; 5: Y; 6: H/annotation: consists of two volumes; describes discovery and settlement of southern Africa; praises Indigenous peoples as intelligent, some showing high poetic skills; contains direct reference to NS].


[1: Nil; 2: NF/Travelogue; 3: IP, WA/annotation: translation of *Three Wheeling through Africa*].

Wilzer, A.H., ‘Vor 100 Jahren durch die Südsee’, *OAR* 15 (1934), pp. 34-37, 60-63. (4126)


Winkler, Ernst, ‘Marokko’, *Atlantis* 16 (1944), pp. 35-49. (4128)


[1: N; 2: Nil; 3: NF/Travelogue; 4: IP, Abyssinia; 5: N; 6: H/annotation: mentions Galla, Somali and Danakil; Somali seen as intelligent and independent from European influence; enjoyed their free lives; contains aesthetic pictures].


[1: Y; 2: Nil; 3: NF/PW; 4: Indigenous Americans, Latin America; 5: Y; 6: H/annotation: argues that only “full-blooded Indians” were good at handling their state affairs].


Wildnis und Freiheit. Aus dem Tagebuch eines Weltvaganten (Stuttgart, 1933). (4132)
[1: N; 2: Nil; 3: NF/Travelogue; 4: Papuans, NG; 5: N; 6: L/annotation: travelogue on New Guinea; author was social anthropologist; fascinated by free life of Indigenous peoples; male Papuans described as fantastically strong, women as extremely ugly; said to be the author's friends yet seen as as liars, disloyal and childlike].

Witschi, Hermann, Bedrohte Volk. Von den Ngadju-Dajak an den Urwaldströmen Süd-Borneos
(Stuttgart, 1938). (4133)
[1: Nil; 2: NF/RW; 3: Dayak People, Borneo].

—. ‘Gottes Tun auf Borneo’, Deutsche Evangelische Heidenmission (1934), pp. 55-65. (4134)

[1: N; 2: Nil; 3: NF/J; 4: Aztecs, Mexico; 5: N; 6: N/annotation: reports on Aztec dance still performed in contemporary Mexico].


—. ‘Bei den Kannibalen’, MIP 16:24 (1939), n.p. (4137)

[1: Y; 2: Nil; 3: NF/J; 4: Okiek People, EA; 5: Y; 6: H/annotation: describes Okiek people as beautiful and highly intelligent; fought to preserve their ancient traditions against European culture and efforts of assimilation; some Okiek customs reminded of European constitutions].

[1: Y; 2: Nil; 3: NF/J; 4: Kurukh People, India; 5: N; 6: L/annotation: argues that Kurukh people were exploited and oppressed by Hindu; Kurukh men described as degenerated; seen as effeminate; once freed from constraints of their villages, Kurukh would become intelligent members of Indian society].


[1: N; 2: Nil; 3: NF/J; 4: Polynesians, Tahiti; 5: N; 6: H/annotation: Polynesians described as good-natured and always cheerful; describes a young man as having perfect muscles, intelligent and harmonious yet childlike].


[1: Y; 2: Nil; 3: NF/Travelogue; 4: Konso and Amharic People, Abyssinia; 5: Y; 6: H/annotation: describes Indigenous peoples of Abyssinia and Gada system; portrays them as friends of Nazi Germany; Amharic People said to have expressed love for Hitler].


[1: N; 2: Nil; 3: NF/RW; 4: IP, EA; 5: N; 6: N/annotation: says that Africans could be unproductive over a long period which resulted in conflicts with European ideas of work].

——. ‘Schöpfung, Sünde und Gnade in der afrikanischen Heidenpredigt’, *Deutsche Evangelische Heidenmission* (1936), pp. 28-35. (4146)


——. ‘Seelsorgerliche Fragen aus der jungen Christenheit auf dem Betheler Missionsfelde’, *Deutsche Evangelische Heidenmission* (1933), pp. 22-31. (4147)

[1: N; 2: Nil; 3: NF/RW; 4: Shambala People, EA; 5: N; 6: N/annotation: Shambala people described as sexually hyperactive (like all Africans); portrays Africans as dominated by sexual drives; Shambala people seen as drunkards].


[1: Y; 2: Nil; 3: NF/J; 4: Kabyle People, NA; 5: N; 6: H/annotation: says that Kabyle people were indigenous to North Africa; belonged to Nordic race; argues that blond and blue-eyed types were still prevailing among Kabyle people].


[1: Y; 2: Nil; 3: NF/J; 4: Wandurumu People, Kenya; 5: N; 6: N/annotation: reports on how Wandurumu men were looking for brides].

——. ‘Denk du noch daran, weißer Herr?’, *Der Illustrierte Beobachter* 16:7 (1941), n.p. (4150)

[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC Africa; 5: Y; 6: H/annotation: Indigenous peoples presented as loyal towards Germany; seen as longing for ‘old days’ of common struggle against the British].

——. ‘Drei Jahre Imperium’, *Der Illustrierte Beobachter* 15 (1940), pp. 46-47, 54-55. (4151)


——. ‘ Ostafrika 1936’, *MIP* 13 (1936), pp. 1353-1355. (4152)


Woltersdorf, Günter, ‘Neu erforschte Indianerkulturen im Grenzgebiet Bolivien-Brasilien’, *Durch alle Welt* 8 (1936), pp. 11-12. (4153)

[1: N; 2: Nil; 3: NF/J; 4: Indigenous Americans, Guaporé River, Brazil; 5: N; 6: L/annotation: documents results of ethnographic expedition led by Heinrich Snethlage; says that despite romantic ideas, Indigenous peoples had mean personality].

(4154)


(4155)
[1: Y; 2: 1943; 3: NF/J; 4: Berber, Tuareg People, NÄ; 5: Y; 6: H/annotation: says that Berber and Tuareg were proud people with royal and upright walk; stresses their blond hair and designates them as a master race and part of the Nordic races].

[1: N; 2: Nil; 3: NF/J; 4: IP, sub-Saharan Africa; 5: N; 6: L/annotation: says that African people could not think in abstract ways; yet possible for African languages to progress and develop; native languages important for Africans].

[1: Y; 2: Nil; 3: NF/J; 4: Herero, SWA; 5: Y; 6: N/annotation: deplores white victims of Herero uprising; questions the reasons for the uprising in light of all the ‘good’ deeds that the Germans had done for the Hereros, among them medical care, protection of their property and safety from the Nama; reasons not completely comprehensible for white races; one of them to become masters of their lands; Hereros depicted as brutal towards Germans].

Wunderlich, E[rich], Afrika, Europa und Deutschland (Stuttgart, 1934). (4158)


[1: N; 2: Nil; 3: NF/J; 4: Skolts Sámi, Finland; 5: N; 6: N/annotation: argues that Skolts Sámi were not Sámi but different race; seen as friendly].


Zapp, Manfred, ‘Reise in Südafrika’, Die Woche 38:29 (1936), pp. 18-23. (4164)


—. *Kampf um Südafrika* (Cologne, 1939). (4167)


Ziegfeld, Arnold Hillen, *1000 Jahre deutsche Kolonisation* (Berlin, 1943). (4171)


—. *Wie erobert man Afrika für die weiße und farbige Rasse?* (Leipzig, 1939). (4173)


Zobel, Kurt, ‘Die unterschiedliche Lage der Eingeborenenwirtschaft in Tropisch-Afrika und Niederländisch Indien’, *AR* 7:5 (1941), pp. 82-84. *(4177)*


[1: Y; 2: Nil; 3: NF/J; 4: Tuareg People, NA; 5: N; 6: H/annotation: reports on sword dance; Tuareg had dignity and grandeur; reminded of medieval knights].


[1: Nil; 2: NF/Memoirs; 3: IP, SWA].

Zoli, Corra do, ‘Menschen aus Somaliland’, *Die Auslese* 10 (1936), pp. 151-154. *(4180)*


[1: Y; 2: Nil; 3: NF/PW; 4: IP, FGC; 5: Y; 6: Fula People, Polynesians: H/annotation: criticises against “colonial guilt lie” (*Kolonialischuldgedanke*); says that Germany had never mistreated colonised people; NS racial laws not used to denigrate Indigenous peoples, but to protect Germans from Jewish influence; Nazism respected all human races; stresses not to see German culture as superior; criticises mixing of cultures and races; “Negroid” races showed characteristics that were not likeable to Nordic races, such as unpunctuality; nonetheless, “Negroid” races seen as most precious economic asset in future colonies; Hamitic races more warlike and intelligent than “Negroid” races; Polynesians seen as culturally high-standing; belonged to the most beautiful races of humanity; justifies German colonialism; Indigenous peoples needed Germans; NS colonial policy would not differ radically from before 1914; criticises French assimilation policies; outlines future German colonial policy as lying in the strengthening of Indigenous traditions; opposed to assimilation and civilisation].


D. Translated Indigenous Literature


Findeisen, Hans, ‘Zwei ketische (jenissejostjakische) Erzählungen von der steinigen Tunguska (Ostsibirien)’, *Mitteilungen der Anthropologischen Gesellschaft in Wien* 71 (1941), pp. 219-229. (4188)


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Mischlich [Adam], ‘Warum sich der Salamander auch im Wasser aufhält. Ein Volksmärchen aus Wangara in Westafrika’, IKK (1939), pp. 100-102. (4193)

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Trans. Georg Hellmuth Neuendorff (Saarlouis, 1933). (4195)

[1: 1935~; 2: IL/NF/Anthology; 3: Maya, Middle America].

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[1: Y*; 2: Nil; 3: IL/F/Poems; 4: Ndonga (Ovambo) People; 5: Y(*); 6: H(*)/annotation: special commemoration volume of foundation of German colonies; article commemorates Indigenous peoples; presents Ndonga poems in German translation; praises Ndonga literary skills and stresses the need to preserve intellectual heritage as much as material culture in the age of Indigenous extinction].


Rasmussen, Knud, *Die Gabe des Adlers. Eskimoische M"archen aus Alaska* (Frankfurt/Main, 1937). (4198)


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[1: N~; 2: Nil; 3: IL/NF/J; 4: Inuit, Greenland; 5: N/Y(*); 6: N/H(*)/annotation: translator describes Rasmussen as 'lovely' and good mediator between Greenland and Denmark due to his "part"-Inuit heritage].


[1: N~; 2: Nil; 3: IL/SW/History; 4: Inuit, Chukchi People, Arctic; 5: N; 6: N].

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—. Rasmussens Thulefahrt. 2 Jahre im Schlitten durch unerforschte Eskimoland. Trans. Friedrich Sieburg (Frankfurt/Main, 1934). (4205)


Westermann, Diedrich, *Afrikaner erzählen ihr Leben. 11 Selbstdarstellungen afrikanischer Eingeborener aller Bildungsgrade und Berufe und aus allen Teilen Afrikas* (Essen, 1938). (4211)


List of Authors

(Author names in italics indicate NS-reference; names in parentheses indicate that possible NS-reference has not been evaluated)

1. (Aar, Rentje von [see entry Die Koralle])
2. Abel, Herbert
3. Abel, Wolfgang [1: Schwerin, Experimentalisierung, p.18.]
4. Achterberg von Pusch, Elisabeth [1: publication with NS-publisher/journal]
5. Adachi, Buntaro
6. Adam, Leonhard
7. Africanus, W.H. (a.k.a. Afrikanus; Hietzig, Walter) [1: publication with NS-publisher/journal] [see additionally entry Kolonial-Bücherei-series]
8. (Agostini, Augusto)
9. Ahlers, August
10. Ablföld, Friedrich [1: Bekenntnis der Professoren, p. 131]
11. Aichel, Otto [Fischer, Völkerkunde im Nationalsozialismus, p. 151]
12. Albert, Max [1: publication with NS-publisher/journal] [see entries Piraten, Entdecker, Aus weiter Welt and Kolonie und Heimat]
13. Alden, Adrian
14. (Alexander, Arno)
15. Almasi, P.
16. Almer [1: publication with NS-journal/publisher] [see entry Kolonie und Heimat]
17. (Althoven, Heinz G. [see additionally Skalden-Bücher-series])
18. Ambolt, Nils
19. (Anacker, L. [see entry Evangelisch-Lutherische Missionsblätter])
20. (Anders, H. [see entry Zeitschrift für Eingeborensprachen])
21. Anders, Franz
23. Andres, Friedrich
24. Andres, Paul
25. Angbauer, Karl [1: publication with NS-publisher/journal Kolonial-Bücherei; 2: Das deutsche Jugendbuch (1940/41), p. 27; see additionally entry Piraten, Entdecker]
26. Anger, Helmut
27. Angst, Martin [1: in-text reference]
28. Angst, Richard [1: in-text reference]
29. Anheuser, Clemens
30. Anstein, Hans
31. Antze, Gustav
33. (Armand-Cortan a.k.a.Rudolf Beissel [see additionally entry Billy Jenkins-series])
34. (Arndt, Max)
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37. Arriens, C.
38. Asbeck, Wilhelm Ernst [see entry Spannende Geschichten]
39. Aschenborn, Hans Anton [see entry Aus weiter Welt-series]
40. Aschenbrener, Helmuth [1: in-text reference]
42. Asmus, Gustav
43. Astel, Karl
44. Astor, Frank
45. Aufenanger, Heinrich
47. Aufhauser, Johann Baptist
48. Auffinger, Albert
50. Austen, M. [1: in-text reference; 2: publication with NS-journal/publisher] [see additionally entry Kolonie und Heimat]
51. Awanggom
52. Axtell Morris, Ann
53. Aydelotte, Dora
54. Baare-Schmidt Hans G[org]
55. Baecher, Paul [1: in-text reference]
56. Bachmann, Traugott
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59. Bahldick, W.
60. Baker, Olaf
61. Baldus, Herbert
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63. Banfield, Alexander Woods
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66. Banse, Ewald [1: in-text reference]
67. Bardenschmid, Ludwig [see entry Aufwärts-Jugend-Bücherei-series]
68. Bardon, Frank [1: publication with NS-publisher/journal]
69. Barrett, James
70. Barthel, Max
71. Barthel-Winkler, Lisa (a.k.a. F.L. Barwin) [1: Feest, Indians & Europe, p. 612] [see also entry Tropenglut und Leidenschaft-series]
72. Bartling, Konrad [1: in-text reference]
73. Bartz, Fritz
74. (Bastian, Hartmut [see entry Aufwärts-Jugend-Bücherei-series])
75. Bata, Robert
76. Bäjtor, Friedrich Wilhelm [1: in-text reference]
77. (Baudert, Sam)
78. Bauer, H.W. [1: in-text reference; 2: publication with NS-publisher/journal] [see additionally entry Rassenpolitische Auslands-Korrespondenz]
79. (Baum, Edgar [see entry Tausend-Fronten-series])
80. Baumann, F.
81. Baumann, Hermann [1: Gohm and Gingrich, ‘Rochaden’, p. 172; Byer, Bernatzik, pp. 172-3] [see additionally entry Die Koralle]
82. (Bavink, Bernhard [see entry Unsere Welt])
83. Bayer, Maximilian (a.k.a Steffen Junk) [1: Das deutsche Jugendbuch (1940/41), p. 27]
84. (Beazley, Raymond)
85. Bebber, Otto Albrecht van
86. (Becce, Anna Emma)
87. (Bechler, Theodor)
88. Beck, Walter
89. Becker, Hans von [see additionally entry Evangelisch-Lutherische Missionsblätter]
90. Becker, Herbert Theodor [1: in-text reference]
91. Becker, O.E.J. [1: in-text reference]
92. Becker-Donner, Eitta
96. Behn, Fritz [1: in-text reference]
97. (Beholz, Robert)
98. (Behrends, Hans)
100. Behrmann, Walter [1: in-text reference]
101. Beinborn, Eily [1: Almeida, High Society, p. 116; Das Buch ein Schwert des Geistes, p. 99] [see additionally entry Deutsche in aller Welt-series]
102. (Beinssen, Ekkehard)
103. (Beissel, Rudolf a.k.a Armand-Cortan [see additionally entry Billy Jenkins-series])
104. Bejean, F.
105. Belar, Gertrud
106. Belker, J.A.
107. Belz, Hans Walther
108. Bennet, Wendel
109. (Berg, Bengt)
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113. Berges, Grete
114. (Bergfeld, Ewald)
115. (Berghaus, Erwin)
116. (Berghold, Alexander)
117. Bering, Major von [1: in-text reference]
118. (Bernard, A.)
121. Berninger, Otto
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123. (Bertram, Hans)
124. (Besser, Hans Eberhard von [see entry Piraten, Entdecker-series])
125. Bettini, T.M.
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128. (Biedermann, Alfred [see entry Tausend-Fronten-series])
129. Bierbaum, Athanasius
130. Bierfert, P.A.
131. Biging, Kurt
132. Bilau, Kurt
133. (Bilgeri, Aureljan [see entry Licht der Heiden-series])
134. (Bins, Ottwell [see entry Der Dreißig-Pfennig-Roman])
135. Bircher, Ralph [1: Forsbach, Medizinische Fakultät, p. 141]
136. Birket-Smith, Kaj
137. Bischoff, Karl Heinrich [see entry Aufwärts-Jugend-Bücherei-series])
139. (Blasius, Richard; see additionally entry Piraten, Entdecker)
140. (Bleck, D.F. [see entry Zeitschrift für Eingeborenen sprachen])
141. Bleiber, Fritz
143. Blenc, Helmut and Erna [1: in-text reference]
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146. Blohm, Wilhelm [1: in-text reference]
147. (Blossfeldt, Willy)
149. Blümner, Heinz Hubertus
150. Blunck, Barthold [1: Dietz, Griff nach dem Westen, p. 1068]
151. Bluntschi, Hans
152. Blüthgen, Joachim
153. Boberg, Torsten
154. Boccassino, Renato
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156. Bodensiek, K.H.
157. (Bodenstein, Wilhelm)
158. Boemcken, A. von
159. Bohmann, Ludwig [1: publication with NS-publisher/journal] [see entry Kolonie und Heimat]
160. Böhme, Hans Heinrich
161. (Böhme, Hermann)
162. (Böhmer, Rudolf)
163. (Boehmer, Walther)
165. Böhrenz, Wolfgang
166. (Bonnenberg, Dominica [see entry Licht der Heiden-series])
168. Boss, Georg
169. Bothas, Dagmar
170. Boje, Walter
171. Bökenkamp, Manfred [see additionally entry Spannende Geschichten]
172. Bombe, Arnold
173. Bornemann, Fritz
174. Bose, J.K
175. (Bottai, Giuseppe)
176. (Bouda, Karl)
177. Bouterwek, Konrad
178. Braackmann, Karl [1: in-text reference]
179. (Brall, Ernst)
180. Brandes, Johanna [1: publication with NS-publisher/journal]
182. (Brandt, Paul Martin [see entry Deutsche in aller Welt-series])
183. Brandt, Rolf [1: in-text reference]
184. (Brauckmann, Rudolf)
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187. Braun, Walter
188. (Braun-Dipp, Elisabeth)
189. (Braun-Fock, Beatrice)
190. (Braune, Alexander)
191. (Brauns, Erich)
192. (Brauns-Leutz, Ilse)
193. Brecht, W.
194. Brehm, Alfred Edmund [see entry Bunte Bücher]
195. (Brehm, Bruno)
197. Breitfuss, Leonid
199. Broeker, Friedrich [1: publication with NS-publisher/journal] [see additionally entry Kolonial-Bücherei-series]
200. (Brendel, Horst)
202. (Breucker, Oscar Herbert [see entries Billy Jenkins-series and Hein Class-series])
203. Breuel, Max [1: Strallhofer-Mitterbauer, NS-Literaturpreise, p. 82]
204. Breutz, Paul-Lenert [1: in-text reference]
205. Breyne, Marcel [1: in-text reference; 2: Das deutsche Jugendbuch (1940/41), p. 27; see additionally entry Piraten, Entdecker]
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207. Breysig, Kurt
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211. Broich, H.G. Freiherr von
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213. Brüggemann, Otto
214. Bruhl, Leo am
215. Bublay, Olaf
216. (Bucher, Georg [see entry Tropenglut und Leidenschaft-series])
217. (Buchta, J. [see entry Evangelisch-Lutherisches Missionsblatt])
218. Bücking, P.H.
219. Bühl, Berthold
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223. (Bülow, Frieda von)
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225. Bunzendahl, Otto
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228. (Burger, P. A. [see entry Zeitschrift für Eingeborensprachen])
229. (Burgmann, A. [see entry Zeitschrift für Eingeborensprachen])
230. (Burk, Hans)
231. (Burkert, Paul)
232. Barmester, E. [1: publication with NS-publisher/journal] [see entry Kolonie und Heimat]
233. Busch, Arnold [1: Ronge, Bild des Herrschers, p. 27]
234. (Busch, Paul)
235. Busch, Wilhelm
236. Busch-Zantner, Richard [Haar, Völkische Wissenschaft, p. 412]
238. Busse, Joseph [see additionally entry Zeitschrift für Eingeborensprachen]
239. (Busse-Lange, Erika)
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242. Caesar [Missionar]
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244. Carius, Wolfgang
245. (Carl, Richard [see entry Der Dreißig-Pfennig-Roman])
246. (Carlin, John)
247. (Carolus, J.B. [see entry Erlebnis-Bücherei-series])
248. Cary, Joyce
249. Casparius, Edgar
250. Castaldi, Angelo
251. Castell, Wulf-Diether Graf zu
252. Catlin, George
253. (Chamier-Glisczinski, Hans von)
254. Chang-Kong, Chiu
255. (Chappuis, Pierre Alfred)
256. Cheret, Gerhard Karl (a.k.a. Pieter Wimband) [1: publication with NS-publisher/journal] [see additionally entry Kolonial-Bücherei-series]
257. Chodscha, Ali Said
258. (Christensen, Christian)
259. Christophei, Eduard Cart (a.k.a. Pieter Grove [1: publication with NS-publisher/journal] [see additionally entries Erlebnis-Bücherei-and Kolonial-Bücherei-series]
260. Cipriani, Lidio
261. Clabaut, Armand
262. Coerber, Hubert [1: Das deutsche Jugendbuch (1940/41), p. 27; 2: in-text reference]
263. Conitz, Werner [1: in-text reference]
264. Conrad, Carl
265. Conrad Joseph
266. Constantini, Otto
267. Consten, Hermann
268. Conzemius, Eduard
269. (Coolidge, Dane [see entry Buchwarte-Abenteuer-Romane])
270. Cooper, James Fenimore
271. (Copland, B.C. [see entry Zeitschrift für Eingeborensprachen])
272. Cornelisen, Lucy [1: in-text reference]
273. Corso, Raffaele
274. Cossow, G.
275. Count, Earl
277. Credner, Wilhelm
278. Cremer, Paul Joseph [1: publication with NS-publisher/journal [see entry Kolonie und Heimat]
279. (Croy, Fitz Angelo [see entry Münchmeyers Abenteuerromane])
280. Cunow, Heinrich
281. Czech, L
282. (Czibulka, Alfons Freiherr von)
283. Dähritz, Carl [1: publication with NS-publisher/journal Kolonial-Bücherei]
284. Dahl, August
285. Dareaux, Max
286. Damann, W.H. [1: publication with NS-Publisher/journal [see entry Kolonie und Heimat]
287. (Dammann, Ernst [see entry Zeitschrift für Eingeborensprachen])
289. Dammert, R. [1: publication with NS-publisher/journal [see entry Kolonie und Heimat]
290. Dangel, Richard
291. Danzel, Theodor Wilhelm
292. Däuble, G.
293. (Daum, Fitz [see additionally entry Spannende Geschichten and Münchmeyers Abenteuerromane])
294. (Daumann, Rudolf Heinrich)
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301. Decker, Hartmann
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309. Dempwolff, Otto [see additionally entry Zeitschrift für Eingeborenumsprachen]
310. (Dennert, F. [see sentry Unsere Welt])
311. Desiderius, A. [see additionally entry Welt und Wissen-series]
312. Dettmann, Hand Edward [1: in-text reference] [see additionally entry Erlebnis-Bücherei-series]
313. Devereux, George
314. Diederich, Benno
315. Diederich, Wilhelmine
316. Diehl, Eberhard [1: in-text reference]
317. Diet, Louise [1: in-text reference; 2: publication with NS-publisher/journal] [see additionally entry Rassenpolitische Auslands-Korrespondenz]
318. Dietel, Erna
321. (Dietz, Curt Reinhard)
322. (Dietz, E. [see additionally entry Unsere Welt])
323. Dietzel, Karl [1: in-text reference; 2: publication with NS-publisher/journal]
324. Diever, Wolfgang [1: publication with NS-publisher/journal; see entry Kolonie und Heimat]
325. Dinglreiter, Senta [1: Das deutsche Jugendbuch (1940/41), p. 27; 2: in-text reference] [see additionally entry Kolonie und Heimat]
326. (Dinius, Carl Louis)
327. Disselhoff, Hans Dietrich
329. Dittrich, Arno
331. Dohren, Joh.
332. Dolores, J.
333. Donner, Etta
334. Dopf, Karl
335. Doyle, Arthur Conan
336. Drabsch, Gerhart
337. (Drascher, Wahrhold)
339. Dreesen, Walt [von] [see additionally entry Die Koralle]
340. Drechsler, Adolf [1: in-text reference] [see additionally entry Kolonie und Heimat]
341. (Drews, Max)
342. (Droonberg, Emil) [see additionally entry Aus weiter Welt-series]
343. Drygalski, Erich von
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345. Eastman, Charles Alexander
346. Eberhard, Wolfram
347. Eiberl-[Elber], Ralph [in-text reference] [see additionally entry Die Koralle]
348. Ebert, Paul [1: in-text reference]
349. (Eckart, Herbert [see entry Bunte Bücher])
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352. Eckert, Georg
353. Eckardt, A.E.
354. (Eden, B.I.C. van [see entry Zeitschrift für Eingeborenensprachen])
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368. Emmerich, Ferdinand
369. (Endemann, Chr. [see entry Zeitschrift für Eingeborenensprachen])
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387. (Etzel, Paul)

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389. Evans-Pritchard, E.E.

390. Everwien, Max [1: in-text reference]

391. Ey, Karl [see additionally entry Die Koralle]

392. Faber, Kurt [1: Stralhofer-Mitterbauer, NS-Literaturpreise, pp. 86, 143; 1: Das deutsche Jugendbuch (1940/41), p. 44] [see additionally entry Bunte Bücher-series]

393. (Faber, W.)

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397. (Fanck, Arnold)

398. Fanter, Else

399. (Faffmann, R. [see entry Evangelisch-Lutherisches Missionsblatt])

400. Faupel, Edith [1: Liehr et al., Institut, p. 292]

401. (Faust, Bernhard)

402. (Faust, Frederick [a.k.a. George Owen Baxter; see entry Goldmanns Abenteuer-Romane and Buchwarte-Abenteuer-Romane])

403. Faust, Fritz [1: publication with NS-publisher/journal] [see entry Kolonie und Heimat]

404. (Fechter, Rolf)

405. Federmann, Arnold

406. (Fehse, Wilhelm [see additionally entry Aufwärts-Jugend-Bücherei- and Deutsche in aller Welt-series])

407. Feick, Hildegard

408. (Feldmeier, G. [see additionally entry Evangelisch-Lutherisches Missionsblatt])

409. Fenzel, Gottlieb

410. (Fenzl, Viktoria)

411. (Fernández, José Leonardo [see entry Licht der Heiden-series])

412. Fernau, Joachim [1: Köhler, Schreibmaschinentäter, pp. 68-69]

413. Ferry, Gabriel

414. Feyer, Ursula

415. Fickendey, Ernst [1: Linne, Deutschland jenseits des Äquators, p. 112]

416. Fierro Blanco, Antonio de (a.k.a Charles Bernard Nordhoff)


419. (Fintel, Wilhelm von)

420. Firmenich, Peter Wilhelm [1: in-text reference]

421. Fischbeck, H.

422. (Fischer, Adolf)
425. (Fischer, Gustav)
426. Fischer, Hans [1: in-text reference]
427. Fischer, Helene
428. Fischer, Karl [1: publication with NS-publisher/journal]
429. Fischer, Otto [1: in-text reference]
430. Fischer, Protasius
431. (Fischer, Werner)
432. Fleck, Max
433. Fleischhacker, Hans [1: Pringle, Master Plan, pp. 399-400, 415]
434. Flierl, Johann
435. Flügel, Felix
436. Fochler-Hanke, Gustav [1: Fahrbusch, Wissenschaft, pp. 41, 144]
437. (Fochse, Ludwig)
438. (Foerster, Oskar Georg)
439. (Foembgen, Hanns [see Skalden-Bücher-series])
440. Foit, F.V.
441. (Fokken, Paul [see additionally entry Evangelisch-Lutherisches Missionsblatt])
442. Forbes, Rosita
443. Forkenbeck, G.
444. Forstinger, Rudolf [see entry Bunte Bücher]
445. (Frané-Harrar, Annci [see entry Deutsche Jugendbücherei-series])
446. Frank [Josef] Maria [1: in-text reference; see additionally entry Piraten, Entdecker]
447. (Frank, Walter)
448. Franke, Erich
449. (Frank, Hans [see additionally entry Erlebnis-Bücherei-series])
450. (Franzius, J.)
451. (Freier, Albin)
452. Freksa, Friedrich
453. Fresenau, Gustav [1: ‘Treuekundgebung’ (1933); Janssen, Abgrenzung, p. 130; Das deutsche Jugendbuch (1940/41), p. 27]
454. Freuchen, Peter
455. Freyberg, Hermann [see additionally entries Spannende Geschichten and Die Koralle]
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465. Fritz, L.
466. Fritz, Georg [see additionally entry Evangelisch-Lutherisches Missionsblatt]
468. Fröhlich, Albert
469. Fröhlich, Willy [1: Haupts, Köln, p. 319]
470. Fuchs, Franz [1: in-text reference]
471. (Fuchs, H. [see entry Evangelisch-Lutherisches Missionsblatt])
472. Fuchs, Hans [1: in-text reference]
473. Fuhrmann, Ernst
474. Full, August [1: publication with NS-publisher/journal]
475. (Funke, Alfred)
476. Funke, Luise
477. Fürbringer, G.
478. Fürer-Haimendorf, Christoph von [1: Das Buch ein Schwert des Geistes, p. 101; Gohm and Gingrich, ‘Rochaden’, p. 170; Linimayr, Wiener Völkerkunde, pp. 53, 64-66] [see additionally entry Die Koralle]
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481. (Gabler, Adolf)
483. Garber, Clark
484. Garcia, Antonio
485. Gascuin, E. [1: in-text reference]
486. Gathmann, Hans (a.k.a. H.P. Larsen) [1: publication with NS-journal/publisher].
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488. Gann, Thomas
489. (Gaudecker, Rita von)
490. Gauguin, Paul
491. Gauthier, E.F.
492. Gebert, Werner
493. Gebhardt, Hans von
494. (Gebhardt, Lisa)
495. Geblen, P.G.
496. Geck, Heinz [1: publication with NS-publisher/journal]
497. Gedat, Gustav Adolf [1: in-text reference]
498. Gehberger, Johann
499. Geiges, Leif
541. Gotthold, Egil [1: publication with NS-publisher/journal; see additionally entry Kolonie und Heimat]
542. (Götz, Julius [see entry Aus weit Welts-series])
543. Götzinger, Fr. [1: in-text reference]
544. Gatzmann, H. [1: publication with NS-publisher/journal]
545. (Graetz, Paul)
546. Graf, Georg Engelbert
547. Gral, Ferdinand
548. (Granddidier, Guillaume)
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552. Greene, Marc
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554. Greslebin, Héctor
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556. Griaule, Marcel
557. Griebel, Witle von [1: publication with NS-publisher/journal] [see additionally entry Kolonie und Heimat]
559. Gris, Arthur
561. (Größen, Otto Friedrich von der)
562. Groog, W.A. [1: publication with NS-publisher/journal]
563. Grönhagen, Yrjö von [1: Pringle, Master Plan, pp. 11, 418; Das Buch ein Schwert des Geistes, p. 21; 2: in-text reference]
564. (Grossmann, Guido)
565. Groß, Walter [1: in-text reference]
566. Großmann, Rudolf [1: Dill, Literatur, p. 38]
567. Groos, Pieter (a.k.a. Edward Cart Christophe) [1: publication with NS-publisher/journal Kolonial-Bücherei]
568. Grönew, Margareta [1: Kopitzsch, Biographie, pp. 154-156]
569. Grönh, Max [1: in-text reference] [see additionally entries Bunte Bücher and Die Koralle]
570. (Grumpelet, Werner)
571. Grunemann, Rudolf [1: in-text reference]
572. Gruener, Hans [1: in-text reference]
573. (Grützmacher, Richard)
574. Gülicher, Edwin [1: in-text reference]
575. (Günther, Hans [see entries Billy Jenkins- and Bücher der jungen Manchefchaft-series])
576. (Guenther, Konrad [see entry Raum und Volk-series])
577. Gusinde, Martin
578. Gütth, Anneliese [1: in-text reference]
579. (Guth, W. [see entries Zeitschrift für Eingeborensprachen and Evangelisch-Lutherisches Missionsblatt])
580. Gutmann, Bruno [1: Schendel, Hermannsburg, p. 333] [see additionally entry Evangelisch-Lutherisches Missionsblatt]
581. Gwinner, Karl
582. Haaken, Ellen [1: in-text reference]
583. Haak-Halter [1: publication with NS-publisher/journal] [see additionally entry Kolonie und Heimat]
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585. Hacketal, Josef
587. (Haecklingen, Ferdinand Freiherr von [see entry Unter deutscher Flagge-series])
588. Haagermann, Gustav [1: Möckel, Volksgenossen, p. 43] [see additionally entry Licht der Heiden-series]
589. Hanicke, Alex [1: in-text reference]
590. Haessig, Georg
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592. (Hafferberg, Harry von [see entry Kämpfer und Abenteuer-series])
593. (Hagemann, Walter)
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596. (Hagenbeck, Carl)
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599. Habi, Albert [1: in-text reference]
600. Halte, August [1: in-text reference]
601. Hall, James Norman
602. (Halter, Heinz [see entry Erlebnis-Bücherei-series])
603. Hambruch, Paul
605. Hänel, Karl [1: Das Buch ein Schwert des Geistes, p. 44]
606. Hansen, Ulrich [1: publication with NS-publisher/journal]
607. Hanstein, Otto von [1: publication with NS-publisher/journal] [see additionally entry Erlebnis-Bücherei-series] [some publications also appeared under author name Otfrid von Hanstein] [see additionally entry Kolonial-Bücherei-series]
608. (Harder, Detlef)
609. Hardinge, Rex
610. Härlin, Hans
611. Harms, Erich
612. Harrasser, Albert [1: Nagel, Philipps-Universität, pp. 25, 332]
613. (Hartenau-Thiel, Gert)
614. Hartenstein, Karl [in-text reference [see additionally entry Mission und Gemeinde-series]
615. (Hartmann, Edgar von) [see additionally entry Die Koralle]
616. Hartmann, Georg

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617. Hartmann, Ludwig [1: publication with NS-publisher/journal]
618. Hartner, W.
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620. Hartmaier, Paul [1: publication with NS-publisher/journal] [see entry Kolonie und Heimat]
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626. Hauschild, Rita
627. Hauer, Heinrich [1: Das Buch ein Schwert des Geistes, p. 101]
628. Hauenschild, G.
629. Heberer, Gerhard [1: Hoßfeld, “Rasse”, p. 198]
630. Hecht, Günther [1: in-text reference]
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632. Hedenus, Hilde
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683. Herrlich, Albert [1: Struck, Ethnologie und Nationalsozialismus, pp. 134-135] [see additionally entries Durch die weite Welt-series and Kolonie und Heimat]
684. Herrlich, Franz
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704. Hippel, Ernst von [1: Ernst von Hippel, Die Universität im neuen Staat (Königsberg, 1933)]
706. (Hirt, Wolfgang [see entry Bunte Bücher])
707. Hirth, Wolf [1: in-text reference]
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763. Ittameier, Carl (a.k.a. Karl Ittamaier) [see entry Evangelisch-Lutherisches Missionsblatt]
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765. (Jäckel, Martin) [see additionally Neue Missionschriften-series]
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769. (Jacques, Norbert [see entry Der Dreißig-Pfennig-Roman])
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772. Janisch, Ernst [1: in-text reference; 2: publication with NS-publisher/journal]
774. (Janus, Vinzent)
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777. (Jeary, Bertram J. [see entry Die Koralle])
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780. Jennov, J.G.
781. Jensen, AD. E.
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802. (Jutz, Ignatius [see entry Licht der Heiden-series])
803. Kämpf, Adolf [1: in-text reference; 2: Das deutsche Jugendbuch (1940/41), p. 27e] [see additionally Aufwärts-Jugend-Bücherei- and Deutsche in aller Welt-series]
804. Kahl, Wilhelm
805. Kähler, H. [see additionally entry Zeitschrift für Eingeborensprachen]
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808. Kallay, Ubul von
809. Kalmer, Josef
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811. (Kaltenboeck, Johann)
812. (Kaltenborn-Stachau, Hermann von)
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828. Kauffmann, Hans Eberhard [1: in-text reference; author was not Swiss; originally from Mannheim; worked in Switzerland]
829. Kearton, Cherry
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831. Keilpflug, Erich [1: Das Buch ein Schwert des Geistes, p. 101]
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836. Keller, Gerda [1: publication with NS-publisher/journal] [see entry Kolonie und Heimat]
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839. Kellermans, Emanuel [see additionally entry Mission und Gemeinde-series]
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858. Kirschstein, Egon [1: publication with NS-publisher/journal].
859. Kiss, Edmund [1: in-text reference]
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867. Klingbeil, Waldemar
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1024. Lieberenz, Paul [1: Giesen, Hitlerjunge, p. 145]
1026. Liessem, Kurt [1: in-text reference]
1027. Lilius, Aleko] E.
1028. (Lima, Jorge de)
1029. (Lind, Wilhelm)
1030. Lindblom, Gerhard
1031. Lindi, A.R.
1032. (Lindner, Hugo Gabriel)
1033. (Lindt, A.R.)
1034. Lippelt, H. [1: publication with NS-publisher/journal] [see entry Kolonie und Heimat]
1035. Lippold, Georg
1036. Lippmann, Martin
1037. Lips, Julius
1038. Lissner, Ivar [1: Köhler, Schreibmaschinentäter, pp. 71-76]
1039. (Littmann, Enno)
1040. Loayza, Francisco
1041. Lodenhof, Georg von
1042. Lodewyckx, Augustin]
1043. Loeber, Irmgard
1044. (Loeff, Wolfgang)
1045. (Loeffler, Karl)
1047. (Loesch, Karl Christian von)
1048. (Löhlein, Herbert Andreas [see entry Spannende Geschichten])
1049. Löhnberg, Erhart
1050. Lohndorff, Ernst Friedrich [1: Matt-Willmatt, Abenteuer, pp. 113-117] [see additionally entry Durch die weite Welt-series]
1051. (Löhr, Adolf)
1053. Lommel, Andreas
1054. London, Jack
1055. (Looft, Max)
1056. Lorant, Michael
1057. Lornitz, Alfred [1: in-text reference]
1058. (Lossius, Robert [see entry Münchmeiers Abentuerromanen])
1059. Loti, Pierre
1060. (Loveleß, Lee)
1061. (Luckenwald, Hans [see entry Hein Class-series])
1062. (Luckner, Felix Graf von)
1063. Ludendorff, Hans
1064. Ludwig (Dr.)
1065. Lukas, Johannes [1: Martin, Zwischen Charleston, p. 439] [see additionally entry Zeitschrift für Eingeborensprachen]
1066. (Lulofs, Madelon)
1067. Lundborg, H.
1068. Lunkenbein, Anthony [see additionally entry Aus weiter Welt]
1069. Laserke, Martin [1: in-text reference; 2: Janssen, Abgrenzung, p. 130; Das Buch ein Schwert des Geistes, p. 53]
1070. (Lütge, Karl)
1071. Lüthy, W.
1073. (Lutz, Emil [see additionally entry Die Koralle])
1074. Lützilburg, Philipp von [1: in-text reference]
1075. Mac Lean, Eira [1: in-text reference] [see additionally entry Kolonie und Heimat]
1076. MacLeod, William Christie
1077. McNicol, Donald
1078. (MacPhee, Fairhairs [see entry Die Koralle])
1079. Maas, Otto [1: in-text reference]
1080. Maass, Alfred
1081. (Maassen, Josef)
1082. Mader, Wilhelm [1: publication with NS-publisher/journal]
1083. Maderner, Josef
1084. Mäenchen-Helfen, Otto
1085. Mahlke, Franz
1086. Mai, Erwin [1: in-text reference]
1087. (Mailaender, Karl)
1088. (Mailart, Ella)
1089. Majorus, P.
1090. Makin, William James
1091. (Maly, Anton [see entry Münchmeyers Abenteuerromane and Der Dreißig-Pfennig-Roman])
1092. (Maly, Franz [see entry Durch die weite Welt-series])
1093. Mangold, Ewald [1: in-text reference; 2: publication with NS-publisher/journal] [see additionally entry Rassenpolitische Auslands-Korrespondenz]
1094. Manker, Ernst
1095. (Mann, Erwin [see entry Deutsche Jugendbücherei-series])
1096. (Manzooruddin, Ahmad)
1097. Marais, J.S.
1098. Marcus, August
1099. Marett, Robert
1100. (Marken, Wolfgang)
1101. Marold, Gerfried
1102. Marshall, Edison [see entry Spannende Geschichten]
1103. (Martens, Otto)
1104. (Martet, Jean [see entry Goldmann's Abenteuer-Romane])
1105. Martin, Kurt [1: in-text reference]
1106. (Massaia, Wilhelm)
1107. Mattenklodt, Wilhelm [1: Das deutsche Jugendbuch (1940/41), p. 27]
1108. (Matuschka, Bernhard, Graf von [see additionally entry Kolonial-Bücherei-series])
1109. (Mau, Erwin [see entry Deutsche Jugendbücherei-series])
1110. Mauk, Marielies [1: in-text reference]
1111. (Maull, Otto)
1112. ‘Mauritius’
1113. May, Karl
1114. Mayer, Anton (a.k.a. Johannes Reinwaldt) [see additionally entry Durch die weite Welt-series]
1115. Mayr, Rolf
1116. Maywald, Fritz [1: in-text reference]
1118. Medger, Ruth [1: in-text reference]
1119. Meier, D.H.
1121. Meiser, Leo
1122. Meising, Hermann Josef
1123. (Meister, Friedrich [see entry Unter deutscher Flagge-series])
1124. Melville, Herman
1125. (Melzer, Friso)
1126. (Melzian, Hans)
1127. (Menard, Wilmon [see entry Die Koralle])
1128. Menghin, Oswald
1129. (Mensching, Wilhelm)
1130. Menz, Julia [1: Das Buch ein Schwert des Geistes, p. 102]
1132. Merggi, P.
1133. Merkel, Rudolf Franz
1134. (Merner, Paul Gerhard)
1135. (Methner, Wilhelm)
1136. Métraux, Alfred
1137. Metzger, Oskar Fritz [1: in-text reference]
1138. Metzger, Max [1: Das deutsche Jugendbuch (1940/41), p. 43] [see additionally entry Die Koralle]
1139. (Meyer, Emmi [see entry Zeitschrift für Eingeborensprachen])
1140. (Meyer-Jungcurt, Richard)
1141. Mietzner, Helmuth
1142. (Mikkelsen, Ejnar)
1143. (Mikusch, Dagobert von)
1144. Milke, Wilhelm
1145. Miller, Alfred [1: in-text reference]
1146. (Millin, Sarah Gertrude)
1147. (Mills, Arthur [see entry Die Koralle])
1148. Mills, Dorothy
1149. (Mindt, Erich)
1150. Miorini, Albert [1: in-text reference]
1151. Mischlich, Adam [1: in-text reference]
1152. Mitsch, Hans Joachim
1153. Mittelholzer, Walter
1154. Mittendorf, Gustav
1155. (Möbius, Peter Paul [see entry Der Dreißig-Pfennig-Roman])
1156. Moeller, Klara von
1157. Moellwitz, Gino Forst von [1: publication with NS-journal/publisher; 2: Das Buch ein Schwert des Geistes, p. 25] [see additionally entries Erlebnis-Bücherei-, Tropenglut und Leidenschaft- and Kolonial-Bücherei-series]
1158. (Moeschlin, Elsa)
1159. (Mohl, Robert [see entry Deutsche Jugendbücherei-series])
1160. (Mohr Fridtjof)
1161. (Mohr, Otto)
1162. Mohr, Paul [1: in-text reference]
1163. Mohr, Richard
1164. Mohr, Karl [1: in-text reference]
1165. Möllhausen, Balduin
1166. (Mollison, Theodor)
Monnens, T.
Montgomery, Rutherford
Montz, Johannes
Mordaunt, R.
(Morel, Hermann [see entry Bücher der Spannung-series])
Morgan, J.C.
(Morris, Gerda a.k.a. Gerda Gymir)
Mors, P.C.
(Morstatt, Else)
Moshacher, Ernst
(Moshage, Julius [see entries Bunte Bücher and Erlebnis-Bücherei-series])
Mostertz, Heinrich
Mostertz, Johannes [1: in-text reference]
(Mothes, Max Richard)
(Mötting, Wilhelm)
(Mowery, W.B. [see entry Goldmanns Abenteuer-Romane])
Muck, Otto [1: in-text reference]
(Mueller, Fritz)
(Mueller, Ida [1: in-text reference]
(Mueller, John)
Mühlen, Leo von zur [1: Kalkmann, Hochschule, pp. 491-492]
(Mühling, Trupert [see entry Licht der Heiden-series])
Mühlmann, W[ilhelm] E[mil] [1: in-text reference]
(Müller, Emil)
Müller, Erich [1: in-text reference]
(Müller, Günter)
(Müller, H.W)
(Müller, Josef)
(Müller, Martha)
(Müller, Rolf)
Müller de Hauser, Friederike
(Müller-Jena, Herbert)
(Müller-Krüger, Theodor)
(Müller-Partenkirchen, Fritz) [‘Treuekundgebung’ (1933)]
(Müller-Rüdersdorf, Wilhelm)
(Munnecke, Wilhelm [see additionally entry Deutsche Jugendbücher-series])
(Musch[alla], Erich) [see entry Aus weiter Welt-series]
(Muth, Friedrich [see entry Marhold’s Jugendbücher-series])
Mutoni, Franz
(Nachhér, Arthur) [see entry Rassenpolitishe Auslands-Korrespondenz]
Nachtigal, Gustav
1208. (Naegeli, Jacques)
1209. Nakayama, Eiji
1210. Natzmer, Gert von
1211. Nauhaus, Carl
1212. Nebel, Gerhard
1213. (Nehrenheim, Günter)
1214. (Neresoff, Wladislaw)
1215. (Nestler, Johannes) [see additionally entry Kolonial-Bücherei-series]
1216. Několiký, Franz[öös] [1: in-text reference]
1218. Neuberg, H.
1219. Neudorff, Georg Hellmuth
1220. Neugebauer, D.J.
1221. Neumann, Hans
1222. Neumann, Hermann
1223. (Neumann, Rolf [see additionally entry Kolonial-Bücherei-series])
1224. Neumann, S. [1: publication with NS-publisher/journal; see entry Kolonie und Heimat]
1225. Nevermann, Hans
1226. Nielsen, Aage Krarup
1227. (Niemann, August)
1228. Niggemeyer, Hermann
1229. Nilles, Johann
1230. Nippold, Walter
1231. Nißen, G.
1232. (Nissen, Heinrich)
1234. Nitsche, K[arl] H[einrich]
1235. (Nobbe, Uwe Lars)
1236. Nobel, Fred
1237. Noël, Victor
1238. (Nohara, W.K. von [see entry Die Koralle])
1239. Nolling, T.
1240. (Norden, Heinrich)
1241. Nordhoff, Charles
1242. (Noskoff, Aleksandr)
1243. Notling, T.
1245. Nowack, Hans
1246. Nowack, Wilhelm
1247. (Nüßler, Fr. [see entry Evangelisch-Lutherisches Missionsblatt])
1248. Nyabongo, Akiki
1249. Oberdörffer, Manfred
1250. Oberhummer, Eugen
1251. Obermüller, Christoph [1: in-text reference]
1252. Obst, Erich [1: Linne, Deutschland jenseits des Aquators, p. 105]
1253. Ochsenius, Kurt [1: publication with NS-publisher/journal]
1254. Oelke, Juli
1255. Oelschner, Walter [see additionally entry Tausend-Fronten-series]
1256. (Oertzen, Detwig von)
1257. Oertzen, Jasper von
1258. Oetteking, Bruno
1259. Offe, Hans [1: in-text reference] [see additionally entry Unseren Welt]
1260. Ohm, Thomas [see additionally entry Licht der Heiden-series]
1261. Olberg, Günther [1: in-text reference]
1262. Olbrich, Wilhelm [1: in-text reference]
1263. (Oldendow, Knud)
1264. Olpp, Johannes
1265. (Onnen, Jakobus)
1266. Opel, Gerhard von
1267. Opel, Irmgard von
1268. Orlieb, Heinz Dietrich [1: in-text reference]
1269. (Orth, Max)
1270. (Ossendowski, Ferdynand Antoni)
1271. Osten, A. Ritter von der [see additionally entry Unseren Welt]
1272. Oswadd, Josef [1: in-text reference]
1273. (Otte, Friedrich [see entry Bunte Bücher])
1274. Oyarzun, Aureliano
1275. (Oyen, Henry [see entry Goldmanns Abenteuer-Roman]]
1276. (Paatz, Herbert [see entry Die Koralle])
1277. Pahl, Walther [1: in-text reference]
1278. Paidar, Herbert [1: in-text reference]
1279. (Pajeken, Friedrich)
1280. Palmié, Ch. H.A.
1281. (Panknin, Carl [see entry Unter deutscher Flagge-series])
1282. Pantenburg, Vitalis
1283. Panzer, Florian
1284. Pape, Eduard
1285. Paravicini, Eugen
1286. Pasi-Wehr
1287. Passarge, Siegfried [1: Bekenntnis der Professuren, p. 130; Stoecker, Afrikawissenschaften, p. 226] [see additionally Raum und Volk-series]
1288. (Patera, Herbert)
1289. Pätzig, Max [see additionally entry Evangelisch-Lutherisches Missionsblatt]
1290. Paul, Johannes
1291. Pedersen, P.O.
1292. Peekel, Gerhard
1293. Peiner, Werner [1: Hesse, Malerei des Nationalsozialismus]
1294. Pelzer, Karl Josef
1295. Penkuhn, Ernst
1297. Pereira da Silva, Antonio
1299. Personn, H.
1300. Petermann, Bruno
1301. Peters, Benedikt
1302. Peters, Carl
1303. Peters, Hermann
1304. Petersen, Erich Robert [see additionally Aufwärts-Jugend-Bücherei-series; 1: Das deutsche Jugendbuch (1940/41), p. 27]
1305. Petersen, Wilhelm [1: in-text reference]
1306. Petri, Hans-Hermann
1307. Petri, Helmut
1308. (Pfaff-Giesberg, Robert)
1310. (Pfalzer, Johann Georg)
1311. Pfeffer, Gulla
1312. Pfeffer, Karl Heinz [Haar, Völkische Wissenschaft, pp. 93, 109]
1313. Pfeiffer, Gottfried
1314. Pfeiffer, Hans Ernst [1: in-text reference]
1315. (Pfeiffer, Heinrich)
1316. Pfeiffer, Otto [see additionally Frontkämpfer des Glaubens-series]
1317. Pferdekamp, Wilhelm [1: Das Buch ein Schwert des Geistes, p. 102]
1318. (Pferdmenges, Fritz)
1319. Pflanz, Karl [1: in-text reference]
1320. (Pichnow, Ernst Hermann [see entry Erlebnis-Bücherei-series])
1321. (Piddington, Paul [see entry Die Koralle])
1322. Pithart, Kurt [1: in-text reference]
1323. Pötsch, Erich [1: in-text reference]
1324. Pötschmann, Victor [1: in-text reference]
1325. (Pietzner-Clausen, Paul)
1326. Pilaczek, Richard
1327. Pilhofer, Georg
1328. (Pitt, Paul [see entry Hein Class-series])
1330. Pleasants, Frederik
1331. Plessen, Viktor [Baron] von [1: in-text reference]
1333. Plöschow, Günther [1: Das deutsche Jugendbuch (1940/41), p. 44]
1336. Pohl, Gerhard
1337. Pülnitz, Albrecht von [1: in-text reference]
1338. Pommeranz-Liedtke, Gerhard [1: in-text reference; 2: publication with NS-publisher/journal] [see additionally entry Kolonie und Heimat]
1339. Postl, Carl (a.k.a. Karl Postl, Charles Sealsfield)
1340. (Prange, Lisa)
1341. (Prestel, Josef [see entry Deutsche Jugendbibliothek-series])
1342. Preuss, Konrad Theodor
1343. Price, Willard
1344. (Priese, Johannes)
1345. (Proech, Otto von)
1346. Puccioni, Nello
1347. (Puls, Willi Walter [see entry Deutsche Jugendbücherei-series])
1348. (Püschelh, Herbert)
1349. (Queling, Hans)
1350. Quelle, Otto [1: Fahlbusch, Wissenschaft, p. 133]
1351. (Querinjean, J.)
1352. Quinkler, Moritz
1354. Rahm, Gilbert [1: in-text reference]
1355. (Rangnow, Rudolf [see entry Bunte Bücher])
1356. (Raif, Karl)
1357. Rambo, Balduin
1358. Ramsay, Hans von
1359. Rangsit, Sanidh
1360. Rasmussen, Knud
1361. Rath, Julius
1363. Rauch, W. [1: in-text reference]
1364. (Raum, Johannes [see entry Evangelisch-Lutherisches Missionsblatt])
1365. Rayment, Tarlton
1366. Reche, Emil
Recken, Wilhelm (a.k.a. Friedrich Wencker-Wildberg) [1: in-text reference]
(Recking, Ruppert a.k.a. Heinrich Nebel)
Reckling, Walter
Repen, Hans [1: in-text reference; 2: publication with NS-journal/publisher] [see additionally entry Rassenpolitische Auslands-Korrespondenz]
Reetz, Hans [1: publication with NS-publisher/journal]
Rehwaldt, Hermann
Recking, Ruppert a.k.a. Heinrich Nebel
Reckling, Walter
Reepen, Hans [1: in-text reference; 2: publication with NS-journal/publisher] [see additionally entry Rassenpolitische Auslands-Korrespondenz]
Reetz, Hans [1: publication with NS-publisher/journal]
Reitz, Hans
Rein, Georg Kurt
(Reiners, Wolfgang)
(Reinhard, Hans)
(Reinhold, E.)
Reinwaldt, Johannes (a.k.a. Anton Mayer)
Reisch, Max
Reiser, Hans [1: Das Buch ein Schwert des Geistes, p. 102]
Reissmann, Ralf [1: in-text reference]
Reisner, Hermann
Reiß, Winold
(Renck-Reichert, Kurt [see additionally entry Kolonial-Bücherei-series])
(Renker, Gustav [see entry Spannende Geschichten])
(Rentzell, Werner von)
(Reschenhoest, Walter)
(Resch, Walter)
Reschke, Heinz
Reutler, Karl
Ribbach, Samuel Heinrich
(Richter, Hans) [1: in-text reference]
(Richter, Julius)
Richter, Oswald
Riedel, Curt [1: in-text reference] [see additionally entries Spannende Geschichten-, Erlebnis-Bücherei-, Hein Class- and Aufwärts-Jugend-Bücherei-series]
Riedel, Otto [1: in-text reference]
(Riepenstahl, Leni)
Riegermann, A.M.R. [1: in-text reference]
Ringwald, Walter
Rippmann, Ernst
1444. Rottmann, Hans
1446. Rud, A.
1447. Rudolph, L. [1: in-text reference]
1448. Rudolph, Heinz
1449. Ruge, Willi
1450. Rammler, Walter von [1: publication with NS-publisher/journal]
1451. Rumpf, Herbert
1452. Rüschkamp, Felix
1453. Rüttow, Anna Marie
1454. Rüthnik, Rudolf
1455. Rutter, Owen
1456. Rüttgers, K. [1: publication with NS-publisher/journal]
1457. Saalfeld, Guzio von
1458. Sabatini, Arturo
1459. Sachse, Willi Richard
1460. Sahagún, Bernardino de
1461. Saidon, Emil
1462. Samhaber, Ernst [Sonntag, Medienkarrieren, p. 214]
1463. Sander, Erich
1464. Sander, Frank (a.k.a. Otto Neitsch) [1: in-text reference]
1465. Sapper, Karl [1: in-text reference]
1466. Sarasin, Fritz
1467. Sarfert, Ernst Gotthilf
1468. Scapera, I.
1469. Schaberg, Willibald
1470. (Schacht, Christian [see entry Zeitschrift für Eingeborensprachen])
1471. Schade, Karl
1472. Schaefer, Alphons
1473. Schaeleglen, Théobald
1474. Schauenbe, J(abann) [1: in-text reference]
1475. Schäfer, Ernst [1: Pringle, Master Plan, pp. 147-176]
1476. Schäfer, Otto [1: Begriff und Wesen der sozialen Fürsorge im nationalsozialistischen Staat (1941)]
1477. Schafmeister, Otto
1478. Schallehn, Hellmut [1: in-text reference]
1479. Schär[er], H[adrian] [see additionally entry Licht der Heiden-series]
1480. (Schatteburg, Hermann Friedrich)
1481. Schatz, Walter [1: Das deutsche Jugendbuch (1940/41), p. 27]
1482. Schauer, Konrad [1: in-text reference]
1483. (Schaumburg, Paul [see entry Aus weiter Welt-series])
1484. (Schauwecker, Franz)
1525. Schmücker, Aenne (trans) [1: in-text reference]
1526. Schnutterer (Missionar)
1528. Schnee, Heinrich [1: in-text reference; 2: publication with NS-publisher/journal]
1529. Schneeberger, Werner
1530. Schneider, Franz Carl
1531. Schneider, Marius
1532. Schneider, Peter
1534. Schönfelder, Walter [see additionally entry Evangelisch-Lutherisches Missionsblatt]
1535. Schönhoff, Heinz-Oskar [1: Das deutsche Jugendbuch (1940/41), p. 44] [see additionally entries Aufwärts-Jugend-Bücherei- and Deutsche in aller Welt-series]
1536. Schott, Carl
1537. Schott, Richard
1538. Schoen, Ludwig
1540. Schoene, S.
1541. Scholze, Johannes
1542. Schomburgk, Hans [see additionally entry Aus weiter Welt-series]
1543. Schommerus, Christoph
1545. Schönfelder, Walter [see additionally entry Evangelisch-Lutherisches Missionsblatt]
1546. Schröder, Christel Matthias
1547. Schröder, Hans-Peter
1565. Schröder, Willi [1: in-text reference]
1566. Schubert, Johannes [1: Trimondi, Hitler, pp. 159, 570]
1567. Schubert, Wolfgang [1: in-text reference]
1568. Schuel, H.
1569. Schuffenhauer, Ida
1570. Schuh, Gottfried
1571. Schultenburg, Dieter von der [1: in-text reference]
1572. Schüßler, Sepp [1: Schüßler and Pavolini, Rom Mussolinis]
1573. Schulte, Paul
1574. Schulte-Altenroxel, Heinrich
1575. Schulte, V. a.k.a. Veronica Luche
1576. Schulte-Ewerth, Erich
1577. Schultze, Arnold
1578. Schultze, Ernst [1: in-text reference]
1580. Schultze-Mosgau, Günther
1581. Schultze-Pfaelzer, Gerhard [see entry Die Koralle]
1582. Schulz, Agnes
1583. Schulz, K.E. [1: in-text reference]
1584. Schulz, R.P.C.
1585. Schulz, Horst [1: in-text reference]
1586. Schulz-Kampfhenkel, Otto [1: in-text reference]
1587. Schulz-Wilmersdorff, Baschin [1: in-text reference]
1588. Schumacher, Dorothea
1589. Schumacher, Peter
1590. Schumacher, W.
1591. Schumann, Friedrich Karl
1592. Schünemann, Georg
1593. Schüßler, Wilhelm
1594. Schütze, Siegfried
1595. Schwabe, Helmut
1596. Schwabe, Karl
1597. Schwartz, E.H.L.
1598. Schwarz, Georg [Dietz, Griff nach dem Westen, p. 79]
1599. Schwarzgruber, Rudolf [1: publication with NS-publisher/journal]
1600. Schwauss, Maria
1601. Schweitzer, Albert
1602. Schwellnus, Georg [see additionally entry Neue Missionsschriften-series]
1603. Schwenzel, Per [1: Giesen and Hobsch, Hitlerjunge, p. 293]
1604. Schranz, Ernst Heinrich
1605. Schwerin, Woldemar Graf von
1606. (Schwerla, Carl Boromäus)
1607. (Schwizetzky, Georg)
1608. (Schwietzke, Bruno [see entry Spannende Geschichten])
1609. (Schworm, Ludwig)
1610. (Scriba, Fritz)
1611. Sealsfield, Charles a.k.a. Karl Postl [see additionally entry Der Dreißig-Pfennig-Roman]
1612. (Seekirchner, Albert)
1613. (Seele, Albert)
1614. (Sehmsdorf, Marion [see additionally entry Neue Missionschriften-series])
1615. Seiffert, Gustav
1616. Seiffert, Konrad [1: Das deutsche Jugendbuch (1940/41), p. 27] [see additionally entries Piraten, Entdecker and Die Koralle]
1617. Seiler, Franz
1619. Selter, Charles Alden (see entry Goldmanns Abenteuer-Romane)
1620. Semjnov, Yuri [1: Das Buch ein Schwert des Geistes, p. 18] [see additionally entry Die Koralle]
1621. Sorge, Heinz [1: Streck, Ethnologie und Nationalsozialismus, p. 108]
1622. Seton, Ernest Thompson
1623. Severin, Kurt [see additionally entry Die Koralle]
1624. Sicard, Harald von
1625. (Siebenstern, Alban)
1626. Sieber, J.
1627. (Sieburg, Friedrich)
1628. (Siemes, Gertrud)
1629. Sievers, Joh.
1630. Sigismund, Fr. [1: publication with NS-publisher/journal].
1631. Sigleuer, Johannes [1: publication with NS-publisher/journal]
1632. (Silingo, J [see entry Zeitschrift für Eingeborensprachen])
1633. Simplex Africanus
1634. Sirokogorov, S.M.
1635. Sitzen, A.E., Margarete
1636. Skawran, Paul
1638. (Skinner, Constance Lindsay)
1639. (Slawik, Alexander)
1640. Snethlage, Heinrich [see additionally entry Spannende Geschichten]
1641. Sölken, Heinz
1642. Sörensen, Kurt
1643. (Sorge, Ernst)
1644. (Spahn, Josef) [see entry Rassenpolitische Auslands-Korrespondenz]
1646. Speiser, Felix
1647. Sperling, Irene
1648. Spengler, Oswald
1649. (Spiegel, E. Freiherr von)
1651. Spitzer, Harald
1652. Sprott, W.A.P [1: in-text reference]
1653. Studler, H.
1654. Stoffe, Adolf [Renneberg, 'Fakultät', p. 1064]
1655. (Stahl, F.A.)
1656. Stahl, Günter
1657. (Stahl, Herbert [a.k.a. Charlotte Nüßpickel; see entry Goldmanns Abenteuer-Romane])
1658. Stahr, Hermann
1659. (Stark, Heinrich)
1660. (Staub, Edwin)
1661. Steche, Theodor [1: in-text reference]
1662. Steck, Johann von [1: in-text reference; 2: publication with NS-publisher/journal]
1663. Steen, Hans [1: in-text reference]
1664. Steenbergh, H. Van
1665. Stefánsson, Vilhjalmur
1666. Steffen, Kai
1667. Stekko, W.
1668. Steggerda, Morris
1669. (Steimes, Theo)
1670. Steinbrucker, Charlotte [1: in-text reference]
1671. Steinen, Karl von den
1672. (Steinert, Walther)
1673. (Steinhardt, Julius [see additionally entry Aus weiter Welt-series])
1674. Steinhoff, Ilse [1: in-text reference; 2: publication with NS-publisher/journal] [see additionally entry Kolonie und Heimat]
1675. Steininger, Otto
1676. Steinlehner, Josef
1677. Steinmann, Alfred
1678. Stelzenberger, Johannes
1679. Stelzmann, Alexander [1: publication with NS-publisher/journal]
1680. Stelzner, Waldemar [see additionally entry Aus weiter Welt-series]
1681. (Stephan, Gunar Konrad)
1682. Stephan, P.
1683. Sternaux, Ludwig
1684. Stern-Lichten, R.
1685. Sternberg, Leo
1686. (Steuben, Fritz a.k.a. Erhard Wittek)
1687. Streber, Werner [1: in-text reference]
1688. (Steup, Else)
1690. (Stoge, Erwin)
1691. (Stöltzing, Wilhelm)
1692. (Stolz, Adolf [see entry Zeitschrift für Eingeborensprachen])
1693. Stützner, Walther
1694. Støy, Johannes [1: in-text reference]
1695. (Strack, Georg)
1696. (Stramberg, Fr. [see entry Zeitschrift für Eingeborensprachen])
1697. Stratz, Carl Heinrich
1698. Strauss und Torney, Lulu von [Translator] [1: ’Treuekundgebung’ (1933)]
1699. (Streicher, Hans)
1700. Strindberg, Friedrich
1701. (Strobel, Edgar)
1702. (Strodtmann, Luise Hedwig Bothilde)
1703. Struthmeyer, Carl [1: Das Buch ein Schwert des Geistes, p. 99]
1704. Strömer, Chrysostomus
1705. Struck, Bernhard [1: Byer, Bernatzik, p. 225; Bekenntnis der Professoren, p. 132]
1706. (Strunk, J.)
1707. Strunk, Roland [1: publication with NS-publisher/journal]
1708. Stübel, Hans
1709. Stucken, Eduard [1: Wulf, Literatur und Dichtung, pp. 112-3]
1710. (Student, Erich)
1712. (Stüssy, Jacques)
1713. Suchan-Galow, Erika
1714. Südekum, Hubert [see additionally entry Aus weiter Welt-series]
1715. Sueffer, Carl
1716. (Suppes, R. [see additionally entry Evangeldisch-Lutherisches Missionsblatt])
1717. (Surén, Hans)
1718. Swoboda, Kurt
1719. Sydow, Eckhart von [1: Fischer, Völkerkunde im Nationalsozialismus, p. 194; Stocker, Afrikawissenschaften, pp. 165-166, 228; 2: publication with NS-publisher/journal] [see additionally entry Die Koralle]
1720. (Szekely, Laszlo)
1721. T.Pd.
1722. Tagliani, G.
1723. (Taisen, Marga)
1724. Tamme, Herbert
1725. (Tanz, Kurt [see entry Spannende Geschichten-series])
1726. Tardy, Adolphe
1727. Taschidjan, Edgar
1728. Taut, Franz (a.k.a Franz Freiherr Tatphoeus)
1729. Taylor, Griffith
1730. Teichler, G.
1731. Teller, Rudolf
1732. (Tercafs, J. [see entry Zeitschrift für Eingeborensprachen])
1734. Terra, Helmut de
1735. (Tesche, Karl [see entry Tausend-Fronten-series])
1736. Teissmann, Günter [1: in-text reference]
1737. Thaar, Günther [1: in-text reference]
1738. Thalheim, Richard [1: in-text reference]
1739. Theile, Walter
1740. Thévenin, R.
1741. (Thierfelder, M.V.)
1742. (Thiesbürger, Ewald [see entry Marholds Jugendbücher-series])
1743. Thilennius, Georg
1744. (Thiv [see entry Die Koralle])
1745. Thom, Reinhard [1: in-text reference]
1746. Thomae, Charlotte
1747. Thomae, Juan Iwersen [1: in-text reference; 2: publication with NS-publisher Wille und Macht]
1748. Thorbecke, Franz [1: Haupts, Universität Köln, p. 353]
1749. Thorbecke, Marie Pauline [1: Das deutsche Jugendbuch (1940/41), p. 27]
1750. Thurnwald, Hilde
1752. Tichy, Herbert [2: Das Buch ein Schwert des Geistes, p. 18]
1753. Tiede, Heinrich [1: in-text reference]
1754. Tiegen, Rolf
1755. Tietze, Josef
1756. Tillemann, H.F.
1757. Timm, E.
1758. Tischner, Herbert [1: Linimayr, Wiener Völkerkunde, p. 68]
1759. Tissot, Louis
1760. (Todt, Herbert)
1761. Tolten, Hans [1: Wille und Macht 8 (1940), p. 29]
1762. (Tomberg, William)
1763. Töpfer, Artur

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|------|---------------|----------------------------------------------------------------------------------------------------------------------------------------|---|
| 1764 | Tramp [Missionar] |                                                                                                                                       |
| 1765 | Traven, B.    |                                                                                                                                       |
| 1766 | (Trelle, Franz) |                                                                                                                                       |
| 1768 | Trunk, Luz [1: publication with NS-publisher/journal; 2: Janssen, Abgrenzung, p. 130] |                                                                                                                                       |
| 1769 | (Trey, Aenne) |                                                                                                                                       |
| 1770 | Tremblay, Hermann |                                                                                                                                       |
| 1771 | Tremmel-Eggert, Kuni |                                                                                                                                       |
| 1773 | Tschimanga, Abel |                                                                                                                                       |
| 1774 | Tuitogamaatoe, F. |                                                                                                                                       |
| 1775 | Türk, Titus    |                                                                                                                                       |
| 1776 | Turquett, [Bischof] |                                                                                                                                       |
| 1777 | Tüting, Laura |                                                                                                                                       |
| 1778 | Twain, Mark    |                                                                                                                                       |
| 1779 | Uhde, Sofie von [1: in-text reference; 2: Das Buch ein Schwert des Geistes, p. 26] |                                                                                                                                       |
| 1780 | Uhle, Max [‘Letter Max Uhle to NSDAP’, 20.12.1937, Ibero-amerikanisches Institut, N-0035 b 525] |                                                                                                                                       |
| 1781 | Uhlenbeck, C.C. |                                                                                                                                       |
| 1782 | Ulrich-Hannibal, Hermann [1: in-text reference] |                                                                                                                                       |
| 1783 | Ungern-Sternberg, Raderich von [1: Kater, Doctors, pp. 91-92] |                                                                                                                                       |
| 1784 | Untrückstor, Adolf |                                                                                                                                       |
| 1785 | (Utsch, Rudolf) |                                                                                                                                       |
| 1786 | (Uweson, Ulf [see entries Aufwärts-Jugend-Bücherei-, Deutsche in aller Welt-, Kolonial-Bücherei and Kolonial-Bücherei-series]) |                                                                                                                                       |
| 1787 | (Vageler, Paul) |                                                                                                                                       |
| 1788 | Vaillant, George |                                                                                                                                       |
| 1789 | Valcárcel, Luis |                                                                                                                                       |
| 1790 | Vlaet, Hermann [1: in-text reference] |                                                                                                                                       |
| 1791 | Vanoverbergh, Morice |                                                                                                                                       |
| 1792 | Vasmer, Max [1: Fahlbusch, Wissenschaft, pp. 201, 215] |                                                                                                                                       |
| 1793 | Vatter, Ernst |                                                                                                                                       |
| 1794 | Veddor, Heinrich [1: in-text reference] |                                                                                                                                       |
| 1795 | (Velte, Julius) |                                                                                                                                       |
| 1796 | (Velter, Joseph Matheus [see additionally entry Länder, Abenteuer, Helden-series]) |                                                                                                                                       |
| 1797 | Venzmer, Gerhard |                                                                                                                                       |
| 1798 | Verne, Jules    |                                                                                                                                       |
| 1799 | Verschuer, Otmar von [1: Schmuhl, The Kaiser Wilhelm Institute, p. 158] |                                                                                                                                       |
| 1800 | Vervoort, Walter |                                                                                                                                       |
| 1801 | Viedom, Georg [1: Schendel, Hermannsburg; 2: in-text reference] |                                                                                                                                       |
1802. Vielhauer, Adolf
1803. Viera, Josef [a.k.a. Josef Vierasegerer [1: *Das deutsche Jugendbuch* (1940/41), p. 27] [see additionally entry *Aus weiter Welt-series*]
1804. (Vierhub, Elisabeth [see additionally entry *Evangelisch-Lutherisches Missionsblatt*])
1805. Vietta, Egon
1806. Vista, Tula di
1807. Vöhringer, Erich
1808. Voigt, Bernhard [1: Strallhofer-Mitterbauer, *NS-Literaturpreise*, p. 80; *Das deutsche Jugendbuch* (1940/41), p. 28; 2: publication with NS-publisher/journal] [see additionally entry *Kolonie und Heimat*]
1809. Voigt, Martin [1: in-text reference]
1810. Voigt, Wilhelm Erich
1811. (Volcker, Heinz [see entry *Erlebnis-Bücherei-series*])
1812. (Völeckers, O. [see entry *Zeitschrift für Eingeborensprachen*])
1813. Volhard, Ewald
1814. (Volkmann, Emil Otto)
1815. Volkmann, Richard
1816. Vollhbehr, Ernst [1: in-text reference]
1817. Vollert, Kurt [1: publication with NS-publisher/journal]
1818. Vollmberg, Max [1: in-text reference]
1819. Vollmer, P.A.
1821. Vroklage, B.A.G.
1822. Wachsmuth, Gerda [1: publication with NS-publisher/journal]
1824. Wagner, Leonhard
1826. Wahlung, S.
1827. Waibel, Leo [see additionally entry *Aus weiter Welt-series*]
1828. Wallbank, Walter
1829. Wall, Leopold
1830. (Walker, Eric Anderson)
1831. Wallisch, Friedrich
1832. Wallquist, Einar
1833. (Walter, Heinrich)
1834. Walter, Karl Kurt [1: publication with NS-publisher/journal] [see entry *Kolonie und Heimat*]
1835. (Wangenheim, Hans Ulrich Freiherr von)
1836. Ward-Price, George
1837. Warneck, Johannes [1: in-text reference]
1838. Warner, Felix [1: in-text reference]
1839. (Warren, Hans a.k.a. Wilhem Reinhard)
1840. Wäscha-kwannesin [Grau-Eule/Grey Owl]
1841. Wassmann, Dietrich
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1843. (Waterboer, Heinz)
1844. Weber, Elisabeth
1845. Weber, M.
1846. (Weber, Norbert [see entry Licht der Heiden-series])
1848. (Websky, Carol von)
1849. Weck, Wolfgang [1: Eckart, Medizin, pp. 525, 531]
1850. Wegener, Georg
1852. Wehner, Karl
1853. (Wehrenalp, Erwin Barth von)
1854. (Wehr, Rudolf van)
1855. (Weichert, Ludwig)
1856. Weidholz, Alfred [1: in-text reference]
1857. Weidler, Charlotte
1858. Weigold, Hugo [1: in-text reference]
1859. Weinberger-Goebel, Kira
1861. Weiser, Franz
1862. (Weishaupt, Martin)
1863. Weiss-Sonnenburg, Hedwig
1864. Weitzienberg, Horst [1: in-text reference]
1865. (Welk, Ehm)
1866. Wellenberg, Kurt
1867. (Weller, Friedrich)
1869. Wellisch, Sigmund
1871. Wencker-Wildberg, Friedrich (a.k.a Wilhelm Reeken Wilhelm) [1: in-text reference]
1872. Wendland, Wilhelm
1873. Wendlandt, Theodora [1: in-text reference]
1874. Wendt-Caspari, G. [1: publication with NS-publisher/journal]
1875. Wengler, Wilhelm
1876. Weninger, Margarete
1878. Werder, Peter von [1: in-text reference; 2: Das Buch ein Schwert des Geistes, p. 95]
Wermeskerken, Henri van
Werner, Heinrich
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Werner, P.A.
(Werner, Robert [1: in-text reference])
Werth, Emil [1: publication with NS publisher/journal]
Werther, Rudolf
(Wessels, Inge)
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White, Stewart Edward
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Wickert, Erwin [1: publication with NS publisher/journal]
(Widmann, Walter [see entry Durch die weite Welt-series])
(Wieschhoff, Heinrich)
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Wilhelm, O.
William, Basil [1: in-text reference]
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Wilson, Arnold
(Wilson, James)
Wilzer, A.H.
Winel, Ch.W.F.
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Winninger, Franz
Wirth, Kurt [1: in-text reference; 2: publication with NS-publisher Wille und Macht]
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<th>Year</th>
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<td>1919</td>
<td>Wirz, Paul</td>
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<td>1920</td>
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<td>[Ellinger, Deutsche Orientalistik, p. 224]</td>
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<td>[1: Fischer, Völkerkunde im Nationalsozialismus, p. 68]</td>
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<td>Wohl, Joachim</td>
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<td>(see entry Goldmanns Abenteuer-Romane)</td>
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<td>1937</td>
<td>Wolf, Günter</td>
<td>[1: in-text reference; Struck, Ethnologie, pp. 135-7]</td>
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<td>Würth von Würthenau, Eberhard</td>
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<td>1955</td>
<td>Zapp, Manfred</td>
<td>[1: Das Buch ein Schwert des Geistes, p. 25]</td>
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1960. (Zeidler, Paul Gerhard)
1961. (Zeither van Büren, Walter [see entry Kämpfer und Abenteurer-series])
1962. Zeisberger, David
1963. Zeitschel, Carittheo [1: publication with NS-publisher/journal] [see additionally entry Kolonie und Heimat]
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1965. (Zeltin, Otto)
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1972. Zirsch, Walter [1: publication with NS-publisher/journal; see entry Kolonie und Heimat]
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1978. Zoli, Corra do
1979. (Zottmaier, Ruthilt Gerda)
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<td>4: IP, NG (1: H; 2: N; 1: L)</td>
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<td>2: Samoans (1: H; 1: N; 0: L)</td>
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<tr>
<td>2: IP, SEA (0: H; 2: N; 0: L)</td>
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<tr>
<td>1: Kai Islanders (0: H; 0: N; 1: L)</td>
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<td>1: Batak People, Sumatra (0: H; 0: N; 1: L)</td>
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<tr>
<td>1: Dayak People, Borneo (1: H; 0: N; 1: L)</td>
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<tr>
<td>2: IP, Philippines (1: H; 1: N; 1: L)</td>
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<tr>
<td>1: Ainu People (0: H; 0: N; 0: L)</td>
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<tr>
<td>1: IP, China (1: H; 0: N; 0: L)</td>
<td></td>
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<tr>
<td>4: IP, Siberia (1: H; 1: N; 2: L)</td>
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**Abhandlungen der naturhistorischen Gesellschaft zu Nürnberg**
- 19 (1911) [pp. 47-65]; 20 (1913) [pp. 1-24; 65-104].
- Anthrop [1917/18] [pp. 1-57; 58-83; 187-200; 201-205; 263-271; 272-312; 313-337; 395-418; 437-493; 497-512; 547-557].
- Archiv für Frauenkunde und Eugenik (1919) [pp. 113-144; 285-290].
- Archiv für Geschichte der Medizin [1912] [pp. 161-204].
- Archiv für Schiff- und Tropenhygiene (1917) [pp. 105-109].
- Bässler Archiv 1 (1911) [pp. 1-61; 63-102; 103-117; 118; 155-222; 223-226; 227-256; 257-268; 270-276; 277-279; 279-280; 269-276].
- Berliner Missionsberichte (1914) [pp. 32-36; 75-83; 109-112; 127-137; 201-206].
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- BIZ [1912] [pp. 61-62; 233-234].
- Die katholischen Missionen [1913/14] [pp. 35-36; 53; 74; 98-99; 108-109; 136-137; 157; 163-164; 170-171; 199-203; 173-176; 179-199; 212].
- DKLZ (1917) [pp. 9-11; 36-38; 113-135; 130-131; 152-153; 160-161]; (1918) [pp. 4-5; 6-7; 13-14; 24-27; 58-61; 84-85; 100-102; 139-141; 153-154]; (1919) [pp. 22-23; 33-34; 43-44; 53-54; 62-64; 66-68; 80-81; 92-93; 97-98; 138].
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1920-1932

534 29; IP (4:H; 21:N; 6:L)
18: Aboriginal Australians (5:H; 5:N; 10:L)
6; IP, South Pacific (1:H; 3:N; 2:L)
16: Papuans, NG (2:H; 5:N; 9:L)
1: “Pygmies”, NG (1:H; 0:N; 0:L)
7: Melanesians (0:H; 2:N; 5:L)
1: Rapa Nui (1:H; 0:N; 0:L)
6: Micronesians (2:H; 3:N; 1:L)
16: Polynesians (11:H; 5:N; 0:L)
1: Samoans (0:H; 1:N; 0:L)
3: Hawaiians (1:H; 2:N; 0:L)
1: IP, South India (0:H; 0:N; 1:L)
3: Andamanese People (1:H; 2:N; 0:L)
2: IP, SEA (0:H; 2:N; 0:L)
3: Semang People, SEA (0:H; 3:N; 0:L)
7: IP, Indonesia (0:H; 7:N; 0:L)
7: Batak People, Sumatra (1:H; 6:N; 0:L)

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Archiv für Schiffsf- und Tropenhygiene (1926) [pp. 51-60; 121-131].
Atlantis (1929) [pp. 20-24; 61; 80-85; 161-168; 204-215; 232; 272-274; 275-288; 306-307; 308-312; 313-315; 336-
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68; 80-84; 139-142; 233-234; 247-249; 699-700]; (1931) [pp. 881-882; 911-912]; (1932) [pp. 107-110; 175-176;
221-222; 235-256; 386-387; 427-430; 502-505; 577-579; 593-595; 765-768; 881-887].
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Massa People, CA (1:H; 0:N; 0:L)
Twa People, CA (0:H; 1:N; 0:L)
Berber People, NA (1:H; 0:N; 0:L)
Ewe People, Togo (1:H; 0:N; 0:L)
Baya People, CA (1:H; 0:N; 0:L)
Cano Islander, (1:H; 0:N; 0:L)
Toba People, CA (0:H; 1:N; 0:L)
Ibo People, NA (1:H; 0:N; 0:L)
Bakwer People, CA (0:H; 1:N; 0:L)
Pygmies, Central Africa (0:H; 0:N; 3:L)
Finn People, Finland (2:H; 2:N; 2:L)
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TABLE 2. Evaluation, Texts 1933-1945
1: IP, Tierra del Fuego (0; 1; 0)
11: IP, Sub-Saharan Africa (1; 6; 1)
2: IP, FGC Africa (0; 0; 0)
2: IP, French Colon, Africa (0; 1; 1)
1: IP, Sudan (0; 0; 0)
3: IP, Abyssinia (2; 0; 0)
21: IP, FGC, EA (5; 7; 2)
7: IP, Central Africa (0)
13: IP, Southern Africa (3; 4; 2)
11: IP, ZA (0; 4; 3)
7: IP, SWA (0; 4; 5)
4: San (2; 1; 1)
4: Name People, SWA (2; 1; 1)
2: Herero, SWA (0; 1; 0)
7: IP, Cameroon (2; 3; 0)
7: IP, Central Africa (3; 1; 1)
9: “Pygmies”, Central Afr. (2; 4; 3)
8: IP, WA (2; 4; 1)
4: IP, Liberia (3; 1; 1)
1: IP, Togo (1; 0; 0)
2: IP, North Africa (0; 0; 1)
8: Berber People, NA (3; 4; 0)
2: Tuareg People, NA (0; 0; 1)
4: Sámi People, Sweden (2; 1; 1)
12: IP, Sub-Saharan Africa (2; 4; 2)
1: Hamitic People (0; 1; 0)
2: IP, Sudan (0; 2; 0)
1: IP, Abyssinia (0; 0; 1)
22: IP, FGC, EA (9; 5; 2)
3: Masai, EA (2; 0; 1)
2: IP, Madagascar (0; 1; 0)
11: IP, Southern Africa (1; 3; 6)
12: IP, ZA (1; 3; 5)
4: Zulu; ZA (0; 3; 0)
16: IP, SWA (1; 6; 6)
4: San (2; 0; 2)
6: Name People, SWA (1; 1; 3)
8: Herero, SWA (3; 2; 2)
13: IP, Cameroon (6; 3; 0)
6: IP, Central Africa (0; 2; 3)
2: “Pygmies”, Central Africa (0; 1; 1)
13: IP, WA (8; 2; 2)
2: IP, Liberia (2; 0; 0)
2: IP, Togo (1; 0; 0)
3: Ewe People, Togo (1; 3; 0)
2: IP, North Africa (0; 1; 0)
1: Berber People, NA (1; 0; 0)
1: Canary Islanders (1; 0; 0)
5: Sámi People, Sweden (3; 2; 0)
1: Q’eqchi’ People, Guatemala (0; 1; 0)
31: IP, South America (12; 12; 2)
7: Inca (2; 4; 1)
2: IP, Tierra del Fuego (2; 0; 0)
16: IP, Sub-Saharan Africa (4; 5; 2)
5: IP, FGC Africa (1; 1; 0)
1: IP, French Colonies, Africa (0; 0; 1)
1: Hamitic People (1; 0; 0)
6: IP, Sudan (4; 1; 2)
1: Somali People (1; 0; 0)
40: IP, Abyssinia (21; 9; 6)
34: IP, FGC, EA (9; 7; 3)
2: Masai, EA (2; 0; 0)
2: Tutsi, EA (2; 0; 0)
6: IP, Madagascar (4; 1; 0)
9: IP, Southern Africa (4; 5; 0)
13: IP, ZA (6; 3; 1)
9: IP, SWA (1; 1; 1)
5: San (1; 0; 3)
1: Name People, SWA (1; 0; 0)
5: Herero, SWA (2; 0; 2)
13: IP, Cameroon (3; 6; 3)
5: IP, Central Africa (2; 1; 2)
3: “Pygmies”, Central Africa (0; 2; 0)
12: IP, WA (7; 4; 0)
3: IP, Liberia (1; 1; 2)
11: IP, Togo (0; 4; 0)
1: IP, North Africa (0; 0; 1)
7: Berber People, NA (3; 4; 0)
12: Sámi People, Sweden (6; 5; 0)
18: IP, Ancient Mexico (7; 11; 0)
12: IP, Mexico (5; 7; 0)
6: Q’eqchi’ P., Guatemala (4; 2; 0)
45: IP, South America (10; 24; 4)
9: Inca (4; 5; 0)
24: IP, Sub-Saharan Africa (5; 10; 4)
4: IP, FGC Africa (2; 0; 0)
1: IP, French Colonies, Africa (0; 1; 0)
4: IP, Sudan (0; 2; 0)
3: Somali People (1; 2; 0)
20: IP, Abyssinia (5; 14; 0)
39: IP, FGC, EA (12; 10; 3)
3: Masai, EA (1; 3; 0)
2: Tutsi, EA (2; 0; 0)
12: IP, Southern Africa (2; 4; 4)
11: IP, ZA (0; 5; 1)
4: Zulu, ZA (2; 2; 0)
17: IP, SWA (3; 3; 3)
5: San (1; 1; 2)
11: Name People, SWA (1; 2; 0)
12: Herero, SWA (3; 1; 3)
11: IP, Cameroon (1; 4; 1)
5: IP, Central Africa (0; 3; 1)
12: “Pygmies”, Central Africa (1; 4; 7)
14: IP, WA (5; 7; 1)
7: IP, Liberia (4; 2; 0)
2: IP, Togo (1; 1; 0)
4: Ewe People, Togo (0; 3; 0)
2: IP, North Africa (1; 1; 0)
4: Berber People, NA (2; 2; 0)
1: Canary Islanders (0; 1; 0)
12: Sámi People, Sweden (2; 8; 0)
NS Bias: (120:H; 62:N; 16:L)

NS Bias: (148:H; 87:N; 28:L)

NS Bias: (160:H; 98:N; 32:L)

NS Bias: (118:H; 92:N; 30:L)
\[ \sum = 458 \]  
\[(152; H; 155; N; 57; L)\]  
**NS Bias:**  
\[(135; H; 84; N; 36; L)\]  
\[ \sum = 350 \]  
\[(148; H; 88; N; 37; L)\]  
**NS Bias:**  
\[(124; H; 47; N; 22; L)\]  
\[ \sum = 225 \]  
\[(73; H; 68; N; 27; L)\]  
**NS Bias:**  
\[(64; H; 55; N; 22; L)\]  
\[ \sum = 132 \]  
\[(46; H; 38; N; 17; L)\]  
**NS Bias:**  
\[(41; H; 12; N; 9; L)\]
1945

\[ \sum = 7 \\
(0: H; 1: N; 3: L) \]

**NS Bias:** (0: H; 1: N; 1: L)

1: Aboriginal Australians (0: H; 0: N; 1: L)
1: IP, South Pacific (0: H; 0: N; 0: L)
1: Melanesians (0: H; 1: N; 0: L)
1: Batak People, Sumatra (0: H; 0: N; 1: L)
1: Tibetans (0: H; 0: N; 1: L)
1: IP, Americas (0: H; 0: N; 0: L)
1: IP, Sub-Saharan Africa (0: H; 0: N; 0: L)

\[ \sum 1933-1945 = 5,186 \]

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### TABLE 3. Evaluated Journals 1853-1932

'Y' = evaluated; 'N' = not evaluated; '-' = journal not published

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