

AN OUTSTANDING PERSONALITY OF EUROPEAN CULTURE IN ROMANIA: EUGÈNE PITTARD

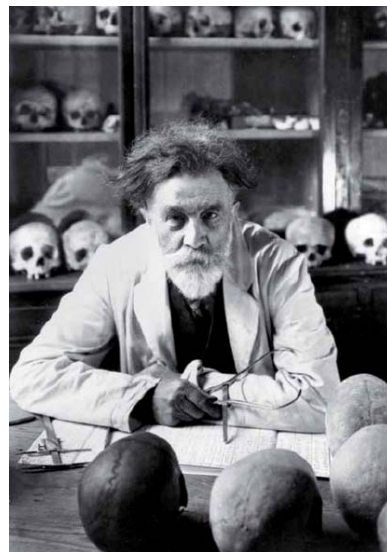
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Accepted June 2, 2015

Eugène Pittard, honorific member, correspondent of Romanian Academy, *Doctor Honoris Causa* of the University of Bucharest, honorific member of the Royal Society of Geography in Romania, Commander of Romanian Crown, decorated by the king Carol II with the order “Romania’s Star”, started his researches in Romania in 1899 and becomes an extremely active presence in the Romanian scientific life for over 35 years. His vision related to anthropological research transmitted up to present, mainly through the Romanian PhD students, Alexandru Donici and Suzana Grințescu-Pop provide originality and conceptual continuity to Romanian anthropology. Despite all these, his impact on Romanian anthropology is less known. The article intends to synthesize the imprint of Eugène Pittard on the main directions of anthropological research in progress of definition in this period, as well as his role of promoter of Romanian culture in Europe.

Keywords: Eugène Pittard, anthropology, Romania.



Eugène Pittard; Photo source: www.unige.ch

Eugène Pittard (5 June 1867–12 May 1962) is without any doubt a remarkable personality of European scientific life of the beginning of 20th century. His scientific career started with the studies of zoology taught by Carl Vogt (the first translator of Darwin in French) and by his student, Emile Yung. However, a rather new science attracts him more and more: the anthropology. This is the reason why Eugène Pittard goes to Paris and attends the courses of French anthropological school of Paul Broca, through his successors, George Hervé and Léonce Manouvrier. During his entire life, he will maintain an authentic cult for his master Manouvrier, becoming however a very good friend of him. A strong personality, Eugène Pittard, although trained in a school part of the evolutionist current, paying a high importance to

physical anthropology, he will outline his own vision, less common in the context of the era, considering that human being cannot be studied but in his bio-cultural overall, on this view relying as well the current anthropological researches. During his studies, Pittard, member of the Society of Anthropology of Paris, he becomes friend with the future anthropologists of global fame, such as George Grant MacCurdy¹. In Paris, he meets for the first time Nicolae Minovici, Mina Minovici and Ion Cantacuzino, members of the same Society of Anthropology of Paris².

Back in Geneva, he approaches in his PhD thesis an anthropological topic: study of race history of his country. Entitled: “Researches of comparative anatomy over different series of old crania from Rhone Valley”, it will be the first thesis of anthropology accepted by the University of Geneva, in 1899. The results of the wide study

(1895–1906) will be published in the volume of reference “*Crania Helvetica*”, in 1910³. As of this moment, with the energy and enthusiasm that characterised him, he dedicates his entire life to the most holistic study of human being, through three predilection fields: anthropology, prehistory and ethnography. Pioneer in each of the three directions of research mentioned, he will leave deep marks in their evolution, both in Switzerland and in Europe. Pittard will be the one who introduces anthropology as science in romand Switzerland by incorporating the Swiss Institute of Anthropology of the University of Geneva in 1912, the magazine called “*Swiss Archives of General Anthropology*” in 1914, of the Department of Anthropology of the University of Geneva in 1916, and of the Swiss Society of Anthropology and Ethnology (with Otto Schlaginhaufen and Fritz Sarasin) in 1920. The International Congress of Anthropology and Prehistoric Archaeology chaired by E. Pittard in Geneva in 1912, had an important contribution in this demarche. Professor at the University of Geneva starting with 1908 and until 1948, he will be dean of the Faculty of Science between 1929–1933 and rector of this University between 1940–1942^{4,5}.

Very early in his career, immediately after sustaining the PhD thesis in 1899, E. Pittard becomes interested of the area of Balkan Peninsula. According to his own assertions “it was necessary to be added little colour to this “land unknown from anthropological perspective”⁶. Due to this friendship with prince George Bibescu, the first trip in the area is in Romania, obtaining a scientific mission through the minister of public instruction during that time Spiru Haret, mission that allows him to establish several useful contacts in the demarche of organisation of the seven campaigns on site to follow.⁷ An excerpt from *Universal Geography* of Elisée Reclus presenting Dobrogea as “an extraordinary mosaic of races”, draws the attention to the young researcher on this area which seemed to synthesize the best “human, European and Asiatic complexity simultaneously, of this “almost island” from Balkans”⁸. Indeed, his researches, although targeting all Romanian regions, will focus mainly on Dobrogea, “a rather small geographical area, with a rather easy access where the anthropological kinds may be encountered in rather high contingences to be able to represent series”⁶, without ignoring to state: “The term of race is used in the common geographical sense: Romanians, Tartars, Turkish,

Armenians, Bulgarians, Kurdish, Gypsies, Jewish, etc., who are living together. The overall population reaches ...around 260000 souls”⁹. Starting with the second trip, he will be accompanied by his wife, the writer Noëlle Roger (pseudonym for Hélène Pittard, born Dufour), who, under extremely tough conditions sometimes, will be his collaborator and secretary until his death in 1952.

The first important anthropological works concerning the anthropological characters of Romanians and co-living populations from our country belong to Eugène Pittard¹⁰. The wide studies were not common in the era. “We were impressed, when we saw the results of the investigations of Pittard, noticing that he frequently analysed dozens of thousands of individuals there where his contemporaries usually analysed few dozens of individuals, despite any statistic rigors”, declares André Langaney, professor at the University of Geneva, and head of the laboratory of biological anthropology at the Museum of Man of Paris¹¹. According to the same specialist, his work manner was due to the fact that Pittard “had in mind this idea that the limits between populations were arbitrary, that they met and that the distribution of characters was not discontinuous. And this was an idea less common in his era.”⁵ The same manner of work is encountered in Turkey, in 1937, when his friendship with Kemal Atatürk will facilitate him an anthropological investigation countrywide, being gathered on this occasion around 60,000 records from both sexes.

Through the investigations from Balkans, the French anthropologist studies the anthropological variations of the populations with very different ethnic belonging. The rich material resulted will be subsequently processed in several publications, many performed in collaboration with Romanian researchers instructed in his PhD school (Alexandru Donici and Suzana Grințescu-Pop), as well as with other anthropologists of schools from Cluj and Iasi (E. Sergent, Olga Necrasov). Since 1901 the first works are published, representing series of monographs about Romanians, Serbians, Bulgarians, Turkish, Greeks, Albanians, Tartars, German colonies, Jewish from Dobrogea, Gagauz, Gypsies, Lazio people, Kurdish, Armenians, as well as on three small samples of Montenegrins, Circassians and Arabians. The same material will lead to the occurrence of three works of reference in the European anthropology of the time. The

first, “Les peuples des Balkans: recherches anthropologiques dans la Péninsule des Balkans, spécialement dans la Dobroudja”⁶, will be the base of all subsequent researches of people from Balkan peninsula. One of the basic ideas of this volume is that the entire ethnic complexity of Balkan Peninsula may be reduced to two main anthropological kinds, which have led, in evolution, to the population from such period: a kind of high height, brachycephalic and brown, and a kind of high height, dolichocephalic and blond³. In the conclusions of Pittard related to the anthropological structure of the population from our country (study on populations from Moldova, Muntenia, Dobrogea and Ardeal) the following are encountered: “a) the average height of Romanians is 1.65 m; b) the cephalic index indicates a brachycephaly; c) based on the vertical index of length of cranium, the Romanians are hypsicephalic; d) based on nasal index, Romanians are leptorinian; e) the Romanians from Ardeal are brachycephalic”¹⁰. “Les peuples des Balkans” is the work where the author states that “Romanian people have his race source in the prehistoric ground of the land and less in the flow of foreign blood of migrations, even Romanian”. The second important scientific work, published in 1932 is “Les Tsiganes et Bohémiens: recherches anthropologiques dans la Péninsule des Balkans”¹², and the third one refers to the anthropological transformations of human bodies pursuant to the castration procedure: “Castration chez l’homme et les modifications morphologiques qu’elle entraîne” published in 1934¹³⁻¹⁵. However, Pittard will receive the gold medal at the Scientific Exhibition of Bucharest of 1904 for the researches made in Dobrogea³.

„Until the mid of 20th century, anthropology described and classified” the data obtained on living subjects or skeletons. “Afterwards, the descriptive phase of this science was substituted by the analytic phase.”⁵ The studies of Pittard on skeletons, in Romania, started in 1902, with the crania from Cocoșu (Dobrogea) Monastery¹⁶, further on following systematically the studies on 30 Moldavian crania belonging to the collection of Anatomic Institute of Iași in 1903¹⁷, on 50 crania from Văratec Monastery in 1910¹⁸, on 36 crania from Agapia Monastery in 1911¹⁹, on 100 crania from Neamț Monastery, also in 1911²⁰. In 1912 he publishes a synthesis work of pre-war studies on crania, entitled: “Les Crânes Roumains – resumé de nos connaissances actuelles”. During the inter

war period, several anthropological works on living populations or bone collections from Romania will follow, the majority published with Alexandru Donici and Suzana Grințescu-Pop.

We may say that the achievements in anthropology considered by Pittard as the most important are made in collaboration with the Romanian researchers. Thus, the statistic pre-works for the “law of Pittard” were elaborated on samples of measurements obtained from Dobrogea, in collaboration with Alexandru Donici, for “Pittard’s banks” with Petre Lazăr, and for the studies of anthropology of skeletons, on the collection of bones from South Africa, with Suzana Grințescu-Pop. During a period when the cephalic index (report between the breadth and width of cranium) was deemed one of the fundamental determinants of race type, Pittard proved that any increase of height leads to an elongation of cranium, and thus to a decrease of cephalic index, therefore no comparison may be made based on the cephalic index without considering the height of subjects. In order to prove this observation, initially called “law of Pittard”, or “law of morphologic correlation” he resumed the researches of Manouvrier on the correlation between the cephalic index and height²¹, using more homogenous population samples. The finding was denying the assumption existent in the era related to the supposed attraction represented by towns for the tall individuals, with marked dolichocephaly. “This claimed natural selection is simply explained by the simultaneous existence of two characters: higher development of height under urban life conditions and decrease of cephalic index due to this increase of height”, concluded Pittard in the work “Influence of height over the cephalic index within a rather pure ethnic group”²². He was the first anthropologist who understood that the explanation of secular increase of height is not due to alimentation, but to the “easier surviving in urban environment”¹¹. The “law of Pittard”, was opening new perspectives of anthropological research. Subsequently, in 1912, the anthropologist Franz Boas (with whom Eugène Pittard exchanged correspondence⁴), proved the modification of the form of cranium on the children of European emigrants in United States, discussing the percentage of genetic determinism of cephalic index.

In 1930, he elaborated with Petre Lazăr researches related to morphological variations of the body during the growing period, on samples of

pupils from the schools from Geneva. He proved how evil were the school desks for children, and he obtained the conceiving of adjusting desks depending on the height of pupil (initially called “the desks of Pittard“), providing thus an ergonomic opening to anthropology⁵. In 1925, Pittard received a very important collection of bones belonging to the Museum of Cape Town, South Africa. A part of the collection mentioned represented the work material of Suzana Grințescu-Pop for the elaboration of his PhD thesis entitled “Contribution to the anthropologic study of Bushmen femur”, under the coordination of Eugène Pittard.

A second great direction of research in anthropology during the inter-war period is the race typology. The first works in the field from Romania belong also to Pittard¹⁰. In 1920, in the volume “Les peuples des Balkans” the author sustains “the existence of three races in the area: a) high height, brachycephalic, brown; b) high height, dolichocephalic and blond; c) middle height, brachycephalic, brown. The Romanians will be part of the last type.”¹⁰. Pursuant to the use of descriptive methods specific to the era, the great anthropologist realises that both the anthropometric demarche, and the race concept, are not enough to present a human diversity emphasized by his studies. He manages to publish his own theory about races in 1924 when, pursuant to the death of Deniker, Henri Berr (manager of the collection Evolution of Humanity, of the “Revue et Bibliothèque de Synthèse historique”, and of the Foundation of Science of Paris) asked Pittard a synthesis work related to an ethnologic introduction in history. The volume will be entitled “Les Races et l’histoire: introduction ethnologique a l’histoire”²³. The demand of Henri Berr was considered an evidence of the high appreciation enjoyed by Pittard in France³. The specialist in population genetics André Langaney asserts, related to this book: “Fifteen years before the second world war, and in full development of the ideas generating Nazi eugenics, Pittard is the first who denies the existence of pure races in Europe. [...] Modern genetics, to be developed mainly after the 1960s, completely confirmed his opinions based on some impressive data, which, obviously, Pittard ignores. [...] All studies performed on populations knowing isolations in extreme forms (Melanesians, Eskimoes, Indians from America...) show, despite certain losses of genes, that all have maintained a certain genetic diversity, and that

they are not pure races at all”, states as well the abovementioned specialist.¹¹ Pittard argues this idea based on the “role of people travels: migrations, invasions, conquests, colonisations, emigrations, nomadism, performing the “permanent mixture of humanity, during war and peace, during fight or mutual aid”, in order to end with the “mix of races, strong factor of development and enrichment in the absence of which the human groups, by isolation, would direct towards degenerescence.”²³ During a period when in France, England or pre Nazi Germany, the raced typological classifications have as scope the hierarchization based on “biological laws”, Pittard denies to different authors from the era the right of speaking about “inferior and superior” reported to the races “insufficiently known” during this period, and states that his own classifications have only a practical utility “for the moment, with a view to recompose the history of population that interests him”, or with a view to classify some problems situated on the border between anthropology and medicine, as the one related to the distribution of cancer depending on race, for which he had as collaborator the Italian professor Niceforo.¹¹

In parallel with the anthropological researches, in 1899 Eugène Pittard started as well the activity of prehistorian. His studies will target the “Palaeolithic, Neolithic, the bronze era and the iron era and will be carried out in Switzerland, France, Italy, Balkan Peninsula, South Africa, Minor Asia.”³ In Switzerland, he focuses on the famous Magdalenian resorts from Veyrier, with the Genovese anthropologist and prehistorian Louis Reverdin. The majority of his researches as prehistorian will be performed however in the South-East of France, in Dordogne, where he accidentally discovered, in 1906, during a trip by bicycle on the private land of his friend, the French painting trader Durant-Ruel, a prehistoric resort²⁴. Pittard returns several times in the small house which Alexandru Donici, and Raoul Montandon, and Marc Sauter will know under the name of “Maison Blanche”, basis of researches of over thirty years in this area, on such researches his friend providing him exclusivity.³ In prehistory Pittard makes early original observations, such as the first hints of using the bone, in mustertian culture, and the character of transition between mustertian and aurignacian culture, belonging to Palaeolithic. “He was the one who discovered Neolithic in Albania and Palaeolithic in Minor

Asia, through the diggings from Adi-Yaman”, in Turkey¹.

The collaborator of Eugène Pittard, Hélène Kaufmann, presents her master as being firstly a genius collector. Collector from childhood, when he was 12 years old, he was knocking at the door of Carl Vogt with a box of objects to be identified by the great professor: few bones, rocks, coins, a piece of crusty bread from the siege of Paris, a sear flower picked from the tomb of Alfred de Musset.¹ And, according to her, he will be a collector for life. “As anthropologist, he will collect metric and descriptive data both from skeletons and living persons. As prehistorian, he will collect objects from our far ancestors: bone, mainly silex, which, with thousands, fill in the heavy boxes. Being also interested in human activity on current times, he will collect objects from our days, and will incorporate the Museum of Ethnography. He had a talent in inciting his interlocutor – traveller, missionary – in entrusting him what he brought for the museum, where, according to him, would be better maintained, better valued, and better conserved for posterity. Pittard was charming... the majority was convinced”¹¹. On 25 September 1901, it was inaugurated the Museum of Ethnography of Geneva pursuant to the efforts of several personalities, such as Eugène Pittard, by rejoining some important collections from particular individuals, with those of the “Chamber of Curiosities” from the Public University Library⁴. Pittard however dedicated himself to this demarche with passion. In 1910 he will be designated guardian and in 1935 director of the institution mentioned, remaining director until 1952, when his work was taken over with the same passion by Marguerite Lobsiger-Dellenbach, his assistant from the museum since 1922¹¹. In 1921 he would call up all “fellows travelling abroad” to bring objects for the Museum of Ethnography of Geneva. In this respect, he publishes a record of collection of objects with extremely accurate indications. I mention: physical type of population (crania, hair, etc.), instruments to obtain and prepare food (arrows, reaping hooks, etc.), models and plans of houses, materials and objects for costumes, domestic objects and furniture (weapons, means of transportation, objects of cult, etc.)¹¹. He himself did the first donation to the Museum in 1902. He brought subsequently from Romania over 66 objects identified in the inventory of the Museum of Ethnography of Geneva. Among the Romanian donors of the museum mentioned we mention:

Museum of Ethnography of Bucharest (1914), Romanian Government (1943), Romanian Institute for Cultural Relations Abroad (1960), Alexandru Donici (1923), Grințescu Alice (1934), Vulcan Constantin (1943), Bănățeanu T. (1958), Olteanu Dumitru (1958), Nicolescu Corina (1968), Ungureanu Viorica (1973). Another important moment in the history of the Museum of Ethnography of Geneva was the extension by founding the International Archives of Popular Music, with Constantin Brăiloiu, in 1944. What Pittard wanted was that the museum represented “the multiplied face of the world”. He was convinced that a museum of ethnography should open the gates not only to the people of science but to wide public “leading thus to a better mutual understanding, to a higher fraternity”, to the overcome of mental “pettiness”, widening the horizon of knowledge¹¹. The same idea corroborated with his high oratorical talent, determined him to join those who made efforts of popularisation of science by incorporating a Proletarian University with Edouard Claparede, by several articles, radio phonic shows, conferences or books of popularisation of science. In the category of books of popularisation of science we encounter one of the most beautiful two books written about Romania: “Dans la Dobrodja (Roumanie): Notes de voyage (1902)” and “La Roumanie: Valachie, Moldavie, Dobroudja (1917)”, with the following dedication: “To the Romanian people, which, during my long campaigns of anthropological studies, I learned to know and love”. Marguerite Lobsiger – Dellenbach collaborator of Eugène Pittard, presented his conferences as follows: “He was recreating each and every issue, making it alive. From a vertebra, he was creating a man, from a phalange he was making a reindeer galloping; from a silex, he was recreating a prehistorian hearth. I saw it. He was always awaking enthusiasm and he knew how to maintain it. Any scepticism fell down in front of his vibrating and concluding demonstrations. He was still a poet and without his intention he was convincing.”²⁶

The over 600 scientific articles, the over 1,000 journalistic articles, the correspondence including 28,597 letters with different institutions and personalities from the entire world (Leonard Darwin, Franz Boas, Juan Comas, Bronislaw Malinowski, etc.), dated until 1952, existent in the Archives of the Town of Geneva, reveal a complex character, with a remarkable energy, able to deal

concomitantly with work fronts from different fields: anthropology, prehistory, ethnography, ethnology, paleoanthropology, auxology, ergonomics, comparative morphology, morphogeny, eugenics human biology, etc.. A character very well integrated in the scientific natures of the time.



Congrès International D'Anthropologie et D'Archéologie Préhistorique, Session Bucarest, 1–8 Septembre 1937: Casino from Mamaia, from right to left, Mr. Louis Marin, honorific president of the International Institute of Anthropology and Prehistorian Archaeology, Paris, Nicolae Minovici, head of Legal Medicine Institute of Bucharest, Eugène Pittard, President of the International Institute of Anthropology and Prehistorian Archaeology, Paris (Source: ref. 28).

Eugène Pittard militated for the organisation of several international congresses, among which: International Congress of Anthropology and Prehistoric Archaeology (which he chaired three times: in Geneva in 1912, in Paris in 1931, in Bucharest in 1937), International Congress of Anthropological and Ethnological Science, International Congress of Prehistoric and Protohistoric Science. The International Congress of Anthropology and Prehistoric Archaeology of Bucharest, from 1937, where Eugène Pittard was president, and Nicolae Minovici (manager of the Legal Medicine Institute of Bucharest) general secretary, is considered an important event in the history of Romanian anthropology. This event created an extremely favourable conjuncture for the inauguration of the Institute of Anthropology of Bucharest by professor Rainer, in 1937, and enactment of it in 1940, moment considered the most important from the process of institutionalisation of the anthropological discipline in Romania²⁷. It has been always a very good occasion of debate on the need of introducing anthropology as object of study in university, even high school education. Frequently quoted is the

inaugural speech of Pittard as president of the International Congress of Anthropology and Prehistoric Archaeology of Bucharest, 1937: “E. Pittard, an ancient supporter in all Congresses related to the introduction of anthropology in education, he asked as well during the Congress from Bucharest, the introduction of this subject in education”¹⁰. In his speech of closing the abovementioned speech, Pittard renewed the same advice: “Few universities are teaching anthropology, science more and more indispensable in assuring peace among people. In Romania the young people, younger than the one from Occident, possesses the dynamism necessary to launch in advance this science of man.”²⁸

The only political role for which Pittard stood for was that of commissary of United Nations. From a letter of gratitude submitted by the Council of Geneva Canton, dated 7 May 1919, we understand that Pittard was the one who made efforts to establish the seat of United Nations in Geneva. He himself declared: “During a certain time of my life I did some incursions in international politics, related to Turkey, Romania and mainly Albania.”¹¹. As for our country, we must remind that the results of the researches performed by Eugène Pittard in Romania during the pre-war period influenced the political decision of return of Transylvania to the Romanian territory by the Treaty of Peace from Versailles²⁹. Related to Albania, he stated: “When, in Paris, the new Europe was outlined, we had the occasion, while working with the American team led by Wilson, installed at Crillon Hotel, to tell him about Albania and about the need to form this state”¹¹. Eugène Pittard is the one who in 1920, as commissary of the Society of Nations for Albania, would save this country from famine, and in 1924, he would create Albanese Red Cross. Both idealist and realist, he would come in the support of French war injured people, between 1914–1918, being commissary of the United Nations for the French evicted people, whereas his wife was working as nurse at the hospital 101 from Lyon.²⁶

A simple look over the inventory of his correspondence of Eugène Pittard existent at the Archives of the Town of Geneva, reminds us the assertions of Boris Wastiau, director of the Museum of Ethnography of Geneva: “His network was global, relying on the model of this Society of United Nations, precursory of United Nations Organisation, which he helped to come and install here”. Within this, the rich correspondence with

individuals from Romania, is also an evidence that Pittard was actively involved in the scientific and cultural Romanian life. We refer to 133 letters identified, with Romanian anthropologist, palaeontologists, sociologists, ethnologists and ethnographers: I. Botez, C. Brăiloiu, A. Mănuilă, N. Minovici, I. Moldovan, N. Moroşan, O. Necrasov, V. Papilian, J. Simionescu, Th. Vasiliu, C. Vlădescu-Răcoasa, R. Vuia, R. Vino, etc., 48 letters identified, with PhD students in anthropology prepared by him (Alexandru Donici and Suzana Grinţescu-Pop), 387 letters with Romanian cultural people and politicians, with representatives of some Romania institutions from the country and abroad (Gr. Antipa, G. Bibescu, J. and A. Grinţescu, N. Iorga, N. Lahovary, C. Mureşanu, J. Negruzzi, E. Racoviţă, T. Rădulescu-Pogoneanu, H. Sanielevici, N. Titulescu, A. Tzigara-Sămurcaş, etc., 63 letters with Romanian students and representatives of students' societies.

With Tzigara-Sămurcaş for instance, he organized the highly successful exhibition on the topic of Romanian popular art and religious art, at Rath Museum, Geneva, in 1926. Another exhibition on the topic of Romanian popular art would be organised at the Museum of Ethnography of Geneva, in 1943¹¹. With Constantin Brăiloiu, both before and after the incorporation of the International Archives of Popular Music, he organises several conferences focused on Romania: on 18 December 1943 it was organised a conference related to funeral rites in Romania, in 1945, on Romanian popular music, in 1947 on icons painted on glass by Romanian peasants from Transylvania and on Christmas in Romania¹¹. From the correspondence of E. Pittard we find out as well about several conferences to which he participated in Romania, “[...] which will be followed with the highest interest here [...] where your name is known very well both by specialists-who are familiar with your works – and wide public, who is deeply grateful to you for the sympathy shown to our people”⁵.

The acknowledgement of this international savant was not deferred. Between 1937–1950 Pittard is designated four times *honoris causa* doctor (Lausanne, Bâle, Bucharest, Sorbonne, Paris). He is declared honorific member for several societies and institutions in the entire world: Great Britain, France, Romania, Spain, Turkey, Switzerland, Chile, etc.. I remind only few: Permanent Council of International Congress of Anthropology and Ethnology, Swiss Society of

Anthropology and Ethnology, Swiss Society of Prehistory, Royal Society of Geography of Romania, Spanish Society of Anthropology, Ethnography and Prehistory, Turkish Society of history, Royal Institute of Anthropology of Great Britain and Ireland, Academy of Sciences and Arts of Lyon, Academy of Toulouse, Academy of Sciences of Chile, Florimontan Academy, Rhodesian Academy of Letters, etc. The Romanian Academy has Eugène Pittard as correspondent member since 7 June 1919, and the Academy of Sciences of Romania has him as correspondent member since 1942³⁰. Pittard was also honorific president of the Society of Geography of Geneva, of Gypsy Lore Society from England, of French Society of Prehistory, president of Swiss Society of Americans, effective president and honorific president for several International Congresses of Anthropology and Prehistoric Archaeology, he was Commander of Romanian Crown, decorated by king Carol II with the order “Romania’s Star” (on 23 March 1935), Commander of the Honour Legion, and Officer of the Order “South Cross”, Brazil. Some of the awards are: Broca Award of the Society of Anthropology of Paris, golden medal (Gallois award and Barbié du Brocage award) of the Society of Geography of Geneva, golden medal “Grateful Geneva”, bronze medal of the Medical Society of Geneva, silver medal of the University of Geneva. However, according to those who have known him, Pittard was “a man accessible to all, impatient to establish and maintain contact to each of them. All agree when they speak about his grace, simplicity and radiant charm.” I conclude by relating the answer given by this personality of mark of European culture in an interview published in “l’Illustré” magazine, in 1937, when a journalist asked him about his most interesting investigation in the field of anthropology: “It was Dobrogea”⁵.

ACKNOWLEDGEMENTS

This paper is supported by the Sectorial Operational Programme Human Resources Development (SOP HRD), financed from the European Social Fund and by the Romanian Government under the contract number SOP HRD/159/1.5/S/136077.

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