Strangers to the world: astronomy and the birth of anthropology in the eighteenth century

**Titulo:** Strangers to the world: astronomy and the birth of anthropology in the eighteenth century

**Autor:** Sauter, Michael J.

**Fecha de publicación:** 2011

An important strain in the literature on the rise of anthropological thought in the early-modern world identifies anthropological thought’s biggest insight as the ascription of unity to the human species via the encounter of travelers with cultural difference. This article counters, however, that culture is not a sufficient basis for ascribing unity to human beings and looks to astronomy as the basis for what became a unified anthropology. Using the work of the celebrated enlightened anthropologist Johann Gottfried Herder, it traces an astronomical sense of space back to the early Renaissance and shows how spatial thought was imported into anthropological thought by what it calls celestial anthropologists. As a result of work by Herder and other luminaries, such as Immanuel Kant, the Comte de Buffon, and Voltaire, by the end of the eighteenth century, anthropology had become, first and foremost, a spatial discipline. The cultural effects of this transformation are felt into our own day.

**Resumen:** Una importante tendencia de la literatura durante el ascenso del pensamiento antropológico a principios de la era moderna identifica como el más grande acto de comprensión antropológico la atribución de unidad a la especie humana a través del encuentro que tuvieron los viajeros con la diferencia cultural. Sin embargo, este artículo sostiene que la cultura no es una base suficiente para atribuir unidad a los seres humanos, y mira a la astronomía como la base a través de la cual la antropología se unificó. El trabajo del célebre antropólogo ilustrado Johann Gottfried Herder rastrea un sentido astronómico del espacio hasta principios del Renacimiento, y muestra cómo el pensamiento espacial era importado en el pensamiento antropológico, por lo que lo llama antropología celeste. Como resultado del trabajo de Herder y de otras luminarias, como Immanuel Kant, el conde de Buffon y Voltaire, a finales del siglo XVIII la antropología se había convertido, principalmente, en una disciplina espacial. Los efectos culturales de esta transformación se sienten hasta nuestros días.

**Formato:** application/PDF

**URL del recurso:** http://hdl.handle.net/11651/973

**Idioma:** eng

**Editorial:** Centro de Investigación y Docencia Económicas, División de Historia

**Derechos:** El Centro de Investigación y Docencia Económicas A.C. CIDE autoriza a poner en acceso abierto de conformidad con las licencias CREATIVE COMMONS, aprobadas por el Consejo Académico Administrativo del CIDE, las cuales establecen los parámetros de difusión de las obras con fines no comerciales. Lo anterior sin perjuicio de los derechos morales que corresponden a los autores.

**Acceso:** Acceso abierto

**Materia:** Philosophical anthropology -- History -- 18th century.

**Tipo:** Documento de trabajo

**Cita:**
Astronomy made no major advances in strife-torn medieval Europe. The birth and expansion of Islam after the seventh century led to a flowering of Arabic and Jewish cultures that preserved, translated, and added to many of the astronomical ideas of the Greeks. Many of the names of the brightest stars, for example, are today taken from the Arabic, as are such astronomical terms as “zenith.” Copernicus was a cleric and scientist who played a leading role in the emergence of modern science. Although he could not prove that Earth revolves about the Sun, he presented such compelling arguments for this idea that he turned the tide of cosmological thought and laid the foundations upon which Galileo and Kepler so effectively built in the following century.

Copernicus. “Caught between the Theatricality of the Baroque and the acute sensibility of Romanticism, art in Rome in the eighteenth century has long been a neglected area of study.” “The grand scale and spectacular diversity of the period are comprehensively captured for the first time in this definitive history of the period, produced to accompany a major U.S. exhibition organized by the Philadelphia Museum of Art and The Museum of Fine Arts, Houston, and documenting the work of over 150 artists. With over 450 illustrations, and texts by an outstanding array of experts from around the wor... Eighteenth Century Solar Eclipse Lunar Eclipse Eclipse Observation Latin Translation. These keywords were added by machine and not by the authors. This process is experimental and the keywords may be updated as the learning algorithm improves. This is a preview of subscription content, log in to check access. References. Barretus, Lucius [Albertus Curtius], 1666, Historia Coelestis ex libris commantariis manuscriptis observationum vicennalium viri generosi Tichonis Brahe Dani (Augsberg).Google Scholar. Brahe, Tycho, 1602, Astronomiæ Instauratæ Progymnasmatum (Prague).Google Scholar. Bulliardu 1 Visions of anthropology 2 Precursors of the anthropological tradition 3 Changing perspectives on evolution 4 DiVusionist and culture-area theories 5 Functionalism and structural-functionalism 6 Action-centred, processual, and Marxist perspectives 7 From relativism to cognitive science 8 Structuralism, from linguistics to anthropology 9 Poststructuralists, feminists, and (other) mavericks 10 Interpretive and postmodernist approaches 11 Conclusions. Eighteenth- and early nineteenth-century scholars tended to use ‘eth-nology’ for the study of both the cultural diVerences and the features which identify the common humanity of the world’s peoples. Finally, in the opinion of many American anthropologists, applied anthropology should qualify as a Weld in its own right.