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Anthropological Approaches

David Gentilcore

The appeal of anthropology to **early modern** historians is varied: its concern with the everyday, the small-scale, with alien mentalities, with a concept of culture that includes attitudes and values (and is not simply concerned with 'high' culture), the construction of reality.¹ The **early modern period** is different enough from the present day to make the approach insightful, while the records are rich enough to make it viable. Why historians turned to anthropology at a specific point in time has much to do with the trends then being followed within both disciplines and with the kinds of history historians were trying to write. And while many historians have called their work 'historical anthropology', on closer inspection their approach is generally more modest: not really trying to 'do' anthropology, but borrowing according to perceived usefulness and applicability.² My aims here are similarly modest. This is not a survey of the entire range of anthropological approaches, touching on all the subjects which have benefited from anthropology – from kinship to ritual, from gender relations to gift exchange. This would require a volume of its own. Rather, I offer a critical discussion of a few 'classic' studies in which historians of early modern Europe have made use of anthropology. Most of these concern the problem of culture. Indeed, there are many kinds of anthropology, but the socio-cultural is the approach that has most influenced historians. Where possible, I have paired the studies with the reactions of anthropologists, as well as other historians. The exchanges serve to highlight the strengths – and some of the limitations – of an anthropological approach. It also suggests some of the evolving concerns of both disciplines over the last four decades, and, I hope, why the approach continues to be of value to historians. Some of the issues raised concern the intelligibility of past beliefs, expressions and usages; the apparent otherness or alienness of the past and the people (at least some of them) who inhabited it; the homogeneity or diversity within cultures; and cultural change and how it happens.

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Jianjun Gao



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