



# After Tylor

**Rosina Ehmann**



## **After Tylor:**

*After Tylor* George W. Stocking, 1995 Stocking emphasizes the interplay of ethnographic data and anthropological theory offering a richly detailed account of the lives and works of a series of influential figures both well remembered and lesser known against a background of overseas colonial concerns and domestic intellectual ferment Taking as its starting point a major comparative essay published in 1888 by Edward Burnett Tylor the reigning patriarch of evolutionary anthropology the book examines the developing tension between the social evolutionary paradigm and the ethnographic data collected by British missionaries in Australia Lorimer Fison and Melanesia Robert Henry Codrington and the attempts by second generation evolutionary theorists Robertson Smith and Andrew Lang to treat the growth of religion in less purely rationalistic terms than those of Tylor's animism

*After Tylor* George Ward Stocking (Jr.), 1995 **Psychic Investigators** Efram Sera-Shriar, 2022-06-14 *Psychic Investigators* examines British anthropology's engagement with the modern spiritualist movement during the late Victorian era Efram Sera Shriar argues that debates over the existence of ghosts and psychical powers were at the center of anthropological discussions on human beliefs He focuses on the importance of establishing credible witnesses of spirit and psychic phenomena in the writings of anthropologists such as Alfred Russel Wallace Edward Burnett Tylor Andrew Lang and Edward Clodd The book draws on major themes such as the historical relationship between science and religion the history of scientific observation and the emergence of the subfield of anthropology of religion in the second half of the nineteenth century For secularists such as Tylor and Clodd spiritualism posed a major obstacle in establishing the legitimacy of the theory of animism a core theoretical principle of anthropology founded in the belief of primitive cultures that spirits animated the world and that this belief represented the foundation of all religious paradigms What becomes clear through this nuanced examination of Victorian anthropology is that arguments involving spirits or psychic forces usually revolved around issues of evidence or lack of it rather than faith or beliefs or disbeliefs

**Nineteenth Century and After**, 1885 *The Secret of the Totem* Robert Alun Jones, 2005-09-07 Though it is now discredited totemism once captured the imagination of Sigmund Freud mile Durkheim James Frazer and other prominent Victorian thinkers In this lively intellectual history Robert Alun Jones considers the construction of a theory and the divergent ways religious scholars anthropologists psychoanalysts and cultural theorists drew on totemism to explore and define primitive and modern societies religious cultural and sexual norms Combining innovative readings of individual scholars work and a rich portrait of Victorian intellectual life Jones brilliantly traces the rise and fall of a powerful idea First used to describe the belief systems of Native American tribes totemism ultimately encompassed a range of characteristics Its features included belief in a guardian spirit that assumed the form of a particular animal a prohibition against marrying outside the clan combined with a powerful incest taboo a sacrament in which members of the totemic clan slaughtered a representative of the totemic species and the tracing of descent through the female rather than the male These attributes

struck a chord with the late Victorian mentality and its obsession with inappropriate sexual relations evolutionary theory and gender roles Totemism represented a set of beliefs that though utterly primitive and at a great evolutionary distance reassured Victorians of their own more civilized values and practices Totemism's attraction to Victorian thinkers reflects the ways in which the social sciences construct their objects of study rather than discovering them In discussing works such as Freud's Totem and Taboo or Frazer's The Golden Bough Jones considers how theorists used the vocabulary of totemism to suit their intellectual interests and goals Ultimately anthropologists such as A A Goldenweiser Franz Boas and Claude Lévi Strauss argued that totemism was more a reflection of the concerns of Victorian theorists than of the actual practices and beliefs of primitive societies and by the late twentieth century totemism seemed to have disappeared altogether

**Evolution and Creation** Herbert Junius Hardwicke, 1887 "The Nineteenth Century and After, 1899 **An Asian Frontier** Robert Oppenheim, 2016 In the nineteenth century the predominant focus of American anthropology centered on the native peoples of North America and most anthropologists would argue that Korea during this period was hardly a cultural area of great anthropological interest However this perspective underestimates Korea as a significant object of concern for American anthropology during the period from 1882 to 1945 otherwise a turbulent transitional period in Korea's history An Asian Frontier focuses on the dialogue between the American anthropological tradition and Korea from Korea's first treaty with the United States to the end of World War II with the goal of rereading anthropology's history and theoretical development through its Pacific frontier Drawing on notebooks and personal correspondence as well as the publications of anthropologists of the day Robert Oppenheim shows how and why Korea became an important object of study with for instance more published about Korea in the pages of American Anthropologist before 1900 than would be seen for decades after Oppenheim chronicles the actions of American collectors Korean mediators and metropolitan curators who first created Korean anthropological exhibitions for the public He moves on to examine anthropologists such as Ales Hrdlicka Walter Hough Stewart Culin Frederick Starr and Frank Hamilton Cushing who fit Korea into frameworks of evolution culture and race even as they engaged questions of imperialism that were raised by Japan's colonization of the country In tracing the development of American anthropology's understanding of Korea Oppenheim discloses the legacy present in our ongoing understanding of Korea and of anthropology's past *MOSES COIT TYLER. A CRITICAL BIOGRAPHY*. Thomas Edgar Casady, 1929 **Anthropology's Global Histories** Rainer F. Buschmann, 2008-10-31 Anthropologists and world historians make strange bedfellows Although the latter frequently employ anthropological methods in their descriptions of cross cultural exchanges the former have raised substantial reservations about global approaches to history Fearing loss of specificity anthropologists object to the effacing qualities of techniques employed by world historians this despite the fact that anthropology itself was a global comparative enterprise in the nineteenth century Rainer Buschmann here seeks to recover some of anthropology's global flavor by viewing its history in Oceania through the notion of the ethnographic frontier

the furthest limits of the anthropologically known regions of the Pacific The colony of German New Guinea 1884 1914 presents an ideal example of just such a contact zone Colonial administrators there were drawn to approaches partially inspired by anthropology Anthropologists and museum officials exploited this interest by preparing large scale expeditions to German New Guinea Buschmann explores the resulting interactions between German colonial officials resident ethnographic collectors and indigenous peoples arguing that all were instrumental in the formation of anthropological theory He shows how changes in collecting aims and methods helped shift ethnographic study away from its focus on material artifacts to a broader consideration of indigenous culture He also shows how ethnological collecting often a competitive affair could become politicized and connect to national concerns Finally he places the German experience in the broader context of Euro American anthropology Anthropology s Global Histories will interest students and scholars of anthropology history world history and Pacific studies An Introduction to Social Anthropology Clark Wissler,1929 *The Philosophy of Religion* Harald Høffding,1906 *The Theosophical Review* ,1904 *The Letters of William James* William James,1920 chambers encyclopedia a dictionary of universal knowledge ,1901 **Chambers's Encyclopaedia** ,1892 **Chambers's encyclopædia** Chambers W. and R., ltd,1901 *Chambers' Encyclopædia* ,1893 **Chambers's Encyclopaedia** David Patrick,William Geddie,1927 **The British Chess Magazine** ,1921

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