

CONTENTS

Introduction 9

1. EARLY HISTORY OF MANKIND AND PRIMITIVE CULTURE

Preparation 12; publisher John Murray 12; choice of titles 13; order and division of chapters 14; differences noted between *EHM* and *PC* 17; reviewers' estimates: Great Britain 19, Germany 23, United States 25, France 26.

2. THE DEVELOPMENT THEORY OR EVOLUTION

Definition 12; Tylor's pre-1859 sources 27; in Tylor's *Anahuac* (1861), progressivist mainly in regard to the history of technology 27; between *Anahuac* and *EHM* 29; in *EHM* and *PC*: its clearest support from archeology and the history of technology 29, its support from linguistics 31; evolution in psychology, magic, myth, religion, law, philosophy and ethics 32; relation to biological theories of evolution 37; parallels between Tylor's views of linguistic and non-linguistic evolution 38; Tylor's conclusion 39.

3. INDEPENDENT INVENTION, INHERITANCE AND DIFFUSION; PSYCHIC AND ENVIRONMENTAL UNITY

Importance in explaining uniformities in culture 40; contemporary supporters of each interpretation 40; use in *Anahuac*: the problem of the origin of American civilizations 41, basic acceptance of Alexander von Humboldt's view of independent development, with concessions to the other two approaches 42; use in *EHM*: emphasis on establishing genealogical or remote historical connections and reconstructions, due to the influence of the historical school 43, de-emphasis of independent invention 43, the American problem 44, diffusionist and other interpretations 44, avoidance of 'racial' conclusions from common descent or borrowing of customs 44; use in *PC*: return to stress on independent invention in addition to diffusion, probable influence of Enlightenment thinkers and J. G. Müller 45, inferences from the borrowing and distribution of traits 46; the non-racialist assumption of psychic and environmental unity 46; in *Anahuac*: applied in an Humboldtian context before Tylor adopted the theory of cultural evolution 46; in *EHM* 47; in *PC* as a major principle 47; Tylor's mechanistic, atomistic and introspective view of psychology 47; relation of psychic unity to the physical nervous system and physical monogenesis of races 48.

4. SURVIVALS

Tylor's definition 49; adoption of the concept not necessarily connected with Tylor's evolutionism 49; sources of Tylor's concept 50; in *Anahuac* with special relation to popular religion and language, particularly of the European Christian world 51; in *EHM* with added reference to technology and evolution and an extended range of periods and societies 52; evolutionary survivals in *PC* 52; the term "survival" 52; historical vs. evolutionary survivals and the approximation of the latter to the comparative method of anthropology 53; relation to the concept of survival of natural scientists and Darwinians 53.

5. METHODS

Tylor's interest in methodology 55; his empiricism 55; advocacy of natural scientific collection and collation of data in *PC* 55; law of cause and effect vs. 'free will' 56; statistics and probability 56; emphasis on individual motivation 57; the "direct method" 57; "historical" and "ethnographical" method 57; the method of "adhesions" 57; Tylor's relation to the so-called "comparative method" 57; re-definitions of comparative method: the structural, the historical or historicist and the anthropological 58; history of the comparative method of anthropology 60; examples of its uses 60; their critics 61; in *Anahuac* and *EHM*, particularly in regard to technology, psychology, magic and religion 62; Tylor's possible sources 64; his increasing respect for it 64; its role in making anthropology relevant to the past, present and future, in showing the similarity and continuity between savagery and civilization 65.

6. CULTURE

Civilization and Culture

Tylor's contribution to modern anthropological use of "culture" 67; ethnographic meanings and uses of "civilization" and "culture" in the late 18th and the 19th century: "civilization" and "civilizations" and their relation to "culture", "savagery" and "barbarism" — Guizot, Buckle 68, Tylor 69; "culture" — Cicero, Bacon, Pufendorf, Voltaire, German literati, philosophers and culture-historians, especially Herder 72, Kant 72, Adelung 74, Alexander and Wilhelm von Humboldt 78, Pott 84, Steinthal 84, Lazarus 85, Waitz, Gerland, Bastian 86 and Klemm 87, positivists 89, German historical schools, including Grimm, Bunsen, Max Müller 89, Burckhardt, J. G. Müller and Bachofen 90, English users in literature, history, biology, archeology, ethnology and philosophy 90; criteria and subdivisions of culture: nature/culture, material/intellectual or spiritual culture 93, unity and diversity through culture 93, spatial, sociological and temporal divisions within culture 94, developmental beginnings of culture 94, "race" and "culture" 94, the plural "cultures" and its relation to cultural relativism 96, "culture"-disciplines 101.

Tylor and the Culture Concept

The claims of Klemm and Tylor as conceptualizers of "culture" 102; use of "culture" in *Anahuac* and its probable derivation from reading Alexander von Humboldt 103; definitions of "civilization" and "culture" at the beginning of *EHM*

and *PC* 103; inspiration from Klemm or other German sources 104; definition of "culture" at the beginning of *PC* 105; its relation to Tylor's practice 106; Tylor's use of "culture" with reference to the oppositions nature/culture, material/intellectual or spiritual culture 107; evolutionary uses 107; temporal and geographical uses 108; unity and differentiation in culture, universality and lack of culture 109; "race" and "culture" 110; condition at the origin of culture and civilization 111; language and culture 111; utility and other advantages of culture 112; the plural "cultures" 112; dissemination of "culture" in English 113.

CONCLUSION 116

NOTES 125

APPENDIX: INITIAL REVIEWS OF *EHM* AND *PC* IN GREAT BRITAIN,
GERMANY, THE UNITED STATES AND FRANCE 179

ILLUSTRATIONS

PLATE

frontispiece Edward B. Tylor; Anna R. Tylor

- I Major Influences: Charles Lyell; Alexander von Humboldt; Wilhelm and Jacob Grimm; Gustav Klemm
- II Tylor's 1862 Reading List (Reading Notebook II, 190–191)
- III Tylor's 1863 Reading List (Reading Notebook II, 192–193)
- IV Manuscript Title Page of *Primitive Culture*