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SOURCES FOR THE HISTORY OF ANTHROPOLOGY: HAN ON THE WEB

Our previously mentioned web-page-in-planning is now visitable as a web-page-in-process. To visit it, type the following into your webbrowser:

<http://anthro.spc.uchicago.edu/han/Default.htm>

At the moment, the site is still under construction, but we do have an interesting section on the history of Dutch anthropology provided by Prof. Han F. Vermeulen of Leiden University in the Netherlands. It can be found on our website by clicking on "What's New".

We also anticipate providing a space where subscribers may list themselves and their email addresses. However, to protect your cyber-privacy, we will add only those names and addresses of subscribers who indicate that they would like to be listed. If you wish to be added, please send your email address to George Stocking (g-stocking@uchicago.edu)

CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION.

Towards an Anthropology of Europe:

Francesco Antonio Grimaldi's *Reflections upon the Inequality among Men*.

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Recent scholarship by historians of the human sciences has established an incontrovertible link between the eighteenth-century idea of civilization and the modern discipline of anthropology. In particular, scholars have underscored the developmental scheme of the process of civilization, often expressed in a stage theory of society, and its importance for a "comparative method" in the study of culture. (Duchet 1971; Landucci 1972; Meek 1976; Stocking 1987) As against some formulations of the stage theory, which emphasized a universal process of civilization in which the base point was provided by an extra-European "other," eighteenth century Neapolitan philosophes used the stage theory to provide the conceptual framework for the study of the civilizing process within the nations of Europe itself, starting from a base point of intra-European otherness, rather than from the contrast between Europe and the other continents. Shifting the ground on which the process of civilization rested, leading Neapolitan proponents of the stage theory of society used this developmental scheme to account for socio-cultural differences observable among the members of any given European nation—and particularly of the Kingdom of Naples itself. In their novel interpretation of the stage theory of society, then, the Neapolitan philosophes engendered an ethnographic theory that would prove to be of enduring significance for the Italian tradition of anthropology (Naddeo n.d.).

It was in response to the idea of civilization espoused by French and Scottish philosophes that the Neapolitan Francesco Antonio Grimaldi penned his Reflections upon the Inequality among Men (1779—80). In polemic with the cosmopolitan optimism of the philosophes, Grimaldi viewed the process of civilization as a local phenomenon which yielded uneven development. Like Rousseau, he sought to explain the observable inequalities among men in civil society, which he, too, viewed as inherent in its origin and progress. But inequality was not merely a function of civilization for Grimaldi. On the one hand, the "science of man," as Grimaldi called it, measured the moral inequality observable among men relative to their natural