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Worldly Provincialism introduces readers to the intellectual history that drove the emergence of German anthropology. Drawing on the most recent work on the history of the discipline, the contributors rethink the historical and cultural connections between German anthropology, colonialism, and race. By showing that German intellectual traditions differed markedly from those of Western Europe, they challenge the prevalent assumption that Europeans abroad shared a common cultural code and behaved similarly toward non-Europeans. The eloquent and well-informed essays in this volume demonstrate that early German anthropology was fueled by more than a simple colonialist drive. Rather, a wide range of

intellectual history shaped the Germans' rich and multifarious interest in the cultures, religions, physiognomy, physiology, and history of non-Europeans, and gave rise to their desire to connect with the wider world. Furthermore, this volume calls for a more nuanced understanding of Germany's standing in postcolonial studies. In contrast to the prevailing view of German imperialism as a direct precursor to Nazi atrocities, this volume proposes a key insight that goes to the heart of German historiography: There is no clear trajectory to be drawn from the complex ideologies of imperial anthropology to the race science embraced by the Nazis. Instead of relying on a nineteenth-century explanation for twentieth-century crimes, this volume ultimately illuminates German ethnology and anthropology as local phenomena, best approached in terms of their own worldly provincialism. H. Glenn Penny is Assistant Professor of History at the University of Missouri, Kansas City. Matti Bunzl is Assistant Professor of Anthropology and History at the University of Illinois at Urbana-Champaign.

Franz Boas, the major founding figure of anthropology as a discipline in the United States, came to America from Germany in 1886. This volume in the highly acclaimed History of Anthropology series is the first extensive scholarly exploration of Boas' roots in the German intellectual tradition and late nineteenth-century German anthropology, and offers a new perspective on the historical development of ethnography in the United States.



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This volume presents the Egyptian-Coptic language in cross-linguistic ('typological') perspective. It is aimed at linguists of all stripes, especially typologists, historical linguists, and specialists in Egyptian-Coptic, Afroasiatic languages, or African languages. Uniquely, the contributions are written by both typologists and experts of Egyptian-Coptic and typologists. The former provide case studies dealing with particular aspects of the various phases of the Egyptian-Coptic language (e.g., COLLIER on conditional constructions), while the latter situate Egyptian-Coptic data in cross-linguistic perspective (e.g., those by GUELDEMANN and GENSLER). The volume also includes an introductory section that includes an overview of the Egyptian-Coptic language (HASPELMATH), a sketch of its sociohistorical setting (GROSSMAN & RICHTER), its relationship with language typology (RICHTER), and the way in which Egyptian-Coptic data should be presented to nonspecialists, focusing on transliteration and glossing (GROSSMAN & HASPELMATH). This is the first book to bring together language typology and the Egyptian-Coptic language in an explicit fashion.

Benedetto Croce is one of the most influential philosophers of the twentieth century. His work in aesthetics and historiography has been controversial, but enduring. When the first edition of *Aesthetic* appeared in 1902, Croce was seen as foremost in reasserting an idealistic philosophy, which, despite its source in continental idealists from Descartes to

Hegel, offers a system that attempts to account for the emergence of scientific systems. Croce thus combines scientific and metaphysical thought into a dynamic aesthetic. Croce regards aesthetics not merely as a branch of philosophy, but as a fundamental human activity. It is inseparable from historical, psychological, political, economic, and moral considerations, no less than a unique frame of artistic reference. Aesthetic is composed of two parts: Part One concentrates on aesthetic theory and practice. Among the topics it covers are: intuition and expression, art and philosophy, historicism and intellectualism, and beauty in nature and in art. Part Two is devoted to the history of aesthetics. Croce analyzes such subjects as: aesthetic ideas in the Middle Ages and Renaissance, Giambattista Vico's contribution to aesthetics, the philosophy of language, and aesthetic psychologism. In his new introduction to a classic translation, John McCormick reviews Croce's impact in the fields of aesthetic theory and historiography. He notes that the republication of this work is an overdue appreciation of a singular effort to resolve the classic question of the philosophy of art: art for its own sake or art as a social enterprise. Both find a place in Croce's system.

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