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Autore	Brown Tony C. <1971->
Titolo	The primitive, the aesthetic, and the savage : an Enlightenment problematic // Tony C. Brown
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Disciplina	809/.9145
Soggetti	Literature, Modern - 18th century - History and criticism Primitivism in literature Enlightenment Aesthetics, European - 18th century Noble savage stereotype in literature Literature and anthropology Primitive man stereotype in literature
Lingua di pubblicazione	Inglese
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Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Introduction: An enlightenment problematic -- The primitive -- The aesthetic -- The savage -- Joseph Addison's China -- Kant's tattooed New Zealanders -- Adding history to a footprint in Robinson Crusoe -- Indian mounds in the end-of-the-line mode -- Conclusion: ... as if Europe existed.
Sommario/riassunto	Tony C. Brown examines "the inescapable yet infinitely troubling figure of the not-quite-nothing" in Enlightenment attempts to think about the aesthetic and the savage. The various texts Brown considers—including the writings of Addison, Rousseau, Kant, and Defoe—turn to exotic figures in order to delimit the aesthetic, and to aesthetics in order to comprehend the savage. In his intriguing exploration Brown discovers that the primitive introduces into the aesthetic and the savage an element that proves necessary yet difficult to conceive. At its most profound, Brown explains, this element engenders a loss of confidence in one's ability to understand the human's relation to itself and to the world. That loss of confidence—what Brown refers to as a breach in anthropological security—traces to an inability to maintain a sense of

self in the face of the New World. Demonstrating the impact of the primitive on the aesthetic and the savage, he shows how the eighteenth-century writers he focuses on struggle to define the human's place in the world. As Brown explains, these authors go back again and again to "exotic" examples from the New World—such as Indian burial mounds and Maori tattooing practice—making them so ubiquitous that they come to underwrite, even produce, philosophy and aesthetics.

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