

Names for the human species

The common name of the human species in English is historically *man* (from Germanic), often replaced by the Latinate *human* (since the 16th century).

In addition to the generally accepted taxonomic name *Homo sapiens* (Latin: "sapient man", Linnaeus 1758), other Latin-based **names for the human species** have been created to refer to various aspects of the human character.

Some of these are ironic of the self-ascribed nobility immanent in the choice of *sapiens*, others are serious references to human universals that may be considered defining characteristics of the species. Most of these refer to linguistic, intellectual, spiritual, aesthetic, social or technological abilities taken to be unique to humanity.

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In the world's languages

The Indo-European languages have a number of inherited terms for mankind. The etymon of *man* is found in the Germanic languages, and is cognate with *Manu*, the name of the human progenitor in Hindu mythology, and found in Indic terms for "man" (*manuṣya*, *manush*, *manava* etc.).

Latin *homo* is derived from an Indo-European root *d^hǵ^hm-* "earth", as it were "earthling". It has cognates in Baltic (Old Prussian *zmūi*), Germanic (Gothic *guma*) and Celtic (Old Irish *duine*). This is comparable to the explanation given in the Genesis narrative to the Hebrew *Adam* (אָדָם) "man", derived from a word for "red, reddish-brown". Etymologically, it may be an ethnic or racial classification (after "reddish" skin colour contrasting with both "white" and "black"), but Genesis takes it to refer to the reddish colour of earth, as in the narrative the first man is formed from earth.^[1]

Other Indo-European languages name man for his mortality, **mṛtós* meaning "mortal", so in Armenian *mard*, Persian *mard*, Sanskrit *marta* and Greek ἄνθρωπος meaning "mortal; human". This is comparable to the Semitic word for "man", represented by Arabic *insan* إنسان (cognate with Hebrew *ʿenōš* עֲנוֹשׁ), from a root for "sick, mortal".^[2] The Arabic word has been influential in the Islamic world, and was adopted in many Turkic languages. The native Turkic word is *kiši* (from a Proto-Altaic **k`iulē*).^[3]

Greek ἄνθρωπος (*anthropos*) is of uncertain, possibly pre-Greek origin.^[4] Slavic *čelověk* also is of uncertain etymology.^[5]

The Chinese character used in East Asian languages is 人, originating as a pictogram of a human being. The reconstructed Old Chinese pronunciation of the Chinese word is /ni[ɲ]/.^[6] A Proto-Sino-Tibetan *r-mi(j)-n* gives rise to Old Chinese /*mɨj/, modern Chinese 民 *mín* "people" and to Tibetan མི *mi* "person, human being".

In some tribal or band societies, the local endonym is indistinguishable from the word for "men, human beings". Examples include Ainu: *ainu*, Inuktitut: *inuk*, Bantu: *bantu*, Khoekhoe: *khoe-khoe* (etc.), possibly in Uralic: Hungarian *magyar*, Mansi *mǎńćĩ*, *mańsí*, from a Proto-Ugric **mańć*- "man, person".

In philosophy

The mixture of serious and tongue-in-cheek self-designation originates with Plato, who on one hand defined man as it were taxonomically as "featherless biped"^[7] and on the other as ζῷον πολιτικόν *zōon politikon*, as "political" or "state-building animal" (Aristotle's term, based on Plato's *Statesman*).

Harking back to Plato's *zōon politikon* are a number of later descriptions of man as an animal with a certain characteristic. Notably *animal rationabile* "animal capable of rationality", a term used in medieval scholasticism (with reference to Aristotle), and also used by e.g. Carl von Linné 1760, Immanuel Kant 1798. Based on the same pattern is *animal sociale* or "social animal" *animal laborans* "laboring animal" (Hannah Arendt 1958^[8]) and *animal symbolicum* "symbolizing animal" (Ernst Cassirer 1944).

Taxonomy

The binomial name *Homo sapiens* was coined by Carl Linnaeus (1758).^[9] Names for other human species were introduced beginning in the second half of the 19th century (*Homo neanderthalensis* 1864, *Homo erectus* 1892).

There is no consensus on the taxonomic delineation between human species, human subspecies and the human races. On the one hand, there is the proposal that *H. sapiens idaltu* (2003) is not distinctive enough to warrant classification as a subspecies.^[10] On the other, there is the position that genetic variation in the extant human population is large enough to justify its division into several subspecies. Linnaeus (1758) proposed division into five subspecies, *H. sapiens europaeus* alongside *H. s. afer*, *H. s. americanus* and *H. s. asiaticus* for Europeans, Africans, Americans and Asians. This convention remained commonly observed until the mid-20th century, sometimes with variations or additions such as *H. s. tasmanianus* for Australians.^[11] The conventional division of extant human populations into taxonomic subspecies was gradually abandoned beginning in the 1970s.^[12] Similarly, there are proposals to classify Neanderthals^[13] and *Homo rhodesiensis* as subspecies of *H. sapiens*, although it remains more common to treat these last two as separate species within the genus *Homo* rather than as subspecies within *H. sapiens*.^[14]

Jared Diamond in *The Third Chimpanzee* (1991), and Morris Goodman (2003)^[15] argued that *Homo* is not sufficiently removed from *Pan* to warrant the definition of a separate genus. Based on the Principle of Priority, this would result in chimpanzees being reclassified as members of the genus *Homo*, e.g. *Homo paniscus*, *Homo sylvestris*, or *Homo arboreus*. An alternative philosophy suggests that the term *Homo sapiens* is the misnomer and that humans should be reclassified as *Pan sapiens*. In either case, a name change of the genus would have implications on the taxonomy of extinct species closely related to humans, including *Australopithecus*. A taxonomic name given to the species of the last common ancestors of humans and chimpanzees is *Pan prior*.

List of binomial names

The following names mimic binomial nomenclature, mostly consisting of *Homo* followed by a Latin adjective characterizing human nature. Most of them were coined since the mid 20th century in imitation of *Homo sapiens* in order to make some philosophical point (either serious or ironic), but some go back to the 18th to 19th century,

as in *Homo aestheticus* vs. *Homo oeconomicus*; *Homo loquens* is a serious suggestion by Herder, taking the human species as defined by the use of language,^[16] *Homo creator* is medieval, coined by Nicolaus Cusanus in reference to man as *imago Dei*.

Name	Translation	Notes
<i>Homo absconditus</i>	"man the inscrutable"	Soloveitchik 1965 <i>Lonely Man of Faith</i>
<i>Homo absurdus</i>	"absurd man"	Giovanni Patriarca <i>Homo Economicus, Absurdus, or Viator?</i> 2014
<i>Homo adaptabilis</i>	"adaptable man"	Giovanni Patriarca <i>Homo Economicus, Absurdus, or Viator?</i> 2014
<i>Homo adorans</i>	"worshipping man"	Man as a worshipping agent, a servant of God or gods. ^[17]
<i>Homo aestheticus</i>	"aesthetic man"	<p>in Goethe's <i>Wilhelm Meisters Lehrjahre</i>, the main antagonist of <i>Homo oeconomicus</i> in the internal conflict tormenting the philosopher. <i>Homo aestheticus</i> is "man the aristocrat" in feelings and emotions.^[18]</p> <p><u>Dissanayake (1992)</u> uses the term to suggest that the <u>emergence of art</u> was central to the formation of the human species.</p>
<i>Homo amans</i>	"loving man"	man as a <u>loving</u> agent; <u>Humberto Maturana</u> 2008 ^[19]
<i>Homo animalis</i>	"man with a soul"	Man as in possession of an <i>animus sive mens</i> (a soul or mind), Heidegger (1975). ^[18]
<i>Homo avarus</i>	"man the greedy"	used for Man "activated by greed" by Barnett (1977). ^[20]
<i>Homo combinans</i>	"combining man"	man as the only species that performs the unbounded combinatorial operations that underlie syntax and possibly other cognitive capacities; Cedric Boeckx 2009. ^[21]
<i>Homo contaminatus</i>	"contaminated man"	suggested by Romeo (1979) alongside <i>Homo inquinatus</i> ("polluted man") "to designate contemporary Man polluted by his own technological advances". ^[22]
<i>Homo creator</i>	"creator man"	due to <u>Nicolaus Cusanus</u> in reference to man as <i>imago Dei</i> ; expanded to <i>Homo alter deus</i> by K.-O. Apel (1955). ^[23]
<i>Homo degeneratus</i>	"degenerative man"	a man or the mankind as a whole if they undergo any regressive development (<u>devolution</u>); Andrej Poleev 2013 ^[24]
<i>Homo demens</i>	"mad man"	man as the only being with irrational delusions. <u>Edgar Morin</u> 1973 [The Lost Paradigm: Human Nature]
<i>Homo deus</i>	"human god"	Man as god, endowed with supernatural abilities such as eternal life as outlined in Yuval Noah Harari's 2015 book <i>Homo Deus: A Brief History of Tomorrow</i>
<i>Homo discens</i>	"learning man"	human capability to learn and adapt, <u>Heinrich Roth</u> , Theodor Wilhelm
<i>Homo documentator</i>	"documenting man"	human need and propensity to document and organize knowledge, <u>Suzanne Briet</u> in <i>What Is Documentation?</i> , 1951
<i>Homo domesticus</i>	"domestic man"	a human conditioned by the built environment; Oscar Carvajal 2005 ^[25] <u>Derrick Jensen</u> 2006 ^[26]
<i>Homo duplex</i>	"double man"	<u>Georges-Louis Leclerc</u> , Comte de Buffon 1754. <u>Honoré de Balzac</u> 1846. <u>Joseph Conrad</u> 1903. The idea of the double or divided man is developed by <u>Émile Durkheim</u> (1912) to figure the interaction of man's animal and social tendencies.
<i>Homo economicus</i>	"economic man"	man as a <u>rational</u> and self-interested agent (19th century).
<i>Homo educandus</i>	"to be educated"	human need of education before reaching maturity, <u>Heinrich Roth</u> 1966
<i>Homo ethicus</i>	"ethical man"	Man as an <u>ethical</u> agent.
<i>Homo excentricus</i>	"not self-centered"	human capability for <u>objectivity</u> , <u>human self-reflection</u> , <u>theory of mind</u> , <u>Helmuth Plessner</u> 1928

Name	Translation	Notes
<i>Homo faber</i>	"toolmaker man" "fabricator man" "worker man"	Karl Marx, Kenneth Oakley 1949, Max Frisch 1957, Hannah Arendt . ^[8]
<i>Homo ferox</i>	"ferocious man"	T.H. White 1958
<i>Homo generosus</i>	"generous man"	Tor Nørretranders , <i>Generous Man</i> (2005)
<i>Homo geographicus</i>	"man in place"	Robert D. Sack, <i>Homo Geographicus</i> (1997)
<i>Homo grammaticus</i>	"grammatical man"	human use of grammar , language , Frank Palmer 1971
<i>Homo hierarchicus</i>	"hierarchical man"	Louis Dumont 1966
<i>Homo humanus</i>	"human man"	used as a term for mankind considered as human in the cultural sense, as opposed to <i>homo biologicus</i> , man considered as a biological species (and thus synonymous with <i>Homo sapiens</i>); the distinction was made in these terms by John N. Deely (1973). ^[27]
<i>Homo hypocritus</i>	"hypocritical man"	Robin Hanson (2010), ^[28] also called "man the sly rule bender"
<i>Homo imitans</i>	"imitating man"	human capability of learning and adapting by imitation, Andrew N. Meltzoff 1988, Jürgen Lethmate 1992
<i>Homo inermis</i>	"helpless man"	man as defenseless, unprotected, devoid of animal instincts. J. F. Blumenbach 1779, J. G. Herder 1784–1791, Arnold Gehlen 1940
<i>Homo ignorans</i>	"ignorant man"	antonym to <i>sciens</i> (Bazán 1972, Romeo 1979:64)
<i>Homo investigans</i>	"investigating man"	human curiosity and capability to learn by deduction, Werner Luck 1976
<i>Homo juridicus</i>	"juridical man"	<i>Homo juridicus</i> identifies normative primacy of law, Alain Supiot , 2007. ^[29]
<i>Homo laborans</i>	"working man"	human capability for division of labour, specialization and expertise in craftsmanship and, Theodor Litt 1948
<i>Homo logicus</i>	"the man who wants to understand"	<i>Homo logicus</i> are driven by an irresistible desire to understand how things work. By contrast, <i>Homo sapiens</i> have a strong desire for success. Alan Cooper 1999
<i>Homo loquens</i>	"talking man"	man as the only animal capable of language , J. G. Herder 1772, J. F. Blumenbach 1779.
<i>Homo loquax</i>	"chattering man"	parody variation of <i>Homo loquens</i> , used by Henri Bergson (1943), Tom Wolfe (2006), ^[30] also in <i>A Canticle for Leibowitz</i> (1960).
<i>Homo ludens</i>	"playing man"	Friedrich Schiller 1795; Johan Huizinga , <i>Homo Ludens</i> (1938); <i>Hideo Kojima</i> (2016). The characterization of human culture as essentially bearing the character of play.
<i>Homo mendax</i>	"lying man"	man with the ability to tell lies. Fernando Vallejo
<i>Homo metaphysicus</i>	"metaphysical man"	Arthur Schopenhauer 1819
<i>Homo narrans</i>	"storytelling man"	man not only as an intelligent species, but also as the only one who tells stories, used by Walter Fisher in 1984. ^[31] Also <i>Pan narrans</i> "storytelling ape" in <i>The Science of Discworld II: The Globe</i> by Terry Pratchett , Ian Stewart and Jack Cohen
<i>Homo necans</i>	"killing man"	Walter Burkert 1972
<i>Homo neophilus</i> and <i>Homo neophobus</i>	"Novelty-loving man" and "Novelty-fearing man", respectively	coined by characters in the <i>Illuminatus! Trilogy</i> by Robert Shea and Robert Anton Wilson to describe two distinct types of human being: one which seeks out and embraces new ideas and situations (<i>neophilus</i>), and another which clings to habit and fears the new (<i>neophobus</i>).
<i>Homo patiens</i>	"suffering man"	human capability for suffering , Viktor Frankl 1988
<i>Homo viator</i>	"man the pilgrim"	man as on his way towards finding God, Gabriel Marcel 1945
<i>Homo perniciosius</i>	"Destructive man"	Coined by Safron2442 on the platform, Instagram.

Name	Translation	Notes
<i>Homo pictor</i>	"depicting man", "man the artist"	human sense of aesthetics, <u>Hans Jonas</u> 1961
<i>Homo poetica</i>	"man the poet", "man the meaning maker"	Ernest Becker, in <i>The Structure of Evil: An Essay on the Unification of the Science of Man</i> (1968).
<i>Homo religiosus</i>	"religious man"	<u>Alister Hardy</u>
<i>Homo ridens</i>	"laughing man"	G.B. Milner 1969 ^[32]
<i>Homo reciprocans</i>	"reciprocal man"	man as a cooperative actor who is motivated by improving his environment and wellbeing; <u>Samuel Bowles</u> and <u>Herbert Gintis</u> 1997 ^[33]
<i>Homo sacer</i>	"the sacred man" or "the accursed man"	in <u>Roman law</u> , a person who is banned and may be killed by anybody, but may not be sacrificed in a religious ritual. Italian philosopher <u>Giorgio Agamben</u> takes the concept as the starting point of his main work <u>Homo Sacer: Sovereign Power and Bare Life</u> (1998)
<i>Homo sanguinis</i>	"bloody man"	A comment on human foreign relations and the increasing ability of man to wage war by anatomist W. M. Cobb in the <u>Journal of the National Medical Association</u> in 1969 and 1975. ^{[34][35]}
<i>Homo sciens</i>	"knowing man"	used by <u>Siger of Brabant</u> , noted as a precedent of <i>Homo sapiens</i> by Bazán (1972) (Romeo 1979:128)
<i>Homo sentimentalis</i>	"sentimental man"	man born to a civilization of sentiment, who has raised feelings to a category of value; the human ability to empathize, but also to idealize emotions and make them servants of ideas. <u>Milan Kundera</u> in <i>Immortality</i> (1990), Eugene Halton in <i>Bereft of Reason: On the Decline of Social Thought and Prospects for Its Renewal</i> (1995).
<i>Homo socius</i>	"social man"	man as a social being. Inherent to humans as long as they have not lived entirely in isolation. <u>Peter Berger</u> & <u>Thomas Luckmann</u> in <i>The Social Construction of Reality</i> (1966).
<i>Homo sociologicus</i>	"sociological man"	parody term; the human species as prone to <u>sociology</u> , Ralf Dahrendorf.
<i>Homo superior</i>	“superior man”	Coined by the titular character in <u>Olaf Stapledon</u> 's novel <i>Odd John</i> (1935) to refer to superpowered mutants like himself. Also occurs in <u>Marvel Comics'</u> <i>The X-Men</i> (1963-present), the BBC series <i>The Tomorrow People</i> (1973-1979), and <u>David Bowie</u> 's song “Oh! You Pretty Things” 1971.
<i>Homo technologicus</i>	"technological man"	Yves Gingras 2005, similar to <i>homo faber</i> , in a sense of man creating technology as an antithesis to nature. ^{[36][37]}

In fiction

In fiction, specifically science fiction and fantasy, occasionally names for the human species are introduced reflecting the fictional situation of humans existing alongside other, non-human civilizations. In science fiction, Earthling (also "Terran", "Gaian") is frequently used, as it were naming humanity by its planet of origin. Incidentally, this situation parallels the naming motive of ancient terms for humanity, including "human" (*homo*, *humanus*) itself, derived from a word for "earth" to contrast humans as earth-bound with celestial beings (i.e. deities) in mythology.

See also

- Cultural universal
- Human self-reflection
- Übermensch

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5. its first element *čelo-* may be cognate with Sanskrit *kula-* "family, sept; herd"; the second element *-věkš* may be cognate with Latvian *vaiks*, Lithuanian *vaĩkas* "boy, child". Max Vasmer, *Russisches Etymologisches Wörterbuch* (1950–58).
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16. Compare *alalus* "incapable of speech" as the species name given to **Java Man** fossil, at the time (1895) taken to reflect a pre-human stage of "ape-man" (*Pithecanthropus*). Herder's *Homo loquens* was parodied by Henri Bergson (1943) as *Homo loquax* i.e. Man as chattering or overly talkative.
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19. Humberto Maturana, *Metadesign*, part III August 1, 1997 (http://www.inteco.cl/articulos/metadesign_parte3.htm)
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22. Romeo (1979), p. 29; both *homo contaminatus* and *homo inquinatus* are found in *Cicero* as descriptions of individuals.
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