

Anthropology in Context: An Introduction to Social and Cultural Anthropology



“Making The Strange Familiar and The Familiar Strange”

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Location: LR10/aka TR1 (Cliff Tucker Building)

Time: Thursdays 10am

Module Description

As the investigation of the human condition, anthropology is an intellectual endeavour that has been recognisably pursued in many different ways at many different times and in many different places; whether by ancient Greek philosophers, Indian pandits, Chinese sages, or western scientists. However, the particular academic disciplines we know today as social and cultural anthropology emerged along with the other social sciences in Europe and the USA during the mid- to late-nineteenth century. This new kind of anthropology made a specialty of studying ‘other’ people’s worlds and ways of life, creating a division of labour in complementary relation to sociology. With increasing frequency however, anthropologists have turned towards ‘home’, using insights gained from studying in other cultures to illuminate aspects of their own. By studying people’s lives at home and abroad then, social and cultural

anthropologists attempt to explain what may at first appear alien and bizarre in other ways of life, whilst at the same time questioning 'what goes without saying' in their own.

This module will serve as a taster. It will introduce you to some of the peoples and places with whom anthropologists work, the kinds of issues they explore, and the arguments and theories they have developed. It will also introduce you to the research practices that have come to define social and cultural anthropology, and which have distinguished them from sociology and cultural studies. As such, this course is designed to provide you with a grounding for your future studies in anthropology, or in related fields like archaeology and history.

Assessment

Assessment will consist of an essay (50%), due on 20/11/09, and an unseen examination (50%) in week 11.

Studying Anthropology

Success in your university career studying anthropology (and other disciplines in the humanities and social sciences) will depend on developing the habit of reading – in a regular and disciplined way. The role of your lecturers is not so much to teach you as it is to facilitate your own learning. We are here to help you to help yourselves and each other. We expect you to come to classes prepared, having conducted preliminary reading – there are no free rides here! What you get out of your classes will depend on what you put in. Anthropological texts will most likely be new to you, written in unfamiliar styles with unfamiliar terminology. Some are easier to read than others, and at first they may seem intimidating, but over time it will get easier. Hopefully, you should even find that some anthropological texts are enjoyable to read (!), especially ethnographic monographs – anthropologists' book-length accounts of their field research, usually based on prolonged periods of participant observation with a host community.

The reading list – some explanatory notes:

Firstly – DO NOT PANIC! The reading lists may look long – this is not to intimidate you, but to provide you with reading options from a library that can only carry limited quantities of books. You will find many introductory textbooks at the 301 classmark in the library, and for each week's topic you will find listings of the relevant chapters from a wide range of these books, of which there are multiple copies of each.

Basic reading

Each week's lectures and seminars are based around a number of 'basic readings' and you should aim to read as many of these as possible. They are either available in the library, in electronically accessible journals, or as PDFs in the 'Introduction to Social and Cultural Anthropology' folder in the

‘ARCHAEOLOGY AND ANTHROPOLOGY’ folder on the P-Drive.

Discussion reading

Each week seminar discussions will usually focus on a selected text, which you must read before attending class. If no discussion reading is stipulated, then your preparation for class discussions should consist of readings from the basic reading list. It is highly recommended that you take summary notes and list any questions you may wish to ask, which can stimulate class discussions.

Further reading

These lists serve as both additional materials for seminars and as a bibliographic resource for writing essays.

Textbook reading

Textbook passages should be used to enhance and broaden your understanding of a topic, and will prove useful as a way of contextualizing lectures and seminars. They should not, however, be used as a substitute for the basic reading materials (except for articles from the Companion Encyclopedia). A broad selection has been listed to ensure that there will always be useful introductory reading material available, some of which derives from the American pedagogic tradition of cultural anthropology, some from the British (and European) pedagogic tradition – there is much to be gained from identifying the slightly different styles, concerns, and cited authors of these complementary literatures.

Accessing Electronic Journals

Students with a library account should also be allocated an Athens account, which is a portal to a vast array of electronically available resources, including providers of electronic versions of academic journals, such as JSTOR, Sage, and Academic Search Complete. N.B. When searching in JSTOR for articles from *Man* or *Man (n.s.)*, standing for ‘new series’, you should type in ‘Journal of The Royal Anthropological Institute’. In 1992 *Man*, the journal of The Royal Anthropological Institute, the RAI, changed its name. N.B. Digital Himalaya is a project established by Cambridge University at the web site of which various Himalayan themed academic journals have been scanned and made available for free download as PDFs.

Recommended Textbooks:

Barfield, T. (ed.) 1997. *Dictionary of Anthropology*. Oxford: Blackwell.

Barnard, A. & J. Spencer (eds) 1996. *Encyclopedia of Social and Cultural Anthropology*. London: Routledge.

Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Cohen & West.

Eriksen, T.H. 1995. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology* (Anthropology, Culture and Society). London: Pluto Press.

- Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition. London: Harcourt Brace.
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan.
- Ingold, T. (ed.) 1994. *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life* London: Routledge.
- Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace.
- Kottak, C.P. 2004. *Cultural Anthropology*. 10th edition. London: McGraw Hill.
- Lewis, I. 1976. *Social Anthropology in Perspective: The Relevance of Social Anthropology*. Harmondsworth: Penguin.
- Lienhardt, G. 1964. *Social Anthropology*. Oxford: Oxford University Press.
- Pocock, D. 1975. *Understanding Social Anthropology*. London: Hodder and Stoughton.
- Podolsky, A. & P.J. Brown (eds) 2003. *Applying Anthropology: An Introductory Reader*. London: McGraw-Hill.
- Rapport, N. & J. Overing. 2007. *Social and Cultural Anthropology: The Key Concepts* (Routledge Key Guides. London: Routledge.

Module Topic Summary

1. Introduction: Who are Anthropologists and What Do They Do? PL & SH
 2. The Scope of Anthropology: Art or Science? PL
 3. Language and Classification: Thinking Things into Existence PL
 4. Good to Eat? The Social and Cultural Significance of Food SH
 5. Myths and Mythographers PL
 6. Azande Witchcraft: Rationality and Relativism SH
 7. The Simple Life: Hunter-Gatherers – The Original Affluent Society? PL
 8. Exchange, Reciprocity and Social Relations SH
 9. The Politics of Prestige: The Trobriand Kula and The Native American Potlatch SH
 10. Families, Clans and Lineages: An Introduction to Kinship PL
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1. Introduction: Who are Anthropologists and What Do They Do?

This week we introduce Bronislaw Malinowski, a key figure in the history of British social anthropology, who famously conducted fieldwork amongst the Trobriand Islanders in Melanesia in the early twentieth century. We learn about the new approach to fieldwork he pioneered called participant observation, which he proclaimed as the basis for a new kind of anthropology – one dedicated to understanding the ‘native’s point of view’ through a total immersion into other peoples’ lifeworlds. Ethnographic fieldwork subsequently became the hallmark of social and cultural anthropologists, and in our discussion reading we consider the value of shared experience and the building of rapport.

Discussion Reading:

Geertz, C. 1973. Deep Play: Notes on The Balinese Cockfight. In *The Interpretation of Cultures*. New York: Basic Books.

Basic reading:

- Okely, J. & H. Callaway (eds) 1992. *Anthropology and Autobiography* (ASA Monographs 29. London: Routledge.
- Watson, C.W. (ed.) 2000. *Being There: Fieldwork in Anthropology* (Anthropology, Culture and Society. London: Pluto Press.

Textbook reading:

- Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Cohen & West. Chapter 3 'What Social Anthropologists Study: The Need For Theory', chapter 6 'Fieldwork'
- Carrithers, M. 1996. Fieldwork. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp229-232
- Eriksen, T.H. 1995. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology* (Anthropology, Culture and Society. London: Pluto Press. chapter 1 'Social Anthropology: Comparison and Context', chapter 2 'Fieldwork and Interpretation', chapter 3 'The Social Human'
- Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition London: Harcourt Brace. chapter 1 'The Nature of Anthropology'
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. Introduction-A New Encounter-What Social Anthropologists Do-A History of Social Anthropology-The Contemporary Importance of Social Anthropology pp1-16
- Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace. chapter 1 'The Anthropological Approach'
- Kottak, C.P. 2004. *Cultural Anthropology*. 10th edition. London: McGraw Hill. Chapter 1 'What is Anthropology?' chapter 2 'Applying Anthropology' chapter 3 'Ethics and Methods in Cultural Anthropology'
- Kuklick, H. 1996. Functionalism. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp246-251
- Kuklick, H. 1996. Malinowski, Bronislaw. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp343-345
- Sanjek, R. 1996. Ethnography. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp193-198

Further Reading (fieldwork):

- Agar, M.H. 1980. *The Professional Stranger: An Informal Introduction to Ethnography*. New York: Academic Press.
- Bourgois, P. 1989. Crack in Spanish Harlem: Culture and Economy in The Inner City. *Anthropology Today* 5, 6–11. JSTOR
- Bowman, G. 2008. At Home Abroad: The Field Site as Second Home. *Ethnologica Europaea* 37, 140–148. PDF
- Dé Murphy, M. 2003. Being Here and There in The Field: A Look at Insider Ethnography. In *Welsh Communities: New Ethnographic Perspectives* (eds) C.A. Davies & S. Jones. Cardiff: University of Wales Press.
- Diamond, S. 1974. *In Search of The Primitive: A Critique of Civilization* Transaction Books. Chapter 1 'The Politics of Fieldwork'
- Geertz, C. 1988. *Works and Lives: The Anthropologist as Author*. Cambridge: Polity Press.
- Hastrup, K. 1987. Fieldwork among Friends: Ethnographic Exchange Within The Northern Civilization. In *Anthropology at Home* (ed.) A. Jackson. London: Tavistock.
- Kuper, A. 1973. *Anthropology and Anthropologists: The Modern British School*. London: Routledge.
- Powdermaker, H. 1966. *Stranger and Friend: The Way of An Anthropologist*. New York: Norton.
- Rabinow, P. 1977. *Reflections on Fieldwork in Morocco*. Berkeley: University of California Press.

Further reading (Malinowski):

- Ellen, R. (ed.) 1988. *Malinowski Between Two Worlds: The Polish Roots of an Anthropological Tradition*. Cambridge: Cambridge University Press.
- Kuper, A. 1973b. Malinowski. In *Anthropology and Anthropologists: The Modern British School*. London: Routledge. pp1–34
- Murdock, G.P. 1943. Bronislaw Malinowski. *American Anthropologist* 45 (3), 441–451. JSTOR
- Paluch, A.K. 1981. The Polish Background to Malinowski's Work. *Man (n.s.)* 16 (2), 276–285. JSTOR
- Urry, J. & R. Fardon. 1992. Would the Real Malinowski Please Stand Up? *Man (n.s.)* 27 (1), 179–182. JSTOR
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2. The Scope of Anthropology: Art or Science?

Anthropology occupies an interesting position at the nexus of what C P Snow famously called the 'two cultures' of the arts and the sciences. Anthropologists like Arthur Radcliffe-Brown sought to establish anthropology as 'a natural science of society', whilst others, such as Edward Evans-Pritchard came to feel that it had more in common with subjects traditionally apportioned to the humanities, such as history. Why have anthropologists disagreed over the

disciplinary nature and scientific status of anthropology? What is at stake in this dispute? Should it matter? This week we will explore the contested issue of what kind of enterprise social and cultural anthropologists are engaged in.

Discussion reading:

Carrithers, M. 1990. Is Anthropology an Art or a Science? *Current Anthropology* **31**, 263–282. JSTOR Also in: Carrithers, M. 1992. *Why Humans Have Cultures: Explaining Anthropology and Social Diversity*. Oxford: Oxford University Press. chapter 8

Basic reading:

Cohen, A.P. *et al* 1994. Social Anthropology is a Generalizing Science or it is Nothing. In *Key Debates in Anthropology* (ed.) T. Ingold. London: Routledge. pp17–54

Geertz, C. 1973. Thick Description: Toward an Interpretive Theory of Culture. In *The Interpretation of Cultures*. New York: Basic Books.

Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace. chapter 1 ‘The Anthropological Approach’

Textbook reading:

Barnard, A. & J. Spencer. 1996. Culture. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp136–142

Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Cohen & West. Chapter 4 ‘Explanation in Social Anthropology: Social Function and Social Structure’

Carrithers, M. 1996. Nature and Culture. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp393–396

Eriksen, T.H. 1995. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology* (Anthropology, Culture and Society. London: Pluto Press. chapter 1 ‘Social Anthropology: Comparison and Context’, chapter 2 ‘Fieldwork and Interpretation’

Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition London: Harcourt Brace. chapter 1 ‘The Nature of Anthropology’

Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. Introduction–A New Encounter–What Social Anthropologists Do–A History of Social Anthropology–The Contemporary Importance of Social Anthropology pp1–16

Ingold, T. 1994. Introduction to Culture. In *Companion Encyclopedia of Anthropology* (ed.) T. Ingold. London: Routledge. pp329–349

Rapport, N. & J. Overing. 2007. Culture. In *Social and Cultural Anthropology: The Key Concepts*. London: Routledge. pp92–102

- Rapport, N. & J. Overing. 2007. Society. In *Social and Cultural Anthropology: The Key Concepts*. London: Routledge. pp333–343
- Salzman, P.C. 1996. Methodology. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp364–367
- Viveiros de Castro, E. 1996. Society. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp514–522

Further reading:

- Asad, T. 1986. The Concept of Cultural Translation in British Social Anthropology. In *Writing Culture: The Poetics and Politics of Ethnography* (eds) J. Clifford & G. Marcus. Berkeley: University of California Press. pp141–164
- Fabian, J. 1983. *Time and The Other: How Anthropology Makes Its Object*. New York: Columbia University Press.
- Geertz, C. 1973. The Impact of The Concept of Culture on The Concept of Man. In *The Interpretation of Cultures*. New York: Basic Books. pp33–54
- Keesing, R. 1974. Theories of Culture. *Annual Review of Anthropology* **3**, 73–97. JSTOR
- Keesing, R. 1987. Anthropology as Interpretive Quest (and comments and reply). *Current Anthropology* **28**, 161–176. JSTOR
- Keesing, R. 1989. Exotic Readings of Cultural Texts (and comments and reply). *Current Anthropology* **30**, 459–479. JSTOR
- Kuper, A. 1988. *The Invention of Primitive Society: Transformations of An Illusion*. London: Routledge. chapter 1 'The Idea of Primitive Society'
- Kuper, A. 1999. *Culture: The Anthropologists' Account*. Cambridge, MA: Harvard University Press.
- Lenclud, G. 1996. The Factual and The Normative in Ethnography: Do Cultural Differences Derive From Description? *Anthropology Today* **12**, 7–11. PDF
- Levi-Strauss, C. 1966b. The Scope of Anthropology. *Current Anthropology* **7**, 112–123. JSTOR
- Ortner, S. (ed.) 1999. *The Fate of 'Culture': Geertz and Beyond*. Berkeley: University of California Press.
- Shankman, P. 1984. The Thick and the Thin: On the Interpretive Theoretical Program of Clifford Geertz [and Comments and Reply]. *Current Anthropology* **25**, 261–280. JSTOR
- Spencer, J. 1989. Anthropology as a Kind of Writing. *Man (n.s)* **24**, 145–164. JSTOR
- Sperber, D. 1985. *On Anthropological Knowledge: Three Essays*. Cambridge: Cambridge University Press.
- Williams, R. 1976. *Keywords: A Vocabulary of Culture and Society* London: Fontana. entries for 'Culture' and 'Society'
- Wright, S. 1998. The Politicization of 'Culture'. *Anthropology Today* **14**, 7–15. JSTOR

3. Language and Classification: Thinking Things into Existence

The ability to speak a language represents a defining feature of human beings. Languages however, do not simply 'put names to things', but rather serve to constitute a world of 'things' to be known, to be recognized, and to engage with. Different languages, with different grammars, divide or classify components of the world differently. This entails consideration of the categorical schemes we employ to conveniently comprehend a complex world, whether they be explicit or implicit, as well as the metaphors and metonyms we utilise in conceiving and communicating our culturally mediated understandings. This week introduces the study of language and classification, a central topic in both social and cultural anthropology, since it is all about the ways people create understandings of the worlds in which they dwell together.

Discussion reading:

Bulmer, R. 1967. Why is the Cassowary Not a Bird? A Problem of Zoological Taxonomy Among the Karam of the New Guinea Highlands. *Man (n.s)* **2**, 5–25. JSTOR

Basic reading:

- Bloch, M. 1991. Language, Anthropology and Cognitive Science. *Man (n.s)* **26**, 183–198. JSTOR
- Chapman, M. 1982. 'Semantics' and The 'Celt'. In *Semantic Anthropology* (ed.) D. Parkin. ASA Monographs 22. London: Academic Press.
- Ellen, R. 2006. *The Categorical Impulse: Essays on The Anthropology of Classifying Behaviour*. Oxford: Berghahn Books. Chapter 2 'Anthropological Studies of Classification' pp31–37, available at Google Books.
- Lakoff, G. & M. Johnson. 1980. *Metaphors We Live By*: University of Chicago Press.
- Lucy, J.A. 1997. Linguistic Relativity. *Annual Review of Anthropology* **26**, 291–312. JSTOR
- Parkin, D. *et al* 1996. Language is The Essence of Culture. In *Key Debates in Anthropology* (ed.) T. Ingold. London: Routledge. pp147–198

Textbook reading:

- Barnard, A. & J. Spencer (eds). 1996. Sapir–Whorf Hypothesis. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp499–501
- Bloch, M. 1996. Structuralism. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp530–535
- D'Anglure, B.S. 1996. Levi–Strauss, Claude. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp333–336

- Ellen, R. 1996. Classification. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp103–106
- Grillo, R.D. 1996. Language and Linguistics. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp324–329
- Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition London: Harcourt Brace. Chapter 4 'Language and Communication'
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. chapter 2 'Disgusting, Forbidden and Unthinkable' & chapter 5 'Society: A Set of Symbols'
- Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace. chapter 3 'Language and Communication'
- Lechte, J. 1994. Levi-Strauss. In *Fifty Key Contemporary Thinkers: From Structuralism to Postmodernity*. London: Routledge. pp71–77
- Lechte, J. 1994. Saussure. In *Fifty Key Contemporary Thinkers: From Structuralism to Postmodernity*. London: Routledge. pp148–153
- Kottak, C.P. 2004. *Cultural Anthropology*. 10th edition. London: McGraw Hill. chapter 7 'Language and Communication'
- Rapport, N. & J. Overing. 2007. Classification. In *Social and Cultural Anthropology: The Key Concepts*. London: Routledge. pp32–40

Further reading:

- Ardener, E. 1971. Introductory Essay: Social Anthropology and Language. In *Social Anthropology and Language* (ed.) E. Ardener. ASA Monographs. London: Tavistock.
- Douglas, M. 1975. *Implicit Meanings: Essays in Anthropology*. London: Routledge & Kegan Paul.
- Ellen, R. 1979. Omniscience and Ignorance: Variation in Nuauulu Knowledge, Identification and Classification of Animals. *Language in Society* 8, 337–364.
- Halverson, J. 1976. Animal Categories and Terms of Abuse. *Man (n.s)* 11 (4), 505–516. JSTOR
- Hastrup, K. 1978. The Semantics of Biology: Virginity. In *Defining Females: The Nature of Women in Society* (ed.) S. Ardener. Oxford: Berg.
- James, W. et al 1996. Human Worlds are Culturally Constructed. In *Key Debates in Anthropology* (ed.) T. Ingold. London: Routledge. pp99–146
- Kuper, A. 1973. Lévi-Strauss and British Neo-Structuralism. In *Anthropology and Anthropologists: The Modern British School*. London: Routledge. pp159–175
- Leach, E. 1964. Anthropological Aspects of Language: Animal Categories and Verbal Abuse. In *New Directions in The Study of Language* (ed.) E. H. Lennenberg. Cambridge, MA: MIT Press
- Levi-Strauss, C. 1966. *The Savage Mind* (trans.) R. Needham. London: Weidenfeld & Nicolson. Chapters 1 & 2

- Macdonald, S. 1993. The Construction of Difference: An Anthropological Approach to Stereotypes. In *Inside European Identities: Ethnography in Western Europe* (ed.) S. Macdonald. Oxford: Berg.
- Morris, B. 1976. Whither the Savage Mind? Notes on the Natural Taxonomies of a Hunting and Gathering People. *Man* 11, 542–556. JSTOR
- Smith, B.K. 1991. Classifying Animals and Humans in Ancient India. *Man (n.s.)* 26, 527–548. JSTOR
- Tambiah, S.J. 1969. Animals Are Good to Think and Good to Prohibit. *Ethnology* 8, 423–459. JSTOR
- Turner, V. 1966. Colour Classification in Ndembu Ritual. In *Anthropological Approaches to The Study of Religion* (ed.) M. Banton. London: Tavistock Publications. pp47–84
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4. Good to Eat? The Social and Cultural Significance of Food

Food and drink are obviously a biological need, the basic requirements for sustaining human life, for which humans have elaborated a plethora of technologies and conventions for their production and consumption. But food depends upon far more than just available resources and technologies – the practices surrounding it are culturally mediated. What is and is not eaten, under which circumstances, and according to which conventions, whether they be matters of preference or of ritual prohibition, represents a set of concerns of great interest to anthropologists. This week then, we consider how cultural principles can serve to draw the boundary between the edible and the inedible, and how they can engender understandings of appropriate practice.

Discussion reading:

Douglas, M. 1966. *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*. London: Routledge. chapter 3 ‘The Abominations of Leviticus’.

Basic reading:

- Cooper, E. 1986. Chinese Table Manners: You Are How You Eat In *Applying Anthropology: An Introductory Reader* 2003 (eds) A. Podolefsky & P. Brown. London: McGraw-Hill.
- Douglas, M. 1997. Deciphering a Meal. In *Food and Culture: A Reader* (eds) C. Counihan & P. Van Esterik. London: Routledge. Or in: Douglas, M. 1975. *Implicit Meanings: Essays in Anthropology*. London: Routledge & Kegan Paul. pp249–276
- Dubisch, J. (1981). You Are What You Eat: Religious Aspects of The Health Food Movement. In *Magic, Witchcraft, and Religion: An Anthropological Study of The Supernatural* 1985 (eds) A.C. Lehmann & J.E. Myers. London: Mayfield. Or in (Marcus 1999)n: *Applying Anthropology: An Introductory Reader* 2003 (eds) A. Podolefsky & P. Brown. London: McGraw-Hill.

- Levi-Strauss, C. 1978. *The Culinary Triangle* in *The Origin of Table Manners* (trans.) J. Weightman & D. Weightman. London: Jonathan Cape. 471–495 or in: *Food and Culture: A Reader* 1997 (eds) C. Counihan & P. Van Esterik. London: Routledge. pp28–35
- Sutton, D. 1997. The Vegetarian Anthropologist. *Anthropology Today* **13**, 5–8. JSTOR

Textbook reading:

- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. chapter 2 'Disgusting, Forbidden and Unthinkable'
- Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace. chapter 7 'How Cultures Change'
- Khare, R.S. 1996. Pollution and Purity. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp437–439

Further reading:

- Appadurai, A. 1981. Gastro-Politics in Hindu South Asia. *American Ethnologist* **8**, 494–511. JSTOR
- Arens, W. 1979. *The Man-Eating Myth: Anthropology and Anthropophagy*. Oxford: Oxford University Press.
- Aunger, R. 1994. Sources of Variation in Ethnographic Interview Data: Food Avoidances in The Ituri Forest, Zaire. *Ethnology* **33** (1), 65–99. JSTOR
- Bloch, M. 2005. Commensality and Poisoning. In *Essays on Cultural Transmission*. London School of Economics Monographs on Social Anthropology 75. Oxford: Berg. pp45–60
- Bourque, N. 2001. Eating Your Words: Communicating With Food in The Ecuadorian Andes. In *An Anthropology of Indirect Communication* (eds) J. Hendry & C.W. Watson. London: Routledge.
- Bruner, E.M. 1989. Review: Of Cannibals, Tourists, and Ethnographers. *Cultural Anthropology* **4**, 438–445. JSTOR
- Bulmer, R. 1989. The Uncleaness of the Birds of Leviticus and Deuteronomy. *Man* **24**, 304–321. JSTOR
- Cormier, L.A. 2002. Monkey as Food, Monkey as Child: Guajá Symbolic Cannibalism. In *Primates Face to Face: Conservation Implications of Human-Nonhuman Primate Interconnections* (eds) A. Fuentes & L. Wolfe. Cambridge Studies in Biological and Evolutionary Anthropology volume 29. Cambridge: Cambridge University Press.
- Evans-Pritchard, E. 1960. Zande Cannibalism. *The Journal of the Royal Anthropological Institute of Great Britain and Ireland* **90**, 238–258. JSTOR
- James, A. 1993. Eating Green(s): Discourses of Organic Food. In *Environmentalism: The View From Anthropology* (ed.) K. Milton. London: Routledge.

- Knight, J. 2005. Feeding Mr. Monkey: Cross Species Food 'Exchange' in Japanese Monkey Parks. In *Animals in Person: Cross-Cultural Perspectives on Human-Animal Intimacies* (ed.) J. Knight. Oxford Berg.
- Routray, S. 2008. What an Oriya Widow Can Eat. *Contributions to Indian Sociology (n.s)* **42**, 307-310. JSTOR
- Sahlins, M. 1976. Food Preference and Taboo in The American Food System. In *Culture and Practical Reason*. Chicago: University of Chicago Press.
- Saunders, J.B. 2007. 'I don't eat meat': Discourse on Food Among Transnational Hindus. *Contributions to Indian Sociology (n.s)* **41**, 203-223. JSTOR
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5. Myths and Mythographers

'Myth' is a polysemic term, meaning quite simply that it has many meanings and connotations according to the context of its usage. Is a myth a sacred story? Does it have significance for ritual practice? Does it reveal an inner logic to human thought? Does it suggest a kind of symbolic collective memory? Is it relevant to self-understandings of collective identity? Does it imply false understanding, subterfuge or lies? Is it just another word for history? These are just some of the questions anthropologists have raised about myth, and which they have explored through their ethnographic research. This week we attempt to bring some clarity to our thinking about myth.

Discussion reading:

- Hugh-Jones, S. 1989. Waribi and The White Men: History and Myth in Northwest Amazonia. In *History and Ethnicity* (eds) E. Tonkin, M. McDonald & M. Chapman. ASA Monographs 27. London: Routledge.

Basic reading:

- Cohen, P. 1969. Theories of Myth. *Man (n.s)* **4**, 337-353. JSTOR
- Levi-Strauss, C. 1963. *The Structural Study of Myth* in *Structural Anthropology*. London: Allen Lane. pp206-231
- Malinowski, B. 1948. Myth in Primitive Psychology. In *Magic, Science and Religion and Other Essays*. New York: Doubleday.

Textbook reading:

- Bloch, M. 1996. Structuralism. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp530-535
- D'Anglure, B.S. 1996. Levi-Strauss, Claude. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp333-336
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. pp122-127 'Explanations of Religious Phenomena'

- Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace. chapter 15, section 41 'Myth and Ritual'
- Lechte, J. 1994. Levi-Strauss. In *Fifty Key Contemporary Thinkers: From Structuralism to Postmodernity*. London: Routledge. pp71-77
- Rapport, N. & J. Overing. 2007. Myth. In *Social and Cultural Anthropology: The Key Concepts*. London: Routledge. pp269-282
- Weiner, J. 1996. Myth and Mythology. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp386-389

Further reading:

- Arens, W. 1979. *The Man-Eating Myth: Anthropology and Anthropophagy*. Oxford: Oxford University Press.
- Bamberger, J. 1974. Myths of Matriarchy: Why Men Rule in Primitive Society. In *Women, Culture and Society* (eds) M.Z. Rosaldo & L. Lamphere. Stanford Stanford University Press.
- Christensen, D.R. 2005. Inventing L Ron Hubbard: On The Construction and Maintenance of The Hagiographic Mythology of Scientology's Founder. In *Controversial New Religions* (eds) J.R. Lewis & J.A. Petersen. Oxford: Oxford University Press.
- Corbin, J.R. 1989. The Myth of Primitive Spain. *Anthropology Today* 5 (4), 15-17. JSTOR
- Friedman, J. 1992. Myth, History, and Political Identity. *Cultural Anthropology* 7, 194-210. JSTOR
- Gottlieb, A. 1989. Hyenas and Heteroglossia: Myth and Ritual Among The Beng of Cote d'Ivoire. *American Ethnologist* 16, 487-501. JSTOR
- Harrison, S. 1984. New Guinea Highland Social Structure in a Lowland Totemic Mythology. *Man (n.s.)* 19, 389-403. JSTOR
- Hénaff, M. 1998. *Claude Lévi-Strauss and The Making of Structural Anthropology*. Minneapolis University of Minnesota Press.
- Hiatt, L.R. (ed.) 1975. *Australian Aboriginal Mythology: Essays in Honour of W E H Stanner*. Canberra: Australian Institute of Aboriginal Studies.
- Kahn, M. 1990. Stone-Faced Ancestors: The Spatial Anchoring of Myth in Wamira, Papua New Guinea. *Ethnology* 29, 51-66. JSTOR
- Leach, E. 1969. *Genesis as Myth and Other Essays*. London: Jonathan Cape.
- Leach, E. (ed.) 1967. *The Structural Study of Myth and Totemism*. London: Tavistock.
- Middleton, J. (ed.) 1967. *Myth & Cosmos: Readings in Mythology and Symbolism*. Austin, Texas: Natural History Press.
- Morphy, H. & F. Morphy. 1984. The 'Myths' of Ngalakan History: Ideology and Images of the Past in Northern Australia. *Man (n.s.)* 19, 459-478. JSTOR
- Nadelson, L. 1981. Pigs, Women and The Men's House in Amazonia: An Analysis of Six Mundurucu Myths. In *Sexual Meanings: The Cultural Construction of Gender and Sexuality* (eds) S. Ortner & H. Whitehead. Cambridge: Cambridge University Press.

- Oppitz, M. 1983. The Wild Boar and The Plough: Origin Stories of The Northern Magar *Kailash* **10**, 187–225. Digital Himalaya
- Selwyn, T. (ed.) 1996. *The Tourist Image: Myths and Myth Making in Tourism*. London: John Wiley.
- Swanson, G.E. 1976. Orpheus and Star Husband: Meaning and the Structure of Myths. *Ethnology* **15**, 115–133. JSTOR
- Warner, M. 1994. *Managing Monsters: Six Myths of Our Time* (The Reith Lectures 1994. London: Vintage.
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6. Azande Witchcraft: Rationality and Relativism

Edward Evans-Pritchard's 'Witchcraft, Oracles and Magic Among The Azande' has become one of the most popular and widely read ethnographic monographs, discussed by philosophers as well as by anthropologists. Providing an account of Azande conceptions of witchcraft and practices of divination, Evans-Pritchard reveals a system with its own internally consistent cultural logic. Rather than a typical portrayal of the ethnographic other as superstitious and irrational, Evans-Pritchard instead challenges the prejudices of 'the civilised', revealing a people whose thought and practice can be seen as entirely reasonable. This week then we ask two major questions: 1. Is rationality relative? 2. How is belief implicated in the structure of social life?

Basic reading:

- Evans-Pritchard, E.E. 1937. *Witchcraft, Oracles and Magic Among The Azande*. Oxford: Clarendon Press. Chapters 1–4
- Horton, R. 1967. African Traditional Thought and Western Science. *Africa* **37**, 50–71. JSTOR Also in: *Rationality* (ed.) B. Wilson. 1970. Oxford: Basil Blackwell. pp131–171

Textbook reading:

- Barnard, A. 1996. Emic and Etic. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp180–183
- Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Cohen & West. Chapter 12 'The Field of Ritual: Magic'
- Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition. London: Harcourt Brace. chapter 13 'Religion and Magic'
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. Chapter 7 'Cosmology I: Religion, Magic and Mythology', chapter 8 'Cosmology II: Witchcraft, Shamanism and Syncretism'

- Jarvie, I. & J. Agassi. 1996. Rationality. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp467–470
- Lewis, G. 1994. Magic, Religion and The Rationality of Belief. In *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life* (ed.) T. Ingold. London: Routledge. chapter 20, pp563–590
- Whitaker, M.P. 1996. Relativism. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp478–481
- Willis, R. 1996. Magic. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp340–343
- Willis, R. 1996. Witchcraft and Sorcery. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp562–564

Further reading (rationality):

- Hollis, M. & S. Lukes (eds) 1982. *Rationality and Relativism*. Oxford: Basil Blackwell.
- Tambiah, S.J. 1990. *Magic, Science, Religion and The Scope of Rationality* (Lewis Henry Morgan Lectures. Cambridge: Cambridge University Press.
- Wilson, B. (ed.) 1970. *Rationality*. Oxford: Basil Blackwell.
- Winch, P. 1958. *The Idea of a Social Science and Relation to Philosophy*. London: Routledge & Kegan Paul.

Further reading (relativism):

- Bohannon, L. 2003 (1966). Shakespeare in The Bush. In *Applying Anthropology: An Introductory Reader* (eds) A. Podolefsky & P. Brown. London: McGraw-Hill.
- Geertz, C. 1983. 'From The Native's Point of View': On The Nature of Anthropological Understanding. In *Local Knowledge: Further Essays in Interpretive Anthropology*. New York: Basic Books.
- Gellner, E. 1985. *Relativism and The Social Sciences*. Cambridge: Cambridge University Press.
- Miner, H. 2003 (1956). Body Ritual Among The Nacirema. In *Applying Anthropology: An Introductory Reader* (eds) A. Podolefsky & P. Brown. London: McGraw-Hill.

Further reading (witchcraft):

- Bercovitch, E. 1989. Moral Insights: Victim and Witch in The Nalumin Imagination. In *The Religious Imagination in New Guinea* (eds) G. Herdt & M. Stephen. Brunswick, New Jersey: Rutgers University Press.
- Douglas, M. 1967. Witch Beliefs in Central Africa. *Africa: Journal of the International African Institute* **37**, 72–80. JSTOR
- Douglas, M. 1991. Witchcraft and Leprosy: Two Strategies of Exclusion. *Man (n.s.)* **26**, 723–736. JSTOR

- Eves, R. 2000. Sorcery's the Curse: Modernity, Envy and the Flow of Sociality in a Melanesian Society. *The Journal of the Royal Anthropological Institute* **6**, 453–468. JSTOR
- Jackson, M.D. 1975. Structure and Event: Witchcraft Confession Among the Kuranko. *Man (n.s.)* **10**, 387–403. JSTOR
- Luhmann, T.M. 1989. *Persuasions of the Witch's Craft: Ritual Magic in Contemporary England*. Oxford: Basil Blackwell.
- Macfarlane, A. 1970. *Witchcraft in Tudor and Stuart England: A Regional and Comparative Study*. London: Routledge & Kegan Paul.
- Marwick, M. (ed.) 1970. *Witchcraft and Sorcery: Selected Readings*. Harmondsworth: Penguin.
- Steadman, L. 1985. The Killing of Witches. *Oceania* **56** (2).
- Wilson, M.H. 1951. Witch Beliefs and Social Structure. *The American Journal of Sociology* **56**, 307–313. JSTOR

Further reading (Evans-Pritchard):

- Douglas, M. 1980. *Evans-Pritchard*. Glasgow: Fontana.
- Geertz, C. 1988a. Slide Show: Evans-Pritchard's African Transparencies. In *Works and Lives: The Anthropologist as Author* (ed.) C. Geertz. Cambridge: Polity Press.
- Johnson, D.H. 1982. Evans-Pritchard, The Nuer, and The Sudan Political Service. *African Affairs* **81**, 231–246. JSTOR
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7. The Simple Life: Hunter-Gatherers –The Original Affluent Society?

Typically designating a mode of subsistence, the category 'hunter-gatherer' has played a major part in the history of anthropological thought. The study of hunter-gatherers, past or present, was originally motivated by a concern with the developmental history of humanity. As a result, the idea of the hunter-gatherer has been intrinsic to the anthropological 'invention of primitive society' and has also played a significant role in political ideology. The very idea is then politically fraught. In the twentieth century ethnographers not only questioned whether it was appropriate to treat hunter-gatherers as 'living fossils', but also came to question pre-conceived notions about this way of life – particularly the idea that it was an arduous way of making a living. This week introduces the ethnographic study of hunter-gathering peoples, and the 'original affluent society' thesis that emerged during the 1960s.

Discussion reading:

- Woodburn, J. 1982. Egalitarian Societies. *Man (n.s.)* **17**, 431–451. JSTOR

Basic reading:

- Ingold, T. 1988. Notes on The Foraging Mode of Production. In *Hunters and Gatherers. 1. History, Evolution and Social Change* (eds) T. Ingold, D.

- Riches & J. Woodburn. *Explorations in Anthropology*. Oxford: Berg. pp269–285
- Lee, R.B. 1988. Reflections on Primitive Communism. In *Hunters and Gatherers. 1. History, Evolution and Social Change* (eds) T. Ingold, D. Riches & J. Woodburn. *Explorations in Anthropology*. Oxford: Berg. pp252–268
- Sahlins, M. 1972. The Original Affluent Society In *Stone Age Economics*. Chicago: Aldine–Atherton. pp1–41

Textbook reading:

- Ellen, R. 1994. Modes of Subsistence: Hunting and Gathering to Agriculture and Pastoralism. In *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life* (ed.) T. Ingold. London: Routledge. chapter 8, pp197–225
- Eriksen, T.H. 1995. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology* (Anthropology, Culture and Society. London: Pluto Press. chapter 12 'Production and Technology'
- Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition London: Harcourt Brace. chapter 6 'Patterns of Subsistence'
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. 'Subsistence and Survival' pp208–212
- Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace. chapter 6 'Modes of Subsistence, Modes of Adaptation'
- Kottak, C.P. 2004. *Cultural Anthropology*. 10th edition. London: McGraw Hill. chapter 8 'Making a Living'
- Maddock, K. 1996. Primitive Communism. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp450–451
- Riches, D. 1996. Hunting and Gathering Societies. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp288–291

Further reading:

- Bettinger, R.L. 1987. Archaeological Approaches to Hunter–Gatherers. *Annual Review of Anthropology* **16**, 121–142. JSTOR
- Bettinger, R.L. 1991. *Hunter–Gatherers: Archaeological and Evolutionary Theory* (Interdisciplinary Contributions to Archaeology. London: Plenum.
- Bird–David, N. 1992. Beyond 'The Hunting and Gathering Mode of Subsistence': Culture–Sensitive Observations on the Nayaka and Other Modern Hunter–Gatherers. *Man (n.s.)* **27**, 19–44. JSTOR
- Burch, E.S.J. & L.J. Ellana (eds) 1994. *Key Issues in Hunter–Gatherer Research* (Explorations in Anthropology. Oxford: Berg.
- Burnham, P. & R. Ellen (eds) 1975. *Social and Ecological Systems*. London: Academic Press.

- Cashdan, E. 1989. Hunters and Gatherers: Economic Behavior in Bands. In *Economic Anthropology* (ed.) S. Plattner. Stanford University Press. pp21–48
- Gibson, T. 1988. Meat-Sharing as a Political Ritual: Forms of Transaction versus Modes of Subsistence. In *Hunters and Gatherers. 2. Property, Power and Ideology* (eds) T. Ingold, D. Riches & J. Woodburn. Explorations in Anthropology. Oxford: Berg. pp165–180
- Grinker, R.R. 1990. Images of Denigration: Structuring Inequality between Foragers and Farmers in the Ituri Forest, Zaire. *American Ethnologist* **17**, 111–130. JSTOR
- Hawkes, K., K. Hill & J.F. O'Connell. 1982. Why Hunters Gather: Optimal Foraging and the Aché of Eastern Paraguay. *American Ethnologist* **9**, 379–398. JSTOR
- Ingold, T. 1996. The Optimal Forager and Economic Man. In *Nature and Society: Anthropological Perspectives* (eds) P. Descola & G. Palsson. London: Routledge.
- Ingold, T., D. Riches & J. Woodburn (eds) 1988. *Hunters and Gatherers. 1. History, Evolution and Social Change* (Explorations in Anthropology. Oxford: Berg.
- Ingold, T., D. Riches & J. Woodburn (eds) 1988. *Hunters and Gatherers. 2. Property, Power and Ideology* (Explorations in Anthropology. Oxford: Berg.
- Kaplan, H. & K. Hill. 1985. Food Sharing Among Ache Foragers: Tests of Explanatory Hypotheses [and Comments and Reply]. *Current Anthropology* **26**, 223–246. JSTOR
- Kent, S. 1989. And Justice for All: The Development of Political Centralization among Newly Sedentary Foragers. *American Anthropologist* **91**, 703–712. JSTOR
- Kent, S. 1992. The Current Forager Controversy: Real Versus Ideal Views of Hunter-Gatherers. *Man (n.s.)* **27**, 45–70. JSTOR
- Kent, S. 1993. Sharing in an Egalitarian Kalahari Community. *Man (n.s.)* **28**, 479–514. JSTOR
- Kuper, A. 1988. *The Invention of Primitive Society: Transformations of An Illusion*. London: Routledge.
- Layton, R. 1986. Political and Territorial Structures Among Hunter-Gatherers. *Man (n.s.)* **21**, 18–33. JSTOR
- Leacock, E. & R.B. Lee (eds) 1982. *Politics and History in Band Societies*. Cambridge: Cambridge University Press.
- Lee, R.B. 1979. *The !Kung San: Men, Women and Work in a Foraging Society*. Cambridge: Cambridge University Press.
- Lee, R.B. & R. Daly (eds) 1999. *The Cambridge Encyclopedia of Hunters and Gatherers*. Cambridge: Cambridge University Press.
- Lee, R.B. & I. DeVore (eds) 1968. *Man The Hunter*. New York: Aldine de Gruyter.

- Lee, R.B. & I. DeVore (eds) 1976. *Kalahari Hunter-Gatherers: Studies of The !Kung San and Their Neighbours*. Cambridge, MA: Harvard University Press.
- Reinhard, J. 1974. The Raute: Notes on a Nomadic Hunting and Gathering Tribe of Nepal. *Kailash* 2, 233–271. Digital Himalaya
- Schrire, C. (ed.) 1984. *Past and Present in Hunter Gatherer Studies*. London: Academic Press.
- Schweitzer, P., M. Bieseke & R.K. Hitchcock (eds) 2000. *Hunters and Gatherers in The Modern World: Conflict, Resistance and Self-Determination*. Oxford: Berghahn.
- Shostak, M. 1981. *Nisa: The Life and Words of a !Kung Woman* London: Allen Lane.
- Turnbull, C. 1961. *The Forest People: A Study of The Pygmies of The Congo*. London: Simon & Schuster.
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8. Exchange, Reciprocity and Social Relations

We may be inclined to think about exchange in purely economic terms, as involving the transaction of goods and services, typically through the medium of money. However, anthropology demonstrates that ‘economics’ is a category derived from the experience of western modernity. Following this insight, anthropologists have reminded us that exchange covers a far broader spectrum of practices, which can involve the giving of gifts, and the sharing of one’s time, energy, knowledge, skill, and other human resources. But there is more to exchange than the swapping of material requirements – rather it represents a set of practices constitutive of sociality itself. This week we explore how exchange creates social ties between people, and how it is embedded in, and represents, particular cultural values.

Discussion reading:

Caplow, T. 1982. Christmas Gifts and Kin Networks. *American Sociological Review* 47, 383–392. JSTOR

Basic reading:

MacCormack, G. 1976. Reciprocity. *Man (n.s.)* 11, 89–103. JSTOR

Mauss, M. 1954. *The Gift: Forms and Functions of Exchange in Archaic Societies* (trans.) I. Cunnison. London: Cohen & West.

Textbook Reading:

Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Cohen & West. Chapter 11 ‘Economic and Property Relations’

- Carrier, J.G. 1996. Exchange. In *Encyclopedia of Social and Cultural Anthropology* (eds) A. Barnard & J. Spencer. London: Routledge. pp218–221
- Eriksen, T.H. 1995. *Small Places, Large Issues: An Introduction to Social and Cultural Anthropology* (Anthropology, Culture and Society. London: Pluto Press. chapter 11 'Exchange'
- Gregory, C.A. 1994. Exchange and Reciprocity. In *Companion Encyclopedia of Anthropology: Humanity, Culture and Social Life* (ed.) T. Ingold. London: Routledge. chapter 33, pp911–939
- Haviland, W.A. 1990. *Cultural Anthropology*. 6th edition. London: Harcourt Brace. chapter 7 'Economic Systems'
- Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. chapter 3 'Gifts, Exchange and Reciprocity'
- Keesing, R. 1998. *Cultural Anthropology: A Contemporary Perspective*. 3rd edition. London: Harcourt Brace. chapter 8 'Economic Systems'
- Lechte, J. 1994. Mauss. In *Fifty Key Contemporary Thinkers: From Structuralism to Postmodernity*. London: Routledge. pp24–28
- Natotzky, S. 1997. *New Directions in Economic Anthropology* (Anthropology, Culture & Society. London: Pluto Press. Chapter 2 'Distribution and Exchange' pp42–98

Christmas gift-giving:

- Caplow, T. 1982. Christmas Gifts and Kin Networks. *American Sociological Review* **47**, 383–392. JSTOR
- Caplow, T. 1984. Rule Enforcement Without Visible Means: Christmas Gift-Giving in Middletown. *American Journal of Sociology* **89**, 1306–1323. JSTOR
- Carrier, J.G. 1995. *Gifts and Commodities: Exchange and Western Capitalism Since 1700*. chapter 6 'Christmas and The Ceremony of The Gift' pp168–189

Further reading:

- Befu, H. 1977. Social Exchange. *Annual Review of Anthropology* **6**, 255–281. JSTOR
- Bohannan, P. 1955. Some Principles of Exchange and Investment Among The Tiv. *American Anthropologist* **57**, 60–70. JSTOR
- Bourgois, P. 1989. Crack in Spanish Harlem: Culture and Economy in The Inner City. *Anthropology Today* **5**, 6–11. JSTOR
- Brown, D.J.J. 1979. The Structuring of Polopa Feasting and Warfare. *Man (n.s.)* **14**, 712–733. JSTOR
- Carrier, J.G. 1995. *Gifts and Commodities: Exchange and Western Capitalism Since 1700*. London: Routledge. chapter 5 'The Ideology of The Gift' pp145–167.
- Cashdan, E.A. 1985. Coping with Risk: Reciprocity Among the Basarwa of Northern Botswana. *Man (n.s.)* **20** (3), 454–474. JSTOR

- Cheal, D.J. 1988. *The Gift Economy*. London: Routledge.
- Davis, J. 1972. Gifts and The UK Economy. *Man (n.s)* **7**, 408–429. JSTOR
- Douglas, M. 1967. Primitive Rationing: A Study in Controlled Exchange. In *Themes in Economic Anthropology* (ed.) R. Firth. ASA Monographs 6. London: Tavistock. pp119–148
- Douglas, M. & B. Isherwood. 1996. *The World of Goods: Towards an Anthropology of Consumption*. London: Routledge
- du Boulay, J. 1974. *Portrait of a Greek Mountain Village* (Romiosyni series volume 13. Oxford: Clarendon Press. chapters 7–9
- Goodell, G.E. 1985. Paternalism, Patronage, and Potlatch: The Dynamics of Giving and Being Given To [and Comments and Reply]. *Current Anthropology* **26**, 247–266. JSTOR
- Gregory, C.A. 1982. *Gifts and Commodities*. London: Academic Press.
- Healy, C. 1984. Trade and Sociability: Balanced Reciprocity as Generosity in The Papua New Guinea Highlands. *American Ethnologist* **11**, 42–59. JSTOR
- Herzfeld, M. 1985. *The Poetics of Manhood: Contest and Identity in a Cretan Mountain Village*. London: Princeton University Press. chapters 5 & 6
- Humphrey, C. & S. Hugh-Jones (eds) 1992. *Barter, Exchange and Value: An Anthropological Approach*. Cambridge: Cambridge University Press
- James, W. & N.J. Allen (eds) 1998. *Marcel Mauss: A Centenary Tribute*. Oxford: Berghahn.
- Malinowski, B. 1926. *Crime and Custom in Savage Society*. London: Routledge & Kegan Paul. Part 1
- Monaghan, J. 1996. Fiesta Finance in Mesoamerica and the Origins of a Gift Exchange System. *The Journal of the Royal Anthropological Institute* **2**, 499–516. JSTOR
- Parry, J. 1986. The Gift, The Indian Gift and The 'Indian Gift'. *Man (n.s)* **21**, 456–467. JSTOR
- Parry, J. & M. Bloch (eds) 1989. *Money and The Morality of Exchange*. Cambridge: Cambridge University Press.
- Piot, C.D. 1991. Of Persons and Things: Some Reflections on African Spheres of Exchange. *Man (n.s.)* **26**, 405–424. JSTOR
- Sahlins, M. 1972. The Spirit of The Gift. In *Stone Age Economics*. Chicago: Aldine Atherton. chapter 4, pp149–184
- Sahlins, M. 1972. On The Sociology of Primitive Exchange. In *Stone Age Economics*. Chicago Aldine-Atherton. chapter 5 pp185–230 Also in Sahlins, M. 1968. *Tribesmen*. Prentice-Hall. Chapter 5 and in *The Relevance of Models in Anthropology* (ed.) M.Banton on the ASA Monographs 1–10 CD-ROM kept in the departmental office
- Schneider, J. 2002. World Markets: Anthropological Perspectives. In *Exotic No More: Anthropology on The Front Lines* (ed.) J. MacClancy. London: University of Chicago Press. chapter 3, pp64–85
- Weiner, A.B. 1988. *The Trobrianders of Papua New Guinea* (Case Studies in Cultural Anthropology. London: Harcourt Brace Jovanovich.

Yan, Y. 1996. *The Flow of Gifts: Reciprocity and Social Networks in a Chinese Village*. Stanford, California: Stanford University Press.

9. The Politics of Prestige: The Trobriand Kula and The Native American Potlatch

As a result of Marcel Mauss' classic essay 'The Gift', exchange was established not only as a popular topic for particular ethnographic research, but also as an important way to think about human sociality in general. Mauss' was particularly interested in two institutions of exchange from the ethnographic record; the Kula ring of the Trobriands, and the Potlatch of the Native American groups of the Pacific Northwest. This week then, we look at the competitive feasting of the Potlatch, and the prestigious circulation of ceremonial objects in the Kula, and explore the political significance of these practices in social life.

Discussion reading:

Hurn, S. 2008. The 'Cardinauts' of The Western Coast of Wales: Exchanging and Exhibiting Horses in The Pursuit of Fame. *Journal of Material Culture* **13** (3) 335-355. Sage

Basic reading:

Mauss, M. 1954. *The Gift: Forms and Functions of Exchange in Archaic Societies* (trans.) I. Cunnison. London: Coehn & West.

Piddocke, S. 1965. The Potlatch System of the Southern Kwakiutl: A New Perspective. *Southwestern Journal of Anthropology* **21**, 244-264. JSTOR

Weiner, A 1998. *The Trobrianders of Papua New Guinea*. Case Studies in Cultural Anthropology. London: Harcourt Brace Jovanovich. Chapter 9 'Kula and The Search for Fame'

Textbook Reading:

Hendry, J. 1999. *An Introduction to Social Anthropology: Other People's Worlds*. Basingstoke: Macmillan. chapter 3 'Gifts, Exchange and Reciprocity'

Kula:

Leach, J.W. & E. Leach (eds) 1983. *The Kula: New Perspectives on Massim Exchange*. Cambridge: Cambridge University Press.

Malinowski, B. 1922. *Argonauts of The Western Pacific: An Account of Native Enterprise and Adventure in The Archipelagoes of Melanesian New Guinea*. London: Routledge & Kegan Paul.

Uberoi, J.P.S. 1962. *The Politics of The Kula Ring: An Analysis of The Findings of Bronislaw Malinowski*. Manchester: Manchester University Press.

Weiner, A.B. 1976. *Women of Value, Men of Renown: New Perspectives in Trobriand Exchange*. Austin: University of Texas Press.

Young, M.W. 1971. *Fighting with Food: Leadership, Values and Social Control in a Massim Society*. Cambridge: Cambridge University Press.

Potlatch:

Boas, F. 1966. *Kwakiutl Ethnography*. Chicago: Chicago University Press.
chapter on Potlatch

Piddocke, S. 1965. The Potlatch System of the Southern Kwakiutl: A New Perspective. *Southwestern Journal of Anthropology* **21**, 244–264. JSTOR

Roth, C.F. 2002. Goods, Names, and Selves: Rethinking The Tsimshian Potlatch. *American Ethnologist* **29**, 123–150. JSTOR

Tollefson, K.D. 1995. Potlatching and Political Organization among the Northwest Coast Indians. *Ethnology* **34**, 53–73. JSTOR

Further reading:

Beatty, A. 1991. Ovasa: Feasts of Merit in Nias, Indonesia. *Bijdragen tot de Taal Land- en Volkenkunde* **147**, 216–235. PDF

Feil, D.K. 1978. Women and Men in the Enga "tee". *American Ethnologist* **5**, 263–279. JSTOR

Feil, D.K. 1982. From Pigs to Pearlshells: The Transformation of a New Guinea Highlands Exchange Economy. *American Ethnologist* **9**, 291–306. JSTOR

Feil, D.K. 1984. *Ways of Exchange: The Enga Tee of Papua New Guinea*. St Lucia, Queensland: University of Queensland Press.

Strathern, A. 1971. *The Rope of Moka: Big-Men and Ceremonial Exchange in Mount Hagen, New Guinea* (Cambridge Studies in Social Anthropology 4. Cambridge: Cambridge University Press.

10. Families, Clans and Lineages: An Introduction to Kinship

Notions of relatedness are intrinsic to the social condition of humanity (and other species). Anthropologists have argued that in order to understand social order one must begin with its most elementary instantiations. And as the original students of small-scale social formations, it should come as no surprise that anthropologists played a vital role in first developing a technical vocabulary and theoretical models with which to explore the phenomenon known as ‘kinship’. For 19th century anthropologists, kinship was key to speculating upon the evolutionary development of forms of social organisation. For 20th century social anthropologists however, kinship was vital for understanding the small-scale societies that ethnographers actually investigated. This week we explore the kinship group we call the ‘family’, with its role in organizing work and sharing food, as well as kinship groups based on notions of shared descent, with their role in structuring society and determining marriageability. We will explore these foundational institutions of social life through ethnographic consideration of families, clans and lineages amongst the Melanesian Trobriand Islanders and the

Sudanese Nuer, classically studied by Malinowski and Evans-Pritchard respectively.

Basic reading:

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