

Chronicle Of The Guayaki Indians

Scholars have long highlighted the links between translating and (re)writing, increasingly blurring the line between translations and so-called 'original' works. Less emphasis has been placed on the work of writers who translate, and the ways in which they conceptualize, or even fictionalize, the task of translation. This book fills that gap and thus will be of interest to scholars in linguistics, translation studies and literary studies. Scrutinizing translation through a new lens, Judith Woodsworth reveals the sometimes problematic relations between author and translator, along with the evolution of the translator's voice and visibility. The book investigates the uses (and abuses) of translation at the hands of George Bernard Shaw, Gertrude Stein and Paul Auster, prominent writers who bring into play assorted fictions as they tell their stories of translations. Each case is interesting in itself because of the new material analysed and the conclusions reached. Translation is seen not only as an exercise and fruitful starting point, it is also a way of paying tribute, repaying a debt and cementing a friendship. Taken together, the case studies point the way to a teleology of translation and raise the question: what is translation for? Shaw, Stein and Auster adopt an authorial posture that distinguishes them from other translators. They stretch the boundaries of the translation proper,

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their words spilling over into the liminal space of the text; in some cases they hijack the act of translation to serve their own ends. Through their tales of loss, counterfeit and hard labour, they cast an occasionally bleak glance at what it means to be a translator. Yet they also pay homage to translation and provide fresh insights that continue to manifest themselves in current works of literature. By engaging with translation as a literary act in its own right, these eminent writers confer greater prestige on what has traditionally been viewed as a subservient art. "[A] civilized discourse between two cultivated and sophisticated men. . . . It's a pleasure to be in their company." —Michael Dirda, *The Washington Post*

J.M. Coetzee's latest novel, *The Schooldays of Jesus*, is now available from Viking. *Late Essays: 2006-2016* will be available January 2018. After a meeting at an Australian literary festival brought them together in 2008, novelists Paul Auster and J. M. Coetzee began exchanging letters on a regular basis with the hope they might "strike sparks off each other." Here and Now is the result: a three-year epistolary dialogue that touches on nearly every subject, from sports to fatherhood, literature to film, philosophy to politics, from the financial crisis to art, death, eroticism, marriage, friendship, and love. Their high-spirited and luminous correspondence offers an intimate and often amusing portrait of these two men as they explore the complexities of the

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here and now and reveal their pleasure in each other's friendship on every page.

This book provides stimulating and timely suggestions about expanding the world food supply to include a variety of minilivestock. It suggests a wide variety of small animals as nutritious food. These animals include arthropods (insects, earthworms, snails, frogs), and various rodents. The major advantage of minilivestock is that they do not have t

Examines the myriad ways contemporary residents of Beijing understand and nurture the good life, practice the embodied arts of everyday well-being, and in doing so draw on cultural resources ranging from ancient metaphysics to modern media.

The Emergence of Human Modernity

A Chronicle of Ayoreo Life

A New Criminal Type in Jakarta

Sin Sick

Translation and Paratexts

Poor People's Knowledge

Moroccan Households in the World Economy

"This book-the first ethnography of water conservation on the Great Plains-provides an account of High Plains aquifer decline through an exploration of the different ways in which heartland residents inhabit and understand the imminent depletion of groundwater. This literary ethnography offers a vividly sketched look into the lives and stories of this community, based on interviews with members of the community such as fellow farmers and state regulators, woven together with historical data, journalistic

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documentation, and Bessire's personal reflections of his family's lived experiences. (Five generations of the author's family have lived in the region as farmers and ranchers.)"-- Distribution, habitat, and biology; Description; Scientific nomenclature; Distribution; Habitat and diet; Biology and behavior; The peccary in human economy and society; The Pre-Columbian period; European contact; Folk nomenclature; Hunting; Taboo, ceremony, and myth; Towards domestication; Animal domestication in the humid tropics; Additional vernacular names for the peccary.

Chronicle of the Guayaki Indians is Pierre Clastres's account of his 1963 – 64 encounter with this small Paraguayan tribe, a precise and detailed recording of the history, ritual, myths, and culture of this remarkably unique, and now vanished, people. "Determined not to let the slightest detail" escape him or to leave unanswered the many questions prompted by his personal experiences, Clastres follows the Guayaki in their everyday lives. Now available for the first time in a stunningly beautiful translation by Paul Auster, Chronicle of the Guayaki Indians radically alters not only the Western academic conventions in which other cultures are thought but also the discipline of political anthropology itself. Chronicle of the Guayaki Indians was awarded the Alta Prize in nonfiction by the American Literary Translators Association.

No longer just a 'naked ape', we are now, apparently, the naked bonobo. Wannabe bonobos tell us that our "make love, not war" cousin is a reflection of who we really are, and by following the bonobo example we can discover our natural, sexy and peaceful, selves. But who is the bonobo? THE NAKED BONOBO reveals all there is to know about sex and violence amongst this 'forgotten' ape cousin of ours. When our hairy cousin is herself laid bare, does anyone really want to be her?

A Million Years of Music

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Promoting Intellectual Property in Developing Countries

Craving Earth

Ecological Implications of Minilivestock

Labor and Inequality in a Berber Village

Writers who Translate

Telling the Story of Translation

One Discipline, Four Ways offers the first book-length introduction to the history of each of the four major traditions in anthropology—British, German, French, and American. The result of lectures given by distinguished anthropologists Fredrik Barth, Andre Gingrich, Robert Parkin, and Sydel Silverman to mark the foundation of the Max Planck Institute for Social Anthropology, this volume not only traces the development of each tradition but considers their impact on one another and assesses their future potentials. Moving from E. B. Taylor all the way through the development of modern fieldwork, Barth reveals the repressive tendencies that prevented Britain from developing a variety of anthropological practices until the late 1960s. Gingrich, meanwhile, articulates the development of German anthropology, paying particular attention to the Nazi period, of which surprisingly little analysis has been offered until now. Parkin then assesses the French tradition and, in particular, its separation of theory and ethnographic practice. Finally, Silverman traces the formative influence of Franz Boas, the expansion of the discipline after World War II, and the "fault lines" and promises of contemporary anthropology in the United States.

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The Ache, whose life history the authors recounts, are a small indigenous population of hunters and gatherers living in the neotropical rainforest of eastern Paraguay. This is part exemplary ethnography of the Ache and in larger part uses this population to make a signal contribution to human evolutionary ecology.

"An elaborate and erudite opus saturated in the verbal bravura of classic modernism." The New Yorker

What is the origin of music? In the last few decades this centuries-old puzzle has been reinvigorated by new archaeological evidence and developments in the fields of cognitive science, linguistics, and evolutionary theory. Starting at a period of human prehistory long before Homo sapiens or music existed, Tomlinson describes the incremental attainments that, by changing the communication and society of prehuman species, laid the foundation for musical behaviors in more recent times. He traces in Neandertals and early sapiens the accumulation and development of these capacities, and he details their coalescence into modern musical behavior across the last hundred millennia

**Cannibalism and Violence in the Prehistoric American Southwest
Spirit of a Northern People
Society Against the State
Counter-Revolution Today
A Sourcebook**

I the Supreme Chronicle of the Guayaki Indians

Epistemology, Fieldwork, and Anthropology provides a systematic examination of the empirical foundations of interpretations and grounded theories in anthropology. Olivier de Sardan explores the nature of the links between observed reality and the data produced during fieldwork, and between the data gathered and final interpretative statements. Olivier de Sardan's research asks how anthropologists develop a 'policy of fieldwork', what the advantages and limits of observation are, and if the dangers of over-interpretation and scientific ideologies be minimized. Exploring the space between epistemology and methodology, the book critically juxtaposes Anglo and Francophone writings about fieldwork, plausible interpretations, emicity, reflexivity, comparison, and scientific rigor.

From an award-winning anthropologist, a lively, accessible, and irreverent introduction to the field What is anthropology? What can it tell us about the world? Why, in short, does it matter? For well over a century, cultural anthropologists have circled the globe, from Papua New Guinea to California, uncovering surprising insights about how humans organize their lives and articulate their values. In the process, anthropology has done more than any other discipline to reveal what culture means and why it matters. By weaving together examples and theories from around the world, Matthew Engelke provides a lively, accessible, and at times irreverent introduction to anthropology covering a wide range of classic and contemporary approaches, subjects, and anthropologists. Presenting memorable cases, he encourages readers to think deeply about key concepts that anthropologists use to make sense of the world. Along the way he shows how anthropology helps us understand other cultures and points of view—but also how, in doing so, it reveals

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something about ourselves and our own cultures, too.

The sharing of a sexual partner between relatives has always been taboo. In this stunning work, anthropologist Françoise Héritier charts the incest prohibition throughout history, from the strict decrees of Leviticus to modern civil codes, and finds a secondary type of incest, which she calls the incest of two sisters. The term refers not to incest between two sisters, or between sisters and their mother, but to a love triangle of sorts in which the transfer of bodily fluids among sexual partners, two of whom are related to each other, creates undeniable bonds. Drawing on her field work in West African societies where the bans against two sisters are particularly stringent and on various cultural practices (such as milk kinship), Héritier fashions a complex "mechanics of fluids" in which blood, milk, and semen form the basis for kinship and prohibition. The intricate connections among the social, the natural, and the bodily emerge, fully apparent, and kinship studies are seen in a new light, one that illuminates the primacy of the symbolic.

Eugene W. Holland provides an excellent introduction to Gilles Deleuze and Felix Guattari's *Anti-Oedipus* which is widely recognized as one of the most influential texts in philosophy to have appeared in the last thirty years. He lucidly presents the theoretical concerns behind *Anti-Oedipus* and explores with clarity the diverse influences of Marx, Freud, Nietzsche and Kant on the development of Deleuze & Guattari's thinking. He also examines the wider implications of their work in revitalizing Marxism, environmentalism, feminism and cultural studies.

Deleuze and Guattari's *Anti-Oedipus*

Two Sisters and Their Mother

Kahurangi Calling

An Essay on Playboy's Architecture and Biopolitics

Anthropologists Engage Philosophy

The Anthropology of Incest

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Behold the Black Caiman

How can we help poor people earn more from their knowledge rather than from their sweat and muscle alone? This book is about increasing the earnings of poor people in poor countries from their innovation, knowledge, and creative skills. Case studies look at the African music industry; traditional crafts and ways to prevent counterfeit crafts designs; the activities of fair trade organizations; biopiracy and the commercialization of ethnobotanical knowledge; the use of intellectual property laws and other tools to protect traditional knowledge. The contributors' motivation is sometimes to maintain the art and culture of poor people, but they recognize that except in a museum setting, no traditional skill can live on unless it has a viable market. Culture and commerce more often complement than conflict in the cases reviewed here. The book calls attention to the unwritten half of the World Trade Organization's Agreement on the Trade Related Aspects of Intellectual Property (TRIPS). TRIPS is about knowledge that industrial countries own, and which poor people buy. This book is about knowledge that poor people in poor countries generate and have to sell. It will be of interest to students and scholars of international trade and law, and to anyone with an interest in ways developing countries can find markets for cultural, intellectual, and traditional knowledge. In the High Atlas Mountains of Morocco, far from the hustle and noise of urban centers, lies a village made of

mud and rock, barely discernible from the surrounding landscape. Yet a closer look reveals a carefully planned community of homes nestled above the trees, where rock slides are least frequent, and steep terraces of barley fields situated just above spring flood level. The Berber-speaking Muslims who live and farm on these precipitous mountainsides work together at the arduous task of irrigating the fields during the dry season, continuing a long tradition of managing land, labor, and other essential resources collectively. In Moroccan Households in the World Economy, David Crawford provides a detailed study of the rhythms of highland Berber life, from the daily routines of making a living in such a demanding environment to the relationships between individuals, the community, and the national economy. Demonstrating a remarkably complete understanding of every household and person in the village, Crawford traces the intricacies of cooperation between households over time. Employing a calculus known as "arranging the bones," villagers attempt to balance inequality over the long term by accounting for fluctuations in the needs and capacities of each person, household, and family at different stages in its history. Tradition dictates that children "owe" labor to their parents and grandparents as long as they live, and fathers decide when and where the children in their household work. Some may be asked to work for distant religious lodges or urban relatives they haven't met because of a promise made by long-dead ancestors.

Others must migrate to cities to work as wage laborers and send their earnings home to support their rural households. While men and women leave their community to work, Morocco and the wider world come to the village in the form of administrators, development agents, and those representing commercial interests, all with their own agendas and senses of time. Integrating a classic village-level study that nevertheless engages with the realities of contemporary migration, Crawford succinctly summarizes common perceptions and misperceptions about the community while providing a salient critique of the global expansion of capital. In this beautifully observed ethnography, Crawford challenges assumptions about how Western economic processes transfer to other contexts and pulls the reader into an exotic world of smoke-filled kitchens, dirt-floored rooms, and communal rooftop meals -- a world every bit as fascinating as it is instructive.

Annotation Humans have eaten earth, on purpose, for more than 2,300 years. They also crave starch, ice, chalk and other unorthodox foods - but why? This book creates a portrait of pica, or non-food cravings, from humans' earliest ingestions to current trends and practices.

"The thesis is radical," writes Marshall Sahlins of this landmark text in anthropology and political science.

"We conventionally define the state as the regulation of violence; it may be the origin of it. Clastres's thesis is that economic expropriation and political coercion are

inconsistent with the character of tribal society - which is to say, with the greater part of human history."Can there be a society that is not divided into oppressors and oppressed, or that refuses coercive state apparatuses? In this beautifully written book, Pierre Clastres offers examples of South American Indian groups that, although without hierarchical leadership, were both affluent and complex. In so doing he refutes the usual negative definition of tribal society and poses its order as a radical critique of our own Western state of power. Born in 1934, Pierre Clastres was educated at the Sorbonne; throughout the 1960s he lived with Indian groups in Paraguay and Venezuela. From 1971 until his death in 1979 he was Director of Studies at the fifth section of the Ecole Pratique des Hautes Etudes in Paris and held the Chair of Religion and Societies of the South American Indians there. Robert Hurley is the translator of the History of Sexuality by Michel Foucault and cotranslator of Anti-Oedipus by Gilles Deleuze and Felix Guattari.

In Search of Water on the High Plains

Running Out

Selected Essays

Introduction to Schizoanalysis

The Perils of the One

Essays in Political Anthropology

Peacocks Dancing

From the earliest times, societies have been seduced by the temptation of unitary thinking. Recognizing

*the vulnerability of existence, people and cultures privilege regimes that confer authority on a single entity, a sovereign ruler, a transcendental deity, or an Event, which they embrace with unquestioned devotion. Such obsessions precipitate contempt for the worldliness of real bodies in real time and refusal of responsibility and agency. In *The Perils of the One*, Stathis Gourgouris offers a philosophical anthropology that confronts the legacy of “monarchical thinking”: the desire to subjugate oneself to unitary principles and structures, whether political, moral, theological, or secular. In wide-ranging essays that are at once poetic and polemical, intellectual and passionate, Gourgouris reads across politics and theology, literary and art criticism, psychoanalysis and feminism in a critique of both political theology and the metaphysics of secularism. He engages with a range of figures from the Apostle Paul and Trinitarian theologians, to La Boétie, Schmitt, and Freud, to contemporary thinkers such as Clastres, Said, Castoriadis, Žižek, Butler, and Irigaray. At once a broad perspective on human history and a detailed examination of our present moment, *The Perils of the One* offers glimpses of what a counterpolitics of autonomy would look like from anarchic subjectivities that refuse external ideals, resist the allure of command and obedience, and embrace otherness.*

The guiding inspiration of this book is the attraction and distance that mark the relation between anthropology and philosophy. This theme is

*explored through encounters between individual anthropologists and particular regions of philosophy. Several of the most basic concepts of the discipline—including notions of ethics, politics, temporality, self and other, and the nature of human life—are products of a dialogue, both implicit and explicit, between anthropology and philosophy. These philosophical undercurrents in anthropology also speak to the question of what it is to experience our being in a world marked by radical difference and otherness. In *The Ground Between*, twelve leading anthropologists offer intimate reflections on the influence of particular philosophers on their way of seeing the world, and on what ethnography has taught them about philosophy. Ethnographies of the mundane and the everyday raise fundamental issues that the contributors grapple with in both their lives and their thinking. With directness and honesty, they relate particular philosophers to matters such as how to respond to the suffering of the other, how concepts arise in the give and take of everyday life, and how to be attuned to the world through the senses. Their essays challenge the idea that philosophy is solely the province of professional philosophers, and suggest that certain modalities of being in the world might be construed as ways of doing philosophy. Contributors. João Biehl, Steven C. Caton, Vincent Crapanzano, Veena Das, Didier Fassin, Michael M. J. Fischer, Ghassan Hage, Clara Han, Michael Jackson, Arthur Kleinman, Michael Puett, Bhriqupati Singh*

The posthumous publication in French of Archeology of Violence in 1980 gathered together Clastres's final groundbreaking essays and the opening chapters of the book he had begun before his death in 1977. Elaborating upon the conclusions of such earlier works as Society Against the State, Clastres turns around the analysis of power among South American Indians and rehabilitates violence as an affirmative act meant to protect the integrity of their societies and presents us with a genealogy of power in a native state. For him, tribal societies are not Rousseauist in essence; to the contrary, they practice systematic violence in order to prevent the rise in their midst of this "cold monster": the state. Only by waging war with other tribes can they maintain the dispersion and autonomy of each group. In the same way, tribal chiefs are not all-powerful; to the contrary, they are rendered weak in order to remain dependent on the community. In a series of groundbreaking essays, Clastres turns around the analysis of power among South American Indians and rehabilitates violence as an affirmative act meant to protect the integrity of their societies. These "savages" are shrewd political minds who resist in advance any attempt at "globalization".

The Na of China, farmers in the Himalayan region, live without the institution of marriage. Na brothers and sisters live together their entire lives, sharing household responsibilities and raising the women's children. Because the Na, like all cultures,

prohibitincest, they practice a system of sometimes furtive, sometimes conspicuous nighttime encounters atthe woman's home. The woman's partners--she frequently has more than one--bear no economicresponsibility for her or her children, and "fathers," unless they resemble their children, remainunidentifiable. This lucid ethnographic study shows how a society can function without husbands orfathers. It sheds light on marriage and kinship, as well as on the position of women, the necessaryconditions for the acquisition of identity, and the impact of a communist state on a society that itconsiders backward.

Remaking Life and Death in Contemporary Russia

Moral Injury in War and Literature

Archaeology at the Millennium

British, German, French, and American

Anthropology

Culture in Practice

The Random House Book of Twentieth-century

French Poetry

Ache Life History

Behold the Black Caiman by anthropologist Lucas Bessire is a haunting ethnography based on a decade of fieldwork among a group of Ayoreo-speaking tribes in the Gran Chaco, the largest forested area in South America after the Amazon. Bessire shows that, far from being untouched noble savages, " most of the Ayoreo tribes are struggling to survive on the margins of industrialized society as cattle ranches encroach on the dense wilderness that they once called home. As one of

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the poorest and most marginalized indigenous groups in the region, the Ayoreo endure unfathomable levels of violence and discrimination. Faced with such brutality, the Ayoreo believe that survival within modernity requires a radical transformation, including the abandonment of nearly all of the practices that count as authorized native culture ” in Latin America. Bessire argues that their attitude is not evidence of contamination or loss--as many anthropologists, NGOs, and state representatives would have it--but is rather a profound moral response to their desperate situation. The book thus aims to revise the anthropology and history of Ayoreo-speaking people, and indigenous people in general, who have long been seen as the ultimate primitives outside ” the State, market, and history. Written in the tradition of classic texts such as *Chronicle of the Guayaki Indians* and *Tristes Tropiques*, the book tells a tragic story of catastrophic violence that is urgently relevant to identity politics both within Latin America and beyond.

In *Sin Sick*, Joshua Pederson draws on the latest research about identifying and treating the pain of perpetration to advance and deploy a literary theory of moral injury that addresses fictional representations of the mental anguish of those who have injured or killed others. Pederson's work foregrounds moral injury, a recent psychological concept distinct from trauma that is used to describe the psychic wounds suffered by those who breach their own deeply held ethical principles. Complementing writings on trauma theory that posit the textual manifestation of trauma as

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absence, Sin Sick draws argues that moral injury appears in literature in a variety of forms of excess. Pederson closely reads works by Dostoevsky (Crime and Punishment), Camus (The Fall), and veterans of the wars in Iraq and Afghanistan (Brian Turner's Here, Bullet; Kevin Powers' The Yellow Birds; Phil Klay's Redeployment; and Roy Scranton's War Porn), contending that recognizing and understanding the suffering of perpetrators, without condoning their crimes, enriches the experience of reading—and of being human.

Published for the first time in 1953, Playboy was not only the first pornographic popular magazine in America; it also came to embody an entirely new lifestyle through the construction of a series of utopian multimedia spaces — from the Playboy Mansion and fictional Playboy 's Penthouse of 1959 to the Playboy Clubs and hotels appearing around the world in the 1960s. Simultaneously, the invention of the contraceptive pill provided access to a biochemical technique that separated (hetero) sexuality and reproduction. Addressing these concurrent cultural shifts, Paul Preciado investigates the strategic relationships between space, gender, and sexuality in popular sites related to the production and consumption of pornography that have tended to reside at the margins of traditional histories of architecture: bachelor pads, multimedia rotating beds, and design objects, among others. Combining historical perspectives with contemporary critical theory, gender and queer theory, porn studies, the history of

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technology, and a range of primary transdisciplinary sources — treatises on sexuality, medical and pharmaceutical handbooks, architecture journals, erotic magazines, building manuals, and novels — Pornotopia explores the use of architecture as a biopolitical technique for governing sexual relations and the production of gender in the postwar United States.

"Some 55 scholars, mostly Japanese but with a considerable number from the US and Europe, write about the ethnicity, theories of origin, history, economies, art, religious beliefs, mythology, and other aspects of the culture of the Ainu, the indigenous people of Japan, now principally found in Hokkaido and smaller far northern islands. Hundreds of photographs and paintings, mostly in excellent quality color, show a wide variety of Ainu people, as well as clothing, jewelry, and various artifacts."--"Choice". "The most in-depth treatise available on Ainu prehistory, material culture, and ethnohistory." - "Library Journal".--Amazon.com (2001 ed, book description).

The Naked Bonobo

East Indians and the Cultural Politics of Identity in
Trinidad

Here and Now

Ainu

Letters 2008-2011

Archeology of Violence, New Edition

In this book an internationally
distinguished roster of contributors

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considers the state of the art of the discipline of archaeology at the turn of the 21st century and charts an ambitious agenda for the future. The chapters address a wide range of topics including, paradigms, practice, and relevance of the discipline; paleoanthropology; fully modern humans; holocene hunter-gatherers; the transition to food and craft production; social inequality; warfare; state and empire formation; and the uneasy relationship between classical and anthropological archaeology.

Another magical saga by the author of *Of Marriageable Age*. How many of us think as adults we've lost the vitality of childhood? And how many manage to find it again? This is Rita Maraj's dilemma.

Living in a ramshackle house in Georgetown, leader of the local neighbourhood gang, Rita collects people like she does dogs, cats, ants, and even an unwanted police horse. But then her father remarries: her stepmother is determined to tidy up house, husband and stepdaughter, and move into respectable society. Rita's charm and liveliness become compressed by the pressure to conform, and the duty to find a suitable husband. But then a messenger arrives, searching for a possible heir to the

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distant family estates. Suddenly liberated, and determined to search for her roots, Rita's sense of adventure is reawakened first by the formidable personage of her distant relative, but even more by the tragedies of her long lost, romantic cousin. Her early life -- saving half the wildlife of her neighbourhood -- is only preparation for the destiny that awaits her. Dramatic and vivid, moving and exotic, Peacocks Dancing is a captivating story, a joy to read. Essays that span the career of a prominent anthropologist and address the fundamental questions of the field. Culture in Practice collects the academic and political writings from the 1960s through the 1990s of anthropologist Marshall Sahlins. More than a compilation, Culture in Practice unfolds as an intellectual autobiography. The book opens with Sahlins's early general studies of culture, economy, and human nature. It then moves to his reportage and reflections on the war in Vietnam and the antiwar movement, the event that most strongly affected his thinking about cultural specificity. Finally, it offers his more historical and globally aware works on indigenous peoples, especially those of the Pacific islands. Sahlins

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exposes the cultural specificity of the West, developing a critical account of the distinctive ways that we act in and understand the world. The book includes a play/review of Robert Ardrey's sociobiology, essays on "native" consumption patterns of food and clothes in America and the West, explorations of how two thousand years of Western cosmology affect our understanding of others, and ethnohistorical accounts of how cultural orders of Europeans and Pacific islanders structured the historical experiences of both.

Throughout, Sahlins offers his own way of thinking about the anthropological project. To transcend critically our native categories in order to understand how other peoples have historically constructed their modes of existence--even now, in the era of globalization--is the great challenge of contemporary anthropology.

Chronicle of the Guayaki Indians Princeton University Press

One Discipline, Four Ways

Man Corn

How to Think Like an Anthropologist

Understanding Pica : the Urge to Eat Clay, Starch, Ice, and Chalk

Nurturing Life in Contemporary Beijing

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The Ecology and Demography of a Foraging People

The Na of China

As the 'thresholds' through which readers and viewers access texts, paratexts have already sparked important scholarship in literary theory, digital studies and media studies. Translation and Paratexts explores the relevance of paratexts for translation studies and provides a framework for further research. Writing in three parts, Kathryn Batchelor first offers a critical overview of recent scholarship, and in the second part introduces three original case studies to demonstrate the importance of paratext theory. Batchelor interrogates English versions of Nietzsche, Chinese editions of Western translation theory, and examples of subtitled drama in the UK, before concluding with a final part outlining a theory of paratextuality for translation research, addressing questions of terminology and methodology. Translation and Paratexts is essential reading for students and researchers in translation studies, interpreting studies and literary translation.

A gripping account of the Russian visionaries who are pursuing human immortality As long as we have known death, we have dreamed of life without end. In *The Future of Immortality*, Anya Bernstein explores the contemporary Russian communities of visionaries and utopians who are pressing at the very limits of the human. *The Future of Immortality* profiles a diverse cast of characters, from the owners of a small cryonics outfit to scientists inaugurating the field of biogerontology, from grassroots neurotech enthusiasts to believers in the Cosmist ideas of the Russian Orthodox thinker Nikolai Fedorov. Bernstein puts their debates and polemics in the context of a long history of immortalist thought in Russia, with global implications that reach to Silicon Valley and beyond. If aging is a curable disease, do we have a moral obligation to end the suffering it causes? Could

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immortality be the foundation of a truly liberated utopian society extending beyond the confines of the earth—something that Russians, historically, have pondered more than most? If life without end requires radical genetic modification or separating consciousness from our biological selves, how does that affect what it means to be human? As vividly written as any novel, *The Future of Immortality* is a fascinating account of techno-scientific and religious futurism—and the ways in which it hopes to transform our very being.

In *A New Criminal Type in Jakarta*, James T. Siegel studies the dependence of Indonesia's post-1965 government on the ubiquitous presence of what he calls criminality, an ensemble of imagined forces within its society that is poised to tear it apart. Siegel, a foremost authority on Indonesia, interprets Suharto's New Order—in powerful contrast to Sukarno's Old Order—and shows a cultural and political life in Jakarta controlled by a repressive regime that has created new ideas among its population about crime, ghosts, fear, and national identity. Examining the links between the concept of criminality and scandal, rumor, fear, and the state, Siegel analyzes daily life in Jakarta through the seemingly disparate but strongly connected elements of family life, gossip, and sensationalist journalism. He offers close analysis of the preoccupation with crime in *Pos Kota* (a newspaper directed toward the lower classes) and the middle-class magazine *Tempo*. Because criminal activity has been a sensationalized preoccupation in Jakarta's news venues and among its people, criminality, according to Siegel, has pervaded the identities of its ordinary citizens. Siegel examines how and why the government, fearing revolution and in an attempt to assert power, has made criminality itself a disturbing rationalization for the spectacular massacre of the people it calls criminals—many of whom were never accused of particular crimes. *A New Criminal Type in Jakarta* reveals that Indonesians—once united by Sukarno's revolutionary proclamations in the name of "the people"—are

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now, lacking any other unifying element, united through their identification with the criminal and through a "nationalization of death" that has emerged with Suharto's strong counter-revolutionary measures. A provocative introduction to contemporary Indonesia, this book will engage those interested in Southeast Asian studies, anthropology, history, political science, postcolonial studies, public culture, and cultural studies generally. Using detailed osteological analyses and other lines of evidence, this study of prehistoric violence, homicide, and cannibalism explodes the myth that the Anasazi and other Southwest Indian were simple, peaceful farmers.

The Ground Between

Pornotopia

The Peccary

With Translations by American and British Poets

The Aché, Nomadic Hunters of Paraguay

Stories from the Backcountry of Northwest Nelson

With Observations on the Introduction of Pigs to the New World

Kahurangi National Park gathers in a huge area of wilderness in the top northwest corner of the South Island. This area has an astonishing ecological complexity, so it is perhaps not surprising that this landscape has also generated a wonderfully rich and colourful human history. For well over 20 years, Golden Bay author Gerard Hindmarsh has been collecting stories from Kahurangi and in this book he has woven the best of them into a fascinating blend of natural and social history. In Kahurangi Calling he describes many of the ecological treasures that are found in Kahurangi, but also tells the stories about the fascinating characters that have travelled and

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lived here: explorers, miners, graziers, trampers and other adventurers, eelers, hermits and many others. This is a highly readable and engaging book about a remarkable corner of New Zealand, . Anyone with a love of our backcountry and the colourful people that are drawn to these places will treasure this book.

Callaloo or Tossed Salad? is a historical and ethnographic case study of the politics of cultural struggle between two traditionally subordinate ancestral groups in Trinidad, those claiming African and Indian descent. Viranjini Munasinghe argues that East Indians in Trinidad seek to become a legitimate part of the nation by redefining what it means to be Trinidadian, not by changing what it means to be Indian. In her view, Indo-Trinidadians' recent and ongoing struggle for national and cultural identity builds from dissatisfaction with the place they were originally assigned within Trinidadian society. The author examines how Indo-Trinidadian leaders in Trinidad have come to challenge the implicit claim that their ethnic identity is antithetical to their national identity. Their political and cultural strategy seeks to change the national image of Trinidad by introducing Indian elements alongside those of the dominant Afro-Caribbean (Creole) culture. Munasinghe analyzes a number of broad theoretical issues: the moral, political, and cultural dimensions of identity; the relation between ethnicity and the nation; and the possible autonomy of New World nationalisms from

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European forms. She details how principles of exclusion continue to operate in nationalist projects that celebrate ancestral diversity and multiculturalism. Drawing on the insights of theorists who use creolization to understand the emergence of Afro-American cultures, Munasinghe argues that Indo-Trinidadians can be considered Creole because they, like Afro-Trinidadians, are creators and not just bearers of culture.

'Indispensable...a book that everyone interested in modern poetry should have close to hand, a source of renewable delights and discoveries, a book that will long claim our attention...To my knowledge, no current anthology is as full and as deftly edited.'

--Peter Brooks

In the 1960s the anthropologist Pierre Clastres spent a year with a so-called savage tribe of Indians in Paraguay. This is his account of that experience, describing the tribe's daily life and habits, ritual and cosmology - and the anger which caused them to start murdering their own children.

Ten Thousand Things

A Society Without Fathers Or Husbands

Potential of Insects, Rodents, Frogs and Sails

Epistemology, Fieldwork, and Anthropology

Callaloo or Tossed Salad?

The Future of Immortality