

ARCL0123: Archaeology/Anthropology tutorials : David Wengrow

[View Online](#)

[1]

Adovasio, J.M. 2007. Chapter 1: The Stories We Have Been Told, from 'The Invisible Sex: Uncovering the True Roles of Women in Prehistory'. The invisible sex: uncovering the true roles of women in prehistory. Smithsonian Books:, Collins. 7-26.

[2]

Anderson, B.R.O. 2006. Chapter 3: origins of national consciousness. Imagined communities: reflections on the origin and spread of nationalism. Verso. 37-46.

[3]

Anderson, B.R.O. 2006. Introduction. Imagined communities: reflections on the origin and spread of nationalism. Verso. 1-8.

[4]

Appadurai, A. 1986. Introduction: Commodities and the politics of value. The social life of things: commodities in cultural perspective. Cambridge University Press. 3-63.

[5]

Aron, R. 1998. Emile Durkheim . Main currents in sociological thought . Transaction. 11-23, 24-34-59-69.

[6]

Banerjee, M. 2007. Sacred elections. *Economic and Political Weekly*. 42, 17 (2007), 1556–1562.

[7]

Barth, F. 1998. Introduction. *Ethnic groups and boundaries: the social organization of culture difference*. Waveland Press. 9–38.

[8]

Binford, L.R. 2002. The challenge of the Mousterian. In *pursuit of the past: decoding the archaeological record : with a new afterword*. University of California Press. 79–94.

[9]

Bourdieu, P. 1977. Chapter 2: structures and the Habitus. *Outline of a theory of practice*. Cambridge University Press. 72–95.

[10]

Crosby, A.W. 2004. Chapter 2: Panagaea revisited, the Neolithic reconsidered. *Ecological imperialism: the biological expansion of Europe, 900-1900*. Cambridge University Press. 8–40.

[11]

Cuno, J. 2008. Preface to *Who Owns Antiquity? Museums and the Battle over our Ancient Heritage*. *Who owns antiquity?: museums and the battle over our ancient heritage*. Princeton University Press. 9–37.

[12]

Douglas, M. 2002. Chapter 2: Secular defilement. *Purity and danger: an analysis of concept of pollution and taboo*. Routledge. 36–50.

[13]

Dumont, L. et al. 1980. Introduction. *Homo hierarchicus: the caste system and its implications*. University of Chicago Press. 1–20.

[14]

European Association of Archaeologists and Treherne, P. 1993. The warrior's beauty: the masculine body and self-identity in Bronze Age Europe. *Journal of European archaeology*. 3, 1 (1993), 105–144.

[15]

Evans-Pritchard, E. E. and Gillies, Eva 1976. *Witchcraft, oracles, and magic among the Azande*. Clarendon.

[16]

Geismar, H. 2008. Cultural Property, Museums, and the Pacific: Reframing the Debates - Haidy Geismar (2008). *International Journal of Cultural Property*. 15, (2008).

[17]

Gell, A. 1992. The technology of enchantment and the enchantment of technology. *Anthropology, art and aesthetics*. Clarendon Press. 40–67.

[18]

Gellner, E. 2006. Introduction (definitions) and chapter 2: culture in agrarian society. *Nations and nationalism*. Blackwell. 1–18.

[19]

van Gennep, A. 1977. Chapter 2: Territorial passage. *The rites of passage*. Routledge and Kegan Paul. 4–25.

[20]

Gilsenan, M. 2000. An anthropologist's introduction. *Recognizing Islam: religion and society*

in the modern Middle East. I.B. Tauris. 9–26.

[21]

Goody, J. 1977. Chapter 1: evolution and communication. The domestication of the savage mind. Cambridge University Press. 1–18.

[22]

Goody, J. 2006. The invention of antiquity. The theft of history. Cambridge University Press. 26–67.

[23]

Graeber, D. 2011. Chapter 2: the myth of barter. Debt: the first 5,000 years. Melville House. 21–42.

[24]

Grosselain, O.P. 2000. Materialising identities: an African perspective. Journal of Archaeological Method and Theory. 7, 3 (2000), 187–217.

[25]

Hodder, I. 1991. Chapter 7: Contextual archaeology. Reading the past: current approaches to interpretation in archaeology. Cambridge University Press. 121–155.

[26]

Hodder, I. 1990. The domestication of society. The domestication of Europe: structure and contingency in Neolithic societies. Basil Blackwell. 20–43.

[27]

Hodder, I. and Hutson, S. 2003. Chapter 7: Contextual archaeology. Reading the past: current approaches to interpretation in archaeology. Cambridge University Press. 121–155.

[28]

Lévi-Strauss, C. 1966. The science of the concrete. The savage mind. Weidenfeld and Nicholson. 1–33.

[29]

Lévi-Strauss, C. 1963. The structural study of myth. Structural anthropology. Basic Books. 206–231.

[30]

Lloyd, G.E.R. 1990. Magic and science, ancient and modern. Demystifying mentalities. Cambridge University Press. 39–72.

[31]

Lowenthal, D. 1985. Chapter 1: reliving the past: dreams and nightmares. The past is a foreign country. Cambridge University Press. 3–34.

[32]

MacCormack, C.P. 1980. Chapter 8 - No nature, no culture: The Hagen case. Nature, culture and gender. Cambridge University Press. 174–222.

[33]

Maurice Bloch 2008. Why Religion Is Nothing Special but Is Central. Philosophical Transactions: Biological Sciences. 363, 1499 (2008), 2055–2061.

[34]

Mauss, M. 2006. Civilizations: their elements and forms. Techniques, technology and civilisation. Durkheim Press/Berghahn Books. 57–73.

[35]

Mauss, Marcel 2002. The gift: the form and reason for exchange in archaic societies. Routledge.

[36]

Peter-Klaus Schuste and George Abungu 2004. Declaration on the Importance and Value of Universal Museums.

[37]

Pfaffenberger, B. 1988. Fetishised objects and humanised nature: towards an anthropology of technology. *Man, New Series*. 23, 2 (1988), 236-252.

[38]

Rosaldo, R. 1993. Introduction: Grief and a headhunter's rage. *Culture & truth: the remaking of social analysis : with a new introduction*. Beacon Press. 1-21.

[39]

Rowlands, M.J. 1993. The role of memory in the transmission of culture. *World Archaeology* . 25, 2 (1993), 141-151.

[40]

Rowlands, M.J. and Warnier, J.-P. 1993. The magical production of iron in the Cameroon Grassfields. *The archaeology of Africa: food, metals and towns*. Routledge. 512-550.

[41]

Sahlins, M. 2004. Chapter 1: The original affluent society. *Stone Age economics*. Routledge. 1-39.

[42]

Schlanger, N. 1994. Mindful technology: unleashing the 'chaîne opératoire' for an archaeology of mind. *The ancient mind: elements of cognitive archaeology*. Cambridge University Press. 143–151.

[43]

Schnapp, A. 1996. Introduction: Archaeology and the presence of the past. *The discovery of the past: the origins of archaeology*. British Museum Press. 11–37.

[44]

Schneider, J. 1991. Was there a pre-capitalist world system? . *Core/periphery relations in precapitalist worlds*. Westview Press. 45–66.

[45]

Sherratt, A. 1995. Chapter 1: alcohol and its alternatives: symbol and substance in pre-industrial cultures. *Consuming habits: drugs in history and anthropology*. Routledge. 11–46.

[46]

Sherratt, A.G. 1993. Reviving the Grand Narrative: archaeology and long-term change. *Journal of European archaeology: journal of the European Association of Archaeologists*. 3, 1 (1993), 1–32.

[47]

Smith, A.T. 2003. Chapter 3: geopolitics. *The political landscape: constellations of authority in early complex polities*. University of California Press. 112–148.

[48]

Sperber, D. 1996. Chapter 3: Anthropology and Psychology: towards an epidemiology of representations. *Explaining culture: a naturalistic approach*. Blackwell. 56–76.

[49]

Tomasello, M. 1999. Chapter 2: Biological and cultural inheritance. The cultural origins of human cognition. Harvard University Press. 13–55.

[50]

Trautmann, T. 1992. The revolution in ethnological time. *Man, New Series*. 27, 2 (1992), 379–397.

[51]

Trigger, B.G. 2003. Introduction: Comparative studies (part 2) and defining civilization (part 3). *Understanding early civilizations: a comparative study*. Cambridge University Press. 15–52.

[52]

Ucko, P.J. 1994. Introduction: archaeological interpretations in a world context. *Theory in archaeology: a world perspective*. Routledge. 1–27.

[53]

Weber, M. 2002. Chapter 2: the spirit of capitalism. *The protestant ethic and the spirit of capitalism*. Blackwell. 13–37.

[54]

Wengrow, D. 2010. Introduction: A clash of civilizations? What makes civilization?: the ancient Near East and the future of the West. Oxford University Press. 1–16.

[55]

Wengrow, D. 2008. Prehistories of commodity branding. *Current Anthropology*. 49, 1 (2008), 7–34. DOI:<https://doi.org/20142602>.

[56]

Wilson, E. 1972. The myth of the dialectic. *To the Finland Station: a study in the writing*

and acting of history. Macmillan. 181-201.

[57]

Looting Matters.