

ARCL1008: Introduction to Social Anthropology: Sirio Canos Donnay

View Online



[1]

J. Hendry, *An introduction to social anthropology: sharing our worlds*, 2nd ed. Basingstoke: Palgrave Macmillan, 2008.

[2]

T. H. Eriksen, *Small places, large issues: an introduction to social and cultural anthropology*, Third edition., vol. *Anthropology, culture and society*. London: Pluto, 2010 [Online]. Available: <http://www.jstor.org/stable/10.2307/j.ctt183pb0b>

[3]

T. Ingold, *Companion encyclopedia of anthropology*, [New ed.], vol. *Routledge world reference*. London: Routledge, 2002 [Online]. Available: <https://www.taylorfrancis.com/books/9781134976546>

[4]

C. Gosden, *Anthropology and archaeology: a changing relationship*. London: Routledge, 1999.

[5]

E. Crewe, *Lords of parliament: manners, rituals and politics*. Manchester: Manchester University Press, 2005.

[6]

M. Douglas, *Purity and danger: an analysis of the concepts of pollution and taboo*. London: Routledge, 1991.

[7]

E. E. Evans-Pritchard, *The Nuer: a description of the modes of livelihood and political institutions of a Nilotic people*. New York: Oxford University Press, 1969.

[8]

D. Graeber, *Direct action: an ethnography*. Edinburgh: AK Press, 2009.

[9]

B. Latour, *The making of law: an ethnography of the Conseil d'Etat*. Cambridge: Polity Press, 2010.

[10]

C. Lévi-Strauss, J. Weightman, and D. Weightman, *Tristes tropiques*. New York: Penguin, 1992.

[11]

G. Mathews, *Ghetto at the center of the world: Chungking Mansions, Hong Kong*. Chicago: University of Chicago Press, 2011.

[12]

M. Mead and F. Boas, *Coming of age in Samoa: a psychological study of primitive youth for Western civilisation*. New York, N.Y: Morrow, 1961.

[13]

J. C. Nash, *We eat the mines and the mines eat us: dependency and exploitation in Bolivian tin mines*. New York: Columbia University Press, 1979.

[14]

C. Piot, *Remotely global: village modernity in West Africa*. Chicago: University of Chicago Press, 1999.

[15]

H. Sampson, *International seafarers and transnationalism in the twenty-first century*, vol. *New ethnographies*. Manchester: Manchester University Press, 2014.

[16]

P. Stoller and C. Olkes, *In sorcery's shadow: a memoir of apprenticeship among the Songhay of Niger*. Chicago: University of Chicago Press, 1987.

[17]

M. Strathern, *The gender of the gift: problems with women and problems with society in Melanesia*, vol. *Studies in Melanesian anthropology*. Berkeley, Calif: University of California Press, 1988.

[18]

Barbara Bodenhorn, "'I'm Not the Great Hunter, My Wife Is": Iñupiat and anthropological models of gender', *Études/Inuit/Studies*, vol. 14, no. 1, pp. 55-74, 1990 [Online]. Available: <https://www.jstor.org/stable/42869683>

[19]

L. Bohannon, 'Shakespeare in the Bush | *Natural History Magazine*', *Natural History Magazine* [Online]. Available: http://www.naturalhistorymag.com/editors_pick/1966_08-09_pick.html

[20]

D. Turton, 'There's No Such Beast: Cattle and Colour Naming Among the Mursi', *Man*, vol. 15, no. 2, Jun. 1980, doi: 10.2307/2801674.

[21]

S. Howell, 'Nature in culture or culture in nature? Chewong ideas of "humans" and other species', in *Nature and society: anthropological perspectives*, vol. European Association of Social Anthropologists, London: Routledge, 1996, pp. 127–144.

[22]

S. Ortner, 'Is female to male as nature is to culture?', in *Woman, culture and society*, Stanford, Calif: Stanford University Press, 1974, pp. 68–87 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=acabf22e-057b-e911-80cd-005056af4099>

[23]

C. Boesch and M. Tomasello, 'Chimpanzee and human cultures', *Current Anthropology*, vol. 39, no. 5, pp. 591–614, Dec. 1998, doi: 10.1086/204785.

[24]

*Viveros de Castro, E, 'Cosmological deixis and Amerindian perspectivism', *Journal of the Royal Anthropological Institute*, vol. 4, no. 8, 1998.

[25]

E. E. Evans-Pritchard, 'The notion of witchcraft explains unfortunate events', in *Witchcraft, oracles and magic among the Azande*, London: Oxford University Press, 1937, pp. 63–83.

[26]

S. F. Harding, 'The creation museum', in *The book of Jerry Falwell: fundamentalist language and politics*, Chichester: Princeton University Press, 2000, pp. 210–227.

[27]

J. B. QUIJADA, 'Soviet science and post-Soviet faith: Etigelov's imperishable body', *American Ethnologist*, vol. 39, no. 1, pp. 138–154, Feb. 2012, doi: 10.1111/j.1548-1425.2011.01354.x.

[28]

J. Gledhill, 'Anthropology and politics: commitment, responsibility and the academy', in *Power and Its Disguises*, Pluto Press, 2015 [Online]. Available: <https://www.jstor.org/stable/10.2307/j.ctt18fs65g>

[29]

T. C. Lewellen, 'The Power of the People', in *Political anthropology: an introduction*, Massachusetts: Bergin and Garvey, 1983, pp. 111-129.

[30]

W. James, 'The Anthropologist as reluctant imperialist', in *Anthropology & the colonial encounter*, London: Ithaca Press, 1973, pp. 41-69 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=7c38e837-fca4-e711-80cb-005056af4099>

[31]

Marcel Mauss, 'Chapter 1: The exchange of gifts and the obligation to reciprocate (Polynesia)', in *The gift: the form and reason for exchange in archaic societies*, London: Routledge, 1990, pp. 8-18 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=f8e27067-fda4-e711-80cb-005056af4099>

[32]

Bronislaw Malinowski, 1884-1942, *Argonauts of the Western Pacific: an account of native enterprise and adventure in the archipelagoes of Melanesian New Guinea*. [Online]. Available: <https://archive.org/details/argonautsofweste00mali>

[33]

J. Parry, 'The Gift, the Indian Gift and the "Indian Gift"', *Man*, vol. 21, no. 3, Sep. 1986, doi: 10.2307/2803096.

[34]

Annette B. Weiner, 'Kula: the paradox of keeping-while-giving', in *Inalienable possessions:*

the paradox of keeping-while-giving, Berkeley: University of California Press, 1992 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=c21b537b-b77b-e911-80cd-005056af4099>

[35]

J. Hendry, *An introduction to social anthropology: sharing our worlds*, 2nd ed. Basingstoke: Palgrave Macmillan, 2008.

[36]

T. H. Eriksen, *Small places, large issues: an introduction to social and cultural anthropology*, vol. *Anthropology, culture, and society*. London: Pluto Press, 1995.

[37]

Chris Gosden, 1955-, *Anthropology and archaeology : a changing relationship* / Christopher Gosden. [Online]. Available: <https://www.taylorfrancis.com/books/9781134716210>

[38]

H. Kuklick, *The savage within: the social history of British anthropology, 1885-1945*, 1st paperback ed. Cambridge: Cambridge University Press, 1993.

[39]

S. B. Ortner, 'Theory in Anthropology since the Sixties', *Comparative Studies in Society and History*, vol. 26, no. 01, Jan. 1984, doi: 10.1017/S0010417500010811.

[40]

H. L. Moore and T. Sanders, *Anthropology in theory: issues in epistemology*. Malden, Mass: Blackwell, 2006.

[41]

G. Stocking, JR, 'The Ethnographer's Magic: Fieldwork in British Anthropology from Tylor to Malinowski', in *Observers observed: essays on ethnographic fieldwork*, vol. *History of anthropology*, Madison, Wis: University of Wisconsin Press, 1983, pp. 70–120 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=9b3f4c03-147b-e911-80cd-005056af4099>

[42]

É. Durkheim and K. E. Fields, *The elementary forms of religious life*. New York: Free Press, 1995 [Online]. Available: <https://archive.org/details/elementaryformso00durkrich>

[43]

J. G. Frazer, *The golden bough: a study in magic and religion*, Abridged ed. London: Macmillan, 1922 [Online]. Available: <https://archive.org/details/goldenboughstudy01fraz>

[44]

K. Marx, F. Engels, and G. Stedman Jones, *The Communist manifesto*, vol. *Penguin classics*. London: Penguin, 2002.

[45]

L. H. Morgan and E. Tooker, *Ancient society*, vol. *Classics of anthropology*. Tucson: University of Arizona Press, 1985 [Online]. Available: <https://archive.org/details/ancientsociety00morggoog>

[46]

E. B. Tylor, *Primitive culture: researches into the development of mythology, philosophy, religion, art, and custom*. London: John Murray, 1871 [Online]. Available: <https://archive.org/details/primitivculture01tylouoft>

[47]

Bronislaw Malinowski, 1884-1942, *Argonauts of the Western Pacific : an account of native enterprise and adventure in the archipelagoes of Melanesian New Guinea*. [Online]. Available: <https://archive.org/details/argonautsofweste00mali>

[48]

B. Malinowski and H. Cairns, *A scientific theory of culture: and other essays*. Chapel Hill: University of North Carolina Press, 1944 [Online]. Available: <https://archive.org/details/in.ernet.dli.2015.33987>

[49]

A. R. Radcliffe-Brown, *Structure and function in primitive society: essays and addresses*. London: Cohen & West, 1952 [Online]. Available: <https://archive.org/details/structurefunctio00radc/page/n7/mode/2up>

[50]

M. Douglas, *Purity and danger: an analysis of the concepts of pollution and taboo*. London: Routledge, 1991.

[51]

E. R. Leach, *Culture and Communication: The Logic by which Symbols Are Connected*. An Introduction to the Use of Structuralist Analysis in Social Anthropology, vol. Themes in the Social Sciences. Cambridge: Cambridge University Press, 1976 [Online]. Available: <http://dx.doi.org/10.1017/CBO9780511607684>

[52]

C. Levi-Strauss, 'The myth of Asdiwal', in *The structural study of myth and totemism*, vol. ASA monograph, London: Tavistock Publications, 1967.

[53]

R. Needham, *Right & left: essays on dual symbolic classification*. Chicago: University of Chicago Press, 1973.

[54]

M. Bloch, *Marxism and anthropology: the history of a relationship*, vol. Marxist

introductions. Oxford: Clarendon, 1983.

[55]

P. Bourdieu and R. Nice, *The logic of practice*. Stanford, Calif: Stanford University Press, 1990 [Online]. Available: <https://archive.org/details/BOURDIEUPierreTheLogicOfPractice>

[56]

J. Clifford, 'Introduction: Partial truths', in *Writing culture: the poetics and politics of ethnography*, vol. School of American Research advanced seminar series, Berkeley ; London: University of California Press, 1986, pp. 1-26 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=828f714d-528f-ee11-ad36-0050f2f06092>

[57]

C. Geertz, *The interpretation of cultures: selected essays*. New York: Basic Books, 1973.

[58]

M. Gluckman, *Custom and conflict in Africa*. Oxford: Blackwell, 1970.

[59]

L. Lamphere and M. Z. Rosaldo, *Woman, culture and society*. Stanford, Calif: Stanford University Press, 1974.

[60]

V. W. Turner, *The forest of symbols: aspects of Ndembu ritual*. Ithaca, N.Y.: Cornell University Press, 1967.

[61]

J. Hendry, 'Seeing the world', in *An introduction to social anthropology: sharing our worlds*, 2nd ed., Basingstoke: Palgrave Macmillan, 2008, pp. 17-35 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=2f7ad180-4a6b-e911-80cd-005056af4099>

[62]

B. Adam, 'Perceptions of time', in Companion encyclopedia of anthropology, [New ed.], vol. Routledge world reference, London: Routledge, 2002, pp. 503–526 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=325c60a7-4d6b-e911-80cd-005056af4099>

[63]

M. Mauss, 'A category of the human mind: the notion of the person; the notion of the self', in The category of the person: anthropology, philosophy, history, M. Carrithers, S. Collins, and S. Lukes, Eds. Cambridge: Cambridge University Press, 1985, pp. 1–25 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=5e63ad47-f6a4-e711-80cb-005056af4099>

[64]

S. Ortner, 'Is female to male as nature is to culture', in Woman, culture and society, Stanford, Calif: Stanford University Press, 1974, pp. 67–88 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=acabf22e-057b-e911-80cd-005056af4099>

[65]

E. Hirsch and M. O'Hanlon, The anthropology of landscape: perspectives on place and space, vol. Oxford studies in social and cultural anthropology. Oxford: Clarendon Press, 1995.

[66]

B. Berlin and P. Kay, Basic color terms: their universality and evolution. London: University of California Press, 1969.

[67]

É. Durkheim, M. Mauss, and R. Needham, Primitive classification, 2nd ed. London: Cohen and West, 1970.

[68]

Rodney Needham, *Right & left: essays on dual symbolic classification* / edited and with an introduction by Rodney Needham / foreword by E.E. Evans-Pritchard. [Online]. Available: [http://ucl-primo.hosted.exlibrisgroup.com/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=dedupmrg684608156&indx=3&reclds=dedupmrg684608156&reldxs=2&elementId=2&renderMode=poppedOut&displayMode=full&frbrVersion=2&frbg=&&dscnt=0&scp.scps=scope%3A%28UCL_LMS_DS%29&tb=t&mode=Basic&vid=UCL_VU1&srt=rank&tab=local&dum=true&vl\(freeText0\)=right%20and%20left%20needham&dstmp=1504697003900](http://ucl-primo.hosted.exlibrisgroup.com/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=dedupmrg684608156&indx=3&reclds=dedupmrg684608156&reldxs=2&elementId=2&renderMode=poppedOut&displayMode=full&frbrVersion=2&frbg=&&dscnt=0&scp.scps=scope%3A%28UCL_LMS_DS%29&tb=t&mode=Basic&vid=UCL_VU1&srt=rank&tab=local&dum=true&vl(freeText0)=right%20and%20left%20needham&dstmp=1504697003900)

[69]

D. Turton, 'There's No Such Beast: Cattle and Colour Naming Among the Mursi', *Man*, vol. 15, no. 2, Jun. 1980, doi: 10.2307/2801674.

[70]

B. E. F. Beck, 'The symbolic merger of body, space and cosmos in Hindu Tamil Nadu', *Contributions to Indian Sociology*, vol. 10, no. 2, pp. 213–243, Jul. 1976, doi: 10.1177/006996677601000202.

[71]

M. Bloch, 'The Past and the Present in the Present', *Man*, vol. 12, no. 2, Aug. 1977, doi: 10.2307/2800799.

[72]

Nancy M. Farriss, 'Remembering the Future, Anticipating the Past: History, Time, and Cosmology among the Maya of Yucatan', *Comparative Studies in Society and History*, vol. 29, no. 3, pp. 566–593, 1987 [Online]. Available: <https://www.jstor.org/stable/179039>

[73]

A. Gell, *The anthropology of time: cultural constructions of temporal maps and images*, vol. Explorations in anthropology. Oxford: Berg, 1992.

[74]

S. Hawking, *A brief history of time: from the big bang to black holes*. Toronto: Bantam

Books, 1988.

[75]

L. E. A. Howe, 'The Social Determination of Knowledge: Maurice Bloch and Balinese Time', *Man*, vol. 16, no. 2, Jun. 1981, doi: 10.2307/2801396.

[76]

E. R. Leach, 'Two essays on Time', in *Rethinking anthropology* / [by] E.R. Leach, [Online]. Available:

[http://ucl-primo.hosted.exlibrisgroup.com/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=UCL_LMS_DS000607941&indx=2&reclids=UCL_LMS_DS000607941&reclidx=1&elementId=1&renderMode=poppedOut&displayMode=full&frbrVersion=&frbrSourceidDisplay=UCL_LMS_DS&frbrIssnDisplay=&dscnt=1&frbrRecordsSource=Primo+Local&mode=Basic&vid=UCL_VU1&lastPag=&rftGrp=frbr&tab=local&frbrJtitleDisplay=&dstmp=1504699142779&frbg=705951968&lastPagIdx=1&frbrSrt=rank&frbrEissnDisplay=&scp.scps=scope%3A%28UCL_LMS_DS%29&tb=t&cs=frb&fctV=705951968&srt=rank&fctN=facet_frbrgroupid&dum=true&vl\(freeText0\)=Rethinking%20anthropology](http://ucl-primo.hosted.exlibrisgroup.com/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=UCL_LMS_DS000607941&indx=2&reclids=UCL_LMS_DS000607941&reclidx=1&elementId=1&renderMode=poppedOut&displayMode=full&frbrVersion=&frbrSourceidDisplay=UCL_LMS_DS&frbrIssnDisplay=&dscnt=1&frbrRecordsSource=Primo+Local&mode=Basic&vid=UCL_VU1&lastPag=&rftGrp=frbr&tab=local&frbrJtitleDisplay=&dstmp=1504699142779&frbg=705951968&lastPagIdx=1&frbrSrt=rank&frbrEissnDisplay=&scp.scps=scope%3A%28UCL_LMS_DS%29&tb=t&cs=frb&fctV=705951968&srt=rank&fctN=facet_frbrgroupid&dum=true&vl(freeText0)=Rethinking%20anthropology)

[77]

S. Toulmin and J. Goodfield, *The discovery of time*. Chicago, Ill: University of Chicago Press, 1982.

[78]

P. Bourdieu, 'The Berber house or the world reversed', *Social Science Information*, vol. 9, no. 2, pp. 151-170, Jan. 1970, doi: 10.1177/053901847000900213.

[79]

S. Feld and K. H. Basso, *Senses of place*, vol. School of American Research advanced seminar series. Santa Fe, NM: School of American Research Press, 1996.

[80]

K. Hastrup, 'Nature as Historical Space', *Folk. Journal of the Danish Ethnographic Society*, vol. 31, pp. 5–20, 1989.

[81]

M. Hobart, 'The path of the soul: the legitimacy of nature in Balinese conceptions of space', in *Natural symbols in South East Asia*, vol. *Collected papers in Oriental and African studies*, London: University of London, School of Oriental and African Studies, 1978, pp. 5–25.

[82]

T. Ingold, *The perception of the environment: essays on livelihood, dwelling and skill*. London: Routledge, 2000.

[83]

S. M. Low and D. Lawrence-Zúñiga, *The anthropology of space and place: locating culture*, vol. *Blackwell readers in anthropology*. Malden, Mass: Blackwell, 2003.

[84]

F. Santos-Granero, 'Writing History into the Landscape: Space, Myth, and Ritual in Contemporary Amazonia', *American Ethnologist*, vol. 25, no. 2, pp. 128–148, May 1998, doi: 10.1525/ae.1998.25.2.128.

[85]

M. Mauss, 'A category of the human mind: the notion of person; the notion of self', in *The category of the person: anthropology, philosophy, history*, M. Carrithers, S. Collins, and S. Lukes, Eds. Cambridge: Cambridge University Press, 1985, pp. 1–25 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=5e63ad47-f6a4-e711-80cb-005056af4099>

[86]

J. Hendry, *An introduction to social anthropology: sharing our worlds*, 2nd ed. Basingstoke: Palgrave Macmillan, 2008.

[87]

R. Parkin, *Kinship: an introduction to basic concepts*. Oxford: Blackwell, 1997.

[88]

J. Carsten, *Cultures of relatedness: new approaches to the study of kinship*. Cambridge: Cambridge University Press, 2000.

[89]

D. Battaglia, *On the bones of the serpent: person, memory, and mortality in Sabarl Island society*. Chicago, Ill: University of Chicago Press, 1990.

[90]

M. Fortes and J. Goody, *Religion, morality and the person: essays on Tallensi religion*, vol. *Essays in social anthropology*. Cambridge: Cambridge University Press, 1987.

[91]

E. Goffman, *The presentation of self in everyday life*, vol. *Pelican books*. Harmondsworth: Penguin, 1971.

[92]

S. Harrison, 'Concepts of the Person in Avatip Religious Thought', *Man*, vol. 20, no. 1, Mar. 1985, doi: 10.2307/2802224.

[93]

T. Ingold, 'Becoming Persons: Consciousness and Sociality in Human Evolution', *Cultural Dynamics*, vol. 4, no. 3, pp. 355–378, Nov. 1991, doi: 10.1177/092137409100400307.

[94]

M. Jackson and I. Karp, *Personhood and agency: the experience of self and other in African*

cultures, vol. Acta Universitatis Upsaliensis. Uppsala studies in cultural anthropology. Uppsala: [Uppsala University], 1990.

[95]

W. James, 'Placing the Unborn: on the social recognition of new life', in Social anthropology and medicine, vol. Association of Social Anthropologists Monographs, London: Academic Press, 1976, pp. 169–189.

[96]

B. Morris, Anthropology of the self: the individual in cultural perspective, vol. Anthropology, culture, and society. London: Pluto Press, 1994.

[97]

L. Rival, 'Androgynous Parents and Guest Children: The Huaorani Couvade', The Journal of the Royal Anthropological Institute, vol. 4, no. 4, Dec. 1998, doi: 10.2307/3034825.

[98]

J. Carsten, After kinship, vol. New departures in anthropology. Cambridge: Cambridge University Press, 2004 [Online]. Available: <https://doi.org/10.1017/CBO9780511800382>

[99]

Jack. Goody, Comparative studies in kinship / by Jack Goody. .

[100]

J. Edwards, Born and bred: idioms of kinship and new reproductive technologies in England , vol. Oxford studies in social and cultural anthropology. Oxford: Oxford University Press, 2000.

[101]

Rodney Needham, Rethinking kinship and marriage / edited by Rodney Needham. .

[102]

J. Overing, 'Today I shall call him "Mummy": multiple worlds and classificatory confusion', in *Reason and morality*, vol. A.S.A. monographs, London: Tavistock, 1985, pp. 150–178.

[103]

R. Parkin and L. Stone, *Kinship and family: an anthropological reader*, vol. Blackwell anthologies in social and cultural anthropology. Malden, Mass: Blackwell, 2004.

[104]

Cris Shore, R. G. Abrahams, Jane F. Collier, Carol Delaney, Robin Fox, Ronald Frankenberg, Helen S. Lambert, Marit Melhuus, David M. Schneider, Verena Stolcke and Sybil Wolfram, 'Virgin Births and Sterile Debates: Anthropology and the New Reproductive Technologies', *Current Anthropology*, vol. 33, no. 3, pp. 295–314, 1992 [Online]. Available: <https://www.jstor.org/stable/2743799>

[105]

B. Simpson, 'Bringing the `Unclear' Family Into Focus: Divorce and Re-Marriage in Contemporary Britain', *Man*, vol. 29, no. 4, Dec. 1994, doi: 10.2307/3033971.

[106]

M. Strathern, *After nature: English kinship in the late twentieth century*, vol. The Lewis Henry Morgan lectures. Cambridge: Cambridge University Press, 1992.

[107]

I. Amadiume, *Male daughters, female husbands: gender and sex in African society*. London: Zed, 1987.

[108]

S. Ardener, *Defining females: the nature of women in society*, 2nd, rev. ed ed., vol.

Cross-cultural perspectives on women. Oxford: Berg, 1993.

[109]

S. Ardener, *Women and space: ground rules and social maps*, 2nd rev. ed., vol. Cross-cultural perspectives on women. Oxford: Berg, 1997.

[110]

Barbara Bodenhorn, "'I'm Not the Great Hunter, My Wife Is": Iñupiat and anthropological models of gender', *Études/Inuit/Studies*, vol. 14, no. 1, pp. 55–74, 1990 [Online]. Available: <https://www.jstor.org/stable/42869683>

[111]

P. Caplan, *The cultural construction of sexuality*. London: Tavistock, 1987.

[112]

A. Cornwall and N. Lindisfarne, *Dislocating masculinity: comparative ethnographies*, vol. Male orders. London: Routledge, 1994.

[113]

S. Nanda, *Neither man nor woman: the Hijras of India*, vol. Wadsworth modern anthropology library. Belmont, Calif: Wadsworth Pub. Co, 1990.

[114]

L. Lamphere and M. Z. Rosaldo, *Woman, culture and society*. Stanford, Calif: Stanford University Press, 1974.

[115]

S. W. Tiffany, 'Models and the Social Anthropology of Women: A Preliminary Assessment', *Man*, vol. 13, no. 1, Mar. 1978, doi: 10.2307/2801063.

[116]

T. Valle de la Cerda, *Gendered anthropology*, vol. European Association of Social Anthropologists. London: Routledge, 1993.

[117]

Benedict Anderson, 'Introduction to Imagined communities : reflections on the origin and spread of nationalism', in *Imagined communities : reflections on the origin and spread of nationalism*, Rev. ed., London: Verso, 1991, pp. 1–7 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=73157501-fba4-e711-80cb-005056af4099>

[118]

R. K. Merton, *Social theory and social structure*, Enl. ed. New York: Free Press, 1968 [Online]. Available: https://soth.alexanderstreet.com/cgi-bin/SOTH/hub.py?type=source_details&browse=full&sourceid=S10019965&showfullrecord=on

[119]

M. Banks, 'Ethnicity unerathed', in *Ethnicity: anthropological constructions*, London: Routledge, 1996, pp. 11–48 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=a82e3649-3e6b-e911-80cd-005056af4099>

[120]

D. R. Wright, "'What Do You Mean There Were No Tribes in Africa?': Thoughts on Boundaries—and Related Matters—in Precolonial Africa', *History in Africa*, vol. 26, pp. 409–426, Jan. 1999, doi: 10.2307/3172148.

[121]

F. Barth, *Ethnic groups and boundaries: the social organization of culture difference*. Bergen: Universitetsforlaget, 1969.

[122]

A. P. Cohen, *The symbolic construction of community*, vol. Key ideas. London: Routledge, 1989.

[123]

R. Fardon, "'African ethnogenesis'", in *Comparative anthropology*, Oxford: Basil Blackwell, 1987, pp. 169–188 [Online]. Available:
<https://contentstore.cla.co.uk/secure/link?id=33d63426-faa4-e711-80cb-005056af4099>

[124]

E. Tonkin, M. McDonald, and M. Chapman, *History and ethnicity*, vol. ASA monograph. London: Routledge, 1989.

[125]

Southall, Aidan W, 'The Illusion of Tribe', *Journal of Asian and African Studies*, vol. 5, no. 1 [Online]. Available:
<https://search.proquest.com/docview/1303195075/6978D385D4FF4FD1PQ/6?accountid=14511>

[126]

L. Dumont, 'Caste, Racism and "Stratification": Reflections of a Social Anthropologist - Appendix A', in *Homo hierarchicus: the caste system and its implications*, Complete rev. English ed., Chicago: University of Chicago Press, 1980, pp. 247–266.

[127]

M. Banton, *Racial theories*. Cambridge: Cambridge University Press, 1987.

[128]

T. H. Eriksen, *Ethnicity and nationalism: anthropological perspectives*, vol. Anthropology, culture, and society. London: Pluto Press, 1993.

[129]

E. Gellner, Nations and nationalism, vol. New perspectives on the past. Ithaca, N.Y.: Cornell UP, 1983.

[130]

E. J. Hobsbawm, Nations and nationalism since 1780: programme, myth, reality, vol. The Wiles lectures given at the Queen's University of Belfast. Cambridge: Cambridge University Press, 1990.

[131]

A. Hastings, The Construction of Nationhood. Cambridge: Cambridge University Press, 1997 [Online]. Available: <http://ebooks.cambridge.org/ref/id/CBO9780511612107>

[132]

C. M. Bell, Ritual theory, ritual practice. Oxford: Oxford University Press, 1992 [Online]. Available: <https://ebookcentral.proquest.com/lib/ucl/detail.action?docID=4705636>

[133]

N. Bird-David, "'Animism" Revisited', Current Anthropology, vol. 40, no. S1, pp. S67-S91, Feb. 1999, doi: 10.1086/200061.

[134]

F. Bowie, The anthropology of religion: an introduction, 2nd ed. Malden, MA: Blackwell, 2006.

[135]

E. E. Evans-Pritchard, 'The Notions of Witchcraft explains unfortunate events', in Witchcraft, oracles, and magic among the Azande / E.E. Evans-Pritchard., pp. 18-32 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=fe18a7eb-4c36-e711-80c9-005056af4099>

[136]

J. L. Barrett, *Why would anyone believe in God?*, vol. Cognitive science of religion series. Walnut Creek, CA: AltaMira Press.

[137]

É. Durkheim, C. Cosman, and M. S. Cladis, *The elementary forms of religious life*, vol. Oxford world's classics. Oxford: Oxford University Press, 2001 [Online]. Available: <https://archive.org/details/elementaryformso00durkrich>

[138]

E. E. Evans-Pritchard, *Theories of primitive religion*. Oxford: Clarendon Press, 1965 [Online]. Available: <https://archive.org/details/E.E.EvansPritchardTheoriesOfPrimitiveReligion>

[139]

H. Geertz, 'An Anthropology of Religion and Magic, I', *Journal of Interdisciplinary History*, vol. 6, no. 1, Summer 1975, doi: 10.2307/202825.

[140]

M. Weber, *The sociology of religion*. Boston: Beacon Press, 1963 [Online]. Available: https://soth.alexanderstreet.com/cgi-bin/SOTH/hub.py?type=source_details&browse=full&sourceid=S10023164&showfullrecord=on

[141]

E. Ardener, 'Witchcraft, economics, and the continuity of belief', in *Witchcraft confessions & accusations* / edited by Mary Douglas., pp. 141-160.

[142]

J. Comaroff and J. L. Comaroff, *Modernity and its malcontents: ritual and power in postcolonial Africa*. Chicago: University of Chicago Press, 1993.

[143]

P. Geschiere and J. L. Roitman, *The modernity of witchcraft: politics and the occult in postcolonial Africa = Sorcellerie et politique en Afrique : la viande des autres*. Charlottesville: University of Virginia Press, 1997.

[144]

R. Horton, 'African Traditional Thought and Western Science', in *Rationality*, vol. Key concepts in the social sciences, Evanston [Ill.]: Harper & Row, 1970, pp. 131-171.

[145]

Rosalind Shaw, 'The Production of Witchcraft/Witchcraft as Production: Memory, Modernity, and the Slave Trade in Sierra Leone', *American Ethnologist*, vol. 24, no. 4, pp. 856-876, 1997 [Online]. Available: <https://www.jstor.org/stable/646812>

[146]

P. Stoller and C. Olkes, *In sorcery's shadow: a memoir of apprenticeship among the Songhay of Niger*. Chicago: University of Chicago Press, 1987.

[147]

M. Bloch and J. P. Parry, *Death and the regeneration of life*. Cambridge: Cambridge University Press, 1982.

[148]

M. Bloch, *Ritual, history, and power: selected papers in anthropology*, vol. Monographs on social anthropology. London: Athlone Press, 1989.

[149]

C. Emmrich, 'All the King's horses and all the king's men: the 2004 Red Matssyendrantha incident in Lalitpur', in *When rituals go wrong: mistakes, failure and the dynamics of ritual*, vol. Numen book series. Studies in the history of religions, Leiden: Brill, 2007, pp. 133-164.

[150]

C. Geertz, *The interpretation of cultures: selected essays*. New York: Basic Books, 2000.

[151]

M. Gluckman, *Essays on the ritual of social relations*. Manchester U.P, 1962.

[152]

V. W. Turner, *The ritual process: structure and anti-structure*, vol. *The Lewis Henry Morgan lectures*. London: Routledge & K. Paul, 1969.

[153]

A. van Gennep, *The rites of passage*. London: Routledge and Kegan Paul, 1977.

[154]

Margery Wolf, 'The Woman Who Didn't Become a Shaman', *American Ethnologist*, vol. 17, no. 3, pp. 419-430, 1990 [Online]. Available: <https://www.jstor.org/stable/644854>

[155]

J. P. Boddy, *Wombs and alien spirits: women, men and the Zar cult in northern Sudan*, vol. *New directions in anthropological writing: History, poetics, cultural criticism*. Madison, Wis: University of Wisconsin Press, 1989 [Online]. Available: <https://quod.lib.umich.edu/cgi/t/text/text-idx?c=acls;idno=heb04685.0001.001>

[156]

Linda L. Giles, 'Possession Cults on the Swahili Coast: A Re-Examination of Theories of Marginality', *Africa: Journal of the International African Institute*, vol. 57, no. 2, pp. 234-258, 1987 [Online]. Available: <https://www.jstor.org/stable/1159823>

[157]

P. Henlery, 'Spirit Possession, Power, and the Absent Presence of Islam: re-viewing Les Maitre Fous', *The Journal of the Royal Anthropological Institute: incorporating Man, New series*, vol. 12, no. 4, pp. 731–761, 2006 [Online]. Available: <https://www.jstor.org/stable/4092563>

[158]

Paul Stoller, 'Embodying Colonial Memories', *American Anthropologist*, vol. 96, no. 3, pp. 634–648, 1994 [Online]. Available: <https://www.jstor.org/stable/682304>

[159]

N. Bird-David, '"Animism" Revisited', *Current Anthropology*, vol. 40, no. S1, pp. S67–S91, Feb. 1999, doi: 10.1086/200061.

[160]

M. Guenther, 'From totemism to shamatism: hunter-gatherer contributions to world mythology and spirituality', in *The Cambridge encyclopedia of hunters and gatherers*, Cambridge: Cambridge University Press, 1999, pp. 426–433 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=2ae33c0e-5f8f-ee11-ad36-0050f2f06092>

[161]

L. M. Rival, *The social life of trees: anthropological perspectives on tree symbolism*, vol. Materializing culture. Oxford: Berg, 1998.

[162]

B. Arnold, 'The past as propaganda: totalitarian archaeology in Nazi Germany', *Antiquity*, vol. 64, no. 244, pp. 464–478, Sep. 1990, doi: 10.1017/S0003598X00078376.

[163]

D. Bell, 'Mythscape: memory, mythology, and national identity', *British Journal of Sociology*, vol. 54, no. 1, pp. 63–81, Jan. 2003, doi: 10.1080/0007131032000045905.

[164]

P. Connerton, *How societies remember*. Cambridge: Cambridge University Press, 1989 [Online]. Available: <http://ebooks.cambridge.org/ref/id/CBO9780511628061>

[165]

E. Hobsbawm, 'Introduction: Inventing Traditions', in *The invention of tradition*, vol. Past and present publications, Cambridge: Cambridge University Press, 1983, pp. 1-14.

[166]

Gabriel Moshenska, 'Oral History in Historical Archaeology: Excavating Sites of Memory', *Oral History*, vol. 35, no. 1, pp. 91-97, 2007 [Online]. Available: <http://www.jstor.org.libproxy.ucl.ac.uk/stable/40179926>

[167]

P. Anttonen, *Tradition through Modernity: Postmodernism and the Nation-State in Folklore Scholarship*. Finnish Literature Society, 2005 [Online]. Available: <http://oa.finlit.fi/site/books/10.21435/sff.15/>

[168]

M. Edgeworth, 'On the Boundary: New perspectives from Ethnography of Archaeology', in *Archaeology and anthropology*, Oxford: Oxbow, 2010, pp. 53-68 [Online]. Available: <https://www.jstor.org/stable/j.ctt1cfr95m>

[169]

A. Gazin-Schwartz and Cornelius Holtorf, 'As Long as Ever I've Known it.....', in *Archaeology and folklore*, vol. Theoretical Archaeology Group (TAG), London: Routledge, 1999, pp. 3-25 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=ea5a2ed4-04a5-e711-80cb-005056af4099>

[170]

Y. Hamilakis and A. Anagnostopoulos, 'What is Archaeological Ethnography?', Public

Archaeology, vol. 8, no. 2–3, pp. 65–87, Aug. 2009, doi: 10.1179/175355309X457150.

[171]

C. Stewart, *Dreaming and historical consciousness in island Greece*, vol. Cultural politics, socioaesthetics, beginnings. Cambridge, Mass: Department of the Classics, Harvard University, 2012.

[172]

J. Blain and R. J. Wallis, 'Sacred Sites, Contested Rites/ Rights', *Journal of Material Culture*, vol. 9, no. 3, pp. 237–261, Nov. 2004, doi: 10.1177/1359183504046893.

[173]

R. J. David, 'The Archaeology of Myth: Rock Art, Ritual Objects, and Mythical Landscapes of the Klamath Basin', *Archaeologies*, vol. 6, no. 2, pp. 372–400, Aug. 2010, doi: 10.1007/s11759-009-9108-x.

[174]

Michael Dietler, "'Our Ancestors the Gauls": Archaeology, Ethnic Nationalism, and the Manipulation of Celtic Identity in Modern Europe', *American Anthropologist*, vol. 96, no. 3, pp. 584–605, 1994 [Online]. Available: <https://www.jstor.org/stable/682302>

[175]

M. Gardiner, 'Oral Tradition, Landscapes and the Social life of Place-Names', in *Sense of place in Anglo-Saxon England*, Donington, Lincolnshire: Shaun Tyas, 2012, pp. 1–5.

[176]

E. J. Hobsbawm and T. O. Ranger, *The invention of tradition*, vol. Past and present publications. Cambridge: Cambridge University Press, 1983.

[177]

C. Holtorf, 'Engaging with multiple pasts: Reply to Francis McManamon', *Public Archaeology*, vol. 1, no. 3, pp. 214–215, Jan. 2000, doi: 10.1179/pua.2000.1.3.214.

[178]

M. Lambek, *The weight of the past: living with history in Mahajanga, Madagascar*, vol. *Contemporary anthropology of religion*. Basingstoke: Palgrave Macmillan, 2002.

[179]

K. Larsen, 'Spirit Possession as Historical Narrative: The Production of identity and Locality in Zanibar Town', in *Locality and belonging*, vol. *European association of social anthropologists*, London: Routledge, 1998, pp. 125–146.

[180]

R. Layton, *Who needs the past?: indigenous values and archaeology*, vol. *One world archaeology*. London: Routledge, 1994 [Online]. Available: <https://www.taylorfrancis.com/books/9781135090562>

[181]

G. MacGregor, 'Legends, Traditions or Coincidences: Remembrance of Historic Settlement in the Central Highlands of Scotland', *International Journal of Historical Archaeology*, vol. 14, no. 3, pp. 398–413, Sep. 2010, doi: 10.1007/s10761-010-0116-8.

[182]

M. Riley, D. C. Harvey, T. Brown, and S. Mills, 'Narrating landscape: The potential of oral history for landscape archaeology', *Public Archaeology*, vol. 4, no. 1, pp. 15–26, Jan. 2005, doi: 10.1179/pua.2005.4.1.15.

[183]

Michael Rowlands, 'The Role of Memory in the Transmission of Culture', *World Archaeology*, vol. 25, no. 2, pp. 141–151, 1993 [Online]. Available: <https://www.jstor.org/stable/124810>

[184]

R. Samuel and P. Thompson, *The myths we live by*, vol. History workshop series. London: Routledge, 1990.

[185]

Michael Taussig, 'History as Sorcery', no. No. 7, pp. 87-109.

[186]

H. R. Trevor-Roper, *The invention of Scotland: myth and history*. New Haven: Yale University Press, 2008 [Online]. Available:
<https://www-jstor-org.libproxy.ucl.ac.uk/stable/j.ctt1npzm0>

[187]

D. R. Woolf, 'The "Common Voice": History, Folklore and Oral Tradition in Early Modern England', *Past & Present*, no. 120, pp. 26-52, 1988 [Online]. Available:
<https://www.jstor.org/stable/650921>

[188]

R. D. Abrahams, 'Phantoms of Romantic Nationalism in Folkloristics', *The Journal of American Folklore*, vol. 106, no. 419, Winter 1993, doi: 10.2307/541344.

[189]

Q. E. Castaneda, 'Introduction: Ethnography and the Social Construction of Archaeology', in *Ethnographic archaeologies: reflections on stakeholders and archaeological practices*, Lanham, Md: AtlaMira Press, 2008, pp. 1-23 [Online]. Available:
<https://ebookcentral.proquest.com/lib/ucl/detail.action?docID=1387299>

[190]

J. L. Comaroff and J. Comaroff, *Ethnography and the historical imagination*, vol. Studies in the ethnographic imagination. Boulder: Westview Press, 1992.

[191]

E. Deltsov, 'Researching Biographies of Archaeological Sites: The Case of Sikyon', *Public Archaeology*, vol. 8, no. 2-3, pp. 176-190, Aug. 2009, doi: 10.1179/175355309X457213.

[192]

M. Edgeworth, *Ethnographies of archaeological practice: cultural encounters, material transformations*, vol. *Worlds of archaeology series*. Lanham: Altamira Press, 2006.

[193]

A. Gazin-Schwartz and C. Holtorf, *Archaeology and folklore*, vol. *Theoretical Archaeology Group (TAG)*. London: Routledge, 1999.

[194]

T. Gunnell, 'Daisies Rise to Become Oaks. The Politics of Early Folktale Collection in Northern Europe', *Folklore*, vol. 121, no. 1, pp. 12-37, Apr. 2010, doi: 10.1080/00155870903492063.

[195]

K. C. Ryden and W. Franklin, *Mapping the invisible landscape: folklore, writing, and the sense of place*, vol. *The American land and life series*. Iowa City: University of Iowa Press, 1993.

[196]

Jerome A. Voss, 'Antiquity Imagined: Cultural Values in Archaeological Folklore', *Folklore*, vol. 98, no. 1, pp. 80-90, 1987 [Online]. Available: <https://www.jstor.org/stable/1259403>

[197]

Juliette Wood, 'Perceptions of the Past in Welsh Folklore Studies', *Folklore*, vol. 108, pp. 93-102, 1997 [Online]. Available: <https://www.jstor.org/stable/1260711>

[198]

G. Balandier, *Anthropologie politique*. 1967.

[199]

A. P. Cheater, *The anthropology of power: empowerment and disempowerment in changing structures*, vol. A.S.A. monographs. London: Routledge, 1999.

[200]

J. Gledhill, *Power and Its Disguises*. Pluto Press, 2015 [Online]. Available:
<https://www.jstor.org/stable/10.2307/j.ctt18fs65g>

[201]

T. C. Lewellen, *Political anthropology: an introduction*. Massachusetts: Bergin and Garvey, 1983.

[202]

Eric R. Wolf, 'Distinguished Lecture: Facing Power - Old Insights, New Questions', *American Anthropologist*, vol. 92, no. 3, pp. 586-596, 1990 [Online]. Available:
<https://www.jstor.org/stable/680336>

[203]

T. Asad, *Anthropology & the colonial encounter*. London: Ithaca Press, 1973.

[204]

F. Barth, *Political leadership among Swat Pathans*, vol. *Monographs on social anthropology* / London School of Economics. London: University of London, the Athlone Press, 1959.

[205]

J.-F. Bayart, *The state in Africa: the politics of the belly*. Harlow: Longman, 1993.

[206]

Maurice Bloch, *Political language and oratory in traditional society* / edited by Maurice Bloch. .

[207]

J. Clifford, 'Introduction: Partial Truths', in *Writing culture: the poetics and politics of ethnography*, vol. School of American Research advanced seminar series, Berkeley ; London: University of California Press, 1986, pp. 1-26.

[208]

K. A. F. Crehan, *Gramsci, culture and anthropology*. London: Pluto Press, 2002.

[209]

M. Fortes and E. E. Evans-Pritchard, *African political systems*. London: Published for the international African Institute by the Oxford University Press, 1940 [Online]. Available: <https://archive.org/details/africanpolitical00fort/page/n7/mode/2up>

[210]

M. Foucault, *Discipline and punish: the birth of the prison*. New York: Vintage Books, 1979 [Online]. Available: https://ucl-new-primo.hosted.exlibrisgroup.com/primo-explore/fulldisplay?docid=UCL_LMS_DS51246428780004761&context=L&vid=UCL_VU2&search_scope=CSCOP_UCL&isFrbr=true&tab=local&lang=en_US

[211]

M. Foucault and C. Gordon, *Power-knowledge: selected interviews and other writings, 1972-1977*. Brighton: Harvester Press, 1980.

[212]

D. Graeber, *Fragments of an anarchist anthropology*, vol. Paradigm. Chicago: Prickly Paradigm Press, 2004.

[213]

E. Leach, *Political systems of highland Burma: a study of Kachin social structure*, vol. Monographs on social anthropology /London School of Economics and Political Science. London: Athlone Press, 1970.

[214]

S. Lukes, *Power*, vol. Readings in social and political theory. New York: New York University Press, 1986.

[215]

A. Mbembe, *On the postcolony*, vol. Studies on the history of society and culture. Berkeley, Calif: University of California Press, 2001.

[216]

A. Appadurai, Ed., *The social life of things*. Cambridge: Cambridge University Press, 1986 [Online]. Available: <http://ebooks.cambridge.org/ref/id/CBO9780511819582>

[217]

I. Hodder, *Symbols in action: ethnoarchaeological studies of material culture*, vol. New studies in archaeology. Cambridge: Cambridge University Press, 1982.

[218]

J. Hoskins, *Biographical objects: how things tell the stories of people's lives*. New York: Routledge, 1998.

[219]

Chris Gosden, 'What Do Objects Want?', *Journal of Archaeological Method and Theory*, vol.

12, no. 3, pp. 193–211, 2005 [Online]. Available:
<http://www.jstor.org.libproxy.ucl.ac.uk/stable/20177516>

[220]

S. D. Lubar and W. D. Kingery, *History from things: essays on material culture*. Washington: Smithsonian Institution Press, 1993.

[221]

D. Miller, *Materiality*. Durham, N.C.: Duke University Press, 2005.

[222]

A. J. M. Henare, M. Holbraad, and S. Wastell, Eds., *Thinking through things: theorising artefacts ethnographically*. London: Routledge, 2007.

[223]

B. Olsen, 'Material culture after text: re-memembering things', *Norwegian Archaeological Review*, vol. 36, no. 2, pp. 87–104, Oct. 2003, doi: 10.1080/00293650310000650.

[224]

D. Parkin, 'Mementoes as Transitional Objects in Human Displacement', *Journal of Material Culture*, vol. 4, no. 3, pp. 303–320, Nov. 1999, doi: 10.1177/135918359900400304.

[225]

Miles Richardson, 'Being-in-the-Market versus Being-in-the-Plaza: Material Culture and the Construction of Social Reality in Spanish America', *American Ethnologist*, vol. 9, no. 2, pp. 421–436, 1982 [Online]. Available: <https://www.jstor.org/stable/644684>

[226]

N. Thomas, *Entangled objects: exchange, material culture, and colonialism in the Pacific*. Cambridge, Mass: Harvard University Press, 1991.

[227]

M. Strathern, 'Artefacts of History: Events and the interpretation of image', in *Culture and history in the Pacific*, vol. Transactions of the Finnish Anthropological Society, Helsinki: Finnish Anthropological Society, 1990, pp. 25–44.

[228]

F. Boas, *Primitive art*, [New ed.]. New York: Dover Publications, 1955 [Online]. Available: <https://archive.org/details/in.gov.ignca.17776>

[229]

J. Coote and A. Shelton, *Anthropology, art and aesthetics*, vol. Oxford studies in the anthropology of cultural forms. Oxford: Clarendon Press, 1992.

[230]

A. Gell, *Art and agency: an anthropological theory*. Oxford: Clarendon Press, 1998.

[231]

E. Hallam and J. L. Hockey, *Death, memory and material culture*, vol. Materializing culture. Oxford: Berg, 2001.

[232]

W. Macgaffi, 'Magic, or as we usually say, Art: a framework for comparing European and African art', in *The scramble for art in Central Africa*, Cambridge: Cambridge University Press, 1998, pp. 217–235 [Online]. Available: <https://contentstore.cla.co.uk/secure/link?id=78c3cea7-fba4-e711-80cb-005056af4099>

[233]

Bronislaw Malinowski, 1884-1942, *Argonauts of the Western Pacific : an account of native enterprise and adventure in the archipelagoes of Melanesian New Guinea*. [Online]. Available: <https://archive.org/details/argonautsofweste00mali>

[234]

M. Mauss, *The gift: forms and functions of exchange in archaic societies*. London: Cohen & West, 1954.

[235]

J. Parry, 'The Gift, the Indian Gift and the "Indian Gift"', *Man*, vol. 21, no. 3, Sep. 1986, doi: 10.2307/2803096.

[236]

G. W. Stocking, *Objects and others: essays on museums and material culture*. Madison, Wis: University of Wisconsin Press, 1985 [Online]. Available:
https://ucl.primo.exlibrisgroup.com/discovery/fulldisplay?docid=alma990020386360204761&context=L&vid=44UCL_INST:UCL_VU2&lang=en&search_scope=MyInst_and_CI&adaptor=Local%20Search%20Engine&isFrbr=true&tab=Everything&query=any,contains,Objects%20and%20others:%20essays%20on%20museums%20and%20material%20culture&sortby=date_d&facet=frbrgroupid,include,9018701743262071327&offset=0

[237]

G. Fyfe and S. Macdonald, *Theorizing museums: representing identity and diversity in a changing world*. Oxford: Blackwell, 1996.