



Promoting Intellectual Property in Developing Countries

Callaloo or Tossed Salad?

Craving Earth

Spirit of a Northern People

A New Criminal Type in Jakarta

The Future of Immortality

Telling the Story of Translation

*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 paratextual 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.*

*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".*

*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 something about ourselves and our own cultures, too.*

*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 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.*

A Million Years of Music

Letters 2008-2011

A Chronicle of Ayoreo Life

Chronicle of the Guayaki Indians

Running Out

Archaeology at the Millennium

Cannibalism and Violence in the Prehistoric American Southwest

*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.*

*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*

*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.*

*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 householdresponsibilities 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 husbandsorfathers. 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.*

Stories from the Backcountry of Northwest Nelson

Introduction to Schizoanalysis

Kahurangi Calling

Pornotopia

I the Supreme

Behold the Black Caiman

With Translations by American and British Poets

**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 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.**

**In this book an internationally distinguished roster of contributors 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.**

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

**"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).**

**Remaking Life and Death in Contemporary Russia**

**Epistemology, Fieldwork, and Anthropology**

**The Perils of the One**

**Sin Sick**

**British, German, French, and American Anthropology**

**Moroccan Households in the World Economy**

**Moral Injury in War and Literature**

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.

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 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.

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.

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 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.

A Society Without Fathers Or Husbands

Ecological Implications of Minilivestock

Essays in Political Anthropology

Anthropologists Engage Philosophy

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