

## Making Anthropology Archaeology Art And Architecture

This book offers an analysis of archaeological imagery based on new materialist approaches. Reassessing the representational paradigm of archaeological image analysis, it argues for the importance of ontology, redefining images as material processes or events that draw together differing aspects of the world. The book is divided into three sections: 'Emergent images', which focuses on practices of making; 'Images as process', which examines the making and role of images in prehistoric societies; and 'Unfolding images', which focuses on how images change as they are made and circulated. Featuring contributions from archaeologists, Egyptologists, anthropologists and artists, it highlights the multiple role of images in prehistoric and historic societies, while demonstrating that scholars need to recognise their dynamic and changeable character.

Evolution is among the most central and most contested of ideas in the history of anthropology. This book charts the fortunes of the idea from the mid-nineteenth century to recent times. By comparing biological, historical, and anthropological approaches to the study of human culture and social life, it lays the foundation for their effective synthesis. Far ahead of its time when first published, the book anticipates debates at the forefront of contemporary thinking. Revisiting the work after almost thirty years, Tim Ingold offers a substantial new preface that describes how the book came to be written, how it was received and its bearing on later developments. Unique in scope and breadth of theoretical vision, *Evolution and Social Life* cuts across the boundaries of natural science and the humanities to provide a major contribution both to the history of anthropological and social thought, and to contemporary debate on the relationship between human nature, culture, and social life.

*The Archaeology of Seeing* provides readers with a new and provocative understanding of material culture through exploring visual narratives captured in cave and rock art, sculpture, paintings, and more. The engaging argument draws on current thinking in archaeology, on how we can interpret the behaviour of people in the past through their use of material culture, and how this affects our understanding of how we create and see art in the present. Exploring themes of gender, identity, and story-telling in visual material culture, this book forces a radical reassessment of how the ability to see makes us and our ancestors human; as such, it will interest lovers of both art and archaeology. Illustrated with examples from around the world, from the earliest art from hundreds of thousands of years ago, to the contemporary art scene, including street art and advertising, Janik cogently argues that the human capacity for art, which we share with our most ancient ancestors and cousins, is rooted in our common neurophysiology. The ways in which our brains allow us to see is a common heritage that shapes the creative process; what changes, according to time and place, are the cultural contexts in which art is produced and consumed. The book argues for an innovative understanding of art through the interplay between the way the human brain works and the culturally specific creation and interpretation of meaning, making an important contribution to the debate on art/archaeology.

*Making* creates knowledge, builds environments and transforms lives. Anthropology, archaeology, art and architecture are all ways of making, and all are dedicated to exploring the conditions and potentials of human life. In this exciting book, Tim Ingold ties the four disciplines together in a way that has never been attempted before. In a radical departure from conventional studies that treat art and architecture as compendia of objects for analysis, Ingold proposes an anthropology and archaeology not of but with art and architecture. He advocates a way of thinking through making in which sentient practitioners and active materials continually answer to, or 'correspond', with one another in the generation of form. *Making* offers a series of profound reflections on what it means to create things, on materials and form, the meaning of design, landscape perception, animate life, personal knowledge and the work of the hand. It draws on examples and experiments ranging from prehistoric stone tool-making to the building of medieval cathedrals, from round mounds to monuments, from flying kites to winding string, from drawing to writing. The book will appeal to students and practitioners alike, with interests in social and cultural anthropology, archaeology, architecture, art and design, visual studies and material culture.

Throughout history and across social and cultural contexts, most systems of belief—whether religious or secular—have ascribed wisdom to those who see reality as that which transcends the merely material. Yet, as the studies collected here show, the immaterial is not easily separated from the material. Humans are defined, to an extraordinary degree, by their expressions of immaterial ideals through material forms. The essays in *Materiality* explore varied manifestations of materiality from ancient times to the present. In assessing the fundamental role of materiality in shaping humanity, they signal the need to decenter the social within social anthropology in order to make room for the material. Considering topics as diverse as theology, technology, finance, and art, the contributors—most of whom are anthropologists—examine the many different ways in which materiality has been understood and the consequences of these differences. Their case studies show that the latest forms of financial trading instruments can be compared with the oldest ideals of ancient Egypt, that the promise of software can be compared with an age-old desire for an unmediated relationship to divinity. Whether focusing on the theology of Islamic banking, Australian Aboriginal art, derivatives trading in Japan, or textiles that respond directly to their environment, each essay adds depth and nuance to the project that *Materiality* advances: a profound acknowledgment and rethinking of one of the basic properties of being human. Contributors. Matthew Engelke, Webb Keane, Susanne Küchler, Bill Maurer, Lynn Meskell, Daniel Miller, Hirokazu Miyazaki, Fred Myers, Christopher Pinney, Michael Rowlands, Nigel Thrift

An integrated approach to understanding how people live, learn, work in and perceive their environments.

Anthropology is a disciplined inquiry into the conditions and potentials of human life. Generations of theorists, however, have expunged life from their accounts, treating it as the mere output of patterns, codes, structures or systems variously defined as genetic or cultural, natural or social. Building on his classic work *The Perception of the Environment*, Tim Ingold sets out to restore life to where it should belong, at the heart of anthropological concern. *Being Alive* ranges over such themes as the vitality of materials; what it means to make things; the perception and formation of the ground; the mingling of earth and sky in the weather-world; the experiences of light, sound and feeling; the role of storytelling in the integration of knowledge; and the potential of drawing to unite observation and description. Our humanity, Ingold argues, does not come ready-made but is continually fashioned in our movements along ways of life. Starting from the idea of life as a process of wayfaring, Ingold presents a radically new understanding of movement, knowledge and description as dimensions not just of being in the world, but of being alive to what is going on there. This edition includes a new preface by the author.

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*The Archaeology of Personhood* discusses what it means to be human and, by drawing on examples from European prehistory, discusses the implications that contemporary understandings of personhood have on archaeological interpretation.

"It is rare to read an archaeological book that has the capacity to inspire, as this one has."—Mark P. Leone, author of *The Archaeology of Liberty in an American Capital*

“Archaeology as Political Action is a highly original work that will be important for archaeologists and others concerned with processes of social change in the world today and, more importantly, with making a difference.”—Thomas C. Patterson, coeditor of *Foundations of Social Archaeology* “This powerful statement by a leading archaeological thinker has profound implications for rigorous archaeological interpretation, community collaboration, and political intervention.”—Stephen W. Silliman, coeditor of *Historical Archaeology*

What will become of us in these trying times? How will we pass the time that we have on earth? In gorgeously rendered graphic form, *Light in Dark Times* invites readers to consider these questions by exploring the political catastrophes and moral disasters of the past and present, revealing issues that beg to be studied, understood, confronted, and resisted. A profound work of anthropology and art, this book is for anyone yearning to understand the darkness and hoping to hold onto the light. It is a powerful story of encounters with writers, philosophers, activists, and anthropologists whose words are as meaningful today as they were during the times in which they were written. This book is at once a lament over the darkness of our times, an affirmation of the value of knowledge and introspection, and a consideration of truth, lies, and the dangers of the trivial. In a time when many of us struggle with the feeling that we cannot do enough to change the course of the future, this book is a call to action, asking us to envision and create an alternative world from the one in which we now live. *Light in Dark Times* is beautiful to look at and to hold – an exquisite work of art that is lively, informative, enlightening, deeply moving, and inspiring.

Drawing on evidence from several disciplines, Ann Brower Stahl reconstructs the daily lives of Banda villagers of west central Ghana, from the time that they were drawn into the Niger trade (around AD 1300) until British overrule was established early in the twentieth century. The case study aims to closely integrate perspectives drawn from archaeology, history and anthropology in African studies.

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.

Rock art is one of the most visible and geographically widespread of cultural expressions, and it spans much of the period of our species' existence. Rock art also provides rare and often unique insights into the minds and visually creative capacities of our ancestors and how selected rock outcrops with distinctive images were used to construct symbolic landscapes and shape worldviews. Equally important, rock art is often central to the expression of and engagement with spiritual entities and forces, and in all these dimensions it signals the diversity of cultural practices, across place and through time. Over the past 150 years, archaeologists have studied ancient arts on rock surfaces, both out in the open and within caves and rock shelters, and social anthropologists have revealed how people today use art in their daily lives. The *Oxford Handbook of the Archaeology and Anthropology of Rock Art* showcases examples of such research from around the world and across a broad range of cultural contexts, giving a sense of the art's regional variability, its antiquity, and how it is meaningful to people in the recent past and today - including how we have ourselves tended to make sense of the art of others, replete with our own preconceptions. It reviews past, present, and emerging theoretical approaches to rock art investigation and presents new, cutting-edge methods of rock art analysis for the student and professional researcher alike.

To live, every being must put out a line, and in life these lines tangle with one another. This book is a study of the life of lines. Following on from Tim Ingold's groundbreaking work *Lines: A Brief History*, it offers a wholly original series of meditations on life, ground, weather, walking, imagination and what it means to be human. In the first part, Ingold argues that a world of life is woven from knots, and not built from blocks as commonly thought. He shows how the principle of knotting underwrites both the way things join with one another, in walls, buildings and bodies, and the composition of the ground and the knowledge we find there. In the second part, Ingold argues that to study living lines, we must also study the weather. To complement a linealogy that asks what is common to walking, weaving, observing, singing, storytelling and writing, he develops a meteorology that seeks the common denominator of breath, time, mood, sound, memory, colour and the sky. This denominator is the atmosphere. In the third part, Ingold carries the line into the domain of human life. He shows that for life to continue, the things we do must be framed within the lives we undergo. In continually answering to one another, these lives enact a principle of correspondence that is fundamentally social. This compelling volume brings our thinking about the material world refreshingly back to life. While anchored in anthropology, the book ranges widely over an interdisciplinary terrain that includes philosophy, geography, sociology, art and architecture.

*Making and Growing* brings together the latest work in the fields of anthropology and material culture studies to explore the differences - and the relation - between making things and growing things, and between things that are made and things that grow. Though the former are often regarded as artefacts and the latter as organisms, the book calls this distinction into question, examining the implications for our understanding of materials, design and creativity. Grounding their arguments in case studies from different regions and historical periods, the contributors to this volume show how making and growing give rise to co-produced and mutually modifying organisms and artefacts, including human



persons. They attend to the properties of materials and to the forms of knowledge and sensory experience involved in these processes, and explore the dynamics of making and undoing, growing and decomposition. The book will be of broad interest to scholars in the fields of anthropology, archaeology, material culture studies, history and sociology. Contemporary Art and Anthropology takes a new and exciting approach to representational practices within contemporary art and anthropology. Traditionally, the anthropology of art has tended to focus on the interpretation of tribal artifacts but has not considered the impact such art could have on its own ways of making and presenting work. The potential for the contemporary art scene to suggest innovative representational practices has been similarly ignored. This book challenges the reluctance that exists within anthropology to pursue alternative strategies of research, creation and exhibition, and argues that contemporary artists and anthropologists have much to learn from each others' practices. The contributors to this pioneering book consider the work of artists such as Susan Hiller, Francesco Clemente and Rimer Cardillo, and in exploring topics such as the possibility of shared representational values, aesthetics and modernity, and tattooing, they suggest productive new directions for practices in both fields.

The Eastern Subarctic has long been portrayed as a place without history. Challenging this perspective, *History in the Making: The Archaeology of the Eastern Subarctic* charts the complex and dynamic history of this little known archaeological region of North America. Along the way, the book explores the social processes through which native peoples "made" history in the past and archaeologists and anthropologists later wrote about it. As such, the book offers both a critical history and historiography of the Eastern Subarctic.

There is more to education than teaching and learning, and more to anthropology than making studies of other people's lives. Here Tim Ingold argues that both anthropology and education are ways of studying, and of leading life, with others. In this provocative book, he goes beyond an exploration of the interface between the disciplines of anthropology and education to claim their fundamental equivalence. Taking inspiration from the writings of John Dewey, Ingold presents his argument in four close-knit chapters. Education, he contends, is not the transmission of authorised knowledge from one generation to the next but a way of attending to things, opening up paths of growth and discovery. What does this mean for the ways we think about study and the school, teaching and learning, and the freedoms they exemplify? And how does it bear on the practices of participation and observation, on ways of study in the field and in the school, on art and science, research and teaching, and the university? Written in an engaging and accessible style, this book is intended as much for educationalists as for anthropologists. It will appeal to all who are seeking alternatives to mainstream agendas in social and educational policy, including educators and students in philosophy, the social sciences, educational psychology, environmentalism and arts practice.

Exploring key issues for the anthropology of art and art theory, this fascinating text provides the first in-depth study of community art from an anthropological perspective. The book focuses on the forty year history of Free Form Arts Trust, an arts group that played a major part in the 1970s struggle to carve out a space for community arts in Britain. Turning their back on the world of gallery art, the fine-artist founders of Free Form were determined to use their visual expertise to connect, through collaborative art projects, with the working-class people excluded by the established art world. In seeking to give the residents of poor communities a greater role in shaping their built environment, the artists' aesthetic practice would be transformed. Community Art examines this process of aesthetic transformation and its rejection of the individualized practice of the gallery artist. The Free Form story calls into question common understandings of the categories of "art," "expertise," and "community," and makes this story relevant beyond late twentieth-century and early twenty-first-century Britain.

Dating back to at least 50,000 years ago, rock art is one of the oldest forms of human symbolic expression. Geographically, it spans all the continents on Earth. Scenes are common in some rock art, and recent work suggests that there are some hints of expression that looks like some of the conventions of western scenic art. In this unique volume examining the nature of scenes in rock art, researchers examine what defines a scene, what are the necessary elements of a scene, and what can the evolutionary history tell us about storytelling, sequential memory, and cognitive evolution among ancient and living cultures?

The state of contemporary architecture is the product of a 150-year battle between the Polytechnic and the Fine Arts that has forced us into today's stalemate, one in which architecture is caught in the gaping chasm between a materialistic high-tech and an expressionistic formalism. Nevertheless, Spuybroek's aim is to mend such a rift by rethinking technology as part of our sensory apparatus, materiality as the realm of activity and agency, and structure as the product of genesis. Building on Gottfried Semper's materialist theory of architecture, Spuybroek takes us from a philosophy of technology to a surprisingly historical argumentation that insistently revives the words of John Ruskin, William Hogarth and Wilhelm Worringer. The book includes several probing essays alongside extensive conversations in which we can see Spuybroek refine and sharpen his arguments. He makes statements such as 'No, I am not a Gothic Revivalist, but almost,' or 'We should use new instruments to address old architectural problems; not to create new problems,' and even 'We should reinvent tectonics, not do away with it.' In a period of calm with regard to architectural theorization this book makes a refreshing return to the basics, thereby realigning theory, methodology and architectural form.

In line with the resurgence of interest in the history of archaeology manifested over the past decade, this volume aims to highlight state-of-the art research across several topics and areas, and to stimulate new approaches and studies in the field. With their shared historiographical commitment, the authors, leading scholars and emerging researchers, draw from a wide range of case studies to address major themes such as historical sources and methods; questions of archaeological practices and the practical aspects of knowledge production; 'visualizing archaeology' and the multiple roles of iconography and imagery; and 'questions of identity' at local, national and international levels.

This volume – which has come about through a collaborative venture between Dragos Gheorghiu (archaeologist and professional visual artist) and Theodor Barth (anthropologist) – aims at expanding the field of archaeological research with an anthropological understanding of practices that include artistic methods.

Why should anthropologists draw? The answer proposed in this groundbreaking volume is that drawing uniquely brings together ways of making, observing and describing. In twelve chapters, a team of authors from the UK, Europe, North America and Australia explore the potential of a graphic anthropology to change the way we think about creativity and perception, to grasp the dynamics of improvisatory practice, and to refocus the study of material culture from ready-made objects onto the flows of materials involved in the generation of things. Drawing on expertise in fields ranging from craftwork, martial arts, and dance to observational cinema and experimental film, they ask what it means to follow materials, to learn movements and to draw lines. Along

the way, they contribute to key debates on what happens in making, the relation between design and performance, how people acquire bodily skills, the place of movement in human self-awareness, the relation between walking and imagination, and the perception of time. This book will appeal not just to social, cultural and visual anthropologists but to archaeologists and students of material culture, as well as to scholars across the arts, humanities and social sciences with interests in perception, creativity and material culture.

How do we interpret ancient art created before written texts? Scholars usually put ancient art into conversation with ancient texts in order to interpret its meaning. But for earlier periods without texts, such as in the Bronze Age Aegean, this method is redundant. Using cutting-edge theory from art history, archaeology, and anthropology, Carl Knappett offers a new approach to this problem by identifying distinct actions - such as modelling, combining, and imprinting - whereby meaning is scaffolded through the materials themselves. By showing how these actions work in the context of specific bodies of material, Knappett brings to life the fascinating art of Minoan Crete and surrounding areas in novel ways. With a special focus on how creativity manifests itself in these processes, he makes an argument for not just how creativity emerges through specific material engagements but also why creativity might be especially valued at particular moments. Reflecting on fieldwork for the twenty-first century, anthropologist and artist Susan Ossman invites readers on a journey across North Africa, Europe, the Middle East, and North America. She reveals that fieldwork today is not only about being immersed in a place or culture; instead, it is an active way of focusing attention and engendering encounters and experiences. She conceives a new kind of autoethnography, making art and ethnography equal partners to follow three "waves" of her research on media, globalization, and migration. Ossman guides the reader through diverse settings, including a colonial villa in Casablanca, a Cairo beauty salon, a California mall-turned-gallery, the Berlin Wall, and Amsterdam's Hermitage museum. She delves into the entanglements of solitary research and collective action. This book is a primer for current anthropology and an invitation to artists and scholars to work across boundaries. It vividly shows how fieldwork can shape scenes for experiments with multiple outcomes, from conceptual advances to artworks, performances to dialogue and community making.

The ancient region of Gandhara, with its prominent Buddhist heritage, has long fascinated scholars of art history, archaeology, and textual studies. Discoveries of inscriptions, text fragments, sites, and artworks in the last decade have redefined how we understand the region and its cultural complexity. The essays in this volume reassess Gandharan Buddhism in light of these findings, utilizing a multidisciplinary approach that illuminates the complex historical and cultural dynamics of the region. By integrating archaeology, art history, numismatics, epigraphy, and textual sources, the contributors articulate the nature of Gandharan Buddhism, its practices, and the significance of the relic tradition.

This anthology provides a single-volume overview of the essential theoretical debates in the anthropology of art. Drawing together significant work in the field from the second half of the twentieth century, it enables readers to appreciate the art of different cultures at different times. Advances a cross-cultural concept of art that moves beyond traditional distinctions between Western and non-Western art. Provides the basis for the appreciation of art of different cultures and times. Enhances readers' appreciation of the aesthetics of art and of the important role it plays in human society.

Anthropology and Archaeology provides a valuable and much-needed introduction to the theories and methods of these two inter-related subjects. This volume covers the historical relationship and contemporary interests of archaeology and anthropology. It takes a broad historical approach, setting the early history of the disciplines with the colonial period during which the Europeans encountered and attempted to make sense of many other peoples. It shows how the subjects are linked through their interest in kinship, economics and symbolism, and discusses what each contribute to debates about gender, material culture and globalism in the post-colonial world.

Applied also to modern criminal investigations, facial reconstruction brings together the work of numerous specialists ranging from dentists to geneticists, and from archaeologists to radiologists. The important historical implications of their work are no more strongly demonstrated than in their confirmation that the body resting in Tomb II at Verginia was that of King Philip II, the father of Alexander the Great: when the face was reconstructed, the eye-injury received by Philip at Methone was unmistakable. Making Faces takes the reader into byways of forensic study, surgery and folklore and reveals how the art of facial reconstruction has opened up whole new vistas of the past.

We inhabit a world of more than humans. For life to flourish, we must listen to the calls this world makes on us, and respond with care, sensitivity and judgement. That is what it means to correspond, to join our lives with those of the beings, matters and elements with whom, and with which, we dwell upon the earth. In this book, anthropologist Tim Ingold corresponds with landscapes and forests, oceans and skies, monuments and artworks. To each he brings the same spontaneity of thought and observation, the same intimacy and lightness of touch, but also the same affection, longing and care that, in the days when we used to write letters by hand, we would bring to our correspondences with one another. The result is a profound yet accessible inquiry into ways of attending to the world around us, into the relation between art and life, and into the craft of writing itself. At a time of environmental crisis, when words so often seem to fail us, Ingold points to how the practice of correspondence can help restore our kinship with a stricken earth.

Archaeology in Israel is truly a national obsession, a practice through which national identity—and national rights—have long been asserted. But how and why did archaeology emerge as such a pervasive force there? How can the practices of archaeology help answer those questions? In this stirring book, Nadia Abu El-Haj addresses these questions and specifies for the first time the relationship between national ideology, colonial settlement, and the production of historical knowledge. She analyzes particular instances of history, artifacts, and landscapes in the making to show how archaeology helped not only to legitimize cultural and political visions but, far more powerfully, to reshape them. Moreover, she places Israeli archaeology in the context of the broader discipline to determine what unites the field across its disparate local traditions and locations. Boldly uncovering an Israel in which science and politics are mutually constituted, this book shows the ongoing role that archaeology plays in defining the past, present, and future of Palestine and Israel.

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reflections on what it means to create things, on materials and form, the meaning of design, landscape perception, animate life, personal knowledge and the work of the hand. It draws on examples and experiments ranging from prehistoric stone tool-making to the building of medieval cathedrals, from round mounds to monuments, from flying kites to winding string, from drawing to writing. The book will appeal to students and practitioners alike, with interests in social and cultural anthropology, archaeology, architecture, art and design, visual studies and material culture. The work of the hand. It draws on examples and experiments ranging from prehistoric stone tool-making to the building of medieval cathedrals, from round mounds to monuments, from flying kites to winding string, from drawing to writing. The book will appeal to students and practitioners alike, with interests in social and cultural anthropology, archaeology, architecture, art and design, visual studies and material culture.

Knowledge comes from thinking with, from and through things, not just about them. We get to know the world around us from the inside of our being in it. Drawing on the fields of anthropology, art, architecture and education, this book addresses what knowing from the inside means for practices of teaching and learning. If knowledge is not transmitted ready-made, independently of its application in the world, but grows from the crucible of our engagements with people, places and materials, then how can there be such a thing as a curriculum? What forms could it take? And what could it mean to place such disciplines as anthropology, art and architecture at the heart of the curriculum rather than – as at present – on the margins? In addressing these questions, the fourteen distinguished contributors to this volume challenge mainstream thinking about education and the curriculum, and suggest experimental ways to overcome the stultifying effects of current pedagogic practice.

How can archaeologists interpret ancient art and images if they do not treat them as symbols or signifiers of identity? Traditional approaches to the archaeology of art have borrowed from the history of art and the anthropology of art by focusing on iconography, meaning, communication and identity. This puts the archaeology of art at a disadvantage as an understanding of iconography and meaning requires a detailed knowledge of historical or ethnographic context unavailable to many archaeologists. Rather than playing to archaeology's weaknesses, the authors argue that an archaeology of art should instead play to archaeology's strength: the material character of archaeological evidence. Using case studies - examining rock art, figurines, beadwork, murals, coffin decorations, sculpture and architecture from Europe, the Americas, Asia, Australia, and north Africa - the authors develop an understanding of the affective and effective nature of ancient art and imagery. An analysis of a series of material-based practices, from gesture and improvisation to miniaturisation and gigantism, assembly and disassembly and the use of distinctions in colour enable key concepts, such as style and meaning, to be re-imagined as affective practices. Recasting the archaeology of art as the study of affects offers a new prospectus for the study of ancient art and imagery.

What does imagination do for our perception of the world? Why should reality be broken off from our imagining of it? It was not always thus, and in these essays, Tim Ingold sets out to heal the break between reality and imagination at the heart of modern thought and science. Imagining for Real joins with a lifeworld ever in creation, attending to its formative processes, corresponding with the lives of its human and nonhuman inhabitants. Building on his two previous essay collections, *The Perception of the Environment* and *Being Alive*, this book rounds off the extraordinary intellectual project of one of the world's most renowned anthropologists. Offering hope in troubled times, these essays speak to coming generations in a language that surpasses disciplinary divisions. They will be essential reading not only for anthropologists but also for students in fields ranging from art, aesthetics, architecture and archaeology to philosophy, psychology, human geography, comparative literature and theology.

Building on the lively exchange between anthropology and art that has emerged in recent years, *Between Matter and Method* makes a bold and creative contribution to this rapidly growing field. Taking an expansive approach to the arts, it finds commonalities in approaches that engage with visual artifacts, sound, performance, improvisation, literature, dance, theater, and design. The book questions current disciplinary boundaries and offers a new model grounded in a shared methodology for interdisciplinary encounter between art and anthropology. Gretchen Bakke and Marina Peterson have gathered together anthropologists whose work is notable for engaging the arts and creative practice in conceptually rigorous and methodologically innovative ways, including Kathleen Stewart, Keith Murphy, Natasha Myers, Stuart McLean, Craig Campbell, and Roger Sansi. Essays span the globe from Indonesia, West Virginia and Los Angeles in the United States, to the Orkney Islands in the UK, and Russia and Spain.

*Archaeology in the Making* is a collection of bold statements about archaeology, its history, how it works, and why it is more important than ever. This book comprises conversations about archaeology among some of its notable contemporary figures. They delve deeply into the questions that have come to fascinate archaeologists over the last forty years or so, those that concern major events in human history such as the origins of agriculture and the state, and questions about the way archaeologists go about their work. Many of the conversations highlight quite intensely held personal insight into what motivates us to pursue archaeology; some may even be termed outrageous in the light they shed on the way archaeological institutions operate – excavation teams, professional associations, university departments. *Archaeology in the Making* is a unique document detailing the history of archaeology in second half of the 20th century to the present day through the words of some of its key proponents. It will be invaluable for anybody who wants to understand the theory and practice of this ever developing discipline.

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