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He continues to teach Introduction to Cultural Anthropology but also teaches classes in anthropological theory, the anthropology of religion, economic anthropology, and film at both the undergraduate and graduate level. His current projects include a book about the development of anthropology in the late 19th and early 20th centuries.

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Cultural Anthropology, South African Edition provides an excellent coverage of cultures around the world. It is designed to increase your understanding of the human past and present, the unity and diversity that characterise the human species and how globalisation has affected the lives of people all around the world.

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Play is one of humanity's straightforward yet deceitful ideas: though the notion is unanimously agreed upon to be universal, used for man and animal alike, nothing defines what all its manifestations share, from childish playtime to on stage drama, from sporting events to market speculation. Within the author's anthropological field of work (Mongolia and Siberia), playing holds a core position: national holidays are called "Games," echoing in that way the circus games in Ancient Rome and today's Olympics. These games convey ethical values and local identity. Roberte Hamayon bases her analysis of the playing spectrum on their scrutiny. Starting from fighting and dancing, encompassing learning, interaction, emotion and strategy, this study heads towards luck and belief as well as the ambiguity of the relation to fiction and reality. It closes by indicating two features of play: its margin and its metaphorical structure. Ultimately revealing its consistency and coherence, the author displays play as a modality of action of its own. "Playing is no 'doing' in the ordinary sense" once wrote Johan Huizinga. Isn't playing doing something else, elsewhere and otherwise ?

This ethnography is a cultural study of the Hijras of India, a religious community of men who dress and act like women. It focuses on how Hijras can be used in the study of gender categories and human sexual variation.

Because new nations need new pasts, they create new ways of commemorating and recasting select historic events. In *Recovered Roots*, Yael Zerubavel illuminates this dynamic process by examining the construction of Israeli national tradition. In the years leading to the birth of Israel, Zerubavel shows, Zionist settlers in Palestine consciously sought to rewrite Jewish history by reshaping Jewish memory. Zerubavel focuses on the nationalist reinterpretation of the defense of Masada against the Romans in 73 C.E. and the Bar Kokhba revolt of 133-135; and on the transformation of the 1920 defense of a new Jewish settlement in Tel Hai into a national myth. Zerubavel demonstrates how, in each case, Israeli memory transforms events that ended in death and defeat into heroic myths and symbols of national revival. Drawing on a broad range of official and popular sources and original interviews, Zerubavel shows that the construction of a new national tradition is not necessarily the product of government policy but a creative collaboration between politicians, writers, and educators. Her discussion of the politics of commemoration demonstrates how rival groups can turn the past into an arena of conflict as they posit competing interpretations of history and opposing moral claims on the use of the past. Zerubavel analyzes the emergence of counter-memories within the reality of Israel's frequent wars, the ensuing debates about the future of the occupied territories, and the embattled relations with Palestinians. A fascinating examination of the interplay between history and memory, this book will appeal to historians, sociologists, anthropologists, political scientists, and folklorists, as well as to scholars of cultural studies, literature, and communication.

This study maps a new approach to the works of W.B. Yeats, Robert Frost, Robert Penn Warren, and Seamus Heaney. Sean Heuston combines interdisciplinary analysis, specifically ethnography, with close reading, and in so doing argues provocatively for the intersection of modern poetry studies and contemporary ethnographic theory.

Miracles of Book and Body is the first book to explore the intersection of two key genres of sacred literature in medieval Japan: sutras, or sacred Buddhist texts, and setsuwa, or "explanatory tales," used in sermons and collected in written compilations. For most of East Asia, Buddhist sutras were written in classical Chinese and inaccessible to many devotees. How, then, did such devotees access these texts? Charlotte D. Eubanks argues that the medieval genre of "explanatory tales" illuminates the link between human body (devotee) and sacred text (sutra). Her highly original approach to understanding Buddhist textuality focuses on the sensual aspects of religious experience and also looks beyond Japan to explore pre-modern book history, practices of preaching, miracles of reading, and the Mahayana Buddhist "cult of the book."

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