

## Julian Pitt Rivers Honour

Emotions have emerged as a topic of interest across the disciplines, yet studies and findings on emotions tend to fall into two camps: body versus brain, nature versus nurture. Emotions as Bio-cultural Processes offers a unique collaboration across the biological/social divide—from psychology and neuroscience to cultural anthropology and sociology—as 15 noted researchers develop a common language, theoretical basis, and methodology for examining this most sociocognitive aspect of our lives. Starting with our evolutionary past and continuing into our modern world of social classes and norms, these multidisciplinary perspectives reveal the complex interplay of biological, social, cultural, and personal factors at work in emotions, with particular emphasis on the nuances involved in pride and shame. A sampling of the topics: (1) The roles of the brain in emotional processing. (2) Emotional development milestones in childhood. (3) Social feeling rules and the experience of loss. (4) Emotions as commodities? The management of feelings and the self-help industry. (5) Honor and dishonor: societal and gender manifestations of pride and shame. (6) Emotion regulation and youth culture. (7) Pride and shame in the classroom. A volume of such wide and integrative scope as Emotions as Bio-cultural Processes should attract a large cohort of readers on both sides of the debate, among them emotion researchers, social and developmental psychologists, sociologists, social anthropologists, and others who analyze the links between humans that on the one hand differentiate us as individuals but on the other hand tie us to our socio-cultural worlds. What is honor? Is it the same as reputation? Or is it rather a sentiment? Is it a character trait, like integrity? Or is it simply a concept too vague or incoherent to be fully analyzed? In the first

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sustained comparative analysis of this elusive notion, Frank Stewart writes that none of these ideas is correct. Drawing on information about Western ideas of honor from sources as diverse as medieval Arthurian romances, Spanish dramas of the sixteenth and seventeenth centuries, and the writings of German jurists of the nineteenth and twentieth centuries, and comparing the European ideas with the ideas of a non-Western society—the Bedouin—Stewart argues that honor must be understood as a right, basically a right to respect. He shows that by understanding honor this way, we can resolve some of the paradoxes that have long troubled scholars, and can make sense of certain institutions (for instance the medieval European pledge of honor) that have not hitherto been properly understood. Offering a powerful new way to understand this complex notion, *Honor* has important implications not only for the social sciences but also for the whole history of European sensibility.

When attorney John Jay Cornelison severely beat Kentucky Superior Court judge Richard Reid in public on April 16, 1884, for allegedly injuring his honor, the event became front-page news. Would Reid react as a Christian gentleman, a man of the law, and let the legal system take its course, or would he follow the manly dictates of the code of honor and challenge his assailant? James C. Klotter crafts a detective story, using historical, medical, legal, and psychological clues to piece together answers to the tragedy that followed. “This book is a gem. . . . Klotter’s astute organization and gripping narrative add to the book’s appeal. . . . [He] has written a fascinating book that will be of interest to a wide audience.” —*American Historical Review* “A moving story well told, it does force the reader to reflect on our own era and consider whether we value leaders who respect the rule of law or those who believe that honor demands swift and bloody vengeance no matter the costs.” —*Ohio Valley History* “A rich and compelling work

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that offers fresh insights into the tense interplay among religion, law, and honor in the American South.” —Register of the Kentucky Historical Society

### Publisher Description

In *Across the Great Divide*, some of our leading historians look to both the history of masculinity in the West and to the ways that this experience has been represented in movies, popular music, dime-store novels, and folklore.

When confronted by horrendous evil, even the most pious believer may question not only life's worth but also God's power and goodness. A distinguished philosopher and a practicing minister, Marilyn McCord Adams has written a highly original work on a fundamental dilemma of Christian thought—how to reconcile faith in God with the evils that afflict human beings.

Adams argues that much of the discussion in analytic philosophy of religion over the last forty years has offered too narrow an understanding of the problem. The ground rules accepted for the discussion have usually led philosophers to avert their gaze from the worst—horrendous—evils and their devastating impact on human lives. They have agreed to debate the issue on the basis of religion-neutral values, and have focused on morals, an approach that—Adams claims—is inadequate for formulating and solving the problem of horrendous evils. She emphasizes instead the fruitfulness of other evaluative categories such as purity and defilement, honor and shame, and aesthetics. If redirected, philosophical reflection on evil can, Adams's book demonstrates, provide a valuable approach not only to theories of God and evil but also to pastoral care.

This collection contains studies reflecting the contribution of Martin Buss to biblical scholarship, focusing on the forms and genres of biblical literature and on interdisciplinary approaches to

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biblical interpretation. Contributors to the volume include J.H. Hayes, J. Kuan, A. Siedlecki, B. Green, M. Miller, R. Bailey, S. Melcher, B. Long, N. Walls, C. Newsom, D. Blumenthal, T. Linafelt, T. Beal, E. Ben Zvi, N. Stipe, N. Habel, F. Gorman, Y. Gitay, J. Lapsley, M. Sweeney, E. Gerstenberger, V. Robbins, D. Jobling, R. Weems, C. Mandolfo, and T. Sandoval.

Explores the representation of emotions as psychological concepts and cultural constructs in Geoffrey Chaucer's narrative poetry. McTaggart argues that Chaucer's main works including *The Canterbury Tales* are united thematically in their positive view of guilt and in their anxiety about the desire for sacrifice and vengeance that shame can provoke.

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Among numerous ancient Western tropes about gender and procreation, “the seed and the soil” is arguably the oldest, most potent, and most invisible in its apparent naturalness. The

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Gender Vendors denaturalizes this proto-theory of procreation and deconstructs its contemporary legacy. As metaphor for gender and procreation, seed-and-soil constructs the father as the sole generating parent and the mother as nurturing medium, like soil, for the man's seed-child. In other words, men give life; women merely give birth. The Gender Vendors examines seed-and-soil in the context of the psychology of gender, honor and chastity codes, female genital mutilation, the taboo on male femininity, femiphobia (the fear of being feminine or feminized), sexual violence, institutionalized abuse, the early modern witch hunts, the medicalization and criminalization of gender nonconformity, and campaigns against women's rights. The examination is structured around particular watersheds in the history of seed-and-soil, for example, Genesis, ancient Greece, early Christianity, the medieval Church, the early modern European witch hunts, and the campaigns of the nineteenth and twentieth centuries against women's suffrage and education. The neglected story of seed-and-soil matters to everyone who cares about gender equality and why it is taking so long to achieve. First full investigation in English into the role played by chivalric ideology, and its violent results, in late medieval Castile.

English description: This volume consists of fifteen of the authors essays, including two that have never been published before. The essays date to the last decade and a half, and all reflect in some manner the authors ongoing interest in literary operations of classification and their social implications, particularly the production of distinctions which create social inequality in the world of the text, and have the potential to generate hierarchical social relationships in contexts where biblical texts might have had an impact on real people. In these essays, the author explores themes such as gender, sexuality, purity and pollution, sanctification, death

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and afterlife, foreignness, and disability with particular attention to the roles distinctions such as honored/shamed, feminine/masculine, mourning/rejoicing, unclean/clean, alien/native play in creating and perpetuating social differences in texts. Rites of status change such as circumcision, shaving, purification, burial or disinterment, sanctification and profanation of holiness are a focus of interest in a number of these essays, reflecting the authors on going interest in the textual representation of ritual. Most of the essays examine texts in their historical setting, but several also engage the early history of the interpretation of biblical texts, including the phenomenon of inner biblical exegesis. The essays are divided into five sections: Rites and Social Status; Gender and Sexuality; Disability; Holiness, Purity, the Alien; Death, Burial, Afterlife and their Metaphorical Uses. The author introduces each of the sections, contextualizing each essay in his larger scholarly project, reflecting on its development and reception and, in some cases, responding to his critics. German description: Der vorliegende Band beinhaltet 15, z.T. noch unveröffentlichte Aufsätze von Saul M. Olyan. Der Autor beschäftigt sich mit Klassifikationen in biblischen Texten und ihren sozialen Auswirkungen. Besonders widmet er sich den Klassifizierungen die Ungleichheiten in der Umwelt des Textes hervorrufen. Solche Unterschiede sind zum Beispiel männlich/weiblich, tot/lebendig, fremd/einheimisch oder rein/unrein. Die Artikel beschäftigen sich dabei mit biblischen Texten, die von der Königszeit über das Exil bis hin zur römischen Epche datiert werden. Dabei legt Olyan ein besonderes Augenmerk auf die Menschen, die bei diesen Unterscheidungen die minderwertige Rolle spielen oder gar ganz von der Gemeinschaft ausgeschlossen sind. Einen weiteren Schwerpunkt stellen Übergangsriten dar, die einen Wechsel des Status markieren, z.B. Beschneidung, Rasur, Bestattung.

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Osvaldo F. Pardo examines the early dissemination of European views on law and justice among Mexico's native peoples. Newly arrived from Spain in the sixteenth and seventeenth centuries, mendicant friars brought not only their faith in the authority of the Catholic Church but also their reverence of the monarchy. Drawing on a rich range of documents dating from this era—including secular and ecclesiastical legislation, legal and religious treatises, bilingual catechisms, grammars on indigenous languages, historical accounts, and official reports and correspondence—Pardo finds that honor, as well as related notions such as reputation, came to play a central role in shaping the lives and social relations of colonists and indigenous Mexicans alike. Following the application and adaptation of European ideas of justice and royal and religious power as they took hold in the New World, Pardo sheds light on the formation of colonial legalities and long-lasting views, both secular and sacred, that still inform attitudes toward authority in contemporary Mexican society.

In his editorial introduction, Jack Goody explains that his aim has been to provide 'essays dealing with general themes rather than ethnographic conundrums or descriptive minutiae' in the hope of achieving 're-consideration of some central problem areas including those examined by an earlier generation of anthropologists and still raised by scholars outside the discipline itself'.

The New Testament, worship, prayer - the list of books and articles on these topics is not a short one. Amid the cacophony of interpretive voices, Jerome Neyrey offers an intriguing descant as he aims to bring readers into an understanding and appreciation of the otherness of the culture in which the Christian scriptures and early church worship came to be. In *Give God the Glory*, Neyrey reads select biblical texts in terms of social science models and the theory of

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communication. He examines New Testament passages in the context of both the Hebraic ethos and the Greco-Hellenistic culture in which these scriptures were conceived and written. Neyrey also looks at New Testament prayer and worship in relation to other ancient literature, particularly the writings of Philo, the Didache, and Justin's First Apology. Illuminating the New Testament texts in their original light, this book focuses on interpretation rather than history, supplementing and enhancing the existing wealth of scholarship.

Honor and Grace in Anthropology Cambridge University Press

There has been renewed interest in the concept of friendship in contemporary philosophy. Many of the existing treatments of the topic have been limited to Western notions of friendship, yet there is a far wider perspective available to us through an examination of a more extended cultural examination of the topic. Cultures other than those in Christian Europe have had important and interesting observations to make on the nature of friendship, and in this collection there is treatment not only of Greek and Christian ideas of friendship, but also of Islamic, Jewish, Chinese, Japanese and Indian perspectives. A rich and extended view of the concept of friendship results from these various examinations.

First full study devoted to the archery and crossbow guilds which grew up in Flanders in the middle ages.

The Pauline collection for the poor in Jerusalem is the most famous example of financial support for geographically distant groups in early Christianity. Recent assessments of the Pauline collection have focused on patronage to explain the social relations between Jerusalem and the Pauline groups and the strategies adopted by Paul. Through a comparison with the Greco-Roman world and a close reading of the texts, this study challenges the recent

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approach and proposes that other factors shaped Paul's stance. Paul was interested in reassuring the Corinthians about the financial outcome of the collection and dispelling doubts that he might take advantage of them. The collection was an action modeled on divine generosity and an exchange within a reciprocal relationship between Christian groups. This study also surveys intergroup support between Christian groups in the first three centuries CE. This practice involved churches from most of the Mediterranean Basin and was known even outside of Christian circles. Transfers of money were organized according to a consistent pattern modeled on local charitable practices. The Pauline collection had similar characteristics and can be seen as part of this widespread economic practice.

In the sixteenth and seventeenth centuries, Russians from all ranks of society were bound together by a culture of honor. Here one of the foremost scholars of early modern Russia explores the intricate and highly stylized codes that made up this culture. Nancy Shields Kollmann describes how these codes were manipulated to construct identity and enforce social norms—and also to defend against insults, to pursue vendettas, and to unsettle communities. She offers evidence for a new view of the relationship of state and society in the Russian empire, and her richly comparative approach enhances knowledge of statebuilding in premodern Europe. By presenting Muscovite state and society in the context of medieval and early modern Europe, she exposes similarities that blur long-standing distinctions between Russian and European history. Through the prism of honor, Kollmann examines the interaction of the Russian state and its people in regulating social relations and defining an individual's rank. She finds vital information in a collection of transcripts of legal suits brought by elites and peasants alike to avenge insult to honor. The cases make clear the conservative role honor

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played in society as well as the ability of men and women to employ this body of ideas to address their relations with one another and with the state. Kollmann demonstrates that the grand princes—and later the tsars—tolerated a surprising degree of local autonomy throughout their rapidly expanding realm. Her work marks a stark contrast with traditional Russian historiography, which exaggerates the power of the state and downplays the volition of society. "The Pitt-Rivers Omnibus" brings together the definitive essays and lectures of the influential social anthropologist Julian Pitt-Rivers. Until now, Pitt-Rivers corpus has remained scattered, untranslated, and unedited. This omnibus brings his reflections to new life, illuminating the themes and topics that preoccupied this great thinker for a lifetime: hospitality, grace, the symbolic economy of reciprocity, kinship, the paradoxes of friendship, ritual logics, the anthropology of dress, Andalusia, the Mediterranean, the French countryside, the logic of the social sciences, and more. With a wide diversity of subjects and ethnographic focii spanning almost fifty years of work this omnibus reveals a theoretical unity, iconic of the wit and brilliance of its author. Here is a work that strikes at the heart of anthropological theory: the relationship between the mental and the material, between what is thought and what is done. Definitive, classic, and extraordinarily relevant for contemporary anthropology, this omnibus will provide a new generation of anthropologists with an invaluable resource for reflection both ethnographic and theoretical. "

This collection of essays develops a line of thought in anthropology which was opened in the 1960s by the editors (and some of the same contributors) in *Honor and Shame: The Values of a Mediterranean Society*. The essays, half of them historical and half contemporary, deal with different aspects of honour and grace, and the strategies and transactions by which they can

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be obtained.

Honor was everywhere in Colonial Latin America, and to understand the many ways it had an impact on people's lives is to understand the organizing principles of a society.

"Interpretation in Religion" is the work of a group of contemporary American, European, and Israeli scholars and philosophers, who analyze the crucial course of interpretation in religion in general, and, in particular, Hinduism, ancient Egyptian religion, Judaism, christianity, and Islam.

In this major new study, Mark Edward Lewis traces how the changing language of honor and shame helped to articulate and justify transformations in Chinese society between the Warring States and the end of the Han dynasty. Through careful examination of a wide variety of texts, he demonstrates how honor-shame discourse justified the actions of diverse and potentially rival groups. Over centuries, the formally recognized political order came to be intertwined with groups articulating alternative models of honor. These groups both participated in the existing order and, through their own visions of what was truly honourable, paved the way for subsequent political structures. Filling a major lacuna in the study of early China, Lewis presents ways in which the early Chinese empires can be fruitfully considered in comparative context and develops a more systematic understanding of the fundamental role of honor/shame in shaping states and societies.

Honour, Violence and Emotions in History is the first book to draw on emerging cross-disciplinary scholarship on the study of emotions to analyse the history of honour and

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violence across a broad range of cultures and regions. Written by leading cultural and social historians from around the world, the book considers how emotions - particularly shame, anger, disgust, jealousy, despair and fear - have been provoked and expressed through culturally-embedded and historically specific understandings of honour. The collection explores a range of contexts, from 17th-century China to 18th-century South Africa and 20th-century Europe, offering a broad and wide-ranging analysis of the interrelationships between honour, violence and emotions in history. This groundbreaking book will be of interest to all researchers studying the relationship between violence and the emotions.

This book traces how and why the secession of the South during the American Civil War was accomplished at ground level through the actions of ordinary men. Adopting a micro-historical approach, Lawrence T. McDonnell works to connect small events in new ways - he places one company of the secessionist Minutemen in historical context, exploring the political and cultural dynamics of their choices. Every chapter presents little-known characters whose lives and decisions were crucial to the history of Southern disunion. McDonnell asks readers to consider the past with fresh eyes, analyzing the structure and dynamics of social networks and social movements. He presents the dissolution of the Union through new events, actors, issues, and ideas, illuminating the social contradictions that cast the South's most conservative city as the radical heart of Dixie.

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Fresh insights into the development of the tournament as an opportunity for social display.

Years ago, the author had a startling realization. Theologians and pastors have long taught on the glory of God and its central importance in the Bible. However, because he was living in East Asia, it also dawned on the author that this sort of talk about God's glory, praising Him, and magnifying His name was simply another way of talking about honor and shame. When the author looked at most theology and ministry-related books, he found that honor and shame seemed to be treated differently.

Anthropologists talked about honor-shame, but theologians largely focused more on legal metaphors. The author could see both themes in Scripture but couldn't find help as to how to bring them together. This study was developed in order to address this gap and bring those themes together. Sign up for the WCIU Press newsletter to be notified about new books from this author and more! <http://eepurl.com/rB15L>

An analysis of how problematic laws ought to be framed and considered From the murder of George Floyd to the systematic dismantling of voting rights, our laws and their implementation are actively shaping the course of our nation. But however abhorrent a legal decision might be—whether *Dred Scott v. Sanford* or *Plessy v. Ferguson*—the stories we tell of the law's failures refer to their injustice and rarely label them in the language of infamy. Yet in many instances, infamy is part of the story law tells about citizens' conduct. Such stories of individual infamy work on both the social

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and legal level to stigmatize and ostracize people, to mark them as unredeemably other. Law's Infamy seeks to alter that course by making legal actions and decisions the subject of an inquiry about infamy. Taken together, the essays demonstrate how legal institutions themselves engage in infamous actions and urge that scholars and activists to label them as such. They highlight the damage done when law itself acts infamously and focus of infamous decisions that are worthy of repudiation. The authors ask when and why the word infamy should be used to characterize legal decisions or actions. This is a much-needed addition to the broader conversation and questions surrounding law's complicity in evil.

In 1st ed., 1954, village was called Alcalá de la Sierra, in order to protect informants during Franco regime; identified as Grazalema in 2nd ed.

Analyzes four biblical passages (Genesis 2-3, Hosea 1-3, Ezekiel 23, and Proverbs 7) in which a woman is the source or symbol of sin.

This study of the evolving definition of masculinity in France since the 18th century examines the aristocratic ethos of male honour, the cultural practices and mentality of middle and upper class men, and the appeal of codes of honour to men throughout French society.

Through a collection of essays by leading scholars on women's history and gender history, Gender and Change: Agency, Chronology and Periodisation questions conventional chronologies while reassessing the relationship between gender, agency, continuity and change. Celebrates 20 years of the publication of the journal Gender & History Reflects the extent to which gender analysis suggests alternatives to conventional periodisation. For

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example, whether the European Renaissance can be classified as the same period of great cultural advance when viewed from the perspective of women Offers innovative historiographical and theoretical reflection on approaches to gender, agency, and change Challenges dominant interpretations of the relationship between the so-called commercial revolution of late medieval Europe and the capitalist age that followed.

State and Society in Spanish America during the Age of Revolution calls into question the orthodox split of Latin American history into colonial and modern, arguing that this split obscures significant economic, social, and even political continuities from 1780 to 1850. In addition, the book argues that the colonial-modern division makes it difficult to appraise historical changes in a comprehensive way. The book covers an unconventional period-1750 to 1850-and looks at the continuities over this longer, more comprehensive timespan. The essays discuss late colonial and postcolonial developments in gender, racial, class, and cultural relations across Latin America and in specific regions, including Mexico, Colombia, Argentina, and Chile. By bridging these two eras and looking at the "Age of Democratic Revolution" as a whole, the book allows readers to see the coming of Latin America's struggle for independence from Spain and Portugal and the changes after independence. Written by established Latin American scholars as well as up-and-coming historians, these essays are published in this volume for the first time. This book is ideal for courses on Latin American history, including colonial history, national history, and the "Age of Revolution."

Jonathan Rowe examines David and Jonathan's friendship in the context of what ancient readers would have understood as the 'natural' loyalty to their families. He focuses on the conflicting moral goods between which the men choose, seeking to understand the dynamics

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of the narrative consonant with ancient society. Rowe discusses theoretical issues of interpretation and summarises how Bakhtin's theory of heteroglossic voices can be utilised to understand the narrative. He deliberates over the key aspects of family life in the world described by the Old Testament, surveys approaches to the study of the family among anthropologists and, finally, states how anthropology can inform the interpretation of the biblical text. Starting from the concept of 'hegemonic masculinity', Rowe examines how men in general are presented positively, and then shows how Jonathan, David and Saul measure up to these standards. Rowe concludes that although Jonathan was disloyal to his family, something that implied readers would have censured, the books of Samuel present this disloyalty as honourable, thus making a theological point about fidelity to the house of David. Honor is misunderstood in the social sciences. The literature lacks both accuracy and precision in its conceptual development such that we no longer say what we mean because we have no idea what we're saying. We use many terms to mean honor and mean many different ideas when we refer to honor. Honor: A Phenomenology is designed to fix all of these problems. A ground-breaking examination of honor as a metaphenomenon, this book incorporates various structures of social control including prestige, face, shame and affiliated honor and the rejection of said structures by dignified individuals and groups. It shows honor to be a concept that encompasses a number of processes that operate together in order to structure society. Honor is how we are inscribed with social value by others and the means by which we inscribe others with social honor. Because it is the means by which individuals fit in and function with society, the main divisions internal (within the psyche of the individual and external (within the norms and institutions of society). Honor is the glue that holds groups together and the wedge

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that forces them apart; it defines who is us and who them. It accounts for the continuity and change in socio-political systems.

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