Contents

Acknowledgments		хi
Intro mot	oduction: On remembering some founding fathers and hers	1
1.	Cultural performances in Madras	4
2.	Revisits to Lloyd Warner's "Yankee City"	6
	A semiotics of personal and social identities	9
4.	<u>-</u>	
	and the emergence of a semiotic model	13
5.	-	18
6.		20
Searc	ch for a great tradition in cultural performances	24
1.	Defining the unit of field study	26
2.	Defining the units of observation: Cultural	
	performances	28
3.	Analysis of cultural performances	30
	3.1. The cultural stage	31
	3.2. Cultural specialists	32
	3.3. The social organization of tradition in the village	34
	3.4. Cultural media	35
4.	From field study to the study of a total civilization	38
Yank	ee City in renaissance	42
1.	Cultural revitalization, revivalism and progress	44
	From demolition only to demolition with restoration	51
3.	·	58
4.	Conclusion: Restorationists and modernists in a museum	
••	without walls	64
A ser	niotic of the city: Purusha and Corbusier's modulor	
as arc	chitectural symbols	72
ì.	The City as a community of interpretation	72



viii Contents

2. The City as a combination of opposites: Tradition	
and innovation	84
3. Le Corbusier: The man, the monument, and the cosmos	96
4. Postscript	106
5. Summary and conclusion	109
6. Epilogue	118
The symbolic and historic structure of an American identity	129
1. A changing American ethos?	129
2. Revisiting Warner's "Yankee City"	132
3. Historic reenactments as secular rituals	134
4. Historic reenactments as cultural performances	138
5. Mystical identification with ancestors or role-playing?	140
The semiotics of the id	146
1. Introduction: How is the id culturally constituted?	146
2. The names of the id	149
3. Symbolism: The "language" of the id	154
4. The id's family romances	158
5. Semiotic triads and Oedipal triangles	161
6. Conclusion: Cultural relativism, human nature,	
and semiotics	164
A conversation of cultures: The United States and	
Southern Asia	169
1. Emergence of the ideal of a conversation of cultures after	
the Second World War	170
2. National steps toward intercultural education	171
3. The formative period at Chicago	173
4. A new kind of area studies: The Redfield model	176
5. An undergraduate introduction to South Asian	
civilizations	179
6. From ethnocentric images to scholarly knowledge	180
7. From outside to inside views	182
8. Toward a social anthropology of civilizations	184
9. Symbols, myths, and cultural performances	185
10. Conclusion: Toward a civilization of the dialogue	186
11. Postscript	187

A ne	glected source of Lévi-Strauss' structuralism:	
Radcliffe-Brown, Russell, and Whitehead		189
1.	Prologue	189
2.	Radcliffe-Brown's philosophy of science	196
3.		207
4.	Dual opposition — social and logical	213
5.	The construction of primitive cosmologies	220
6.	The homology between nature and culture as a postulate	
	in primitive thought	227
7.	Conclusion: From an "order of odors" to the logical	
	construction of the world	234
8.	1983 postscript: The problem of historical evidence	241
Peirc	e, Malinowski and the emergence of semiotic	
anthropology		260
1	. Prologue	260
2	"Rivers is the Rider Haggard of anthropology; I shall be	265
^	the Conrad."	265
	"Durkheim reduced to Behaviouristic psychology"	269
	"Mr. Malinowski, meet Mr. Peirce!"	272
	Synchronic functionalism and the semiotics of history	277 281
	Syntactics, semantics, and pragmatics	284
	. A puzzling gap	286
	6. Contextualism in historical perspective 9. The semiology and/or semiotics of culture	291
	1. In the semiology and/or semiones of culture 1. Is there a Chicago dogma that cultures are systems	291
10	of symbols and meanings?	296
11	. A trial summary and conclusion	302
N T 4		200
Note	S	309
References		325
Inde	x	375