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What do long-distance travelers gain from their voyages, especially when faraway lands are regarded as the source of esoteric knowledge? Mary Helms explains how various cultures interpret space and distance in cosmological terms, and why they associate political power with information about strange places, peoples, and things. She assesses the diverse goals of travelers, be they Hindu pilgrims ...

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Billionaire Graeme Hart's \$21.4 million Princess superyacht Odyssey has been bought by a New The sleek 40.2-metre vessel has been in the Mediterranean but is due back in Auckland in the New Year ...

Ulysses' Sail – An Ethnographic Odyssey of Power ...

What do long-distance travelers gain from their voyages, especially when faraway lands are regarded as the source of esoteric knowledge? Mary Helms explains how various cultures interpret space and distance in cosmological terms, and why they associate political power with information about strange places, peoples, and things. She assesses the diverse goals of travelers, be they Hindu pilgrims in India, Islamic scholars of West Africa, Navajo traders, or Tlingit chiefs, and discusses the most extensive experience of long-distance contact on record—that between Europeans and native peoples—and the clash of cultures that arose from conflicting expectations about the "faraway." The author describes her work as "especially concerned with the political and ideological contexts or auras within which long-distance interests and activities may be conducted ... Not only exotic materials but also intangible knowledge of distant realms and regions can be politically valuable 'goods,' both for those who have endured the perils of travel and for those sedentary homebodies who are able to acquire such knowledge by indirect means and use it for political advantage." Originally published in 1988. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

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Saint-Maurice d'Againe - Gudme - Vistula - Francia - Maastricht - Aachen - Gaul - Cordoba.

This volume examines encounters between Europeans and the other peoples of the world during the early modern era.

Ethnographic writing has become all but ubiquitous in recent years. Although now considered a thoroughly modern and increasingly indispensable field of study, Ethnography's roots go all the way back to antiquity. This volume brings together eleven original essays exploring the wider intellectual and cultural milieu from which ancient ethnography arose, its transformation and development in antiquity, and the way in which 19th century receptions of ethnographic traditions helped shape the modern study of the ancient world. Finally, it addresses the extent to which all these themes remain inextricably intertwined with shifting and often highly contested notions of culture, power and identity. Its chapters deal with the origins of the term 'barbarian', the role of ethnography in Tacitus' Germania, Plutarch's Lives, Xenophon's Anabasis, and Athenaeus' Deipnosophistae, Herodotean storytelling, Henry and George Rawlinson, and Megasthenes' treatise on India. At a time when modern ethnographies are becoming increasingly prevalent, wide-ranging, and experimental in their approach to describing cultural difference, this book encourages us to think about ancient ethnography in new and interesting ways, highlighting the wealth of material available for study and the complexities underpinning ancient and modern notions of what it meant to be Greek, Roman or 'barbarian'.

Greek ethnography is commonly believed to have developed in conjunction with the wider sense of Greek identity that emerged during the Greeks' "encounter with the barbarian"--Achaemenid Persia--during the late sixth to early fifth centuries BC. The dramatic nature of this meeting, it was thought, caused previous imaginings to crystallise into the diametric opposition between "Hellene" and "barbarian" that would ultimately give rise to ethnographic prose. The Invention of Greek Ethnography challenges the legitimacy of this conventional narrative. Drawing on recent advances in ethnographic and cultural studies and in the material culture-based analyses of the Ancient Mediterranean, Joseph Skinner argues that ethnographic discourse was already ubiquitous throughout the archaic Greek world, not only in the form of texts but also in a wide range of iconographic and archaeological materials. As such, it can be differentiated both on the margins of the Greek world, like in Olbia and Calabria and in its imagined centers, such as Delphi and Olympia. The reconstruction of this "ethnography before ethnography" demonstrates that discourses of identity and difference played a vital role in defining what it meant to be Greek in the first place long before the fifth century BC. The development of ethnographic writing and historiography are shown to be rooted in this wider process of "positioning" that was continually unfolding across time, as groups and individuals scattered the length and breadth of the Mediterranean world sought to locate themselves in relation to the narratives of the past. This shift in perspective provided by The Invention of Greek Ethnography has significant implications for current understanding of the means by which a sense of Greek identity came into being, the manner in which early discourses of identity and difference should be conceptualized, and the way in which so-called "Great Historiography," or narrative history, should ultimately be interpreted.

The Raft of Odysseus looks at the fascinating intersection of traditional myth with an ethnographically-viewed Homeric world. Carol Dougherty argues that the resourcefulness of Odysseus as an adventurer on perilous seas served as an example to Homer's society which also had to adjust in inventive ways to turbulent conditions. The fantastic adventures of Odysseus act as a prism for the experiences of Homer's own listeners--traders, seafarers, storytellers, soldiers--and give us a glimpse into their own world of hopes and fears, 500 years after the Iliadic events were supposed to have happened.

As the first book-length examination of the role of German print culture in mediating Europe's knowledge of the newly discovered people of Africa, South Asia, and the Americas, this work highlights a unique and early incident of visual accuracy and an unprecedented investment in the practice of ethnography.

Davies examines how Renaissance illustrated maps shaped ideas about peoples of the Americas, revealing relationships between civility, savagery and monstrosity.

Containing more than 600 entries, this valuable resource presents all aspects of travel writing. There are entries on places and routes (Afghanistan, Black Sea, Egypt, Gobi Desert, Hawaii, Himalayas, Italy, Northwest Passage, Samarkand, Silk Route, Timbuktu), writers (Isabella Bird, Ibn Battuta, Bruce Chatwin, Gustave Flaubert, Mary Kingsley, Walter Raleigh, Wilfrid Thesiger), methods of transport and types of journey (balloon, camel, grand tour, hunting and big game expeditions, pilgrimage, space travel and exploration), genres (buccaneer narratives, guidebooks, New World chronicles, postcards), companies and societies (East India Company, Royal Geographical Society, Society of Dilettanti), and issues and themes (censorship, exile, orientalism, and tourism). For a full list of entries and contributors, a generous selection of sample entries, and more, visit the Literature of Travel and Exploration: An Encyclopedia website.

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