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Evolutionary Research in Archaeology seeks to provide a comprehensive overview of contemporary evolutionary research in archaeology. The book will provide a single source for introduction and overview of basic and advanced evolutionary concepts and research programs in archaeology. Content will be organized around four areas of critical research including microevolutionary and macroevolutionary process, human ecology studies (evolutionary ecology, demography, and niche construction), and evolutionary cognitive archaeology. Authors of individual chapters will address theoretical foundations, history of research, contemporary contributions and debates, and implications for the future for their respective topics. As appropriate, authors present or discuss short empirical case studies to illustrate key arguments. ?

Glosa, an international language, is a modification of Interglossa by the late Professor Lancelot Hogben. It is designed to be easy to learn, with no complicated grammar and words which are already internationally familiar.

Drawing on ethnographic inquiry and the anthropological literature on doubt and atheism, this volume explores people's reluctance to pursue religion. The contributors capture the experiences of godless people and examine their perspectives on the role of religion in their personal and public lives. In doing so, the volume contributes to a critical understanding of the processes of disengagement from religion and reveals the challenges and paradoxes that godless people face.

One of the most innovative and inventive soloists in jazz, cornetist Rex Stewart (1907-67) became known as a writer on jazz subjects. This work, his autobiography drafted at the time of his death, has been edited from its manuscript sources by Stewart's amanuensis, who edited his earlier posthumous collection Jazz Masters of the Thirties. With a selection of rare photographs from Stewart's own archive, and mss. facsimiles.

For the sake of salt, Rome created a system of remuneration (from which we get the word "salary"), nomads domesticated the camel, the Low Countries revolted against their Spanish oppressors, and Gandhi

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marched against the tyranny of the British. Through the ages, salt has conferred status, preserved foods, and mingled in the blood, sweat, and tears of humanity. Today, chefs of haute cuisine covet it in its most exotic forms—underground salt deposits, Hawaiian black lava salt, glittery African crystals, and pink Peruvian salt from the sea carried in bricks on the backs of llamas. From proverbs to technical arguments, from anecdotes to examples of folklore, chemist and philosopher Pierre Laszlo takes us through the kingdom of "white gold." With "enthusiasm and freshness" (Le Monde) he mixes literary analysis, history, anthropology, biology, physics, economics, art history, political science, chemistry, ethnology, and linguistics to create a full body of knowledge about the everyday substance that rocked the world and brings zest to the ordinary. Laszlo explains the history behind Morton Salt's slogan "When it rains, it pours!" and looks into the plight of the salt miner, as well as spectroscopy and nuclear magnetic resonance. Salt is a tour de force about a chemical compound that is one of the very foundations of civilization.

The Cognitive Science of Religion introduces students to key empirical studies conducted over the past 25 years in this new and rapidly expanding field. In these studies, cognitive scientists of religion have applied the theories, findings and research tools of the cognitive sciences to understanding religious thought, behaviour and social dynamics. Each chapter is written by a leading international scholar, and summarizes in non-technical language the original empirical study conducted by the scholar. No prior or statistical knowledge is presumed, and studies included range from the classic to the more recent and innovative cases. Students will learn about the theories that cognitive scientists have employed to explain recurrent features of religiosity across cultures and historical eras, how scholars have tested those theories, and what the results of those tests have revealed and suggest. Written to be accessible to undergraduates, this provides a much-needed survey of empirical studies in the cognitive science of religion.

Italy, the country with a hundred cities and a thousand bell towers, is also the country with a hundred cuisines and a thousand recipes. Its great variety of culinary practices reflects a history long dominated by regionalism and political division, and has led to the common conception of Italian food as a mosaic of regional customs rather than a single tradition. Nonetheless, this magnificent new book demonstrates the development of a distinctive, unified culinary tradition throughout the Italian peninsula. Alberto Capatti and Massimo Montanari uncover a network of culinary customs, food lore, and cooking practices, dating back as far as the Middle Ages, that are identifiably Italian: o Italians used

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forks 300 years before other Europeans, possibly because they were needed to handle pasta, which is slippery and dangerously hot. o Italians invented the practice of chilling drinks and may have invented ice cream. o Italian culinary practice influenced the rest of Europe to place more emphasis on vegetables and less on meat. o Salad was a distinctive aspect of the Italian meal as early as the sixteenth century. The authors focus on culinary developments in the late medieval, Renaissance, and Baroque eras, aided by a wealth of cookbooks produced throughout the early modern period. They show how Italy's culinary identities emerged over the course of the centuries through an exchange of information and techniques among geographical regions and social classes. Though temporally, spatially, and socially diverse, these cuisines refer to a common experience that can be described as Italian. Thematically organized around key issues in culinary history and beautifully illustrated, Italian Cuisine is a rich history of the ingredients, dishes, techniques, and social customs behind the Italian food we know and love today.

This we can be sure of: when a restaurant in the western world is famous for its cooking, it is the tricolor flag that hangs above the stove, opined one French magazine, and this is by no means an isolated example of such crowing. Indeed, both linguistically and conceptually, the restaurant itself is a French creation. Why are the French recognized by themselves and others the world over as the most enlightened of eaters, as the great gourmets? Why did the passion for food—gastronomy—originate in France? In French Gastronomy, geographer and food lover Jean-Robert Pitte uncovers a novel answer. The key, it turns out, is France herself. In her climate, diversity of soils, abundant resources, and varied topography lie the roots of France's food fame. Pitte masterfully reveals the ways in which cultural phenomena surrounding food and eating in France relate to space and place. He points out that France has some six hundred regions, or microclimates, that allow different agricultures, to flourish, and fully navigable river systems leading from peripheral farmlands directly to markets in the great gastronomic centers of Paris and Lyon. With an eye to this landscape, Pitte wonders: Would the great French burgundies enjoy such prestige if the coast they came from were not situated close to the ancient capital for the dukes and a major travel route for medieval Europe? Yet for all the shaping influence of earth and climate, Pitte demonstrates that haute cuisine, like so much that is great about France, can be traced back to the court of Louis XIV. It was the Sun King's regal gourmandise—he enacted a nightly theater of eating, dining alone but in full view of the court—that made food and fine dining a central affair of state. The Catholic Church figures prominently as well: gluttony was regarded as a "benign sin" in France, and eating well was associated with praising God, fraternal conviviality, and a respect for the body. These cultural ingredients, in combination with the bounties of the land, contributed to the full flowering of French foodways. This is a time of paradox for French gourmandism. Never has there

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been so much literature published on the subject of culinary creativity, never has there been so much talk about good food, and never has so little cooking been done at home. Each day new fast-food places open. Will French cuisine lose its charm and its soul? Will discourse become a substitute for reality? French Gastronomy is a delightful celebration of what makes France unique, and a call to everyone who loves French food to rediscover its full flavor.

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