

## Chapter 7

### Two Cups, a Shell and Some Books – Reflections on Anthropology and Gifting

Inge Daniels

#### Cups, funerals and friendship

On 31 March 2015 my dear friend and mentor Yutaka Kagemori passed away. Two weeks earlier I had found myself in my local post office in London, frantically trying to beat closing time, packing and posting a treasured gift straight to his hospital bed in Osaka. Yutaka-san had only recently fallen ill, but his health was quickly deteriorating, and Noriko-san, his wife, had asked me with some urgency to post another copy of my book *The Japanese House*.<sup>114</sup> Later she recounted how in his final days he had strategically placed my gift on his bedside table to distract medical staff and visitors with stories and photos of his family home.

For more than twenty-five years the Kagemoris have been generous supporters and fierce reviewers of my research in Japan. They were instrumental to the completion of my first book, which explores the complexities of everyday life in Japanese homes, and I had gifted them, like many other participants in my research, a copy. These gifts were treasured and shared much like family photo albums of days past: the book's descriptions and pictures formed a record of domestic family life that had since – through graduations, weddings and funerals – irreversibly changed. Some, such as the Nishiki family, had created a special alcove for the book in their recently refurbished home; others, such as the Takahashis, had circulated photocopied versions to family and friends. Many of the books described in this Bodleian volume were marked out as valuable gifts, often exquisitely made, from their inception. But books, like my academic monograph, also acquire new connotations when they pass as gifts between owners and readers.

Gifts are intricately entangled with the anthropological project. Not only has it been a topic of intense analysis and theorization over the past 100 years, but gift exchange also facilitates our trademark empirical research, often in challenging locations. Gifts can smooth awkward, introductory encounters between anthropologists and local communities;

6.1 The two cups given to me by the Kagemoris as a funerary return-gift, made by Yutaka's sister, and a copy of my book, *The Japanese House*, to which the family contributed so much as participants in the research.



they also aid in maintaining and expanding networks of support over time. However, our anthropological outcomes – books and essays but also films, exhibitions and conferences – have been (and still are?) rarely shared with the people without whom it would have been impossible to build and secure our careers.<sup>115</sup> When I returned my book to them, it gave Yutaka-san and other Japanese families the opportunity to scrutinize my research, but also to shape their own narratives and make their own uses of my book about their lives, including their gift exchanges.

The widespread use of globally connected digital technologies has greatly improved access to anthropological research but a more proactive approach is still needed. Anthropologists linked with museums have long shown that objects, images and texts associated with anthropological knowledge production may have a lasting impact on communities, whose practices and expertise were key to their creation, when they are eventually returned. Thus, monographs may be used, many decades later, to ascertain knowledge hierarchies and create evidence of customary rights in legal disputes.<sup>116</sup> My Ph.D. dissertation, by contrast, gained commercial significance when its main protagonists, Japanese entrepreneurs whose livelihoods depend on tourism, photocopied numerous pages (with images) and hung them in their shopfront windows to sell as souvenirs.<sup>117</sup>

Six months after Yutaka-san died, a package arrived from Japan. Inside were two beautiful ceramic cups. He had instructed his sister, an established potter, to craft fifteen cups to give to his dearest friends. In Japan ‘return-gifts’ are common at lifecycle events; they are roughly half of the value of the original (money) gifts the recipient had parted with. Through their association with the dead, funerary return-gifts are inauspicious and generally people give perishables or things that easily wear or break. Still, many people, including the Kagemoris, also want to commemorate their deceased loved ones. Yutaka-san’s funerary cups straddle both sentiments: they conjure up memories, but they may also break through use.<sup>118</sup>

Yutaka-san was a humble man. He did not want a ‘standard’ Japanese funeral, a formal affair with the stress on professional achievements. He was a much-loved Geography teacher and a dedicated member of numerous educational bodies, and his memorial service would without a doubt have attracted large crowds. He preferred, instead, to be celebrated with an intimate feast for his wife, daughter and close friends. In the final days of his life, he also selected a few treasured objects, including my book, to take

with him on his final journey. I hope that his ‘Japanese House’ may have eased his passage into the great unknown.

### **Shells, prestige and (common) wealth**

Book gifts are valued well beyond their contents or price in many cultural contexts, but Yutaka’s story demonstrates that the personal relationships they embody and mark can also last beyond the grave. The cups, his funerary return-gifts, further illustrate the complexities of gifting in Japan, an industrialized, capitalist society where gifts play a key role in the (re)production of the social, economic and cosmic order.<sup>119</sup> The scale and impact of the Japanese gift economy is far more prominent than gifting in Euro-American contexts. Throughout the year, ritual events that necessitate gifting follow each other in quick succession. Japanese gift exchange is characterized by a creative blurring of gifts and commodities that transcends the dichotomies that are common in Euro-American contexts between personal and spontaneous exchanges, and monetary or instrumental ones. Businesses both supply materials and ingredients and pass on knowledge necessary to perform rituals. They also create new gift occasions in line with social change and shifts in taste – such as White Day on 14 March when men are expected to reciprocate the gift of chocolates they may receive from women on Valentine’s Day.<sup>120</sup>

Japanese gift practices also challenge classic anthropological theories about gifting that distinguish between ‘primitive’ gift economies and ‘modern’ capitalist societies. Shells, like the *mwali* armband depicted here, play a starring role in these ongoing debates about gifting. These beautiful ornaments are ceremonial gifts that were exchanged between powerful men living on a group of islands in Melanesia. Highly ranked shell valuables became imbued with their owners’ fame: these shells in effect told the stories of their accomplishments. When they changed hands, their reputation spread across the archipelago. During the 1920s two anthropological ‘Big Men’ compared this elaborate system of exchange, called the ‘Kula Ring’, with trade relations in capitalist economies. Bronisław Malinowski contrasted subsistence communities that have moral economies, grounded in a strong social contract between all community members, with capitalist societies that are driven by self-interest and economic rationality and insist on separating social and economic spheres of life.<sup>121</sup> Marcel Mauss, by contrast, argued that principles of obligation and



**6.2** A shell armband (*mwall*), decorated with seeds and beads. This was probably used in the famous Kula exchange of the Massim archipelago, including the Trobriand Islands, of Papua New Guinea. Red shell necklaces (*soulava*) are exchanged in return. This armband is believed to have been acquired by Miss E.E. Gage-Brown, a teacher and missionary, who gave it to the Pitt Rivers Museum. Oxford, Pitt Rivers Museum, 1933.40.18.

social integration are part of the overall system of any economy.<sup>122</sup> In the torrent of books and essays on gifts and commodities that have flowed after the work of Mauss and Malinowski, debates about whether a ‘free gift’ truly exists, and how self-interested commodity exchange is, still continue.<sup>123</sup>

This book as a whole has explored not only public and celebrated books and gifts, but also everyday or intimate exchanges, like the Herricks sending food to their children in Elizabethan London (Chapter 3). While

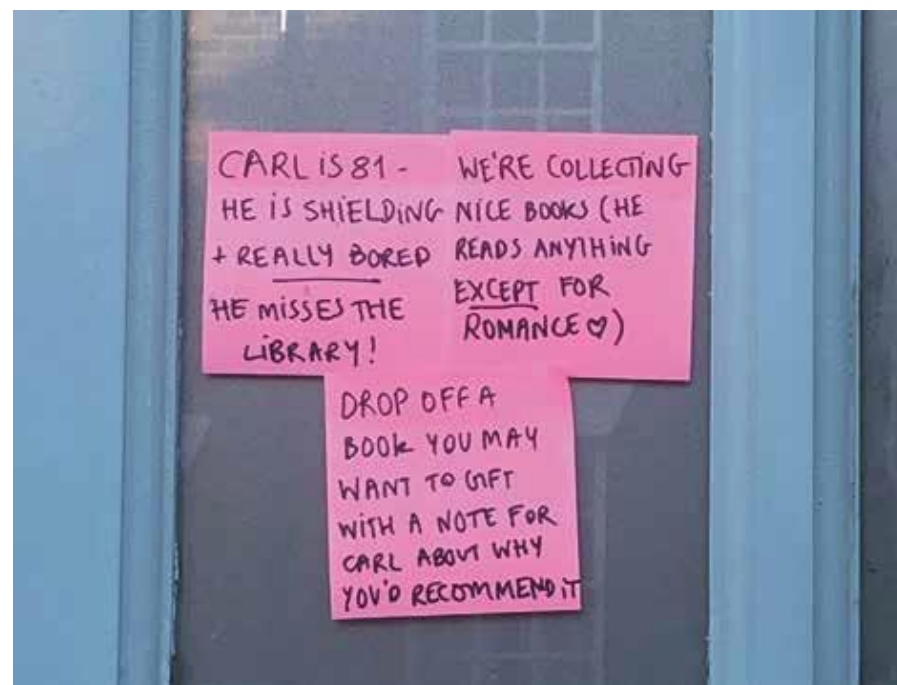
much discussion of Kula dwelt on exchange between powerful men, and the stories that this created, in the 1980s two female anthropologists directed our attention to a more complex and varied set of exchanges, often involving women. Annette Weiner focused on ‘inalienable possessions’ – showing that many precious items, such as shell valuables (but also land, bones or minerals) were carefully preserved across generations, and only yielded up to exchange when needed to achieve the highest renown as the shell travelled to far-away places, spreading its owners’ fame. Weiner shows that in the many subtle moves that constitute such exchange, women play key roles in generating and then preserving objects that are vital to families’ and communities’ identities and renown.<sup>124</sup> Nancy Munn’s work focused on the way in which, in one particular island called Gawa, armband shells were converted through a series of exchanges for food and labour into material wealth (canoes). Eventually, via exchanges of shells, this material wealth returns to the island in the form of symbolic wealth or fame. Like Weiner, Munn highlights the vital roles that women play in Kula exchange; through making and exchanging of materials, food and hospitality (or witchcraft) they enable the redistribution of wealth in the community.<sup>125</sup>

The myriad questions raised by a Kula armlet like this one can then change our attitude to public ceremonies of exchange, and private preservation of books and treasures in families and communities. It can help expand our focus to include not only the beautiful and expensive gift-books presented to royalty or dedicated to the gods, but to the innumerable acts of exchange and shared knowledge, at all levels, that the books and objects in this study hint at.

Kula exchange is competitive and creates status hierarchies, but it does not destroy the common wealth. Mauss identified a ‘spirit of the gift’ in the non-European societies that he studied: a force that moved people to pass on the benefit of a gift they had received, so that its value or surplus could circulate and return in a cycle of acts and exchanges.<sup>126</sup> The idea that generosity will return, sometimes in unexpected ways, is also found in Euro-American societies; it is embedded in many stories, including in some of the fictions for younger readers discussed in Chapter 5. A state-backed system of taxes and benefits (the ‘welfare state’) can take on this role too. How far it can or should, however, is a matter of negotiation and controversy.<sup>127</sup>

### Books, charity and palaces for the people

In the twenty-first century governments have often seemed impotent or passive in the face of inequality, exploitation and the unsustainable depletion of natural resources. The Covid pandemic, however, has shifted our understanding of what (some) governments are capable of in an emergency, and also of the capacity that ordinary citizens have for acts of generosity and solidarity.<sup>128</sup> A local example is the Oxford Hub, a charity that grew out of student charitable groups, and that draws on volunteers to run a range of programmes aiming to make Oxford a more equal city. During the pandemic it launched 'Oxford Together', a campaign that mobilized more than 5,000 volunteers to deliver emergency goods such as food and medicines. It also supported local residents who were shielding, such as 81-year-old Carl. A series of notes stuck to his door put out a call for books to keep him from boredom, and many people stepped in to offer some. What makes the book such a potent charitable gift is not only its function as container of a huge variety of stories and knowledge that each reader may or may not appreciate according to their own interests and experiences, but also its materiality as a portable object that does not decay easily and is relatively cheap.



6.3 In the first wave of the Covid-19 pandemic in 2020, Oxford Hub asked for donations of books for Carl, an Oxford resident who was isolating and bored. The immediate response was just one of countless acts of generosity amidst the Covid crisis. Photos © Sara Fernandez, illustration by Bluetiful Designs for Oxford Hub.

## Keep Oxfam in action— spreading knowledge in the hungry half of the world



Another organization with roots in Oxford that is perhaps better known for offering assistance in times of crisis is Oxfam. This charity was founded in the 1940s by a mixed group of Quakers, academics and social activists. Initially the focus was on addressing famine and destitution in Europe, but the organization then began to offer emergency relief during global crises. The 'Oxford Fountain' poster notes that by 1959 donations supported refugees across thirty-five countries. Charity shops became key to Oxfam's success: currently the organization operates more than 1,200 shops worldwide, selling fair-trade items and donated goods. Clothing remains a popular gift (the 'Oxford Fountain' poster mentions 'about 700 tons' of clothing 'for distribution overseas'), but books and knowledge were also framed as 'perfect' charitable gifts. A striking example is a poster from the 1960s showing a Black child writing in a notebook while reading books and the text 'Keep Oxfam in action – spreading knowledge in the hungry half of the world.'

Today Oxfam is part of a global aid industry that depends on people in the global North donating goods and money to help the poor in the global South. The impulse to

give freely to impoverished others, linked with ideals of humanitarianism and civil society, is rooted in the Euro-American dichotomous thinking about exchange discussed earlier. Gifts tend to be conceptualized as tokens of love and affection that reference unique, personal relationships as opposed to anonymous commodity exchanges linked with price. The economic anthropologist James Carrier argues that this 'ideology of the free gift' draws on the assumption that people are individual, rational agents free from obligation, and that the economic sphere is separate

6.4 Oxfam (originally Oxford Committee for Famine Relief) was founded in Oxford in 1942. From its early years raising money to relieve suffering in war-torn Europe, Oxfam then became a major global charity, opening the UK's first charity shop in 1948. Oxford, Bodleian Library, MS. Oxfam COM/1/8/197 ('The Oxford Fountain', c. 1959); MS. Oxfam COM/1/8/2/2 ('Spreading Knowledge', 1964).

ALSO TO OTHER ORGANIZATIONS  
HELPING REFUGEES  
ALL OVER  
THE WORLD

Refugee Service Committee, Geneva  
Spanish Refugee Aid  
Calcutta Christian Fellowship  
Maryknoll Sisters  
Ockenden Venture  
Baptist Missionary Society  
Edinburgh Mest Missionary Society  
Shulin Babies' Homes  
Y.M.C.A. & Y.W.C.A.  
Lutherman World Federation  
Mrs Donibornes, Hong Kong  
Near East Christian Council

UN High Commissioner for Refugees  
Church Missionary Society  
National Catholic Welfare Conference  
Tunisian Red Crescent  
Friends Service Council  
Inter Church Aid  
League of Red Cross Societies  
Solvation Army  
Korean Mission  
Korean Church World Service  
National Christian Council of India  
Bishop Mason, Sudan  
Save the Children Fund

GIFTS FROM THE OXFORD COMMITTEE'S  
200,000 SUPPORTERS

# The OXFORD FOUNTAIN

Some of the 35 countries where Refugees and other destitute people have been helped:—  
Austria, Brazil, Chile, Formosa, France, Germany, Greece, Haiti, Hong Kong, India, Indonesia, Iran, Italy, Jugoslavia, Jordan, Korea, Morocco, Pakistan, Portugal, Sudan, Tunisia, Vietnam, etc.

CASH GRANTS & SUPPLIES for year ended 30 September 1959	£182,252
VALUE of CLOTHING (about 700 Tons) for distribution overseas for year ended 30 Sept 1959	£248,746
COST of BALING, packing, transport & freight " " " "	£33,953

**NATURE of PROJECTS ASSISTED**

Mobile Canteen · Vocational Training Centres · Hospitals & Clinics · Orphanages · Loans to set up Refugees  
Mobile Dental Centre · Old People's Homes · Relief of Flood & Earthquake Victims · Feeding Schemes · Rooftop Schools  
Student Work Projects · Settlement of handicapped out-of-camp Refugees · Building of Cottages · Clothing distribution  
Provision articulated limbs for Korean amputees · Rehabilitation & resettlement · Clothing & Blankets · Emigration Passage money

from other spheres of life.<sup>129</sup> However, free gifts also have unexpected economic, political and ecological consequences. Charitable gifts that travel through long chains of transactions and middlemen may be transformed into interested transactions; they may, for example, end up being redistributed through local relationships of patronage and indebtedness.<sup>130</sup> Emergency relief saves lives, but long-term flooding of local markets with ‘humanitarian’ goods is often detrimental to local industries.<sup>131</sup> Schemes that encourage local entrepreneurship such as ‘bottom of the pyramid’ approaches are often lauded as the solution. However, in practice, responsibility for poverty reduction is deflected onto the poor themselves, and new forms of inequality arise between those who are aspirational and active, and the so-called undeserving, unproductive poor.<sup>132</sup>

As governments in the global North implement austerity policies and cut aid budgets, global businesses are increasingly funding, designing and delivering products and services that aim to improve the well-being of disenfranchised people across the globe. Charitable giving by the wealthy has of course a long history in Europe and North America, whether construed as pious acts (for example, bequests to churches) or secular activities. One example is the livery companies in the City of London (based on influential trade groups including the Mercers, Merchant Taylors and Goldsmiths, and now numbering over one hundred) that from their medieval origins have supported almshouses, hospitals, schools and colleges, and still give substantial charitable grants.<sup>133</sup> This legacy has more recently developed into what is called ‘philanthro-capitalism’ with ‘social investing’ focusing on providing access to knowledge and education for all. One such example is the organization ARK, which operates a network of thirty-nine schools in the UK, but also works abroad in countries such as India, Indonesia and Ethiopia.<sup>134</sup> Many commercial organizations are making significant contributions to mitigate problems of inequality and/or environmental damage. However, conflating business techniques with gifting is also criticized for trading in the risk of the poor.<sup>135</sup> Have crises and natural disasters become tax-free investment opportunities that enrich shareholders? Can profit really be squared with elevating poverty? Is this not giving, while taking?

The American sociologist Eric Klinenberg asks similar questions as he bemoans the steady decline of communal spaces, funded and administered by the state (such as parks or libraries) in the USA but

also other countries with neo-liberal regimes such as the UK. He calls these spaces, which enable social connections and play a crucial role in individual and collective well-being, ‘Palaces for the People’.<sup>136</sup> He argues that the commercial world can play a role in maintaining existing social infrastructures as well as creating new ones, but only if they model themselves on the great nineteenth-century philanthropists who gave to charity without seeing it as a profit-making venture.

He singles out Andrew Carnegie, the Scottish-American industrialist whose many philanthropic achievements included building public libraries. But, closer to home, the Bodleian Library owes much of its position as one of the richest archives in the world to innovators and donors, including Thomas Bodley and other benefactors over the centuries. While the Bodleian is a university library focused on research and teaching, it is making efforts to open its collections to the public too. Such moves can ensure that university libraries, like other kinds of library, become democratic spaces where people of all backgrounds and interests may access the gift of knowledge, and the education imbued in books. As such they are ‘the bedrocks of civil society ... places where the public, private and philanthropic sectors can work together to reach for something higher than the bottom line’.<sup>137</sup>

Books, then, may be gifts that contain powerful messages about value, solidarity and friendship, resonating across oceans and even beyond the grave. But reflecting on gifts we also need to address questions of hierarchy, ethics and (in)equality. Books and gifts help us to understand the complex networks of obligation and indebtedness in which we all operate, while relishing the spontaneous pleasures of both giving and receiving.

1. S.F. Said, 'The Best Gifts you can Give', in Jenni Orchard (ed.), *The Gifts of Reading: Essays on the Joys of Reading, Giving and Receiving Books*, Weidenfeld & Nicolson, London, 2021, pp. 237–48, at p. 240.
2. Yunxiang Yan, 'Gifts', in Felix Stein (ed.), *The Cambridge Encyclopedia of Anthropology*, <http://doi.org/10.29164/20gifts> (accessed 4 April 2022); Marcel Mauss, *The Gift: Expanded Edition*, ed. and trans. Jane I. Guyer, Hau Books, Chicago IL, 2016 (first published 1925), p. 61.
3. Mauss, *The Gift*, pp. 69–73. These dynamics are explored in Lewis Hyde's influential *The Gift: How the Creative Spirit Transforms the World*, new edn, Canongate Books, Edinburgh, 2012.
4. See Karen Sykes, *Arguing with Anthropology: An Introduction to Critical Theories of the Gift*, Routledge, London, 2005, pp. 3–4 (quoting p. 3).
5. See Robyn Marsack, *The Tale of 10 Mysterious Sculptures GIFTED to the City of Words and Ideas*, Polygon, Edinburgh, 2012, pp. 10–12.
6. Edwin Morgan, *Collected Poems*, Carcanet, Manchester, 1990, p. 519.
7. *Aeneid* 2.40–56, trans. H. Rushton Fairclough, *Virgil: Eclogues. Georgics. Aeneid, Books 1–6*, rev. G.P. Goold, Loeb Classical Library 63, Harvard University Press, Cambridge MA, 1916. For a recent, lively translation, see *The Aeneid. Vergil*, trans. Sarah Ruden, rev. edn, Yale University Press, New Havens CT, 2021.
8. For the priest's grisly fate, see *Aeneid* 2.200–44. For variations of the myth, including Athena's role in devising the horse, see B.A. Sparkes, 'The Trojan Horse in Classical Art', *Greece and Rome*, vol. 18, no. 1, 1971, pp. 54–70; Lauren Murphy, 'Horses, Ships and Earthquakes: The Trojan Horse in Myth and Art', *Iris: Journal of the Classical Association of Victoria* 30, 2017, pp. 18–36.
9. The classic discussion remains Marcel Mauss, *The Gift: Expanded Edition*, ed. and trans. Jane I. Guyer, Hau Books, Chicago IL, 2016 (first published 1925). A useful, open-access overview of subsequent debates and critiques is included in Yunxiang Yan, 'Gifts', in Felix Stein (ed.), *The Cambridge Encyclopedia of Anthropology*: <http://doi.org/10.29164/20gifts> (accessed 7 May 2022).
10. See Christoph Auffarth, 'Gift and Sacrifice', in Michael Stausberg and Steven Engler (eds), *The Oxford Handbook of the Study of Religion*, Oxford University Press, Oxford, 2017, pp. 541–58. See also more broadly Michael L. Satlow (ed.), *The Gift in Antiquity*, Wiley-Blackwell, Chichester, 2013.
11. Francesca Stavrakopoulou, *God: An Anatomy*, Picador, London, 2021, pp. 211–14.
12. The object is now housed in the Iraq Museum, Baghdad (IM 19606). For its self-referential, performative nature, see Zainab Bahrani, 'Performativity and the Image: Narrative, Representation, and the Uruk Vase', in Erica Ehrenberg (ed.), *Leaving No Stones Unturned: Essays on the Ancient Near East and Egypt in Honor of Donald P. Hansen*, Eisenbrauns, Winona Lake IN, 2002, pp. 15–22.
13. See Christopher Woods, 'The Earliest Mesopotamian Writing', in Christopher Woods (ed.), *Visible Language: Inventions of Writing in the Ancient Middle East and Beyond*, Oriental Institute Museum Publications 32, Oriental Institute of the University of Chicago, Chicago IL, 2010, pp. 33–50; Robert K. Englund, 'Accounting in Proto-Cuneiform', in Karen Radner and Eleanor Robson (eds), *The Oxford Handbook of Cuneiform Culture*, Oxford University Press, Oxford, 2011, pp. 32–50.
14. ETCSL 1.3.1: The Electronic Text Corpus of Sumerian Literature, ed. J.A. Black et al., University of Oxford, 1998–2006, <https://etcsl.orinst.ox.ac.uk>. For an introductory discussion of the text, and brief explanatory notes, see Samuel Noah Kramer and John Maier, *Myths of Enki, The Crafty God*, Oxford University Press, Oxford, 1989; repr. Wipf and Stock, Eugene OR, 2020, pp. 57–68.
15. E.g. ETCSL 1.3.1, section D, lines 6–13.
16. Jean-Jacques Glassner, 'Inanna et les ME', in Maria de Jong Ellis (ed.), *Nippur at the Centennial: Papers Read at the 35e Rencontre Assyriologique Internationale*, University of Philadelphia Museum, Philadelphia PA, 1992, pp. 55–86.
17. For recent, accessible translations of these works, see Homer, *The Odyssey*, trans. Emily Wilson, Norton, New York and London, 2018; and Homer, *The Iliad: A New Translation*, trans. Caroline Alexander, Ecco Press, New York, 2015.
18. ECTSL 1.08.01.05. For further discussion about this text and these gifts, see Jon Taylor, 'Two Critical Passages in *Gilgameš and Huwawa*', in Heather D. Baker, Eleanor Robson and Gábor Zólyomi (eds), *Your Praise Is Sweet: A Memorial Volume for Jeremy Black from Students, Colleagues and Friends*, British Institute for the Study of Iraq, London, 2010, pp. 351–60.
19. W.G. Lambert, 'A Catalogue of Texts and Authors', *Journal of Cuneiform Studies*, vol. 16, no. 3, 1962, pp. 59–77.
20. Ashm. 1922.0009, trans. Douglas Frayne, *Ur III Period (2112–2004 bc)*, The Royal Inscriptions of Mesopotamia, Early Periods, volume 3/2, University of Toronto Press, Toronto, 1997, pp. 124–5.
21. Christina Tsouparopoulou, 'Deconstructing Textuality, Reconstructing Materiality', in Thomas E. Balke and Christina Tsouparopoulou (eds), *Materiality of Writing in Early Mesopotamia*, De Gruyter, Berlin, 2016, pp. 257–75 (esp. pp. 268–71).
22. See Karel van der Toorn, *Scribal Culture and the Making of the Hebrew Bible*, Harvard University Press, Cambridge MA, 2007; Michael L. Satlow, *How the Bible Became Holy*, Yale University Press, New Haven CT, 2014.
23. On these motifs in medieval Jewish illuminated manuscripts, and the possibility that these bird-like faces might be better understood as griffin heads, see Marc Michael Epstein, 'Focus: Exploring the Mystery of the Birds' Head Haggadah', in Marc Michael Epstein (ed.), *Skies of Parchment, Seas of Ink: Jewish Illuminated Manuscripts*, Princeton University Press, Princeton NJ, 2015, pp. 97–104.
24. On the difficulties of interpreting this sacrificial scene, see further Katrin Kogman-Appel, 'The Temple of Jerusalem and the Hebrew Millennium in a Thirteenth-Century Jewish Prayer Book', in Annette Hoffmann and Gerhard Wolf (eds), *Jerusalem as Narrative Space/Erzählraum Jerusalem*, Brill, Leiden, 2021, pp. 187–221.
25. Yehuda B. Cohen, *Tangled up in Text: Tefillin and the Ancient World*, Brown University Press, Providence RI, 2008.
26. Francesca Stavrakopoulou, 'Materialism, Materiality, and Biblical Cults of Writing', in Katharine J. Dell and Paul M. Joyce (eds), *Biblical Interpretation and Method: Essays in Honour of John Barton*, Oxford University Press, Oxford, 2013, pp. 223–42.
27. Stanley Frye, *The Sutra of the Wise and the Foolish (Mdo Mdzangs Blun), Or, Ocean of Narratives (Ütigger-iin Dalai)*, 3rd edn, Library of Tibetan Works & Archives, Dharamsala, India, 2006, pp. 1, 9–10.
28. The standard edition of the Tibetan version is still Isaak Jakob Schmidt, 'Dza's Blun, oder, Der Weise und der Thor, Gräff, St Petersburg, 1843. On the composition of this work, see Ulrike Roesler, 'Materialien zur Redaktionsgeschichte des *mDzangs Blun*: Die Selbstaufopferung des Prinzen Sujāta', in Konrad Klaus and Jens-Uwe Hartmann (eds), *Indica et Tibetica: Michael Hahn Felicitation Volume*, Vienna

- University, Vienna, 2007, pp. 405–14.
29. On the difference between these two genres, see Martin Straube, ‘Narratives: South Asia’, in *Brill’s Encyclopedia of Buddhism, Volume 1: Literature and Languages*, Brill, Leiden, 2015, pp. 489–506, at pp. 489–92.
30. *Ibid.*, p. 489.
31. Ronald Steiner, ‘Āryasūtra’, in *Brill’s Encyclopedia of Buddhism, Volume 2: Lives*, Brill, Leiden, 2019, pp. 70–72, at p. 70.
32. Andrew Skilton, *How the Nāgas Were Pleasèd*, Clay Sanskrit Library 39, New York University Press and JJC Foundation, New York, 2009, p. 3.
33. Camillo Alessio Formigatti, *A Sanskrit Treasury: A Compendium of Literature from the Clay Sanskrit Library*, Bodleian Library Publishing, Oxford, 2019, p. 156.
34. Skt *yad atra puṇyaṅ tad bhavatv ācāryopādhyāyamātāpīṅpūrvangamaṅ kṛtvā sakalasattvarāṣer / parirāṣer anuttarajñānaphalaṅ prāptam iti*.
35. See Nicholas Perkins, ‘Introduction: The Materiality of Medieval Romance and *The Erle of Tolous*’, in Nicholas Perkins (ed.), *Medieval Romance and Material Culture*, Brewer, Cambridge, 2015, pp. 1–22, and further references there.
36. *The Erle of Tolous*, in *Codex Ashmole 61: A Compilation of Popular Middle English Verse*, ed. George Shuttleton, Medieval Institute Publications, Kalamazoo MI, 2008, lines 399–402; 405. This edition is based on a different manuscript (also in the Bodleian), but the text here is similar. This Kalamazoo series is freely available online, and includes a wealth of medieval English texts in an approachable form.
37. Marcel Mauss, *The Gift: Expanded Edition*, ed. Jane I. Guyer, Hau Books, Chicago IL, 2016, p. 61.
38. For example in Marilyn Strathern’s *The Gender of the Gift: Problems with Women and Problems with Society in Melanesia*, University of California Press, Berkeley CA, 1988; and see Sarah Kay, *The ‘Chansons de Geste’ in the Age of Romance: Political Fictions*, Oxford University Press, Oxford, 1995.
39. For the interaction between spoken and written forms, see M.T. Clanchy, *From Memory to Written Record: England 1066–1307*, 3rd edn, Wiley-Blackwell, Oxford, 2013.
40. Lines 46–8, in *The Cambridge Old English Reader*, ed. Richard Marsden, 2nd edn, Cambridge University Press, Cambridge, 2015.
41. *Genesis B* is included in *Old Testament Narratives*, ed. and trans. Daniel Anlezark, Harvard University Press, Cambridge MA, 2011.
42. Thomas, *Le Roman de Horn*, ed. Mildred K. Pope, 2 vols, rev. T.B.W. Reid, Blackwell, Oxford, 1955; 1964, line 1182. This rich poem is translated in *The Birth of Romance: An Anthology*, trans. Judith Weiss, Dent Everyman, London, 1992. A Middle English version, *King Horn*, is edited in *Four Romances of England: ‘Horn’, ‘Havelok the Dane’, ‘Bevis of Hampton’, ‘Athelston’*, ed. Graham Drake et al., Medieval Institute Publications, Kalamazoo MI, 1997.
43. *The Qur’an*, trans. M.A. Abdel Haleem, Oxford University Press, Oxford, 2008, 2.261, and see this whole passage.
44. The passage on this leaf is 27.27–42. For the spiritual gifts described in mystical verse, see *Islamic Mystical Poetry: Sufi Verse from the Early Mystics to Rumi*, trans. Mahmood Jamal, Penguin, London, 2009.
45. Tipu’s life and historiography are much debated. A Muslim, his gifts to Hindu temples are discussed in Mohibul Hassan, *History of Tipu Sultan*, Bibliophile, Calcutta, 1951, pp. 360–61. On his library, see Ursula Sims-Williams, ‘Collections within Collections: An Analysis of Tipu Sultan’s Library’, *Iran*, vol. 59, no. 2, 2021, pp. 287–307.
46. See Theo Martin van Lindt and Robin Meyer, *Armenia: Masterpieces from an Enduring Culture*, Bodleian Library Publishing, Oxford, 2015.
47. Annette B. Weiner, *Inalienable Possessions: The Paradox of Keeping-while-Giving*, University of California Press, Berkeley CA, 1992.
48. See Frederica C.E. Law-Turner, *The Ormesby Psalter: Patrons & Artists in Medieval East Anglia*, Bodleian Library Publishing, Oxford, 2017.
49. Thomas Hoccleve, *The Regiment of Princes*, ed. Charles C. Blyth, Medieval Institute Publications, Kalamazoo MI, 1999, lines 2031–2; see Nicholas Perkins, *Hoccleve’s ‘Regiment of Princes’: Counsel and Constraint*, Brewer, Cambridge, 2001.
50. William Langland, *Piers Plowman: A New Annotated Edition of the C-Text*, ed. Derek Pearsall, 2nd edn, Liverpool University Press, Liverpool, 2008, 3.163, 165. See James Simpson, *An Introduction to ‘Piers Plowman’*, 2nd edn, Exeter University Press, Exeter, 2007, for Langland’s lively and subtle allegory.
51. Geoffrey Chaucer, *The Canterbury Tales*, ed. Jill Mann, Penguin, Harmondsworth, 2005, 3.1758–60. Harvard University’s Chaucer site, [www.chaucer.fas.harvard.edu](http://www.chaucer.fas.harvard.edu) (accessed 20 February 2022), and *The Canterbury Tales: A Selection*, trans. Colin Wilcockson, Penguin, London, 2008, both include text and translation.
52. *John Nichols’s The Progresses and Public Processions of Queen Elizabeth I*, ed. Elizabeth Goldring et al., 5 vols, Oxford University Press, Oxford, 2014, vol. I, pp. 127, 129.
53. *The Holie Bible conteynyng the olde Testament and the newe*, Richard Jugge, London, 1568, frontispiece.
54. Gerard Kilroy, ‘The Queen’s Visit to Oxford in 1566: A Fresh Look at Neglected Manuscript Sources’, *Recusant History*, vol. 31, no. 3, 2013, pp. 331–73; Felicity Heal, ‘Giving and Receiving on Royal Progress’, in Jayne Elizabeth Archer et al. (eds), *The Progresses, Pageants and Entertainments of Queen Elizabeth I*, Oxford University Press, Oxford, 2007, pp. 46–64.
55. Jane A. Lawson (ed.), *The Elizabethan New Year’s Gift Exchanges 1559–1603*, British Academy, London, 2013, p. 367.
56. *Edmund Spenser: The Shorter Poems*, ed. William A. Oram et al., Yale University Press, New Haven CT, 1989, pp. 81–2.
57. Desiderius Erasmus, *Collected Works, Volume 39: Colloquies*, trans. C.R. Thompson, University of Toronto Press, Toronto, 1997, pp. 132–65, 176–86. See J.B. Trapp, *Erasmus, Colet and More: The Early Tudor Humanists and Their Books*, British Library, London, 1991.
58. Felicity Heal, *The Power of Gifts: Gift-Exchange in Early Modern England*, Oxford University Press, Oxford, 2014, pp. 13–14.
59. Richard Brathwaite, *The English Gentleman*, John Haviland, London, 1630, p. 270; *The Woorke of the Excellent Philosopher Luicus Annaeus Seneca Concerning Benefyting*, trans. Arthur Golding, John Kingston for John Day, London, 1578; *The Workes of Lucius Annaeus Seneca, both Morall and Naturall*, trans. Thomas Lodge, William Stansby, London, 1614.
60. *The Woorke of the Excellent Philosopher Luicus Annaeus Seneca Concerning Benefyting*, trans. Golding, fol. 6.
61. Francis Peck (ed.), *Desiderata Curiosa*, 2 vols, privately printed, London, 1779, vol. I, p. 49; ‘The Instructions of Henry Percy, Ninth Earl of Northumberland, to his Son Algernon Percy’, ed. J.H. Markland, *Archaeologia* 1838, p. 342.
62. Desiderius Erasmus, *Collected Works, Volume 3: Correspondence*, trans. R.A.B. Mynors and D.F.S. Thomson, University of Toronto Press, Toronto, 1974, pp. 43–4. On church courts and gifts, see Diana O’Hara, *Courtship and Constraint: Rethinking the Making of Marriage in Tudor England*, Manchester University Press, Manchester, 1988. On informal gift networks, see Ilana Ben-Amos, *The Culture of Giving: Informal Support and Gift-Exchange in Early Modern England*, Cambridge University Press, Cambridge, 2008.
63. William Perkins, *Workes*, John Legat, Cambridge, 1603, p. 472. On food and hospitality, see Felicity Heal, *Hospitality in Early Modern England*, Oxford University Press, Oxford, 1990.
64. Edmund Spenser, *The Faerie Queene*, ed. A.C. Hamilton, rev. Hiroshi Yamashita and Toshiyuki Suzuki, Taylor & Francis, Abingdon, 2013, p. 731.
65. Katie McKeogh, ‘Sir Thomas Tresham (1543–1605) and Early Modern Catholic Culture and Identity 1580–1610’, D.Phil. thesis, University of Oxford, 2017, pp. 234–7; Jason Scott-Warren, *Shakespeare’s First Reader: The Paper Trails of Richard Stonley*, University of Pennsylvania Press, Philadelphia PA, 2019, pp. 121–9.
66. *The Works of Francis Bacon*, ed. James Spedding et al., vol. 10, Cambridge University Press, Cambridge, 1868, p. 253.
67. *The Works of Francis Bacon*, ed. James Spedding et al., vol. 6, Cambridge University Press, Cambridge, 1858, pp. 523–4, 539.
68. *Ibid.*, pp. 507, 400. On Bacon and bribes, see John T. Noonan, *Bribes*, Macmillan, New York, 1984, pp. 350–63.
69. *The Works of Francis Bacon*, vol. 6, pp. 401, 494–5, 408.
70. Linda Levy Peck, *Court Patronage and Corruption in Early Stuart England*, Routledge, London, 1990, especially pp. 107–9; Mark Knights, *Trust and Distrust: Corruption in Office in Britain and its Empire 1600–1850*, Oxford University Press, Oxford, 2021.

71. Francis Bamford (ed.), *A Royalist's Notebook: The Commonplace Book of Sir John Oglander of Nunwell*, Constable, London, 1936, p. 5.
72. Thomas Hobbes, *Leviathan*, Andrew Crooke, London, 1651, pt 1, ch. 15; Adam Smith, *The Theory of Moral Sentiments*, ed. D.D. Raphael and A.L. Macfie, Oxford University Press, Oxford, 1976, pp. 50–54. See also Harry Liebersohn, *The Return of the Gift: European History of a Global Idea*, Cambridge University Press, Cambridge, 2012.
73. Avner Offer, 'Between the Gift and the Market: The Economy of Regard', *Economic History Review*, vol. 50, no. 3, 1997, pp. 451–2.
74. Louisa May Alcott, *Little Women; or Meg, Jo, Beth and Amy*, Little, Brown, Boston MA, 1915 (first published 1868–9), pp. 1, 15.
75. *Ibid.*, p. 44.
76. Marcel Mauss, *The Gift: Expanded Edition*, trans. Jane I. Guyer, Hau Books, Chicago IL, 2016.
77. Patrick Scott, 'Gift-Wrapping the Hungry Forties: Format vs. Text in Dickens's Christmas Books', *Victorians Institute Journal* 39, 2011, Digital Annex (accessed 20 May 2022).
78. Lorraine Janzen Kooistra, *Poetry, Pictures, and Popular Publishing: The Illustrated Gift Book and Victorian Visual Culture, 1855–1875*, Ohio University Press, Athens OH, 2011, p. 13.
79. Charles Dickens, *A Christmas Carol & Other Christmas Books*, ed. Robert Douglas-Fairhurst, Oxford University Press, Oxford, 2020, p. 41.
80. Lucy Shaw, 'Wartime Fairy Tales', V&A blog, 18 December 2019, www.vam.ac.uk/blog/museum-life/wartime-fairy-tales (accessed 14 April 2022).
81. Arthur Conan Doyle, *A Study in Scarlet*, ed. Owen Dudley Edwards, Oxford University Press, Oxford, 2008, pp. 19, 21.
82. *Ibid.*, p. 40.
83. Vita Sackville-West, 'Introduction', in *The Annual, Being a Selection from the Forget-Me-Nots, Keepsakes, and other Annuals of the Nineteenth Century*, ed. Dorothy Wellesley, Cobden-Sanderson, London, 1930, p. iv.
84. For example, Katherine D. Harris, *Forget Me Not: The Rise of the British Literary Annual, 1823–1835*, Ohio University Press, Athens OH, 2015; Elaine Arvan-Andrews, 'The "Lure of the Fabulous": Gift-Book Beauties and Charlotte Brontë's Early Heroines', *Women's Writing*, vol. 16, no. 2, 2009, pp. 263–82; Jill Rappoport, *Giving Women: Alliance and Exchange in Victorian Culture*, Oxford University Press, Oxford, 2011; Christine Alexander and Jane Sellars, *The Art of the Brontës*, Cambridge University Press, Cambridge, 1995.
85. Rappoport, *Giving Women*.
86. Charlotte Brontë to George Smith, 17 August 1848, in *The Letters of Charlotte Brontë, with a Selection of Letters by Family and Friends, Volume 2: 1848–1851*, ed. Margaret Smith, Clarendon Press, Oxford, 2000, p. 101.
87. Elizabeth Gaskell to Anna Jameson, 15 November [?1854], in *The Letters of Mrs Gaskell*, ed. J.A.V. Chapple and Arthur Pollard, Manchester University Press, Manchester, 1997, p. 322.
88. Christina Rossetti, *Selected Poems*, ed. Dinah Roe, Penguin Books, London, 2008.
89. Stephanie E. Jones-Rogers, *They Were Her Property: White Women as Slave-Owners in the American South*, Yale University Press, New Haven CT, 2019.
90. William and Ellen Craft, *Running a Thousand Miles for Freedom: Or, the Escape of William and Ellen Craft from Slavery*, William Tweedie, London, 1860, p. 2.
91. See Vincent Carretta, *Equiano, the African: Biography of a Self-Made Man*. University of Georgia Press, Athens GA and London, 2005.
92. Olaudah Equiano, *An Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African: Written by Himself*, printed for and sold by the author, London, 1789, p. 9.
93. *Ibid.*, p. 94.
94. *Ibid.*, p. 134.
95. Thomas Wilson, *The Knowledge and Practice of Christianity Made Easy to the Meanest Capacities: Or, an Essay Towards an Instruction for the Indians*, J. Osborn, London, 1743, p. xi.
96. See Megan Fritz and Frank Fee, 'To Give the Gift of Freedom: Gift Books and the War on Slavery', *American Periodicals*, vol. 23, no. 1, 2013, pp. 60–82.
97. See Ralph Thompson, 'The Liberty Bell and Other Anti-Slavery Gift-Books', *New England Quarterly*, vol. 7, no. 1, 1934, pp. 154–68.
98. Denae Dyck, 'From Denunciation to Dialogue: Redefining Prophetic Authority in Elizabeth Barrett Browning's "A Curse for a Nation"', *Victorian Review*, vol. 46, no. 1, 2020, pp. 67–82, at p. 71.
99. Harold Raymond, quoted in 'Our History', National Book Tokens website, www.nationalbooktokens.com/our-values (accessed 20 May 2022).
100. See *Encyclopedia of Ephemera*, ed. Maurice Rickards, Taylor & Francis, London, 2018; Ann Marika Steiner, 'Book Tokens', in *The Oxford Companion to the Book*, ed. Michael Suarez and H.R. Woudhuysen, Oxford University Press, Oxford, 2010.
101. See Penny Day, Bonhams Catalogue entry, *Modern British and Irish Art*, 14 November 2018, www.bonhams.com/auctions/24594/lot/6 (accessed 15 May 2022).
102. Robert MacFarlane, 'The Gifts of Reading', Penguin Books, London, 2017, reprinted in *The Gifts of Reading: Essays on the Joys of Reading, Giving and Receiving Books*, ed. Jennie Orchard, Weidenfeld & Nicolson, London, 2021, pp. 3–18, at p. 12.
103. *Marshall's Christmas Box: A Juvenile Annual*, W. Marshall, London, 1832, p. A2. See also Peter Hunt, 'Instruction and Delight', in *Children's Literature: Approaches and Territories*, ed. Janet Maybin and Nicola J. Watson, Palgrave Macmillan/Open University, Basingstoke, 2009, pp. 12–26.
104. Stephen Nissenbaum, *The Battle for Christmas*, Vintage Books, New York, 1997, pp. 62, 109.
105. See Hannah Field, *Playing with the Book: Victorian Movable Picture Books and the Child Reader*, University of Minnesota Press, Minneapolis MN, 2019, pp. 25–58.
106. Andrew Lang, 'The Twelve Dancing Princesses', in *The Red Fairy Book*, Longmans, Green and Co., London and New York, 1890, pp. 1–12.
107. Oscar Wilde, *The Complete Short Stories*, ed. John Sloan, Oxford University Press, Oxford, 2020, pp. 77–8.
108. Joseph Bristow (ed.), *Oscar Wilde and the Cultures of Childhood*, Palgrave Macmillan, Basingstoke, 2017, p. 3.
109. Marcus Pfister, 'Evolution', www.marcuspfister.ch/evolution.htm (accessed 20 May 2022).
110. William Wordsworth, 'Ode on Intimations of Immortality from Recollections of Early Childhood', in *The Complete Poetical Works of William Wordsworth*, Macmillan, London, 1907, p. 359.
111. C.S. Lewis, *The Lion, the Witch and the Wardrobe*, Scholastic, New York, 1995, p. 19.
112. J.R.R. Tolkien, 'On Fairy-Stories', in *The Monsters and the Critics and Other Essays*, ed. Christopher Tolkien, HarperCollins, London, 2006, p. 153.
113. Maria Sachiko Cecire, *Re-Enchanted: The Rise of Children's Fantasy Literature in the Twentieth Century*, University of Minnesota Press, Minneapolis MN, 2019, pp. 119–24.
114. See, for instance, Stephanie Jones-Rogers, *They Were Her Property: White Women as Slave Owners in the American South*, Yale University Press, New Haven CT, 2019, pp. 2–10.
115. See Robin Bernstein, *Racial Innocence: Performing American Childhood from Slavery to Civil Rights*, New York University Press, New York, 2011.
116. Lang, *The Red Fairy Book*, pp. 6, 11.
117. See Ebony Elizabeth Thomas, *The Dark Fantastic: Race and the Imagination from Harry Potter to the Hunger Games*, New York University Press, New York, 2019.
118. Zetta Elliott, *The Ghosts in the Castle*, illus. Charity Russell, Rosetta Press, Brooklyn NY, 2017, p. 67.
119. Tracy Deonn, *Legendborn*, Margaret K. McElderry Books, New York, 2020, p. 471.
120. Inge Daniels, *The Japanese House: Material Culture in the Modern Home*, Berg, Oxford, 2010.
121. Some colleagues have highlighted the dangers of anonymity being breached, and, of course, participants' lives should never be endangered. However, rigid ethical protocols can also obstruct accessibility to data gathered and proper scrutiny of knowledge claims made.
122. See, for example, Haidy Geismar, 'Stone Men of Malekula on Malakula: An Ethnography of an Ethnography', *Ethnos*, vol. 74, no. 2, 2009, pp. 199–228, who discusses the impact of the Cambridge anthropologist John Layard's book *Men of the Stone Age*, based on his 1910s' fieldwork on Vanuatu, on the inhabitants of its islands many decades later.

## Further Reading

123. See Inge Daniels, 'The Fame of Miyajima: Spirituality, Commodification and the Tourist Trade of Souvenirs', Ph.D. dissertation, University of London, 2001.
124. See Inge Daniels, 'The "Social Death" of Unused Gifts: Loss and Value in Contemporary Japan', *Journal of Material Culture*, vol. 14, no. 3, 2009, pp. 385–408, at pp. 388–9.
125. Ibid.
126. Inge Daniels, 'The Commercial and Domestic Rhythms of Japanese Consumption', in Elizabeth Shove et al. (eds), *Time, Consumption and Everyday Life: New Agendas and Directions*, Berg, Oxford, 2009, pp. 262–94.
127. Kula exchange consisted of seven different types of exchange depending on the level of closeness between the people involved. Ceremonial shells were exchanged as tokens of interpersonal relations between chiefs in unstable political environments; lesser functional items (including shells) were bartered between people who knew each other well. See Bronisław Malinowski, *Argonauts of the Western Pacific*, Routledge, London, 2014 (first published 1922).
128. Marcel Mauss, *The Gift: Expanded Edition*, trans. Jane I. Guyer, Hau Books, Chicago IL, 2016 (first published 1925).
129. The American anthropologist Anna Tsing argues that economic heterogeneity – the blurring of gifts and commodities – is at the base of capitalism. Attempts are constantly made to purify commodities by stripping them of gift-like relations, but this process can never be fully controlled and there are always contingencies. See Anna Tsing, *The Mushroom at the End of the World*, Princeton University Press, Princeton NJ, 2015.
130. Annette Weiner, 'Inalienable Wealth', *American Ethnologist* 12, 1985, pp. 210–27.
131. Nancy Munn, *The Fame of Gawa*, Cambridge University Press, Cambridge, 1986. The television documentary *Hunters of the South Seas* shows how the Kula Ring has fared after the islands became a destination on the luxury cruise tourism circuit. Tourist trade disrupts the 'traditional' Kula activities, but access to the cash economy has also loosened the power of 'Big Men'. See *Hunters of the South Seas, Episode 3: The Kula Ring*, dir. Will Lorimer, BBC 2, 2016.
132. A powerful spiritual force is inalienably linked with and wants to return to the donor, the community and the land. Failure to reciprocate will have spiritual repercussions such as bad luck. See Mauss, *The Gift*, pp. 65–75.
133. Mauss's *The Gift* was influenced by historical events. After the First World War when much of Europe was in ruins (many of Mauss's friends were killed), questions were raised about how such carnage and suffering could be avoided in the future: how could a society where people care for the common good be created?
134. George Serntedakis, "'Solidarity" for Strangers', *Etnofoor*, vol. 29, no. 2, 2017, pp. 83–98, discusses the rise of solidarity movements as an alternative to state provisioning in response to austerity and the refugee crisis in Greece.
135. James Carrier, 'Gifts in a World of Commodities: The Ideology of the Perfect Gift in American Society', *Social Analysis* 29, 1997, pp. 19–37.
136. R.L. Stirrat and Heiko Henkel, 'The Development Gift: The Problem of Reciprocity in the NGO World', *Annals of the American Academy of Political and Social Science* 554, 1997, pp. 66–80.
137. The impact of gifts of insecticide-treated mosquito nets on local net production in developing countries is one example; see Udi Beisel, 'Markets and Mutations: Mosquito Nets and the Politics of Disentanglement in Global Health', *Geoforum* 66, 2015, pp. 146–55.
138. See Jamie Cross and Alice Street, 'Anthropology at the Bottom of the Pyramid', *Anthropology Today*, vol. 25, no.4, 2009, pp. 4–9.
139. Cheryl Chapman and Cathy Ross, *Philanthropy: The City Story*, Press to Print, London, 2013; [www.liverycompanies.info/livery-giving-report.pdf](http://www.liverycompanies.info/livery-giving-report.pdf) (accessed 22 May 2022).
140. See [www.arkonline.org](http://www.arkonline.org) (accessed 25 March 2022).
141. Catherine Dolan, 'The New Face of Development', *Anthropology Today*, vol. 28, no. 4, 2012, pp. 3–7.
142. Eric Klinenberg, *Palaces for the People: How to Build a More Equal and United Society*, Vintage, London, 2018, pp. 219–20.
143. Ibid.

### Chapter 1

John Barton, *A History of the Bible: The Book and Its Faiths*, Allen Lane, London, 2019.

Jeremy Black et al., *The Literature of Ancient Sumer*, Oxford University Press, Oxford, 2004.

Sarah Ruden (trans.), *The Aeneid. Vergil*, rev. edn, Yale University Press, New Haven CT, 2021.

Francesca Stavrakopoulou, *God: An Anatomy*, Picador, London, 2021.

Yunxiang Yan, 'Gifts', in Felix Stein (ed.), *The Cambridge Encyclopedia of Anthropology* online: <http://doi.org/10.29164/20gifts> (7 July 2020).

### Chapter 2

Camillo Alessio Formigatti, *A Sanskrit Treasury: A Compendium of Literature from the Clay Sanskrit Library*, Bodleian Library Publishing, Oxford, 2019.

Stanley Frye (trans.), *The Sutra of the Wise and the Foolish (Mdo Mdzangs Blun), Or, Ocean of Narratives (Üliger-ün Dalai)*, 3rd edn, Library of Tibetan Works & Archives, Dharamsala, India, 2006.

Damien Keown, *Buddhism: A Very Short Introduction*, rev. edn, Oxford University Press, Oxford, 2013.

Andrew Skilton (ed. and trans.), *How the Nāgas Were Pleased*, Clay Sanskrit Library 39, New York University Press and JJC Foundation, New York, 2009.

Paul Williams et al., *Buddhist Thought: A Complete Introduction to the Indian Tradition*, 2nd edn, Routledge, New York, 2012.

### Chapter 3

Simon Armitage (trans.), *Sir Gawain and the Green Knight*, Faber, London, 2007.

Geoffrey Chaucer, *The Canterbury Tales: A Selection*, trans. Colin Wilcockson (Middle English text with facing page translation), Penguin, London, 2008.

Christopher de Hamel, *Meetings with Remarkable Manuscripts*, Allen Lane/Penguin, London, 2016.

Frederica C.E. Law-Turner, *The Ormesby Psalter: Patrons & Artists in Medieval East Anglia*, Bodleian Library Publishing, Oxford, 2017.

Nicholas Perkins, *The Gift of Narrative in Medieval England*, Manchester University Press, Manchester, 2021.

Keith E. Small, *Qur'āns: Books of Divine Encounter*, Bodleian Library Publishing, Oxford, 2015.

#### Chapter 4

- Francis Bacon, *The Major Works, including New Atlantis and the Essays*, ed. Brian Vickers, Oxford University Press, Oxford, 2008.
- Ilana Ben-Amos, *The Culture of Giving: Informal Support and Gift-Exchange in Early Modern England*, Cambridge University Press, Cambridge, 2008.
- Sir Thomas Elyot, *The Book Named the Governor*, ed. S.E. Lehmborg, Everyman's Library, Dent, London, 1962.
- Felicity Heal, *The Power of Gifts: Gift-Exchange in Early Modern England*, Oxford University Press, Oxford, 2014.
- Linda Levy Peck, *Court Patronage and Corruption in Early Stuart England*, Routledge, London, 1990.
- Seneca, *Moral Essays III (De beneficiis)*, trans. J.W. Basore, Loeb Classical Library, Harvard University Press, Cambridge MA, 1975.

#### Chapter 5

- Charlotte Brontë, *Selected Letters*, ed. Margaret Smith, Oxford University Press, Oxford, 2010.
- William Craft and Ellen Craft, *Running a Thousand Miles for Freedom*, intr. Barbara McCaskill, Georgia University Press, Athens GA, 1999.
- Charles Dickens, *A Christmas Carol & other Christmas Books*, ed. Robert Douglas-Fairhurst, Oxford University Press, Oxford, 2020.
- Olaudah Equiano, *An Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African: Written By Himself*, Hodder & Stoughton, London, 2021.
- Katherine D. Harris, 'The Legacy of Rudolph Ackermann and Nineteenth-Century British Literary Annuals', *BRANCH: Britain, Representation, and Nineteenth-Century History*, ed. Dino Franco Felluga, <https://branchcollective.org>.
- Jill Rappoport, *Giving Women: Alliance and Exchange in Victorian Culture*, Oxford University Press, Oxford, 2011.
- Lucy Shaw, 'Wartime Fairy Tales', V&A blog, 18 December 2019, [www.vam.ac.uk/blog/museum-life/wartime-fairy-tales](http://www.vam.ac.uk/blog/museum-life/wartime-fairy-tales).

#### Chapter 6

- Robin Bernstein, *Racial Innocence: Performing American Childhood from Slavery to Civil Rights*, New York University Press, New York, 2011.
- Maria Sachiko Cecire, *Re-Enchanted: The Rise of Children's Fantasy Literature in the Twentieth Century*, University of Minnesota Press, Minneapolis MN, 2019.
- Hannah Field, *Playing with the Book: Victorian Movable Picture Books and the Child Reader*, University of Minnesota Press, Minneapolis MN, 2019.
- Stephen Nissenbaum, *The Battle for Christmas*, Vintage Books, New York, 1997.

Ebony Elizabeth Thomas, *The Dark Fantastic: Race and the Imagination from Harry Potter to the Hunger Games*, New York University Press, New York, 2019.

J.R.R. Tolkien, 'On Fairy-Stories', in *The Monsters and the Critics and Other Essays*, ed. Christopher Tolkien, HarperCollins, London, 2006, pp. 109–61.

#### Chapter 7

- Inge Daniels, *The Japanese House: Material Culture in the Modern Home*, Berg, Oxford, 2010.
- Eric Klinenberg, *Palaces for The People: How to Build a More Equal and United Society*, Vintage, London, 2018.
- Will Lorimer (dir.), *Hunters of the South: Episode 3: The Kula Ring*, BBC Worldwide 2016, <https://learningonscreen.ac.uk/ondemand>.
- Michael Miller (dir.), *Poverty, Inc.*, Passion River Films, 2014.
- Richard Sennett, *Together: The Rituals, Pleasures and Politics of Cooperation*, Penguin Books, London, 2012.
- Anna Tsing, *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*, Princeton University Press, Princeton NJ, 2015.

## Contributors

**Faith Binckes** is Senior Lecturer in Modern and Contemporary Literature at Bath Spa University. Her recent publications include *Hannah Lynch (1859–1904): Irish Writer, Cosmopolitan, New Woman* (with Kathryn Laing, 2019) and *Women, Periodicals and Print Culture in Britain, 1890s–1920s: The Modernist Period* (co-ed., 2019).

**Maria Sachiko Cecire** is Associate Professor of Literature at Bard College. Her publications include *Re-Enchanted: The Rise of Children's Fantasy Literature in the Twentieth Century* (2019) and *Space and Place in Children's Literature, 1789 to the Present* (co-ed., 2015). She was the founding director of the Center for Experimental Humanities at Bard, is a National Project Scholar for the American Library Association's Great Stories Club for youth readers, and is currently a program officer for Higher Learning at the Mellon Foundation.

**Inge Daniels** is Professor of Anthropology at the Institute of Social and Cultural Anthropology, University of Oxford. Her publications include *The Japanese House* (2010) and *What Are Exhibitions For?* (2019).

**Camillo A. Formigatti** studied Classics, Indology and Tibetology. He was a research associate for the project 'In the Margins of the Text: Annotated Manuscripts from Northern India and Nepal', in Hamburg, and for the Sanskrit Manuscripts Project in Cambridge. He is currently a curator of South Asian manuscripts and information analyst for Oriental manuscripts at the Bodleian Libraries, Oxford.

**Felicity Heal** is an emeritus fellow of Jesus College, Oxford, and was a lecturer in History at the University of Oxford. She has published extensively on early modern British History, including a book on *The Power of Gifts: Gift-Exchange in Early Modern England* (2014).

**Nicholas Perkins** is Associate Professor and Tutor in English at St Hugh's College, University of Oxford. His publications include *Medieval Romance and Material Culture* (ed., 2015) and *The Gift of Narrative in Medieval England* (2021). He is the curator of the Bodleian's *Gifts and Books* exhibition (2023).

**Francesca Stavrakopoulou** is Professor of Hebrew Bible and Ancient Religion at the University of Exeter. Her recent publications include *God: An Anatomy* (2021) and *Life and Death: Social Perspectives on Biblical Bodies* (ed., 2021). Her media work includes programmes on BBC television and radio.

## Picture Credits