impact = arises from a historical context
social democratic left in the post-war period [historical anthropologists emerge] – a generation turning towards anthropology
EP Thomson, Natalie Zemon Davies, Robert Darnton, Peter Burke, Carlo Ginzburg all associated with the political left and often activists
Always look at the acknowledgements of history books to see where historians gain their ideas and attribute their historical thought to.

The Longue Duree – Herodotus = 'father of history' and the 'father of anthropology'
Impact of explorers [Cook] – explorers need local knowledge in order to explore – acquiring knowledge of other societies that are not european – things that we assume are 'correct' in european society may not be present or 'correct' in other foreign societies
Impact of missionaries [Jesuits among the Huron, or Moravians among the Inuit] [Sahlins talking of Christianity amongst the Maori] – a missionary can become an anthropologist. stamping down a european authority on a non-european society. But is an anthropologist because he/she has to learn the language and understand society [in some cases]

Speculative historians [where there is no written evidence – use comparisons] to the Rankean counter-revolution
Scottish Enlightenent 'speculative historians' – Smith, Millar, Home and Ferguson

Stadial Theory and Progress:
from Savage to Barbarian to Civilized
from Stone Age to Bronze Age to Iron Age
from Family to Tribe to Monarchy to?
From Animism to Polytheism to Monotheism to?

REACTION
Smith: sees the division of the lowland and highland scotland not as a geographical division but as a division of time.
Historians don't make vast comparisons anymore – merely use and manipulate the sources available.

The Evolutionary Anthropologists:
Edward Tylor – Keeper of the Pitt-Rivers 1883, 1st chair of anthropology at oxford 1896 and Primitive Culture. Rather than modernisation always being viewed as negative, tylor recognises that this could be viewed as a negative and things can be lost
James Frazer – First chair of social anthropology at Liverpool 1908 and The Golden Bough [sympathetic magic – things that contact each other have a continuing spiritual connection]. Move from a post-religious age – thinks we should all be rationalist atheists

The Functional Anthropologists
Bronislaw Malinowski Functionalism – Polish and not able to come back to the UK so stays in the Trobriand Islands; deep engagement with them changes his attitudes
Alfred Radcliffe-Brown Structural Functionalism = Adaman Islands – one tribal society which continues to resist contact with the outside world.

Gives rise to Functionalism and Structural Functionalism – have to be there, have to integrate, have to carry out ethnography – dismiss the 'desk-chair' anthropologists of the previous generation. They show that all societies make sense – even things that appear strange contribute to the functioning of society.
Restructuring through symbolism

Cultural Anthropologists
Clifford Geertz – symbolic anthropology and 'thick description' – every single aspect of a society – relations, power hierarchies, formal and informal – every aspect of society is present in symbolic anthropology
Pierre Bourdieu – and symbolic capital

Potential Problems with modern anthropology
1. participant observation – can't work for historians who are studying people who are dead
2. scale – can only work in small scale societies – suggests that villages are microcosms of the rest of a society which doesn't have a sound basis
3. functionalism and the denial of conflict – historians talk about conflict – thats why sources arise
4. structural functionalism and the denial of change – suggests there is no change over time which completely contradicts historical study

e.g. Pitt-Rivers, The People of the Sierra and 'Honour and Shame' – unchanging society whereas historians engage with change and conflict and differentiation