

# Economic Anthropology

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## History and theory

The word “economy” derives from the Greek *oikos*, indicating a house-based estate. Aristotle, who owned such an *oikos*, contrasted its ordered self-sufficiency with the threat posed by market commerce. Given this etymology, it is ironic that modern economics has come to be associated with the dominance of the latter. If economic anthropology is equated with cross-cultural philosophizing about human livelihoods in the broadest sense, then Aristotle deserves to be recognized as a founding father. The roots of this specialization are most commonly traced to the expansion of European colonial empires, particularly from the eighteenth century onward. The “other” forms of economy documented by scientific expeditions, but also by missionaries and other adventurers, across the Eurasian land-mass as well as in the overseas empires served initially as a basis for Enlightenment theorizing about the stages of evolution. This continued throughout the nineteenth century, by the end of which systematic attention was paid to labor and material culture. However, until the generation of Franz Boas and Bronisław Malinowski set new standards for long-term field research, the economy was not viewed as a prime object of anthropological theorizing and there was no engagement with the economists.

became one of the most celebrated monographs of the discipline (Malinowski 1922). A later, similarly detailed investigation of Trobriand gardening practices did not achieve the same recognition (Malinowski 1935). Together with Boas’s work on the potlatch among the people he called the Kwakiutl, the *kula* study influenced a learned but idiosyncratic survey of the history of gift exchange by Marcel Mauss ([1925] 2016). Malinowski’s student (later his successor at the London School of Economics) Raymond Firth published more rigorous studies of other “tribal” economies in Oceania in the interwar decades. Firth was trained in economics. Since in his view the axioms of behavioral economics were universal, he did not follow his teacher’s call to cultivate a distinctive “tribal economics.” While accepting the economists’ definition of their subject as the analysis of how scarce resources were allocated to competing ends, Firth’s rich descriptions showed nonetheless that technologically simple, non-monetized economies differed greatly from those studied by mainstream economists.

The term “economic anthropology” was first used in the 1920s. It replaced earlier terminology such as “primitive economics” after Melville Herskovits used it as the title of a comparable compendium in 1940. The second edition of Herskovits’s work had a significantly different emphasis from the original, which had attracted sharp criticism from economist Frank Knight. Theoretical controversies peaked during the ensuing formalist–substantivist debate, which can be seen retrospectively as a golden age for the field. While “formalists” such as Firth maintained that the axioms of economics apply everywhere, since all decision taking is about rational choice

# Research In Economic Anthropology

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