

Cosmology, Culture And Belief

[View Online](#)

[1]

H. Whitehouse and J. Laidlaw, *Ritual and memory: toward a comparative anthropology of religion*, vol. *Cognitive science of religion series*. Walnut Creek, Calif: AltaMira Press, 2004.

[2]

M. Lambek, *A reader in the anthropology of religion*, 2nd ed., vol. *Blackwell anthologies in social and cultural anthropology*. Malden, Mass: Blackwell Publishing, 2008.

[3]

D. L. Pals, *Seven theories of religion*. New York: Oxford University Press, 1996.

[4]

F. Bowie, *The anthropology of religion: an introduction*, 2nd ed. Malden, Mass: Blackwell Publishing, 2006.

[5]

S. Bruce, *Religion in the modern world: from cathedrals to cults*. Oxford: Oxford University Press, 1996.

[6]

É. Durkheim and K. E. Fields, *The elementary forms of religious life*. New York: Free Press, 1995.

[7]

C. Geertz and R. Darnton, *The interpretation of cultures: selected essays*, Third edition. New York: Basic Books, 2017.

[8]

C. Humphrey, J. A. Laidlaw, and American Council of Learned Societies, *The archetypal actions of ritual: an essay on ritual as action illustrated by the Jain rite of worship*, vol. *Oxford studies in social and cultural anthropology*. Oxford [U.K.]: Clarendon Press, 1994. Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://hdl.handle.net/2027/heb.30600>

[9]

C. M. Bell, *Ritual theory, ritual practice*. New York: Oxford University Press, 1992.

[10]

V. W. Turner, *The forest of symbols: aspects of Ndembu ritual*, vol. *Cornell paperbacks*. Ithaca, N.Y.: Cornell University Press, 1967.

[11]

D. L. Pals, *Seven theories of religion*. New York: Oxford University Press, 1996.

[12]

M. Lambek, *A reader in the anthropology of religion*, 2nd ed., vol. *Blackwell anthologies in social and cultural anthropology*. Malden, Mass: Blackwell Publishing, 2008.

[13]

T. Asad, 'Anthropological Conceptions of Religion: Reflections on Geertz', *Man*, vol. 18, no. 2, June 1983, doi: 10.2307/2801433

[14]

C. Geertz and American Council of Learned Societies, The interpretation of cultures: selected essays. New York: Basic Books, 1973. Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://hdl.handle.net/2027/heb.01005>

[15]

Conference on New Approaches in Social Anthropology, Anthropological approaches to the study of religion, vol. Monographs;vol.3. London: Tavistock Publications, 1966.

[16]

M. Lambek, 'The Anthropology of Religion and the Quarrel between Poetry and Philosophy', Current Anthropology, vol. 41, no. 3, pp. 309–320, June 2000, doi: 10.1086/300143

[17]

M. Lambek, A reader in the anthropology of religion, 2nd ed., vol. Blackwell anthologies in social and cultural anthropology. Malden, Mass: Blackwell Publishing, 2008.

[18]

B. Morris, Anthropological studies of religion: an introductory text. Cambridge: Cambridge University Press, 1987.

[19]

D. L. Pals, Seven theories of religion. New York: Oxford University Press, 1996. Available:
<http://content.talisaspire.com/glasgow/bundles/5878da8a4469ee8b0a8b4594>

[20]

D. L. Pals, Seven theories of religion. New York: Oxford University Press, 1996.

[21]

Rane Willerslev, 'Not Animal, Not Not-Animal: Hunting, Imitation and Empathetic Knowledge among the Siberian Yukaghirs', The Journal of the Royal Anthropological Institute, vol. 10, no. 3, pp. 629–652, 2004, Available:

<http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/3803798>

[22]

D. L. Pals, *Seven theories of religion*. New York: Oxford University Press, 1996. Available: <http://content.talisaspire.com/glasgow/bundles/5878da8a4469ee8b0a8b4594>

[23]

N. Bird-David, 'Animistic epistemology: Why do some hunter-gatherers not depict animals?', *Ethnos*, vol. 71, no. 1, pp. 33–50, Mar. 2006, doi: 10.1080/00141840600603152

[24]

M. de la CADENA, 'INDIGENOUS COSMOPOLITICS IN THE ANDES: Conceptual Reflections beyond "Politics"', *Cultural Anthropology*, vol. 25, no. 2, pp. 334–370, May 2010, doi: 10.1111/j.1548-1360.2010.01061.x

[25]

A. Hornborg, 'Animism, fetishism, and objectivism as strategies for knowing (or not knowing) the world', *Ethnos*, vol. 71, no. 1, pp. 21–32, Mar. 2006, doi: 10.1080/00141840600603129

[26]

T. Ingold and Ebooks Corporation Limited, *The perception of the environment: essays on livelihood, dwelling and skill*. London: Routledge, 2000. Available: http://www.GLA.ebilib.com/EBLWeb/patron/?target=patron&extendedid=E_471369_0

[27]

Morten Axel Pedersen, '"The Soul of the Soul Is the Body": Rethinking the Concept of Soul through North Asian Ethnography', *Common Knowledge*, vol. 18, no. 3, pp. 464–486, 2012, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://muse.jhu.edu/article/485826>

[28]

L. Rival, 'The attachment of the soul to the body among the Huaorani of Amazonian Ecuador', *Ethnos*, vol. 70, no. 3, pp. 285–310, Sept. 2005, doi: 10.1080/00141840500294300

[29]

A. C. Taylor, 'The Soul's Body and Its States: An Amazonian Perspective on the Nature of Being Human', *The Journal of the Royal Anthropological Institute*, vol. 2, no. 2, June 1996, doi: 10.2307/3034092

[30]

Rane Willerslev, 'Not Animal, Not Not-Animal: Hunting, Imitation and Empathetic Knowledge among the Siberian Yukaghirs', *The Journal of the Royal Anthropological Institute*, vol. 10, no. 3, pp. 629–652, 2004, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/3803798>

[31]

Rane Willerslev, 'Frazer strikes back from the armchair: a new search for the animist soul', *The Journal of the Royal Anthropological Institute*, vol. 17, no. 3, pp. 504–526, 2011, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/23011311>

[32]

R. Willerslev, 'Taking Animism Seriously, but Perhaps Not Too Seriously?', *Religion and Society*, vol. 4, no. 1, Jan. 2013.

[33]

C. Levi-strauss and Ebooks Corporation Limited, *Structural anthropology*. New York, NY: Basic Books, 2008. Available: <http://www.GLA.ebib.com/patron/FullRecord.aspx?p=978632>

[34]

N. Itzhak, 'Making Selves and Meeting Others in Neo-Shamanic Healing', *Ethos*, vol. 43, no. 3, pp. 286–310, Sept. 2015, doi: 10.1111/etho.12086

[35]

A. T. Campbell, *To square with Genesis: causal statements and shamanic ideas in Wayãpí*. Edinburgh: Polygon, 1990.

[36]

A. T. Campbell and Dawson Books, *Getting to know Waiwai: an Amazonian ethnography*. London: Routledge, 1995. Available:
<https://www.dawsonera.com/guard/protected/dawson.jsp?name=https://idp.gla.ac.uk/shibboleth&dest=http://www.dawsonera.com/depp/reader/protected/external/AbstractView/S9780203432808>

[37]

L. Crandon-Malamud, *From the fat of our souls: social change, political process and medical pluralism in Bolivia*, vol. *Comparative studies of health systems and medical care*. Berkeley: California U.P., 1991.

[38]

Thomas J. Csordas, 'Elements of Charismatic Persuasion and Healing', *Medical Anthropology Quarterly*, vol. 2, no. 2, pp. 121–142, 1988, Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/649157>

[39]

M. Eliade, *Shamanism: archaic techniques of ecstasy*, 2nd pbk ed., vol. *Bollingen series*. Princeton, N.J.: Princeton University Press, 2004.

[40]

G. Harvey, *Shamanism: a reader*. London: Routledge, 2003.

[41]

N. Itzhak, 'Making Selves and Meeting Others in Neo-Shamanic Healing', *Ethos*, vol. 43, no. 3, pp. 286–310, Sept. 2015, doi: 10.1111/etho.12086

[42]

I. M. Lewis, *Ecstatic religion: a study of shamanism and spirit possession*, 3rd ed. London: Routledge, 2003.

[43]

R. H. Lucas and R. J. Barrett, 'Interpreting culture and psychopathology: Primitivist themes in cross-cultural debate', *Culture, Medicine and Psychiatry*, vol. 19, no. 3, pp. 287–326, Sept. 1995, doi: 10.1007/BF01381915

[44]

E. Morales, *The guinea pig: healing, food, and ritual in the Andes*. Tucson, Ariz: University of Arizona Press, 1995.

[45]

F. Santos-Granero, *The power of love: the moral use of knowledge amongst the Amuesha of Central Peru*, vol. Monographs on social anthropology (London School of Economics). London: Athlone Press, 1991.

[46]

M. Stephen and L. K. Suryani, 'Shamanism, Psychosis and Autonomous Imagination', *Culture, Medicine and Psychiatry*, vol. 24, no. 1, pp. 5–38, 2000, doi: 10.1023/A:1005528028869

[47]

M. T. Taussig and American Council of Learned Societies, *Shamanism, colonialism, and the wild man: a study in terror and healing*. Chicago: University of Chicago Press, 1986. Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://hdl.handle.net/2027/heb.03601>

[48]

P. Vitebsky, *The shaman*, vol. Living wisdom. London: Macmillan in association with Duncan Baird, 1995.

[49]

A. A. Znamenski, *Shamanism: critical concepts in sociology*, vol. Critical concepts in sociology. London: Routledge, 2004.

[50]

I. M. Lewis, 'Spirit Possession and Deprivation Cults', *Man*, vol. 1, no. 3, Sept. 1966, doi: 10.2307/2796794

[51]

Janice Boddy, 'Spirits and Selves in Northern Sudan: The Cultural Therapeutics of Possession and Trance', *American Ethnologist*, vol. 15, no. 1, pp. 4-27, 1988, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/645483>

[52]

Janice Boddy, 'Spirits and Selves in Northern Sudan: The Cultural Therapeutics of Possession and Trance', *American Ethnologist*, vol. 15, no. 1, pp. 4-27, 1988, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/645483>

[53]

Boddy, J., 'Subversive Kinship: The Role of Spirit Possession in Negotiating Social Place in Rural Northern Sudan', *PoLAR: Political and Legal Anthropology Review*, vol. 16, no. 2, pp. 29-38, 1993, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://heinonline.org/HOL/Page?public=false&handle=hein.journals/polar16&id=89>

[54]

J. Boddy, 'Spirit Possession Revisited: Beyond Instrumentality', *Annual Review of Anthropology*, vol. 23, no. 1, pp. 407-434, Oct. 1994, doi: 10.1146/annurev.an.23.100194.002203

[55]

Bruce Kapferer, 'Mind, Self, and Other in Demonic Illness: The Negation and Reconstruction of Self', *American Ethnologist*, vol. 6, no. 1, pp. 110–133, 1979, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/643388>

[56]

Michael Lambek, 'Spirits and Spouses: Possession as a System of Communication among the Malagasy Speakers of Mayotte', *American Ethnologist*, vol. 7, no. 2, pp. 318–331, 1980, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/643594>

[57]

Michael Lambek, 'Spirit Possession/Spirit Succession: Aspects of Social Continuity among Malagasy Speakers in Mayotte', *American Ethnologist*, vol. 15, no. 4, pp. 710–731, 1988, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/645515>

[58]

Michael Lambek, 'The Sakalava Poiesis of History: Realizing the Past Through Spirit Possession in Madagascar', *American Ethnologist*, vol. 25, no. 2, pp. 106–127, 1998, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/646688>

[59]

Michael Lambek, 'Rheumatic Irony: Questions of Agency and Self-deception as Refracted through the Art of Living with Spirits', *Social Analysis: The International Journal of Social and Cultural Practice*, vol. 47, no. 2, pp. 40–59, 2003, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/23170054>

[60]

I. M. Lewis, 'Spirit Possession and Deprivation Cults', *Man*, vol. 1, no. 3, Sept. 1966, doi: 10.2307/2796794

[61]

I. M. Lewis, *Ecstatic religion: an anthropological study of spirit possession and shamanism*, vol. Pelican anthropology library. Harmondsworth: Penguin, 1971.

[62]

A. Masquelier, 'The Bloodstain: Spirit Possession, Menstruation, and Transgression in Niger', *Ethnos*, vol. 76, no. 2, pp. 157–182, June 2011, doi: 10.1080/00141844.2010.546867

[63]

Janet McIntosh, 'Reluctant Muslims: Embodied Hegemony and Moral Resistance in a Giriama Spirit Possession Complex', *The Journal of the Royal Anthropological Institute*, vol. 10, no. 1, pp. 91–112, 2004, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/3804099>

[64]

I. Nabokov, 'Expel the Lover, Recover the Wife: Symbolic Analysis of a South Indian Exorcism', *The Journal of the Royal Anthropological Institute*, vol. 3, no. 2, June 1997, doi: 10.2307/3035021

[65]

J. H. Smith, 'Of Spirit Possession and Structural Adjustment Programs: Government Downsizing, Education and Their Enchantments in Neo-Liberal Kenya', *Journal of Religion in Africa*, vol. 31, no. 4, Nov. 2001, doi: 10.2307/1581468

[66]

Paul Stoller, 'Embodying Colonial Memories', *American Anthropologist*, vol. 96, no. 3, pp. 634–648, 1994, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/682304>

[67]

R. Werbner, 'The Charismatic Dividual and the Sacred Self*', *Journal of Religion in Africa*, vol. 41, no. 2, pp. 180–205, Jan. 2011, doi: 10.1163/157006611X569247

[68]

J. Comaroff, 'Millennial Capitalism: First Thoughts on a Second Coming', *Public Culture*, vol. 12, no. 2, pp. 291–343, Jan. 2000, Available:

<http://ezproxy.lib.gla.ac.uk/login?url=http://muse.jhu.edu/article/26196>

[69]

P. Geschiere, *The modernity of witchcraft: politics and the occult in postcolonial Africa*. Charlottesville, Va: University Press of Virginia, 1997.

[70]

J. L. Comaroff and J. Comaroff, *Civil society and the political imagination in Africa: critical perspectives*. Chicago, IL: University of Chicago Press, 1999.

[71]

H. L. Moore, T. Sanders, and Ebooks Corporation Limited, *Magical interpretations, material realities: modernity, witchcraft, and the occult in postcolonial Africa*. London: Routledge, 2001. Available:
http://www.GLA.eblib.com/EBLWeb/patron/?target=patron&extendedid=E_338052_0

[72]

H. G. West and T. Sanders, *Transparency and conspiracy: ethnographies of suspicion in the new world order*. Durham, N.C.: Duke University Press, 2003.

[73]

D. Ciekawy and P. Geschiere, 'Containing Witchcraft: Conflicting Scenarios in Postcolonial Africa', *African Studies Review*, vol. 41, no. 3, Dec. 1998, doi: 10.2307/525351

[74]

J. Comaroff, 'Millennial Capitalism: First Thoughts on a Second Coming', *Public Culture*, vol. 12, no. 2, pp. 291-343, Jan. 2000, Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://muse.jhu.edu/article/26196>

[75]

Jean Comaroff and John L. Comaroff, 'Occult Economies and the Violence of Abstraction: Notes from the South African Postcolony', *American Ethnologist*, vol. 26, no. 2, pp. 279–303, 1999, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/647285>

[76]

J. Comaroff and J. L. Comaroff, *Modernity and its malcontents: ritual and power in postcolonial Africa*. Chicago: University of Chicago Press, 1993.

[77]

C. F. Fisiy, 'Containing Occult Practices: Witchcraft Trials in Cameroon', *African Studies Review*, vol. 41, no. 3, Dec. 1998, doi: 10.2307/525357

[78]

H. L. Moore, T. Sanders, and Ebooks Corporation Limited, *Magical interpretations, material realities: modernity, witchcraft, and the occult in postcolonial Africa*. London: Routledge, 2001. Available: http://www.GLA.eblib.com/EBLWeb/patron/?target=patron&extendedid=E_338052_0

[79]

P. Geschiere, *The modernity of witchcraft: politics and the occult in postcolonial Africa*. Charlottesville, Va: University Press of Virginia, 1997.

[80]

P. Geschiere and F. Nyamnjoh, 'Witchcraft as an Issue in the "Politics of Belonging": Democratization and Urban Migrants' Involvement with the Home Village', *African Studies Review*, vol. 41, no. 3, Dec. 1998, doi: 10.2307/525354

[81]

Jonathan Haynes, Onookome Okome, 'Evolving popular media: Nigerian video films', *Research in African Literatures*, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://go.galegroup.com/ps/i.do?p=EAIM&u=glasuni&id=GALE|A21064169&v=2.1&it=r&sid=summon&authCount=1>

[82]

J.-F. Bayart, S. Ellis, and B. Hibou, *The criminalization of the state in Africa*. 1999.

[83]

B. Meyer, 'The Power of Money: Politics, Occult Forces, and Pentecostalism in Ghana', *African Studies Review*, vol. 41, no. 3, Dec. 1998, doi: 10.2307/525352

[84]

B. Meyer and P. Pels, *Magic and modernity : interfaces of revelation and concealment*. 2003.

[85]

H. L. Moore, T. Sanders, and Ebooks Corporation Limited, *Magical interpretations, material realities: modernity, witchcraft, and the occult in postcolonial Africa*. London: Routledge, 2001. Available:
http://www.GLA.ebib.com/EBLWeb/patron/?target=patron&extendedid=E_338052_0

[86]

H. L. Moore, T. Sanders, and Ebooks Corporation Limited, *Magical interpretations, material realities: modernity, witchcraft, and the occult in postcolonial Africa*. London: Routledge, 2001. Available:
http://www.GLA.ebib.com/EBLWeb/patron/?target=patron&extendedid=E_338052_0

[87]

P. Pels, 'The Magic of Africa: Reflections on a Western Commonplace', *African Studies Review*, vol. 41, no. 3, Dec. 1998, doi: 10.2307/525359

[88]

M. Rowlands and J.-P. Warnier, 'Sorcery, Power and the Modern State in Cameroon', *Man*,

vol. 23, no. 1, Mar. 1988, doi: 10.2307/2803036

[89]

H. G. West and T. Sanders, *Transparency and conspiracy : ethnographies of suspicion in the new world order*. 2003.

[90]

Rosalind Shaw, 'The Production of Witchcraft/Witchcraft as Production: Memory, Modernity, and the Slave Trade in Sierra Leone', *American Ethnologist*, vol. 24, no. 4, pp. 856–876, 1997, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/646812>

[91]

H. L. Moore, T. Sanders, and Ebooks Corporation Limited, *Magical interpretations, material realities: modernity, witchcraft, and the occult in postcolonial Africa*. London: Routledge, 2001. Available: http://www.GLA.eblib.com/EBLWeb/patron/?target=patron&extendedid=E_338052_0

[92]

Daniel Jordan Smith, 'Ritual Killing, 419, and Fast Wealth: Inequality and the Popular Imagination in Southeastern Nigeria', *American Ethnologist*, vol. 28, no. 4, pp. 803–826, 2001, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/3094936>

[93]

A. Smith, 'Reading Wealth in Nigeria: Occult Capitalism and Marx's Vampires', *Historical Materialism*, vol. 9, no. 1, pp. 39–59, Nov. 2001, doi: 10.1163/156920601760039177

[94]

A. Smith, 'NIGERIAN SCAM E-MAILS AND THE CHARMS OF CAPITAL', *Cultural Studies*, vol. 23, no. 1, pp. 27–47, Jan. 2009, doi: 10.1080/09502380802016162

[95]

Charles Hirschkind, 'The Ethics of Listening: Cassette-Sermon Audition in Contemporary Egypt', *American Ethnologist*, vol. 28, no. 3, pp. 623–649, 2001, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/3095066>

[96]

DIMITRI TSINTJILONIS, 'Embodied Difference: The "Body-Person" of the Sa'dan Toraja', *Bijdragen tot de Taal-, Land- en Volkenkunde*, pp. 244–272, 1997, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/27864833>

[97]

J. S. Alter, 'Heaps of Health, Metaphysical Fitness', *Current Anthropology*, vol. 40, no. S1, pp. S43–S66, Feb. 1999, doi: 10.1086/200060

[98]

A. BERNSTEIN, 'MORE ALIVE THAN ALL THE LIVING: Sovereign Bodies and Cosmic Politics in Buddhist Siberia', *Cultural Anthropology*, vol. 27, no. 2, pp. 261–285, May 2012, doi: 10.1111/j.1548-1360.2012.01143.x

[99]

J. Boddy, 'The normal and the aberrant in female genital cutting: Shifting paradigms', *HAU: Journal of Ethnographic Theory*, vol. 6, no. 2, pp. 41–69, Oct. 2016, doi: 10.14318/hau6.2.008

[100]

T. J. Csordas, 'Somatic Modes of Attention', *Cultural Anthropology*, vol. 8, no. 2, pp. 135–156, May 1993, doi: 10.1525/can.1993.8.2.02a00010

[101]

Charles Hirschkind, 'The Ethics of Listening: Cassette-Sermon Audition in Contemporary Egypt', *American Ethnologist*, vol. 28, no. 3, pp. 623–649, 2001, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/3095066>

[102]

M. B. McGuire, 'Religion and the Body: Rematerializing the Human Body in the Social Sciences of Religion', *Journal for the Scientific Study of Religion*, vol. 29, no. 3, Sept. 1990, doi: 10.2307/1386459

[103]

S. Mahmood, 'Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival', *Cultural Anthropology*, vol. 16, no. 2, pp. 202–236, May 2001, doi: 10.1525/can.2001.16.2.202

[104]

A. Masquelier, 'The Bloodstain: Spirit Possession, Menstruation, and Transgression in Niger', *Ethnos*, vol. 76, no. 2, pp. 157–182, June 2011, doi: 10.1080/00141844.2010.546867

[105]

M. Mayblin, 'People Like Us: Intimacy, Distance, and the Gender of Saints', *Current Anthropology*, vol. 55, no. 10, pp. 271–280, 2014, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.journals.uchicago.edu/doi/full/10.1086/678265>

[106]

Paul Stoller, 'Embodying Colonial Memories', *American Anthropologist*, vol. 96, no. 3, pp. 634–648, 1994, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/682304>

[107]

DIMITRI TSINTJILONIS, 'Embodied Difference: The "Body-Person" of the Sa'dan Toraja', *Bijdragen tot de Taal-, Land- en Volkenkunde*, pp. 244–272, 1997, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/27864833>

[108]

D. Tsintjilonis, 'Words of intimacy: re-membering the dead in Buntao'', *Journal of the Royal Anthropological Institute*, vol. 10, no. 2, pp. 375–393, June 2004, doi: 10.1111/j.1467-9655.2004.00194.x

[109]

Steven Van Wolputte, 'Hang on to Your Self: Of Bodies, Embodiment, and Selves', *Annual Review of Anthropology*, vol. 33, pp. 251–269, 2004, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/25064853>

[110]

A. Zito, 'Body', *Material Religion*, vol. 7, no. 1, pp. 18–25, Mar. 2011, doi: 10.2752/175183411X12968355481818

[111]

E. V. de Castro, 'Cosmological Deixis and Amerindian Perspectivism', *The Journal of the Royal Anthropological Institute*, vol. 4, no. 3, Sept. 1998, doi: 10.2307/3034157

[112]

C. D. Londoño Sulkin, 'Inhuman beings: morality and perspectivism among Muinane people (Colombian Amazon)', *Ethnos*, vol. 70, no. 1, pp. 7–30, Mar. 2005, doi: 10.1080/00141840500048474

[113]

P. Descola and G. Palsson, *Nature and society : anthropological perspectives*. 1996.

[114]

M. Course, 'Of words and fog: Linguistic relativity and Amerindian ontology', *Anthropological Theory*, vol. 10, no. 3, pp. 247–263, Sept. 2010, doi: 10.1177/1463499610372177

[115]

L. Daston, K. Park, and American Council of Learned Societies, *Wonders and the order of nature, 1150-1750*. New York: Zone Books, 1998. Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://hdl.handle.net/2027/heb.05324>

[116]

P. Descola, *In the society of nature : a native ecology in Amazonia*. 1994.

[117]

T. Ingold and Ebooks Corporation Limited, *The perception of the environment: essays on livelihood, dwelling and skill*. London: Routledge, 2000. Available:
http://www.GLA.eblib.com/EBLWeb/patron/?target=patron&extendedid=E_471369_0

[118]

E. Kohn, 'Anthropology of Ontologies', *Annual Review of Anthropology*, vol. 44, no. 1, pp. 311-327, Oct. 2015, doi: 10.1146/annurev-anthro-102214-014127

[119]

C. D. Londoño Sulkin, 'Inhuman beings: morality and perspectivism among Muinane people (Colombian Amazon)', *Ethnos*, vol. 70, no. 1, pp. 7-30, Mar. 2005, doi: 10.1080/00141840500048474

[120]

L. Rival, 'The Growth of Family Trees: Understanding Huaorani Perceptions of the Forest', *Man*, vol. 28, no. 4, Dec. 1993, doi: 10.2307/2803990

[121]

E. V. de Castro, 'Cosmological Deixis and Amerindian Perspectivism', *The Journal of the Royal Anthropological Institute*, vol. 4, no. 3, Sept. 1998, doi: 10.2307/3034157

[122]

Eduardo Batalha Viveiros de Castro, 'Exchanging Perspectives: The Transformation of Objects into Subjects in Amerindian Ontologies', *Common Knowledge*, vol. 10, no. 3, pp. 463–484, 2004, Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://muse.jhu.edu/article/171397>

[123]

Marshall Sahlins, Thomas Bargatzky, Nurit Bird-David, John Clammer, Jacques Hamel, Keiji Maegawa and Jukka Siikala, 'The Sadness of Sweetness: The Native Anthropology of Western Cosmology [and Comments and Reply]', *Current Anthropology*, vol. 37, no. 3, pp. 395–428, 1996, Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/2744541>

[124]

M. Mayblin, 'The Untold Sacrifice: The Monotony and Incompleteness of Self-Sacrifice in Northeast Brazil', *Ethnos*, vol. 79, no. 3, pp. 342–364, May 2014, doi:
10.1080/00141844.2013.821513

[125]

Fenella Cannell, 'The Christianity of Anthropology', *The Journal of the Royal Anthropological Institute*, vol. 11, no. 2, pp. 335–356, 2005, Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/3804213>

[126]

J. Bialecki, N. Haynes, and J. Robbins, 'The Anthropology of Christianity', *Religion Compass*, vol. 2, no. 6, pp. 1139–1158, Nov. 2008, doi: 10.1111/j.1749-8171.2008.00116.x

[127]

T. Boylston, 'And Unto Dust Shalt Thou Return" Death and the Semiotics of Remembrance in an Ethiopian Orthodox Christian Village', *Material Religion*, vol. 11, no. 3, pp. 281–302, July 2015, doi: 10.1080/17432200.2015.1082745

[128]

Fenella Cannell, 'The Anthropology of Secularism', *Annual Review of Anthropology*, vol. 39, pp. 85–100, 2010, Available:

<http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/25735101>

[129]

M. Mayblin, 'Death by marriage: power, pride, and morality in Northeast Brazil', *Journal of the Royal Anthropological Institute*, vol. 17, no. 1, pp. 135–153, Mar. 2011, doi: 10.1111/j.1467-9655.2010.01673.x

[130]

M. Mayblin, 'The Madness of Mothers: Agape Love and the Maternal Myth in Northeast Brazil', *American Anthropologist*, vol. 114, no. 2, pp. 240–252, June 2012, doi: 10.1111/j.1548-1433.2012.01422.x

[131]

M. Mayblin, 'The way blood flows: the sacrificial value of intravenous drip use in Northeast Brazil', *Journal of the Royal Anthropological Institute*, vol. 19, pp. S42–S56, May 2013, doi: 10.1111/1467-9655.12015

[132]

M. Mayblin, 'The Untold Sacrifice: The Monotony and Incompleteness of Self-Sacrifice in Northeast Brazil', *Ethnos*, vol. 79, no. 3, pp. 342–364, May 2014, doi: 10.1080/00141844.2013.821513

[133]

J. Robbins, 'What is a Christian? Notes toward an anthropology of Christianity', *Religion*, vol. 33, no. 3, pp. 191–199, July 2003, doi: 10.1016/S0048-721X(03)00060-5

[134]

J. Robbins, 'Beyond the suffering subject: toward an anthropology of the good', *Journal of the Royal Anthropological Institute*, vol. 19, no. 3, pp. 447–462, Sept. 2013, doi: 10.1111/1467-9655.12044

[135]

Marshall Sahlins, Thomas Bargatzky, Nurit Bird-David, John Clammer, Jacques Hamel, Keiji Maegawa and Jukka Siikala, 'The Sadness of Sweetness: The Native Anthropology of Western Cosmology [and Comments and Reply]', *Current Anthropology*, vol. 37, no. 3, pp. 395–428, 1996, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/2744541>

[136]

M. J. Sallnow, *Pilgrims of the Andes: regional cults in Cusco*, vol. Smithsonian series in ethnographic inquiry. Washington, D.C.: Smithsonian Institution Press, 1987.

[137]

Saba Mahmood, 'Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival', *Cultural Anthropology*, vol. 16, no. 2, pp. 202–236, 2001, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/656537>

[138]

Samuli Schielke, 'Being Good in Ramadan: Ambivalence, Fragmentation, and the Moral Self in the Lives of Young Egyptians', *The Journal of the Royal Anthropological Institute*, vol. 15, 2009, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/20527687>

[139]

A. S. Ahmed, *Islam today: a short introduction to the muslim world*. London: I.B. Tauris Publishers, 1999.

[140]

Lara Deeb, 'Piety Politics and the Role of a Transnational Feminist Analysis', *The Journal of the Royal Anthropological Institute*, vol. 15, 2009, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/20527692>

[141]

L. DEEB, 'Emulating and/or embodying the ideal: The gendering of temporal frameworks and Islamic role models in Shi'i Lebanon', *American Ethnologist*, vol. 36, no. 2, pp. 242–257, May 2009, doi: 10.1111/j.1548-1425.2009.01133.x

[142]

Lara Deeb, 'Exhibiting the "Just-Lived Past": Hizbullah's Nationalist Narratives in Transnational Political Context', *Comparative Studies in Society and History*, vol. 50, no. 2, pp. 369–399, 2008, Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/27563674>

[143]

T. P. C. Gabriel and R. Hannan, *Islam and the veil: theoretical and regional contexts*. London: Continuum, 2011.

[144]

M. Gilsenan, *Recognizing Islam: religion and society in the modern Middle East*, Rev ed. London: I. B. Tauris, 2000.

[145]

Charles Hirschkind, 'The Ethics of Listening: Cassette-Sermon Audition in Contemporary Egypt', *American Ethnologist*, vol. 28, no. 3, pp. 623–649, 2001, Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/3095066>

[146]

J. Kreinath, *The anthropology of Islam reader*. London: Routledge, 2012.

[147]

Saba Mahmood, 'Rehearsed Spontaneity and the Conventionality of Ritual: Disciplines of "Ṣalāt"', *American Ethnologist*, vol. 28, no. 4, pp. 827–853, 2001, Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/3094937>

[148]

Saba Mahmood, 'Ethical formation and politics of individual autonomy in contemporary Egypt *', *Social Research*, Available:
<http://ezproxy.lib.gla.ac.uk/login?url=http://go.galegroup.com/ps/i.do?p=EAIM&u=glasuni&>

id=GALE|A110737781&v=2.1&it=r&sid=summon&authCount=1

[149]

C. Hirschkind and S. Mahmood, 'Feminism, the Taliban, and Politics of Counter-Insurgency', *Anthropological Quarterly*, vol. 75, no. 2, pp. 339–354, 2002, doi: 10.1353/anq.2002.0031

[150]

Samuli Schielke, 'Policing Ambiguity: Muslim Saints-Day Festivals and the Moral Geography of Public Space in Egypt', *American Ethnologist*, vol. 35, no. 4, pp. 539–552, 2008, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/27667511>

[151]

Samuli Schielke, 'Ambivalent Commitments: Troubles of Morality, Religiosity and Aspiration among Young Egyptians', *Journal of Religion in Africa*, vol. 39, pp. 158–185, 2009, Available: <http://ezproxy.lib.gla.ac.uk/login?url=http://www.jstor.org/stable/20696806>

[152]

S. SCHIELKE, 'Surfaces of Longing. Cosmopolitan Aspiration and Frustration in Egypt', *City & Society*, vol. 24, no. 1, pp. 29–37, Apr. 2012, doi: 10.1111/j.1548-744X.2012.01066.x

[153]

D. M. Varisco, *Islam obscured: the rhetoric of anthropological representation*, vol. Contemporary anthropology of religion. New York: Palgrave Macmillan, 2005.

[154]

Jean Pouillon, 'Remarks on the verb "to believe"', *HAU: Journal of Ethnographic Theory*, vol. 6, no. 3, pp. 485–492, 2016, Available: <http://www.haujournal.org/index.php/hau/article/view/hau6.3.034/2688>

[155]

F. Bowie, *The anthropology of religion: an introduction*, 2nd ed. Malden, Mass: Blackwell Publishing, 2006.

[156]

W. Keane, 'The evidence of the senses and the materiality of religion', *Journal of the Royal Anthropological Institute*, vol. 14, no. s1, pp. S110-S127, Apr. 2008, doi: 10.1111/j.1467-9655.2008.00496.x

[157]

M. Lambek, 'The Anthropology of Religion and the Quarrel between Poetry and Philosophy', *Current Anthropology*, vol. 41, no. 3, pp. 309-320, June 2000, doi: 10.1086/300143

[158]

B. Morris, *Anthropological studies of religion: an introductory text*. Cambridge: Cambridge University Press, 1987.

[159]

D. L. Pals, *Seven theories of religion*. New York: Oxford University Press, 1996. Available: <http://content.talisaspire.com/glasgow/bundles/5878da8a4469ee8b0a8b4594>

[160]

M. Lambek, *A reader in the anthropology of religion*, 2nd ed., vol. Blackwell anthologies in social and cultural anthropology. Malden, Mass: Blackwell Publishing, 2008.