

Framing Cosmologies The Anthropology Of Worlds

This Handbook approaches Chinese Studies from an interdisciplinary perspective while attempting to establish a fundamental set of core values and tenets for the subject, in relation to the further development of Chinese Studies as an academic discipline. It aims to consolidate the current findings in Chinese Studies, extract the essence from each affiliated discipline, formulate a concrete set of ideas to represent the 'Chineseness' of the subject, establish a clear identity for the discipline and provide clear guidelines for further research and practice. Topics included in this Handbook cover a wide spectrum of traditional and newly added concerns in Chinese Studies, ranging from the Chinese political system and domestic governance to international relations, Chinese culture, literature and history, Chinese sociology (gender, middle class, nationalism, home ownership, dating) and Chinese opposition and activism. The Handbook also looks at widening the scope of Chinese Studies (Chinese psychology, postcolonialism and China, Chinese science and climate change), and some illustrations of innovative Chinese Studies research methods. The Routledge Handbook of Chinese Studies is an essential reference for researchers and scholars in Chinese Studies, as well as students in the discipline.

A World of Many Worlds is a search into the possibilities that may emerge from conversations between indigenous collectives and the study of science's philosophical production. The contributors explore how divergent knowledges and practices make worlds. They work with difference and sameness, recursion, divergence, political ontology, cosmopolitics, and relations, using them as concepts, methods, and analytics to open up possibilities for a pluriverse: a cosmos composed through divergent political practices that do not need to become the same. Contributors. Mario Blaser, Alberto Corsin Jiménez, Déborah Danowski, Marisol de la Cadena, John Law, Marianne Lien, Isabelle Stengers, Marilyn Strathern, Helen Verran, Eduardo Viveiros de Castro. Drawing on the exciting developments that have occurred in the anthropology of art over the last twenty years, this study uses ethnographic methods to explore shifts in the art market and global contemporary art. Recognizing that the huge diversity of global phenomena requires research on the ground, An Anthropology of Contemporary Art examines the local art markets, biennials, networks of collectors, curators, artists, patrons, auction houses, and museums that constitute the global art world.Divided into four parts – Picture and Medium; World Art Studies and Global Art; Art Markets, Maecenas and Collectors; Participatory Art and Collaboration – chapters go beyond the standard emphasis on Europe and North America to present first-hand fieldwork from a wide range of areas, including Brazil, Turkey, and Asia and the Pacific.With contributions from distinguished anthropologists such as Philippe Descola and Roger Sansi Roca, this book provides a fresh approach to key topics in the discipline. A model for demonstrating how contemporary art can be studied ethnographically, this is a vital read for students in anthropology of art, visual anthropology, visual culture, and related fields.

Much of the existing literature seeks to make sense of tourism based on singular approaches such as visibility, identity, mobility, performance and globalised consumption. What is missing, however, is an overarching framework within which these valuable approaches can be located. This book offers one such framework using the concept of dwelling taken from Heidegger and Ingold as the starting point from which to consider the interrelatedness of being, dwelling and tourism. The anthropological focus at the core of the book is infused with multidisciplinary perspectives that draw on a variety of subjects including philosophy, material cultural studies and cultural geography. The main themes include sensuous, material, architectural and earthly dwelling and each chapter features a discussion of the unifying theoretical framework for each theme, followed by an illustrative focus on specific aspects of tourism. This theoretically substantive book will be of interest to anyone involved with tourism research from a wide range of disciplines including anthropology, sociology, geography, cultural studies, leisure studies and tourist studies.

The Palgrave Handbook of Society, Culture and Outer Space

Critical Anthropological Engagements in Human Alterity and Difference

Life in the Gap

The Routledge Handbook of Chinese Studies

Projectland

Economies of Favour After Socialism

Theology and Nature in the Eighth Century

This book analyzes the hermeneutics of place, raising questions about central issues such as textuality, dialogue, and play. It discusses the central figures in the development of hermeneutics and place, and surveys disciplines and areas in which a hermeneutic approach to place has been fruitful. It covers the range of philosophical hermeneutic theory, both within philosophy itself as well as from other disciplines. In doing so, the volume reflects the state of theorization on these issues, and also looks forward to the implications and opportunities that exist. Philosophical hermeneutics has fundamentally altered philosophy's approach to place. Issues such as how we dwell in place, how place is imagined, created, preserved, and lost, and how philosophy itself exists in place have become central. While there is much research applying hermeneutics to place, there is little which both reflects on that heritage and critically analyzes a hermeneutic approach to place. This book fills that void by offering a sustained analysis of the central elements, major figures, and disciplinary applications of hermeneutics and place.

Brings social and cultural anthropologists into dialogue with historical sociology and illustrates the continued potential of the concept of civilization for all participants. The concept of civilization has a long but checkered history in anthropology, and anthropological materials have been of great importance for the development of civilizational analysis in historical sociology. Anthropology and Civilizational Analysis brings these diverse fields together and explores a wide range of topics pertaining to civilization, from classical theories to contemporary rhetorical discourses, including detailed case studies of concrete practices documented through archival and ethnographic research. While many scholars and the wider public still think of civilization in simplistic terms, viewing it in terms of Enlightenment notions of progress and evolution to higher stages, others have pluralized the term only to create essentialized units which are only tenuously linked to historical processes. In this book contributors use dynamic approaches, including those rooted in the seminal writings of Émile Durkheim and Marcel Mauss, opening up the dimension of civilization as an important complement to other key terms such as society and culture in social science and historical analysis.

What can wonder engender in terms of religious, political, and broader social practice? Thinkers from Plato to Martin Heidegger and Cornelius Castoriadis; surrealists such as André Breton and Pierre Mabille; and most recently the religious philosopher Mary-Jane Rubenstein have all explored the ways that wonder is not articulated once and for all, but continuously worked upon. This book engages with anthropological explorations of wonder, responding to recent work by Michael W. Scott in order to bring the weight, colour, scent and sound of real ethnographic encounters to new ways of thinking about wonder. The question for contributors is how wonder works as an index of challenges to the known, the moral, the true, and the real. The case studies reveal how probing wonder can bring us closer to understanding the formation of social institutions as various 'modalities of wonder' destabilize old forms and articulate new ones. This book was originally published as a special issue of the Journal of Religious and Political Practice.

This volume comprises a curated conversation between members of the Material Culture Section of University College London Anthropology. In laying out the state of play in the field, it challenges how the anthropology of material culture is being done and argues for new directions of enquiry and new methods of investigation. The contributors consider the ramifications of specific research methods and explore new methodological frameworks to address areas of human experience that require a new analytical approach. The case studies draw from a range of contexts, including digital objects, infrastructure, data, extraterrestriality, ethnographic curation, and medical materiality. They include timely reappraisals of now-classical analytical models that have shaped the way we understand the object, the discipline, knowledge formation, and the artefact.

The Ontological Turn

Water and Power in Past Societies

Violence Across Time and Space

Ethnographies of Indigenous Cosmologies, Rituals and Songs

A Philology of Worlds

Social Formations of Wonder

Taxis vs. Uber

Drawing on fieldwork from diverse Amerindian societies whose lives and worlds are undergoing processes of transformation, adaptation, and deterioration, this volume offers new insights into the indigenous constitutions of humanity, personhood, and environment characteristic of the South American highlands and lowlands. The resulting ethnographies – depicting non-human entities emerging in ritual, oral tradition, cosmology, shamanism and music – explore the conditions and effects of unequally ranked life forms, increased extraction of resources, continuous migration to urban centers, and the (usually) forced incorporation of current expressions of modernity into indigenous societies.

Offers an innovative theory for ancient art and its creativity, demonstrated through the rich material and visual culture of the protohistoric Aegean.

Humans are unique in their ability to create systematic accounts of the world – theories based on guiding cosmological principles. This book is about the role of cognition in creating cosmologies, and explores this through the ethnography and history of Yijing divination in China. Diviners explain the cosmos in terms of a single substance, qi, unfolding across scales of increasing complexity to create natural phenomena and human experience. Combined with an understanding of human cognition, it shows how this conception of scale offers a new way for anthropologists and other social scientists to think about cosmology, comparison, and cultural difference.

What can the generative processes of dynamic ownership reveal about how the urban is experienced, understood and made in Ulaanbaatar, Mongolia? Shaping Urban Futures in Mongolia provides an ethnography of actions, strategies and techniques that form part of how residents precede and underwrite the owning of real estate property – including apartments and land – in a rapidly changing city. In doing so, it charts the types of visions of the future and perceptions of the urban form that are emerging within Ulaanbaatar following a period of investment, urban growth and subsequent economic fluctuation in Mongolia's extractive economy since the late 2000s. Following the way that people discuss the ethics of urban change, emerging urban political subjectivities and the seeking of 'quality', Plueckhahn explores how conceptualisations of growth, multiplication, and the portioning of wholes influence residents' interactions with Ulaanbaatar's urban landscape. Shaping Urban Futures in Mongolia combines a study of changing postsocialist forms of ownership with a study of the lived experience of recent investment-fuelled urban growth within the Asia region. Examining ownership in Mongolia's capital reveals how residents attempt to understand and make visible the hidden intricacies of this changing landscape.

The Anthropology of Worlds

Being and Dwelling through Tourism

Cosmic Coherence

Ancient Greece and Ontological History

Urban Hunters

Forging Time, People, and Worlds

Subjective Lives and Economic Transformations in Mongolia

This book provides the first systematic presentation of anthropology's 'ontological turn', placing it in the landscape of contemporary social theory.

A free open access ebook is available upon publication. Learn more at www.luminosoa.org. What can anthropological thinking contribute to the study of revolutions? The first book-length attempt to develop an anthropological approach to revolutions, Anthropologies of Revolution proposes that revolutions should be seen as concerted attempts to radically reconstitute the worlds people inhabit. Viewing revolutions as all-embracing, world-creating projects, the authors ask readers to move beyond the idea of revolutions as acts of violent political rupture, and instead view them as processes of societal transformation that penetrate deeply into the fabric of people's lives, unfolding and refolding the coordinates of human existence.

The Realness of Things Past proposes a new paradigm of historical practice. It questions the way we conventionally historicize the experiences of non-modern peoples, western and non-western, and makes the case for an alternative. It shows how our standard analytical devices impose modern, dualist metaphysical conditions upon all non-modern realities, thereby authorizing us to align those realities with our own modern ontological commitments, fundamentally altering their contents in the process. The net result is a practice that homogenizes the past's many different ways of being human. To produce histories that are more ethically defensible, more philosophically robust, and more historically meaningful, we need to take an ontological turn in our practice. The book works to formulate a non-dualist historicism that will allow readers to analyse each past reality on its own ontological terms, as a more or less autonomous world unto itself. To make the case for this alternative paradigm, the book engages with currents of thought in many different intellectual provinces, from anthropology and postcolonial studies to the sociology of science and quantum physics. And to demonstrate how the new paradigm might work in practice, it uses classical Athens as its primary case study. The Realness of Things Past is divided into three parts. To highlight the limitations of conventional historicist analysis and the need for an alternative, Part I critically scrutinizes our standard modern accounts of "democratic Athens." Part II draws on a wide range of historical, ethnographic, and theoretical literatures to frame ethical and philosophical mandates for the proposed ontological turn. To illustrate the historical benefits of this alternative paradigm, Part III then shows how it allows us to produce an entirely new and more meaningful account of the Athenian politeia or "way of life." The book is expressly written to be accessible to a non-specialist, cross-disciplinary readership. This book explores how one measures and analyzes human alterity and difference in an interconnected and ever-globalizing world. This book critically assesses the impact of what has often been dubbed 'the ontological turn' within anthropology in order to provide some answers to these questions. In doing so, the book explores the turn's empirical and theoretical limits, accomplishments, and potential. The book distinguishes between three central strands of the ontological turn, namely worldviews, materialities, and politics. It presents empirically rich case studies, which help to elaborate on the potentiality and challenges which the ontological turn's perspectives and approaches may have to offer.

The Outside

An anthropological perspective

Courts, Markets, and Technology in Buenos Aires

Ethnographies from South America

Money Games

Reverberations

Framing Cosmologies

The Outside: Migration as Life in Morocco traces how migration has come to occupy a striking place in the lives of many Moroccans. A full 10 percent of the population now lives outside the country, affecting individual and collective life in countless unanticipated ways. In this intimate ethnography of rural Morocco, Alice Elliot considers the experience of migration from the point of view of the families and people, mostly women, who have not (yet) left. Elliot shows how the specter of migration has permeated life, from kinship relations to intimacy between spouses and to the imagination of the future. The Outside seeks to answer the question, what is migration when it becomes the very foundation on which forms of social and individual life are built? New understandings of migration emerge through its intimate textures as Elliot shows how it has become, in some parts of the world, a distinctive condition of everyday life.

Reverberations aims to generate new concepts and methodologies for the study of political violence and its aftermath. Essays attend to the distribution, extension, and endurance of violence across time, space, materialities, and otherworldly dimensions, as well as its embodiment in subjectivities, discourses, and political imaginations.

Exploring indigenous life projects in encounters with extractivism, the present open access volume discusses how current turbulences actualise questions of indigeneity, difference and ontological dynamics in the Andes and Amazonia. While studies of extractivism in South America often focus on wider national and international politics, this contribution instead provides ethnographic explorations of indigenous politics, perspectives and worlds, revealing loss and suffering as well as creative strategies to mediate the extralocal. Seeking to avoid conceptual imperialism or the imposition of exogenous categories, the chapters are grounded in the respective authors' long-standing field research. The authors examine the reactions (from resistance to accommodation), consequences (from anticipation to rubble) and materials (from fossil fuel to water) diversely related to extractivism in rural and urban settings. How can Amerindian strategies to preserve localised communities in extractivist contexts contribute to ways of thinking otherwise?

In 1990, when Augusto Pinochet's 17-year military dictatorship ended, democratic rule returned to Chile. Since then, Indigenous organizations have mobilized to demand restitution of their ancestral territories seized over the past 150 years. Sentient Lands is a historically grounded ethnography of the Mapuche people's engagement with state-run reconciliation and land-restitution efforts. Piergiorgio Di Giminiani analyzes environmental relations, property, state power, market forces, and indigeneity to illustrate how land connections are articulated, in both landscape experiences and land claims. Rather than viewing land claims as simply bureaucratic procedures imposed on local understandings and experiences of land connections, Di Giminiani reveals these processes to be disputed practices of world making. Ancestral land formation is set in motion by the entangled principles of Indigenous and legal land ontologies, two very different and sometimes conflicting processes. Indigenous land ontologies are based on a relation between two subjects—land and people—both endowed with sentient abilities. By contrast, legal land ontologies are founded on the principles of property theory, wherein land is an object of possession that can be standardized within a regime of value. Governments also use land claims to domesticate Indigenous geographies into spatial constructs consistent with political and market configurations. Exploring the unexpected effects on political activism and state reparations policies caused by this entanglement of Indigenous and legal land ontologies, Di Giminiani offers a new analytical angle on Indigenous land politics.

Perspectives from UCL Anthropology

Pentecostalism and Witchcraft

Anthropology and Civilizational Analysis

Injurious Talk and Dangerous Exchanges in Northern Mongolia

Spiritual Warfare in Africa and Melanesia

Handbook on Religion in China

Politics and Practices of Multispecies Relations

Since the onset of the global economic crisis, activists, policy makers, and social scientists have been searching for alternative paradigms through which to re-imagine contemporary modes of thinking and writing about economic orders. These attempts have led to their re-engagement with fundamental anthropological categories of economic analysis, such as barter, debt, and the gift. Focusing on favours, and the paradoxes of action, meaning, and significance they engender, this volume advocates for their addition to this list of economic universals. It presents a critical re-interrogation of the conceptual relationships between gratuitous and instrumental behaviour, and raises novel questions about the intersection of economic actions with the ethical and expressive aspects of human life. Scholars of post-socialist politics and society have often used 'favour' as a by-word for corruption and clientelism. The contributors to this volume treat favours, and the doing of favours, as a distinct mode of acting, rather than as a form of 'masked' economic exchange or simply an expression of goodwill. Casting their comparative net from post-socialist Central, Eastern, and South Eastern Europe; to the former Soviet Union, Mongolia, and post-Maoist China, the contributors to this volume show how gratuitous behaviour shapes a plethora of different actions, practices, and judgements across religious and political life, imaginative practices, and local moral economies. They show that favours do not operate 'outside' or 'beyond' the economic sphere. Rather, they constitute a distinct mode of action which has economic consequences, without being fully explicable in terms of transactional cost-benefit analyses.

An ethnography of the Mongolian capital city of Ulaanbaatar during the nation's transition from socialism to a market-based economic system Urban Hunters is an ethnography of the Mongolian capital city, Ulaanbaatar, during the nation's transition from socialism to a market-based economic system. Following the Soviet Union's collapse in 1991, Mongolia entered a period of economic chaos characterized by wild inflation, disappearing banks, and closing farms, factories, and schools. During this time of widespread poverty, a generation of young adults came of age. In exploring the social, cultural, and existential ramifications of a transition that has become permanent and acquired a logic of its own, Lars Højer and Morten Axel Pedersen present a new theorization of social agency in postsocialist as well as postcolonial contexts.

Uber's April 2016 launch in Buenos Aires plunged the Argentine capital into a frenzied hysteria that engulfed courts of law, taxi drivers, bureaucrats, the press, the general public, and Argentina's president himself. Economist and anthropologist Juan M. del Nido, who had arrived in the city six months earlier to research the taxi industry, suddenly found himself documenting the unprecedented upheaval in real time. Taxis vs. Uber examines the ensuing conflict from the perspective of the city's globalist, culturally liberal middle class, showing how notions like monopoly, efficiency, innovation, competition, and freedom fueled claims that were often exaggerated, inconsistent, unverifiable, or plainly false, but that shaped the experience of the conflict such that taxi drivers' stakes in it were no longer merely disputed but progressively written off, pathologized, and explained away. This first book-length study of the lead-up to and immediate aftermath of the arrival of a major platform economy to a metropolitan capital considers how the clash between Uber and the traditional taxi industry played out in courtooms, in the press, and on the street. Looking to court cases, the politics of taxi licenses, social media campaigns, telecommunication infrastructure, public protests, and Uber's own promotional materials, del Nido examines the emergence of "post-political reasoning": an increasingly common way in which societies neutralize disagreement, shaping how we understand what we can even legitimately argue about and how.

This open access book presents fresh ethnographic work from the regions of Africa and Melanesia—where the popularity of charismatic Christianity can be linked to a revival and transformation of witchcraft. The volume demonstrates how the Holy Spirit has become an adversary to the reconfirmed presence of witches, demons, and sorcerers as manifestations of evil. We learn how this is articulated in spiritual warfare, in crusades, and in healing or witch-killing raids. The contributors highlight what happens to phenomena that people address as locally specific witchcraft or sorcery when re-molded within the universalist Pentecostal demonology, vocabulary, and confrontational methodology.

An Anthropological Exposition
 Anthropology and Awe
 Cosmography and the Idea of Hyperborea in Ancient Greece
 A World of Many Worlds
 A Cognitive Anthropology Through Chinese Divination
 Lineages and Advancements in Material Culture Studies
 Indigeneity, Property, and Political Imagination in Neoliberal Chile

Dolmens are iconic international monumental constructions which represent the first megalithic architecture (after menhirs) in north-west Europe. These monuments are characterised by an enormous capstone balanced on top of smaller uprights. However, previous investigations of these extraordinary monuments have focussed on three main areas of debate. First, typology has been a dominant feature of discussion, particularly the position of dolmens in the ordering of chambered tombs. Second, attention has been placed not on how they were built but how they were used. Finally much debate has centred on their visual appearance (whether they were covered by mounds or cairns). This book provides a reappraisal of the 'dolmen' as an architectural entity and provides an alternative perspective on function. This is achieved through a re-theorising of the nature of megalithic architecture grounded in the results of a new research/fieldwork project covering Britain, Ireland and Scandinavia. It is argued that instead of understanding dolmen simply as chambered tombs these were multi-faceted monuments whose construction was as much to do with enchantment and captivation as it was with containing the dead. Consequently, the presence of human remains within dolmens is also critically evaluated and a new interpretation offered.

Examines the many ways water has contributed to power structures in the past, with insights for contemporary water management. Water, an essential resource in all cultures, is at the heart of human power structures.

Utilizing a diverse range of theoretical perspectives, the contributors to *Water and Power in Past Societies* provide a broad introduction to the archaeology of water-related power structures. The studies herein explore the long history of water politics in human society, offering new insights into the power structures and inequalities surrounding irrigation systems, the collection of rainwater as a component of ancient industrial production, and sea water as a facilitator of communication, trade, and aggression. In addition to examining the role of different types of water in creating power relationships, the volume presents case studies from a variety of climatic regions, ranging from the very dry to the tropical. This geographical breadth facilitates cross-cultural comparison, making *Water and Power in Past Societies* an essential resource for instructors and students of the archaeology of water. Finally, in addition to reaching conclusions with significant implications for archaeologists and anthropologists, the volume has real contemporary relevance, often drawing explicit parallels with issues of current and future water management.

Ancestral Presence tells a history that has more than one history in it while also telling the story of the relation between worlds. For the Fuyuge people of the Papuan highlands, the past is not 'history' in a conventional sense. For them, the world and its history derive from a creator force called Tidibe which is central to Fuyuge cosmology: the Fuyuge are at the 'centre of the world'. But Fuyuge people are part of another history, too: they have experienced decades of mission and government influence from centres of power located elsewhere, to which their mountain home is marginal and remote. Through a detailed exploration of Fuyuge myth, changes to ritual life and cosmology, Eric Hirsch weaves an account of the relationship between these two histories. He documents the real changes wrought by colonialism, government and Christianity from the late nineteenth century to the turn of the millennium. Yet this is not a story of 'continuity and change'. Hirsch demonstrates how transformation was always central to Fuyuge life: changes brought by missionaries and government were processes they themselves initiated in the ancestral past through Tidibe, the cosmological creator force. Engaging in debates that have been pivotal to Melanesian anthropology, the book presents an ethnographically rich account of a distinctive world, cosmology and ideas of historical change. It also raises questions regarding assumptions central to Western History, its worldview and ideas of historical time.

Bringing together scholarship from across the social sciences and humanities, this handbook critically examines the relationship between society and outer space, exploring the history, present and future of outer space and the place of humans within it.

Shaping Urban Futures in Mongolia

The Realness of Things Past

Indigenous Life Projects and Extractivism

The Anthropology of Becoming

Cosmology and Historical Experience in the Papuan Highlands

Dealing and Dreaming in Times of Transition

Migration as Life in Morocco

The domestication of plants and animals is central to the familiar and now outdated story of civilization's emergence. Intertwined with colonialism and imperial expansion, the domestication narrative has informed and justified dominant and often destructive practices. Contending that domestication retains considerable value as an analytical tool, the contributors to *Domestication Gone Wild* reengage the concept by highlighting sites and forms of domestication occurring in unexpected and marginal sites, from Norwegian fjords and Philippine villages to British falconry cages and South African colonial townships. Challenging idioms of animal husbandry as human mastery and progress, the contributors push beyond the boundaries of farms, fences, and cages to explore how situated relations with animals and plants are linked to the politics of human difference—and, conversely, how politics are intertwined with plant and animal life. Ultimately, this volume promotes a novel, decolonizing concept of domestication that radically revises its Euro- and anthropocentric narrative. Contributors. Inger Anneberg, Natasha Fijn, Rune Flikke, Frida Hastrup, Marianne Elisabeth Lien, Knut G. Nustad, Sara Asu Schroer, Heather Anne Swanson, Anna Lowenhaupt Tsing, Mette Vaarst, Gro B. Ween, Jon Henrik Ziegler Remme

Almost 10 years ago the mineral-rich country of Mongolia experienced very rapid economic growth, fuelled by China's need for coal and copper. New subjects, buildings, and businesses flourished, and future dreams were imagined and hoped for. This period of growth is, however, now over. Mongolia is instead facing high levels of public and private debt, conflicts over land and sovereignty, and a changed political climate that threatens its fragile democratic institutions. *Subjective Lives and Economic Transformations in Mongolia* details this complex story through the intimate lives of five women. Building on long-term friendships, which span over 20 years, Rebecca documents their personal journeys in an ever-shifting landscape. She reveals how these women use experiences of living a 'life in the gap' to survive the hard reality between desired outcomes and their actual daily lives. In doing so, she offers a completely different picture from that presented by economists and statisticians of what it is like to live in this fluctuating extractive economy.

Traditionally viewed as an abstraction, the quantitative nature of money is essential in evaluating the relationship between monetary systems and society. *Money Counts* moves beyond abstraction, exploring the conceptual diversity and everyday enactment of money's quantity. Drawing from case studies including British jewelers, blood-money payments in Germanic law codes, and the quotidian use of money in cosmopolitical Moscow, a Western Kenyan village, and socialist Havana, the chapters in this volume offer new theoretical and empirical interpretations of money's quantitative nature as it relates to abstraction, sociality, materiality, freedom, and morality.

Set in a remote district of villagers and nomadic pastoralists in the northernmost part of Mongolia, Højer introduces a local world, where social relationships are cast in witchcraft-like idioms of mistrust and suspicion. While the apparent social breakdown that followed the collapse of state socialism in Mongolia often implied a chaotic lack of social cohesion, this ethnography reveals an everyday universe where uncertain relations are as much internally cultivated in indigenous Mongolian perceptions of social relatedness, as it is externally confronted in postsocialist surroundings of unemployment and diminished social security.

Ulaanbaatar, Dynamic Ownership and Economic Flux

Monuments in the Making

Individual and Social Adaptions to Human Vulnerability

Domestication Gone Wild

The Anti-Social Contract

Meaning in the Making

Unfinished

In *Projectland*, anthropologist Holly High combines an engaging first-person narrative of her fieldwork with a political ethnography of Laos, more than forty years after the establishment of the Lao PDR and more than seven decades since socialist ideologues first "liberated" parts of upland country. In a remote village of Kandon, High finds that although socialism has declined significantly as an economic model, it is ascendant and thriving in the culture of politics and the politics of culture. Kandon is remarkable by any account. The villagers are ethnic Kantu (Katu), an ethnicity associated by early ethnographers above all with human sacrifice. They had repelled French control, and as the war went on, the revolutionary forces of Sekong were headquartered in Kandon territories. In 1996, Kandon village moved and resettled in a plateau area. "New Kandon" has become Sekong Province's first certified "Culture Village," the nation's very first "Open Defecation Free and Model Health Village," and the president of Laos personally granted the village a Labor Flag and Medal. High provides a unique and timely assessment of the Lao Party-state's resettlement politics, and she recounts with skillful nuance the stories that are often cast into shadows by the usual focus on New Kandon as a success. Her book follows the lives of a small group of villagers who returned to the old village in the mountains, effectively defying policy but, in their words, obeying the presence that animates the land there. Revealing her sensibility with tremendous composure, High tells the experiences of women who, bound by steep bride-prices to often violent marriages, have tasted little of the socialist project of equality, unity, and independence. These women spoke to the author of "necessities" as a limit to their own lives. In a context where the state has defined the legitimate forms of success and agency, "necessity" emerged as a means of framing one's life as nonconforming but also nonagentive.

How might the anthropological study of cosmologies - the ways in which the horizons of human worlds are imagined and engaged - illuminate understandings of the contemporary world? This book addresses this question by bringing together anthropologists whose research is informed by a concern with cosmological dimensions of social life in different ethnographic settings. Its overall aim is to reaffirm the value of the cosmological frame as a continuing source of analytical insight. Attending to the novel cosmological formations that emerge in such fields as modern markets, political landscapes, digital media and popular cinema, the book's key task is to explore how modern circumstances are constituted within the variable imagination of worlds and their horizons. It will be of interest to all students and researchers in anthropology, as well as scholars in fields as diverse as film studies, cultural studies, comparative religion, science and technology studies, and broader social theory.

This volume celebrates the 40th anniversary of the 'Research in Economic Anthropology' series, presenting ten peer-reviewed anthropological papers looking at human vulnerability, the ways people attempt to cope with it and barriers to successfully overcoming it.

This original, field-changing collection explores the plasticity and unfinishedness of human subjects and lifeworlds, advancing the conceptual terrain of an anthropology of becoming. People's becomings trouble and exceed ways of knowing and acting, producing new possibilities for research, methodology, and writing. The contributors creatively bridge ethnography and critical theory in a range of worlds on the edge, from war and its aftermath, economic transformation, racial inequality, and gun violence to religiosity, therapeutic markets, animal rights activism, and abrupt environmental change. Defying totalizing analytical schemes, these visionary essays articulate a human science of the uncertain and unknown and restore a sense of movement and possibility to ethics and political practice. Unfinished invites readers to consider the array of affects, ideas, forces, and objects that shape contemporary modes of existence and future horizons, opening new channels for critical thought and creative expression. Contributors. Lucas Bessire, João Biehl, Naisargi N. Dave, Elizabeth A. Davis, Michael M. J. Fischer, Angela Garcia, Peter Locke, Adriana Petryna, Bridget Purcell, Laurence Ralph, Lilia M. Schwarz

Anthropologies of Revolution

Sentient Lands

Ancestral Presence

Eurasian Explorations

Practices, Markets, and Collectors

Place, Space and Hermeneutics

The Visual Culture of the Aegean Bronze Age

Informative and eye-opening, the Handbook on Religion in China provides a uniquely broad insight into the contemporary Chinese variations of Buddhism, Islam and Christianity. In turn, China's own religions and transmissions of rites and systems of divination have spread beyond China, a progression that is explored in detail across 19 chapters, written by leading experts in the field.

Follows the extraordinary record of ancient Greek thought on Hyperborea as a case study of cosmography and anthropological philology.

Bede and the Cosmos examines Bede's cosmology—his understanding of the universe and its laws. It explores his ideas regarding both the structure and mechanics of the created world and the relationship of that world to its Creator. Beginning with *On the Nature of Things* and moving on to survey his writings in other genres, it demonstrates the key role that natural philosophy played in shaping Bede's worldview, and explores the ramifications that this had on his cultural, theological and historical thought. From questions about angelic bodies and the destruction of the world at judgement day, to subtle arguments about free will and the meaning of history, Bede's fascinating and unique engagement with the natural world is explored in this comprehensive study.

Non-Humans in Amerindian South America

Life in a Lao Socialist Model Village

Bede and the Cosmos

An Anthropology of Contemporary Art

Revisiting Economic Calculation

Raising the Great Dolmens in Early Neolithic Northern Europe