

Access Free Ethnographic Sorcery Ethnographic Sorcery By West Harry G  
Author May 01 2007 Paperback

## **Ethnographic Sorcery Ethnographic Sorcery By West Harry G Author May 01 2007 Paperback**

Lost People Sorcerers of Dobu Neoliberal Apartheid In Sorcery's  
Shadow Kupilikula Fusion of the Worlds Power and Magic in Italy Magic Religion and  
Magic in Socialist and Post-Socialist Contexts Vodun In Darkness and Secrecy Of  
Marriage, Violence and Sorcery The Gebusi Magic, Witchcraft and the Otherworld The  
Anthropology of Religion, Magic, and Witchcraft -- Pearson eText Sensuous  
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Anthropological Lens Talking it Through The Power of the Between The Sorcerer's  
Burden Styrian Witches in European Perspective Mobile Secrets The Empty  
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Rhodesia Affective Circuits Moral Power Kuru Sorcery Sorcerer and Witch in Melanesia

### **Lost People**

According to George Marcus of Rice University, the essays "represent the most

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informative and insightful writings on Malinowski and Boas and their legacies that are yet available." Beyond their biographical material, the essays here touch upon major themes in the history of anthropology: its powerfully mythic aspect and persistent strain of romantic primitivism; the contradictions of its relationship to the larger sociopolitical sphere; its problematic integration of a variety of natural scientific and humanistic inquiries; and the tension between its scientific aspirations and its subjectively acquired data. To provide an overview against which to read the other essays, Stocking has also included a sketch of the history of anthropology from the ancient Greeks to the present. For this collection, Stocking has written prefatory commentaries for each of the essays, as well as two more extended contextualizing pieces.

### **Sorcerers of Dobu**

Religion and magic have played important roles within Eastern European societies where social reality and socio-political balance may differ greatly from those in the West. Although often thought of as being two distinct, even antagonistic forces, religion and magic find ways to work together. By taking on various examples in the multicultural settings of post-Soviet and post-socialist spaces, this collection brings together diverse historical and ethnographic analyses of orthodoxy and heterodoxy from the pre- and post-1989 periods, studies on the relationship of religious and state institutions to individuals practicing alternative forms of

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spirituality, and examples of borderlands as spaces of ambiguity. This volume is at the crossroads of anthropology, history, as well as cultural memory studies. Its archival and field research findings help understand how repurposing religious and magic practices worked into the transition that countries in Eastern Europe and beyond have experienced after the end of the Cold War.

### **Neoliberal Apartheid**

This is a fascinating exploration of the relationship between marriage, violence and sorcery in an Australian Aboriginal Community, drawing on David McKnight's extensive research on Mornington Island. The case studies, which occurred both before and after a Presbyterian Mission was established on the island, allow McKnight to show how the complexities of kin ties and increased sexual competition help to explain incidences of violence and sorcery, without resorting to psychiatric justifications. He demonstrates that kin ties both stimulated conflict and helped to mitigate it. Following on from McKnight's previous book, *Going the Whiteman's Way* (Ashgate 2004), *Of Marriage, Violence and Sorcery* offers an archive of valuable primary materials, drawing on the author's forty-year knowledge of the community on Mornington Island.

### **In Sorcery's Shadow**

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This is the first comparative analysis of the political transitions in South Africa and Palestine since the 1990s. Clarno's study is grounded in impressive ethnographic fieldwork, taking him from South African townships to Palestinian refugee camps, where he talked to a wide array of informants, from local residents to policymakers, political activists, business representatives, and local and international security personnel. The resulting inquiry accounts for the simultaneous development of extreme inequality, racialized poverty, and advanced strategies for securing the powerful and policing the poor in South Africa and Palestine/Israel over the last 20 years. Clarno places these transitions in a global context while arguing that a new form of neoliberal apartheid has emerged in both countries. The width and depth of Clarno's research, combined with wide-ranging first-hand accounts of realities otherwise difficult for researchers to access, make *Neoliberal Apartheid* a path-breaking contribution to the study of social change, political transitions, and security dynamics in highly unequal societies. Take one example of Clarno's major themes, to wit, the issue of security. Both places have generated advanced strategies for securing the powerful and policing the racialized poor. In South Africa, racialized anxieties about black crime shape the growth of private security forces that police poor black South Africans in wealthy neighborhoods. Meanwhile, a discourse of Muslim terrorism informs the coordinated network of security forces involving Israel, the United States, Jordan, and the Palestinian Authority that polices Palestinians in the West Bank. Overall, Clarno's pathbreaking book shows how the shifting relationship between racism,

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capitalism, colonialism, and empire has generated inequality and insecurity, marginalization and securitization in South Africa, Palestine/Israel, and other parts of the world."

### **Kupilikula**

Perhaps the best-documented epidemic in the history of medicine, kuru has been studied for more than fifty years by international investigators from medicine and the human sciences. This significantly revised edition of the landmark anthropological classic *Kuru Sorcery* brings up to date the anthropological contribution to understanding disease, the medical research that resulted in two medical Nobel Prizes, and the views of the Fore people who endured the epidemic and who still believe that sorcerers, rather than cannibalism, caused kuru. The kuru epidemic serves as a prism through which to see how Fore notions of disease causation bring into single focus their views about the body, the world of social and spiritual relations, and changes in economic and political conditions-aspects of thought and behaviour that Western medicine keeps separate.

### **Fusion of the Worlds**

"Koen Stroeken's work is fascinating, thought-provoking, theoretically challenging

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and ethnographically penetrating. It is anthropology, yes, and very true anthropology for that matter, but it is also a deep and unsettling experience finding its voice." \* Per Brandstrom, Uppsala University "The book is thoroughly engaging and a timely

### **Power and Magic in Italy**

According to the people of the Mueda plateau in northern Mozambique, sorcerers remake the world by asserting the authority of their own imaginative visions of it. While conducting research among these Muedans, anthropologist Harry G. West made a revealing discovery—for many of them, West's efforts to elaborate an ethnographic vision of their world was itself a form of sorcery. In *Ethnographic Sorcery*, West explores the fascinating issues provoked by this equation. A key theme of West's research into sorcery is that one sorcerer's claims can be challenged or reversed by other sorcerers. After West's attempt to construct a metaphorical interpretation of Muedan assertions that the lions prowling their villages are fabricated by sorcerers is disputed by his Muedan research collaborators, West realized that ethnography and sorcery indeed have much in common. Rather than abandoning ethnography, West draws inspiration from this connection, arguing that anthropologists, along with the people they study, can scarcely avoid interpreting the world they inhabit, and that we are all, inescapably, ethnographic sorcerers.

## **Magic**

The tale of Paul Stoller's sojourn among sorcerers in the Republic of Niger is a story of growth and change, of mutual respect and understanding that will challenge all who read it to plunge deeply into an alien world.

## **Religion and Magic in Socialist and Post-Socialist Contexts**

"This ethnography is more like a film than a book, so well does Stoller evoke the color, sight, sounds, and movements of Songhay possession ceremonies."—Choice  
"Stoller brilliantly recreates the reality of spirit presence; hosts are what they mediate, and spirits become flesh and blood in the 'fusion' with human existence. . . . An excellent demonstration of the benefits of a new genre of ethnographic writing. It expands our understanding of the harsh world of Songhay mediums and sorcerers."—Bruce Kapferer, *American Ethnologist* "A vivid story that will appeal to a wide audience. . . . The voices of individual Songhay are evident and forceful throughout the story. . . . Like a painter, [Stoller] is concerned with the rich surface of things, with depicting images, evoking sensations, and enriching perceptions. . . . He has succeeded admirably." —Michael Lambek, *American Anthropologist*  
"Events (ceremonies and life histories) are evoked in cinematic style. . . . [This book is] approachable and absorbing—it is well written, uncluttered by jargon and

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elegantly structured."—Richard Fardon, Times Higher Education Supplement  
"Compelling, insightful, rich in ethnographic detail, and worthy of becoming a classic in the scholarship on Africa."—Aidan Southall, African Studies Review

### **Vodun**

This concise introductory textbook emphasizes the major concepts of both anthropology and the anthropology of religion. It is aimed at students encountering anthropology for the first time. Reviewers describe the text as vivid, rich, user-friendly, accessible, and well-organized. The Anthropology of Religion, Magic, and Witchcraft examines religious expression from a cross-cultural perspective while incorporating key theoretical concepts. In addition to providing a basic overview of anthropology, including definition of key terms and exposure to ethnographies, the text exposes students to the varying complexity of world religions.

### **In Darkness and Secrecy**

In Darkness and Secrecy brings together ethnographic examinations of Amazonian assault sorcery, witchcraft, and injurious magic, or “dark shamanism.” Anthropological reflections on South American shamanism have tended to emphasize shamans’ healing powers and positive influence. This collection

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challenges that assumption by showing that dark shamans are, in many Amazonian cultures, quite different from shamanic healers and prophets. Assault sorcery, in particular, involves violence resulting in physical harm or even death. While highlighting the distinctiveness of such practices, *In Darkness and Secrecy* reveals them as no less relevant to the continuation of culture and society than curing and prophecy. The contributors suggest that the persistence of dark shamanism can be understood as a form of engagement with modernity. These essays, by leading anthropologists of South American shamanism, consider assault sorcery as it is practiced in parts of Brazil, Guyana, Venezuela, and Peru. They analyze the social and political dynamics of witchcraft and sorcery and their relation to cosmology, mythology, ritual, and other forms of symbolic violence and aggression in each society studied. They also discuss the relations of witchcraft and sorcery to interethnic contact and the ways that shamanic power may be co-opted by the state. *In Darkness and Secrecy* includes reflections on the ethical and practical implications of ethnographic investigation of violent cultural practices. Contributors. Dominique Buchillet, Carlos Fausto, Michael Heckenberger, Elsje Lagrou, E. Jean Langdon, George Mentore, Donald Pollock, Fernando Santos-Granero, Pamela J. Stewart, Andrew Strathern, Márnio Teixeira-Pinto, Silvia Vidal, Neil L. Whitehead, Johannes Wilbert, Robin Wright

### **Of Marriage, Violence and Sorcery**

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The book provides a comprehensive exploration of witchcraft beliefs and practices in the rural region of Eastern Slovenia. Based on field research conducted at the beginning of the twenty-first century, it examines witchcraft in the region from folkloristic, anthropological, as well as historical, perspectives. Witchcraft is presented as part of social reality, strongly related to misfortune and involved in social relationships. The reality of the ascribed bewitching deeds, psychological mechanisms that may help bewitchment to work, circumstances in which bewitchment narratives can be mobilised, reasons for a person to acquire a reputation of the witch in the entire community, and the role that unwitchers fulfilled in the community, are but a few of the many topics discussed. In addition, the intertwinement of social witchcraft with narratives of supernatural experiences, closely associated with supernatural beings of European folklore, forming part of the overall witchcraft discourse in the area, is explored.

### **The Gebusi**

Sorcery and witchcraft practices and beliefs are pervasive across Melanesia. They are in part created by, and give rise to, a wide variety of poor social and developmental outcomes. These include uneven economic development, low public health, lack of social cohesion, crime, fear and insecurity. A further very visible problem is the attacks on men and women who are accused of being practitioners of witchcraft or sorcery, which can lead to serious bodily harm,

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banishment and sometimes death. Today, many communities, individuals, church organisations and policymakers in Melanesia and internationally are exploring ways to overcome the negative social outcomes associated with witchcraft and sorcery practices and beliefs. This book brings together a collection of chapters written by a diverse range of authors, both Melanesian and non-Melanesian, providing crucial insights both into how these practices and beliefs are playing out in contemporary Melanesia, and also the types of interventions that are being trialled or debated to address the problems associated with them.

### **Magic, Witchcraft and the Otherworld**

This 1959 account of the Nomadic pastoral Fulani of Bornu, Northern Nigeria, begins with a brief historical sketch of the ancient kingdom of Bornu, and the Holy War of the nineteenth century and its repercussions. A detailed analysis of the family structure of the pastoralists (or Wodaabe) follows. The volume covers their organization into lineage groups, their forms of marriage and of inheritance, the status and functions of leaders in the lineage group and the cattle camps, and the central place the herds occupy in the social structure. The volume covers the impact on the traditional structure and way of life of the British administration, in particular the effects of the introduction of village headships and of new methods of taxation. A concluding chapter describes current plans for improving the general economy of the pastoralists, by developing various modifications of their methods

of agricultural and animal husbandry, and by establishing forms of settlement.

## **The Anthropology of Religion, Magic, and Witchcraft -- Pearson eText**

"Published in Association with the European Association of Social Anthropologists."

### **Sensuous Scholarship**

It is the anthropologist's fate to always be between things: countries, languages, cultures, even realities. But rather than lament this, anthropologist Paul Stoller here celebrates the creative power of the between, showing how it can transform us, changing our conceptions of who we are, what we know, and how we live in the world. Beginning with his early days with the Peace Corps in Africa and culminating with a recent bout with cancer, *The Power of the Between* is an evocative account of the circuitous path Stoller's life has taken, offering a fascinating depiction of how a career is shaped over decades of reading and research. Stoller imparts his accumulated wisdom not through grandiose pronouncements but by drawing on his gift for storytelling. Tales of his apprenticeship to a sorcerer in Niger, his studies with Claude Lévi-Strauss in Paris, and his friendships with West African street vendors in New York City accompany philosophical reflections on love,

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memory, power, courage, health, and illness. Graced with Stoller's trademark humor and narrative elegance, *The Power of the Between* is both the story of a distinguished career and a profound meditation on coming to terms with the impermanence of all things.

### **Ethnographic Sorcery**

This book emerges from the author's 35 years of research and thought about the Songhay people of Niger. This ethnographic novel follows the life of Omar Dia, the oldest son of a West African sorcerer. When his father falls ill and dies, the great sorcerer vomits a small metal chain onto his chest. Following the path of his ancestors, Omar swallows the chain, becoming his father's successor, which means that he takes on the sorcerer's burden. The book also describes how custodians of traditional knowledge are creatively adapting to the forces of globalization—all in a highly accessible narrative text.

### **Witchcraft and Sorcery in East Africa**

Tourists to Ouidah, a city on the coast of the Republic of Bénin, in West Africa, typically visit a few well-known sites of significance to the Vodún religion—the Python Temple, where Dangbé, the python spirit, is worshipped, and King Kpasse's

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sacred forest, which is the seat of the Vodún deity known as Lokò. However, other, less familiar places, such as the palace of the so-called supreme chief of Vodún in Bénin, are also rising in popularity as tourists become increasingly adventurous and as more Vodún priests and temples make themselves available to foreigners in the hopes of earning extra money. Timothy R. Landry examines the connections between local Vodún priests and spiritual seekers who travel to Bénin—some for the snapshot, others for full-fledged initiation into the religion. He argues that the ways in which the Vodún priests and tourists negotiate the transfer of confidential, sacred knowledge create its value. The more secrecy that surrounds Vodún ritual practice and material culture, the more authentic, coveted, and, consequently, expensive that knowledge becomes. Landry writes as anthropologist and initiate, having participated in hundreds of Vodún ceremonies, rituals, and festivals. Examining the role of money, the incarnation of deities, the limits of adaptation for the transnational community, and the belief in spirits, sorcery, and witchcraft, Vodún ponders the ethical implications of producing and consuming culture by local and international agents. Highlighting the ways in which racialization, power, and the legacy of colonialism affect the procurement and transmission of secret knowledge in West Africa and beyond, Landry demonstrates how, paradoxically, secrecy is critically important to Vodún's global expansion.

### **The Anthropological Lens**

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Ever since its first publication in 1932, *Sorcerers of Dobu* has been recognized as one of the great triumphs of anthropological research and interpretation in the field of ethnography. A rich source of information on primitive psychology, the book presents sociological analysis of the complex tribal organisation of the Dobuans. Originally published in 1932

### **Talking it Through**

On the Mueda plateau in northern Mozambique, sorcerers are said to feed on their victims, sometimes "making" lions or transforming into lions to literally devour their flesh. When the ruling FRELIMO party subscribed to socialism, it condemned sorcery beliefs and counter-sorcery practices as false consciousness, but since undertaking neoliberal reform, the party—still in power after three electoral cycles—has "tolerated tradition," leaving villagers to interpret and engage with events in the idiom of sorcery. Now, when the lions prowl plateau villages, suspected sorcerers are often lynched. In this historical ethnography of sorcery, Harry G. West draws on a decade of fieldwork and combines the perspectives of anthropology and political science to reveal how Muedans expect responsible authorities to monitor the invisible realm of sorcery and to overturn or, as Muedans call it, "kupilikula" sorcerers' destructive attacks by practicing a constructive form of counter-sorcery themselves. Kupilikula argues that, where neoliberal policies have fostered social division rather than security and prosperity, Muedans have, in

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fact, used sorcery discourse to assess and sometimes overturn reforms, advancing alternative visions of a world transformed.

### **The Power of the Between**

Practicing Ethnography in Law brings together a selection of top scholars in legal anthropology, social sciences, and law to delineate the state of the art in ethnographic research strategies. Each of these original essays addresses a particular set of analytical problems and uses these problems to explore issues of ethnographic technique, research methodology, and the theoretical underpinnings of ethnographic legal studies. Subjects explored include the relationship between legal and feminist scholarship, between law and the media, law and globalization, and the usefulness of a wide variety of research techniques: comparative, linguistic, life-history, interview, and archival. This volume will serve as a guide for students who are designing their own research projects, for scholars who are newly exploring the possibilities of ethnographic research, and for experienced ethnographers who are engaged with methodological issues in light of current theoretical developments. The book will be essential reading for courses in anthropological methods, legal anthropology, and sociology and law.

### **The Sorcerer's Burden**

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Now part and parcel of everyday life almost everywhere, mobile phones have radically transformed how we acquire and exchange information. Many anticipated that in Africa, where most have gone from no phone to mobile phone, improved access to telecommunication would enhance everything from entrepreneurialism to democratization to service delivery, ushering in socio-economic development. With *Mobile Secrets*, Julie Soleil Archambault offers a complete rethinking of how we understand uncertainty, truth, and ignorance by revealing how better access to information may in fact be anything but desirable. By engaging with young adults in a Mozambique suburb, Archambault shows how, in their efforts to create fulfilling lives, young men and women rely on mobile communication not only to mitigate everyday uncertainty but also to juggle the demands of intimacy by courting, producing, and sustaining uncertainty. In their hands, the phone has become a necessary tool in a wider arsenal of pretense—a means of creating the open-endedness on which harmonious social relations depend in postwar postsocialist Mozambique. As *Mobile Secrets* shows, Mozambicans have harnessed the technology not only to acquire information but also to subvert regimes of truth and preserve public secrets, allowing everyone to feign ignorance about the workings of the postwar intimate economy.

### **Styrian Witches in European Perspective**

The Empty Seashell explores what it is like to live in a world where cannibal

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witches are undeniably real, yet too ephemeral and contradictory to be an object of belief. In a book based on more than three years of fieldwork between 1991 and 2011, Nils Bubandt argues that cannibal witches for people in the coastal, and predominantly Christian, community of Buli in the Indonesian province of North Maluku are both corporeally real and fundamentally unknowable. Witches (known as gua in the Buli language or as suanggi in regional Malay) appear to be ordinary humans but sometimes, especially at night, they take other forms and attack people in order to kill them and eat their livers. They are seemingly everywhere and nowhere at the same time. The reality of gua, therefore, can never be pinned down. The title of the book comes from the empty nautilus shells that regularly drift ashore around Buli village. Convention has it that if you find a live nautilus, you are a gua. Like the empty shells, witchcraft always seems to recede from experience. Bubandt begins the book by recounting his own confusion and frustration in coming to terms with the contradictory and inaccessible nature of witchcraft realities in Buli. A detailed ethnography of the encompassing inaccessibility of Buli witchcraft leads him to the conclusion that much of the anthropological literature, which views witchcraft as a system of beliefs with genuine explanatory power, is off the mark. Witchcraft for the Buli people doesn't explain anything. In fact, it does the opposite: it confuses, obfuscates, and frustrates. Drawing upon Jacques Derrida's concept of aporia—an interminable experience that remains continuously in doubt—Bubandt suggests the need to take seriously people's experiential and epistemological doubts about witchcraft,

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and outlines, by extension, a novel way of thinking about witchcraft and its relation to modernity.

### **Mobile Secrets**

Containing ten essays by anthropologists on the beliefs and practices associated with witches and sorcerers in Eastern Africa, the chapters in this book are all based on field research and new information which is studied within its wider social context. First published in 1963.

### **The Empty Seashell**

Email from Ngeti is a captivating story of sorcery, redemption, and transnational friendship in the globalized twenty-first century. When the anthropologist James Smith returns to Kenya to begin fieldwork for a new research project, he meets Ngeti Mwadime, a young man from the Taita Hills who is as interested in the United States as Smith is in Taita. Ngeti possesses a savvy sense of humor and an unusual command of the English language, which he teaches himself by watching American movies and memorizing the Oxford English Dictionary. Smith and Mwadime soon develop a friendship that comes to span years and continents, impacting both men in profound and unexpected ways. For Smith, Ngeti can be understood as an

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exemplar of a young generation of Africans navigating the multiplicity of contemporary African life—a process that is augmented by globalized culture and the Internet. Keenly aware of the world outside Taita and Kenya, Ngeti dreams big, with endless plans for striking it rich. As he struggles to free himself from what he imagines to be the hold of the past, he embarks on an odyssey that takes him to local diviners, witch-finders, Pentecostal preachers, and prophets. This is the fascinating ethnography of Mwadime and Smith, largely told through their shared emails, journals, and recorded conversations in the field. Throughout, the reader is struck by the immediacy and poignancy of coauthor Ngeti's narrative, which marks a groundbreaking shift in the nature of anthropological fieldwork and writing.

### **Email from Ngeti**

This book seeks a reconsideration of the phenomenon of sorcery and related categories. The contributors to the volume explore the different perspectives on human sociality and social and political constitution that practices typically understood as sorcery, magic and ritual reveal. In doing so the authors are concerned to break away from the dictates of a western externalist rationalist understanding of these phenomena without falling into the trap of mysticism. The articles address a diversity of ethnographic contexts in Africa, Asia, the Pacific and the Americas.

## **Practicing Ethnography in Law**

### **Ethnographic Sorcery**

Anthropologists who have lost their senses write ethnographies that are often disconnected from the worlds they seek to portray. For most anthropologists, Stoller contends, tasteless theories are more important than the savory sauces of ethnographic life. That they have lost the smells, sounds, and tastes of the places they study is unfortunate for them, for their subjects, and for the discipline itself. *The Taste of Ethnographic Things* describes how, through long-term participation in the lives of the Songhay of Niger, Stoller eventually came to his senses. Taken together, the separate chapters speak to two important and integrated issues. The first is methodological—all the chapters demonstrate the rewards of long-term study of a culture. The second issue is how he became truer to the Songhay through increased sensual awareness.

### **Ciné Ethnography**

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

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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.

### **The Taste of Ethnographic Things**

The Sorcerer's Apprentice: An Anthropology of Public Policy sees the community in a global and national view, raises a statement saying that society itself is policy making, and asks what societies can achieve if they did things differently. The book is divided into five parts. Part I: Policy and Anthropology discusses the challenge of policy and explains how anthropology is a social science. Part II: Analysis of World Society covers the analysis and policy of the village universe; the urban contribution; elements of the nation state; international connections, and the ""supra-nation"". Part III: Movement in the Social System includes the innovation and genesis of ideas; resources and their management; change, conflict, and resistance. Part IV: Styles of Action discusses the process of technical assistance; politics and conflict; the relationship between the politician and the social scientist; the mastery of judgment; and the organization of social sciences. Part V: Values

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and Options talks about the values choice, and the problems of science. The text is recommended for sociologists, anthropologists, and politicians, especially those who would like to know the importance of the social studies, its relation to society and politics, and the global community.

### **Beyond Rationalism**

According to the people of the Mueda plateau in northern Mozambique, sorcerers remake the world by asserting the authority of their own imaginative visions of it. While conducting research among these Muedans, anthropologist Harry G. West made a revealing discovery—for many of them, West's efforts to elaborate an ethnographic vision of their world was itself a form of sorcery. In *Ethnographic Sorcery*, West explores the fascinating issues provoked by this equation. A key theme of West's research into sorcery is that one sorcerer's claims can be challenged or reversed by other sorcerers. After West's attempt to construct a metaphorical interpretation of Muedan assertions that the lions prowling their villages are fabricated by sorcerers is disputed by his Muedan research collaborators, West realized that ethnography and sorcery indeed have much in common. Rather than abandoning ethnography, West draws inspiration from this connection, arguing that anthropologists, along with the people they study, can scarcely avoid interpreting the world they inhabit, and that we are all, inescapably, ethnographic sorcerers.

## **Pentecostalism and Witchcraft**

The work of Ernesto de Martino is relatively unknown outside of Italian intellectual circles, but with a growing interest in his ethnographic and theoretical work, he is now widely considered to be one of the great anthropologists and historians of religion of the early twentieth century. *Magic: A theory from the south* (first published in Italian as *Sud e Magia*) is de Martino's stunning ethnography of ceremonial magic in southern Italy (Luciana/Basilicata), an intimate "other" to Western European civilization. Rigorous and detailed analyses of evil eye, possession, witchcraft, religious belief, "binding," exorcism, and various magical practices lead de Martino to question the historical, ideological, ritual, psychological, and pragmatic grounds of the arts of enchantment. The question here is not whether magic is irrational or rational, but why it came to be perceived as a problem of knowledge in the first place. De Martino's response is contextualized within his wider, pathbreaking theorization of ritual, as well as his politically sensitive reading of the south's subaltern culture in its historical encounter with Western science. In addition to the ethnography, De Martino's historical anthropology traces the development of "jettatura" in Enlightenment Naples as a paradigm of the complex dynamics between hegemonic and subaltern cultures. Far ahead of its time, this first English edition (annotated and translated by Dorothy Louise Zinn) stands to be as relevant as ever as anthropologists (among others) continue to theorize modernity's continued tryst with magical

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## **The Ethnographer's Magic and Other Essays in the History of Anthropology**

An epic account of the power of memory in Madagascar

### **The Sorcerer's Apprentice**

One of the most popular anthropological case studies published in the last two decades, the latest edition of *The Gebusi* incorporates important new fieldwork, bringing ethnographic excellence and a riveting story fully up to date. Readers are welcomed into the lives of Papua New Guinea rainforest dwellers to witness a dramatic arc of cultural change and human transformation. When Knauff first studied them, Gebusi practiced powerful spirit séances and sorcery divinations, held resplendent initiations that included distinctive sexual customs, and endured high rates of violence. Sixteen years later, he found them participating in market activity, schooling, government programs, and sports; performing their own popular music; and practicing Christianity. More recently, Gebusi have been battered by economic hardship and withdrawal of government services—but have

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admirably revitalized their culture and livelihood. Sustained by traditions, access to land and waterways, and a keen sense of humor and vitality, Gebusi exhibit resilience and dignity amid conditions of continuing uncertainty and change. An absorbing, well-written, and humanistic account based on profound scholarship, *The Gebusi*, 4/E includes end-of-chapter “Broader Connections” that link Gebusi experiences to major anthropological topics—subsistence, kinship and marriage, politics, religion, gender and sexuality, ethnicity, nationalism, modernity, and the ethics of engaged and applied anthropology. A stunning full-color photo insert accentuates Knauff’s absorbing narrative. Callouts to instructional videos recorded with Gebusi and to an extensive online image bank on the author’s website further enrich the ethnography.

### **Savannah Nomads**

In recent decades, Africans have migrated to Europe in larger numbers than ever before; Africans are now a visible part of Europe’s multiethnic landscape. The present volume brings together essays by an international group of social scientists which focus on economic and affective flows of goods, resources, and people, with careful attention to the regulatory forces of state and non-state (kin/friends/partners) actors. The aim is to integrate a scattered, but overlapping, set of literatures addressing care and intimacy in a variety of different ways among which are marriage migration, domestic labor, global care chains, romance travel,

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and moving for health resources. While any one paper may focus more on what the editors call affective circuits --the circulation of migrants, kin and goods--or on regulatory regimes, for example regulation of migration, labor, and material flows through state apparatuses, each addresses the complex intersections of the two dimensions of African migration to Europe. Each chapter focuses on the spaces between Africa and Europe and backs up arguments with ethnographic data and descriptions ranging across numerous different countries. This volume promises to become a benchmark in the burgeoning field of migration studies in anthropology.

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### **Witchcraft and Sorcery in Rhodesia**

Sir Edward Evan Evans-Pritchard (1902-1973) is widely considered the most influential British anthropologist of the twentieth century, known to generations of students for his seminal works on South Sudanese ethnography *Witchcraft, Oracles and Magic Among the Azande* (OUP 1937) and *The Nuer* (OUP 1940). In these works, now classics in the anthropological literature, Evans-Pritchard broke new ground on questions of rationality, social accountability, kinship, social and political organization, and religion, as well as influentially moving the discipline in Britain away from the natural sciences and towards history. Yet despite much discussion about his theoretical contributions to anthropology, no study has yet explored his fieldwork in detail in order to get a better understanding of its historical contexts,

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local circumstances or the social encounters out of which it emerged. This book then is just such an exploration, of Evans-Pritchard the fieldworker through the lens of his fieldwork photography. Through an engagement with his photographic archive, and by thinking with it alongside his written ethnographies and other unpublished evidence, the book offers a new insight into the way in which Evans-Pritchard's theoretical contributions to the discipline were shaped by his fieldwork and the numerous local people in Africa with whom he collaborated. By writing history through field photographs we move back towards the fieldwork experiences, exploring the vivid traces, lived realities and local presences at the heart of the social encounter that formed the basis of Evans-Pritchard's anthropology.

### **Affective Circuits**

Originally published in 1967, this book is a study of witchcraft and sorcery among the Shona, Ndebele and Kalanga peoples of Zimbabwe. It analyses in their social context verbatim evidence and confessions from a comprehensive series of judicial records. It provides the first systematic demonstration of the importance and the extent to which such sources can be used to make a detailed analysis of the character and range of beliefs and motives. The main emphasis is on witchcraft and sorcery beliefs, the nature of accusations, confessions and divination, both traditional and as practised by members of the Pentecostal Church.

## **Moral Power**

One of the most influential figures in documentary and ethnographic filmmaking, Jean Rouch has made more than one hundred films in West Africa and France. In such acclaimed works as *Jaguar*, *The Lion Hunters*, and *Cocorico*, *Monsieur Poulet*, Rouch has explored racism, colonialism, African modernity, religious ritual, and music. He pioneered numerous film techniques and technologies, and in the process inspired generations of filmmakers, from New Wave directors, who emulated his *cine verite* style, to today's documentarians. *Cine-Ethnography* is a long-overdue English-language resource that collects Rouch's key writings, interviews, and other materials that distill his thinking on filmmaking, ethnography, and his own career. Editor Steven Feld opens with a concise overview of Rouch's career, highlighting the themes found throughout his work. In the four essays that follow, Rouch discusses the ethnographic film as a genre, the history of African cinema, his experiences of filmmaking among the Songhay, and the intertwined histories of French colonialism, anthropology, and cinema. And in four interviews, Rouch thoughtfully reflects on each of his films, as well as his artistic, intellectual, and political concerns. *Cine-Ethnography* also contains an annotated transcript of *Chronicle of a Summer*--one of Rouch's most important works--along with commentary by the filmmakers, and concludes with a complete, annotated filmography and a bibliography. The most thorough resource on Rouch available in any language, *Cine-Ethnography* makes clear this remarkable and still vital

filmmaker's major role in the history of documentary cinema.

## **Kuru Sorcery**

Anthropology's long and complex relationship to magic has been strongly influenced by western science and notions of rationality. This book takes a refreshing new look at modern magic as practised by contemporary Pagans in Britain. It focuses on what Pagans see as the essence of magic - a communication with an otherworldly reality. Examining issues of identity, gender and morality, the author argues that the otherworld forms a central defining characteristic of magical practice. Integrating an experiential ethnographic approach with an analysis of magic, this book asks penetrating questions about the nature of otherworldly knowledge and argues that our scientific frameworks need re-envisioning. It is unique in providing an insider's view of how magic is practised in contemporary western culture.

## **Sorcerer and Witch in Melanesia**

In *Sensuous Scholarship* Paul Stoller challenges contemporary social theorists and cultural critics who - using the notion of embodiment to critique both Eurocentric and phallogocentric predispositions in scholarly thought - consider the body primarily

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as a text that can be read and analyzed. He argues that this attitude is in itself Eurocentric and is particularly inappropriate for anthropologists, who often work in societies in which the notion of text, and textual interpretation, is foreign. In many of these societies not only are reading and writing unimportant but vision is not the central perceptual mode. Instead, the "lower" senses are central to the metaphoric organization of experience. Throughout *Sensuous Scholarship* Stoller argues for the importance of understanding the "sensuous epistemologies" of many non-Western societies so that we can better understand the societies themselves and what their epistemologies have to teach us about human experience in general.

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