Language and Culture in Dialogue

Taylor & Francis

Taylor & Francis Group
<http://taylorandfrancis.com>

Language and Culture in Dialogue

Andrew J. Strathern
and
Pamela J. Stewart

Routledge
Taylor & Francis Group
LONDON AND NEW YORK

First published 2019 by Bloomsbury Academic

Published 2020 by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN
605 Third Avenue, New York, NY 10017

Routledge is an imprint of the Taylor & Francis Group, an informa business

Copyright © Andrew J. Strathern and Pamela J. Stewart, 2019

Andrew Strathern and Pamela J. Stewart have asserted their rights under the Copyright, Designs and Patents Act, 1988, to be identified as Authors of this work.

Cover design by Tjaša Krivec
Cover image: Carved Papua New Guinea mask (©THEPALMER / Getty Images)

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

Notice:

Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe.

A catalogue record for this book is available from the British Library.

A catalog record for this book is available from the Library of Congress.

ISBN 13: 978-1-350-05981-8 (hbk)

Typeset by Integra Software Services Pvt. Ltd

To words of love and sounds of being

Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

Contents

About the Authors	viii
Preface	xi
Acknowledgments	xiii
1 Language as Cultural Practice	1
2 Origins	7
3 Language, Practice, and Embodiment	15
4 Themes in Language Practice	21
5 Cognition and Categories: The Work of Roy Ellen	31
6 Cognition and Categories: The Work of Anna Wierzbicka	37
7 Cognitive Science and Language	49
8 Language and Ritual: The Merina and the Melpa	59
9 Language and Ritual: Maring and Melpa	69
10 Language and Power	79
11 Language, Literacy, and Change: Scots and Tok Pisin	89
12 Excursions, Translations, and Explorations	115
References	120
Index	131

About the Authors

Pamela J. Stewart (Strathern) and **Andrew J. Strathern** are a wife and husband research team who are based in the Department of Anthropology, University of Pittsburgh, and co-direct the Cromie Burn Research Unit and the Okari Ritual/Environmental Program. They are frequently invited to be international lecturers and have worked with numbers of museums to assist these organizations in documenting their collections, especially from the Pacific. They have worked and lived in many parts of the world.

Stewart and Strathern have published over fifty books and hundreds of articles, book chapters, and essays on their research in the Pacific (mainly Papua New Guinea and the South-West Pacific region, e.g., Samoa, Cook Islands, and Fiji); Asia (mainly Taiwan, and also including Mainland China and Japan); Europe (primarily Scotland, Ireland, Germany, and the European Union

Figure 1 “Pamela J. Stewart and Andrew J. Strathern at Mbukl area, Hagen, WHP, Papua New Guinea, 2017. Photo authors’ own.”

countries in general); as well as New Zealand and Australia. Their most recent co-authored books include *Witchcraft, Sorcery, Rumors, and Gossip* (Cambridge University Press, 2004); *Kinship in Action: Self and Group* (Routledge, 2016, originally published in 2011); *Peace-Making and the Imagination: Papua New Guinea Perspectives* (University of Queensland Press with Penguin Australia, 2011); *Ritual: Key Concepts in Religion* (Bloomsbury Academic, 2014); *Working in the Field: Anthropological Experiences across the World* (Palgrave Macmillan, 2014); *Diaspora, Disasters, and the Cosmos: Rituals and Images* (Carolina Academic Press, 2018); *Story of the Kuk UNESCO World Heritage Prehistoric Site and the Melpa, Western Highlands Province, Papua New Guinea: Pride in Place* (Angkemam Publishing House, 2018); and *Sacred Revenge* (Cambridge University Press, 2019).

Their recent co-edited books include *Exchange and Sacrifice* (Carolina Academic Press, 2008); *Religious and Ritual Change: Cosmologies and Histories* (Carolina Academic Press, 2009, and the updated and revised Chinese version: Taipei, Taiwan: Linking Publishing, 2010); and *The Research Companion to Anthropology* (Routledge Publishing, 2016, originally published in 2015).

Stewart and Strathern's current research includes the new subfield of Disaster Anthropology, which they have been developing for many years. They are the Series Editors for the new *Palgrave Studies in Disaster Anthropology*. Also, the topics of Cosmological Landscapes and the Environment; Healing Practices; Ritual Studies; Political Peacemaking; Comparative Anthropological Studies of Disasters and Climatic Change; Language, Culture, and Cognitive Science; and Scottish and Irish Studies are all research topics that they are engaged with.

Stewart and Strathern have been, respectively, Visiting Research Fellow and Visiting Professor in the Department of Anthropology, University of Durham, England. They are also Research Associates in the Research Institute of Irish and Scottish Studies, University of Aberdeen, Scotland (2003–present), and have continuously been Visiting Research Fellows at the Institute of Ethnology, Academia Sinica, Taipei, Taiwan, during parts of every year from 2002 to 2014. They are affiliated faculty at the University of Glasgow, Glasgow, Scotland (2015–present). They have served as Senior Visiting Fellows at the International Institute for Asian Studies, Leiden University, the Netherlands (1998); as Research Visitor and Research Scholar (respectively), Minpaku, National Museum of Ethnology, Senri Expo Park, Osaka, Japan (2000 and again in 2014); as Visiting Scholars, Department of Anthropology, University of Queensland, Brisbane, Australia (2006–2011); as visiting professors, Department of Anthropology, James Cook University, Townsville, Australia (1997–1999); and (2004–2005, and 2017–2018)

as invited lecturers at a number of Chinese Universities: Peking University, Xiamen University, Shanghai University, Nanjing University, Fudan University (Shanghai), Minzu University (Tongliao, Inner Mongolia), Inner Mongolia Normal University (Hohhot, Inner Mongolia, China), and Inner Mongolia Art School (Hohhot, Inner Mongolia, China). They jointly presented the 2012 DeCarle Distinguished Lectures at the University of Otago, Dunedin, New Zealand and have been Visiting Fellows at the University of Otago (2008, 2012, 2015–2016, 2018). They were Special Advisers to the Organization for Internal Cultural Development (OICD) (2013–2016) and have served as Guest Lecturers on conflict studies and medical anthropology at the University of Augsburg, Germany (2014–2018).

For many years, they served as Associate Editor and General Editor (respectively) for the Association for Social Anthropology in Oceania book series. They currently edit three book series with Carolina Academic Press: *Ritual Studies*, *Medical Anthropology*, and *European Anthropology*, and they are the longstanding Co-Editors of the *Journal of Ritual Studies* (available through JSTOR and AtlaSerials). They also are the Series Editors for *Anthropology and Cultural History in Asia and the Indo-Pacific* with Routledge Publishing (formerly with Ashgate Publishing). They are on the editorial boards of the journals *Shaman* and *Religion and Society*. They are the Co-Leaders of the University of Pittsburgh's Study Abroad program Pitt in the Pacific, which they developed from their contacts in the Pacific, especially at the University of Otago in Dunedin, New Zealand. Their web pages, listing publications and other scholarly activities, are: <http://www.pitt.edu/~strather/> and <http://www.StewartStrathern.pitt.edu/>.

Preface

What is the relationship of language to culture? Answers to this classic question take various forms, depending on whether we seek to identify the place of language in culture or the place of culture in language. Language is not separate from culture, but a part of it, although it has a special capacity and role within the formation of cultural patterns themselves. Culture operates in many embodied and material manifestations that are separate from language, although language can be involved in discourse about them. In this book, we bring to bear on this topical arena of discussion insights and viewpoints from social and cultural anthropology. We recognize also the physical evolution of forms that have contributed to the ability of humans to speak, as well as the cognitive patterns that have fed into the development of language as a cultural creation. We draw generally on the fields of language study, sociology, and social analysis, primarily taking our materials from ethnography, including our own long-term work in different parts of the Pacific, Asia, and Europe. A major focus of our interest lies in the study of continuity and change in language and culture and the importance of identifying creativity and transformation, as well as the maintenance of cultural forms. Our broad aims emerge out of teaching courses over many years in this arena in universities around the world and an extensive engagement with field languages in general as a part of long-term ethnographic work and continuous engagement with grounded versions of theory. The book aims to include interesting field research materials of a primary kind as well as giving a broad coverage of contemporary and historical issues in the domain of language and culture studies. We target throughout it a middle ground of exposition not only without too many technicalities but also without oversimplifying the materials when we discuss cases. This is not a textbook in either cultural anthropology or linguistic anthropology, if these are defined as separate categories of disciplinary study. We would like to make this clear because some commentators on an earlier proposal for this book complained that it did not deal with all minutiae on technical topics in linguistic anthropology, although it was never intended to do so. Instead, it explores a continuous middle ground of interest between arenas of concern within anthropology, covering a broad swath of studies, and aiming to be relevant to students in the field of humanities as well as to practitioners

in anthropology. The book reflects our own vision of anthropology in general and its relevance for both the humanities and the social sciences. We include in earlier chapters materials of a kind needed for both undergraduate and graduate students, as well as materials in later chapters from our own field researches that go deeper into contemporary debates on issues of meaning in language practice.

The plan of the book is as follows: the overall emphasis in the book is on practice theory, highlighting its stress on language in action, an emphasis that also informs our work on kinship (Strathern and Stewart 2011a) and in ritual studies (Bell 1997; Stewart and Strathern 2014).

In Chapter 1 we relate this approach to Dan Everett's concept of "dark matter" as the substratum of culture and to his concept of "cultural grammar." Chapter 2 is an excursus into the question of the origins of language as a human capacity, using Alan Barnard's idea of the importance of narrative structures in the development of language, which jibes with our own interest in language as practice. We also broach Noam Chomsky's theory of universal grammar and critiques of it. Chapter 3 discusses Pierre Bourdieu's ideas of practice and embodiment theory, extending the general approach of language in practice. Chapter 4 rounds out this part of the book by looking at arguments between scholars on the correlates of literacy as a modality of practice and its possible influences on patterns of thought, a theme stemming from the seminal work by the anthropologist Jack Goody and his early collaborator Ian Watt. We include here a brief discussion of performativity and illocutionary forms of expression that lead into cognitive issues.

In Chapters 5, 6, 7, 8, and 9 we move from our general exposition of a practice approach to a more specific investigation of studies on cognition and culture, all the time hewing to particular ethnographic cases, while relating these to broader issues, such as modes of classification and cross-cultural perceptions, and the way that verbal and non-verbal elements enter into ritual practice. These chapters form the heart of our approach to questions of meaning, including an appraisal of the contributions of cognitive science to the understanding of language use.

Chapters 10 and 11 deal with issues of language and power and with language change, as especially evident in studies of vernacular and lingua franca forms of expression that develop in contexts of social enclavement or correlate with the persistence of minority identities within larger dominant contexts.

Finally, Chapter 12 moves to a short consideration of problems of translation between languages, and adds a further dimension of significance by noting the importance of the ecological functions of language and language itself as an instrument of adaptation to the environment made more complex by the advent of artificial intelligence.

Acknowledgments

We would like to thank the staff at Bloomsbury Publishing who have assisted us in the production of this book. We also wish to thank the many people who have worked with us in our global traverses, stays, and movements. In particular, we express our thanks to all the people who have collaborated with us in the field, especially in Papua New Guinea [e.g., the Highlands areas of Hagen (Melpa speakers), Duna (Duna speakers), and Pangia (Wiru speakers)]; in the Republic of Ireland and Northern Ireland we especially thank the Ulster-Scots Agency and the Ulster-Scots Language Society; and in Scotland we express our appreciation to the Scots Language Society. We thank the many colleagues at institutions where we have been based while conducting research and lecturing around the world. Sections of this manuscript were composed while staying in New Zealand as Visiting Fellows in the Department of Anthropology, University of Otago, Dunedin, New Zealand, during a part of 2017–2018. We thank the supportive staff members and our colleagues within the Department, especially Professors Glenn Summerhayes and Richard Walter, for their assistance. We also thank everyone who helped us during our 2018 Study Abroad program, Pitt in the Pacific (University of Pittsburgh, Summer School at the University of Otago campus—a study program that we created), which we were also running during our stay in Dunedin. We also thank the Office of the Dean, in the Dietrich School of Arts and Sciences, University of Pittsburgh, for continued support of our work in general. We also worked on this manuscript while we were serving as Guest Professors at the University of Augsburg, Germany, in 2018, teaching a master's degree course in Medical Anthropology. We want to thank our kind sponsors and helpers in Augsburg, especially Professor Klaus-Dieter Post and also Professor Guenther Kronenbitter, Dr. Ina Hagen-Jeske, and Dr. Carolin Ruther, of the Department of European Ethnology, and the assistance from the Center for European Studies, University Center for International Studies, at the University of Pittsburgh. The final pieces of this book were completed, and the manuscript was made ready to send to the press while we were researching the outcome of the 2016 Referendum in the UK that voted to exit from the European Union (EU) (BREXIT: British Exit from the EU). We have worked for decades in the Republic of Ireland, Northern Ireland, and Scotland, so it

was especially moving to be staying in those three locations in June, July, and August of 2018, after this vote by the UK to exit the EU and the negotiations to attempt to resolve relationship matters. A mindful anthropology would also be needed to study this situation in all its ramifying complexities (for a fuller discussion on our concept of *Mindful Anthropology*, see Pamela J. Stewart and Andrew Strathern, *Breaking the Frames: Anthropological Conundrums*, Palgrave Macmillan, 2017).

Language as Cultural Practice

This chapter begins to explore, in a preliminary way, aspects of meaning in language practices, concentrating on cultural patterns and relating these to the idea of “dark matter,” as discussed by the linguist Dan Everett (Everett 2016). In accordance with our overall approach, we start from a familiar interactional context. How do you greet people? How do you say goodbye? What can people tell about you when they first hear you speaking? In everyday life what we say, to whom, and how we say it constantly influence our social relationships. This is the context of usage that we refer to as language in practice. Moreover, when we move to different places or use a different language, our performance of practices and sensibilities changes. The subtle or sometimes obvious ways in which language use is enmeshed with and influences practically every aspect of our lives make it evident how important the study of language is. Linguists, anthropologists, philosophers, and scholars in the fields of communication and media studies have constantly explored the intricate symbiosis between language use and human activity in general. Language has sometimes, indeed, been upheld as the one cultural characteristic or achievement that makes us human or distinct from other living creatures. All living things have distinct ways of communicating with the world, and there is clearly a continuum between such ways (including vocalization and gestures) and human language, but humans have developed flexible and adaptable methods of symbolizing the world in ways that give them some communicational advantages over other creatures, although these creatures also have their own capacities for thought and in some respects superior sensory abilities. In this book we explore some dimensions of this immensely rich field of enquiry, with a concentration on language but seeking always to situate language in its practical contexts, rather than isolating it as a “thing in itself.”

From earliest times people have probably been attuned to similarities and differences in speech among themselves. The origin of this tendency lies partly in

the imperative to distinguish insiders from outsiders or friends from foes. How often if one enters a new social milieu do we find that sooner or later, someone will say “What kind of accent is that you have there?” Or, in another version, “Where do you come from?” As scholars who frequently move around different parts of the world this has been a recurrent experience for us, one to which we provide situational answers. A world of inferences about identities hides in that simple-seeming question, but the answers are indeed various. In many contexts political identities are at stake. One’s accent and ways of speaking can vary in different places, consciously or unconsciously, and over time may take on an intermediate or hybridized character, making it harder for listeners to “place” one, and this is because one belongs partially to many places. In a cosmopolitan world this is bound to happen, yet it does not mean that senses of identity are flattened or obliterated by this process. Language differences are often referred to as a source of barriers between people, and the question of how they have diverged over time and whether there was at some remote time a single human language teases the imagination. Relatedly, scholars have debated whether there is a universal capacity for language that is innate in humans or whether all languages conform to some universal pattern. Scholars looking for deep cross-cultural patterns that are shared can be characterized as *universalists*, while those who are more interested in what makes languages and cultures different from one another can be described as *particularists*. What all scholars agree on is that language and culture are interdependent and influence each other. Clearly, language varies according to the requirements of the broader culture to which it contributes. At the same time, we can acknowledge that there is an active role of language as a pervasive influence through all dimensions of cultural life, and so it is more than a tool of culture at large and is rather a tool integral to the creation of culture. It is also important to recognize from the outset, and in line with recent trends in the analysis of both sociocultural life in general and language in particular, that individual variation is significant in the overall production of meaning and that meaning is an outcome of practical usage, or as one prominent theorist Nick Enfield has argued it is shaped by broad considerations of utility (Enfield 2015). Utility, in turn, can be related to cultural context, since utility is itself a culturally articulated concept. A related way of putting this is found in Dan Everett’s recent work on “dark matter” (Everett 2016). In his usage, dark matter signals a broad range of assumptions, norms, images, attitudes, and ideas that underlie people’s actions and may not be directly expounded by them. Everett also refers to this realm as “the culturally articulated unconscious” (the subtitle of his book). In his viewpoint, this realm is formed in every individual via their lived experience. It

underpins language usages but is not necessarily directly expressed in linguistic ways of expression. Everett notes further that it “is a combination of culture and individual psychology” (2016: 26); in other words, this is not a theory that posits a collective unconscious separate from individual consciousness. The use of the term “dark matter,” however, suggests that there is a preponderance of it in the makeup of the world of any given culture and that culture depends on it for its continued maintenance. Everett uses this image very effectively to convey the importance of cultural learning through experience, and to elaborate on a view that he has long sustained on the question of linguistic universals. (See also his earlier work on language as a cultural tool, Everett 2012.)

Everett refers to the concept of dark matter in various ways, for example (p. 3), “the invisible hands of ... cultural values” that are mostly unexpressed in explicit terms and are embodied and derived from the individual experience of living. Another way of putting it is that dark matter is tacit knowledge that is learned, internalized, and forgotten until called upon (p. 11). Implied further is that dark matter is an important cognitive resource.

Dark matter is found everywhere but is particular to each culture in which it is carried. Everett has opposed Noam Chomsky’s theory of a universal grammar as a domain of cognitive hard-wiring that supposedly distinguishes humans from other species, preferring instead to posit flexible learning capacities as the hallmark of humanity. Culture remains preeminent in Everett’s analytical scheme and one of the interesting explorations he makes linking language and culture together is in the sphere of how culture influences grammar. Everett’s discussion of this topic is quite complex and depends on displaying some features of the Amazonian language he studied in detail, Piraha, which has elaborate tones and stress rules that define meanings, as well as speech channels such as hum speech, yell speech, musical speech, and whistle speech. Understanding how all this is a product of culture further means that the operative grammar cannot be understood without considerable cultural knowledge.

We find this a productive perspective. For example, in the Papua New Guinea Highlands languages, numbers of culturally significant features are embedded in verbs that replace a state of being with bringing things into being. Such embeddings mean that linguistic expressions are invariably marked in ways that flag important cultural values and because of their embedding they operate as dark matter in social practice. In other words, these are elements of language usage that both align with cultural values operative beyond language and also themselves assist in shaping and reproducing these values. Two examples may help here to elucidate this point. In the Melpa language of the Mount Hagen

area, an infix /nde/ can indicate an action that is done on behalf of someone else or causes something to be (on Melpa see, for example, Stewart, Strathern, and Trantow 2011). Thus, /menem/ signifies “carries,” while /mendenem/ indicates that the carrying is done for another person. A comparable feature is found in the Wiru language of Pangia in the Southern Highlands Province, where /kako/ means that a person is standing, and /kakako/ with the /ka/ infix means to make something stand up (on Pangia see, for example, Strathern and Stewart 1999a, 2000a). Making things happen or doing something on behalf of someone else is an important cultural pattern in these two areas, and much emphasis is placed on actions. Of course, this can also be true of cultures where these grammatical features are not found, but the point here is that in these two languages the speakers automatically exhibit the emphasis on socially oriented action, so that the grammatical features become carriers of dark cultural matter. The idea of dark matter thus provides a bridge between universalist and particularist perspectives on language and culture.

Expanding the idea of grammar, Everett further develops a concept of “cultural grammar” (pp. 26–27), which he sees as the outcome of several influences working together to produce senses of identity. The same may be said of our two grammatical examples just given.

A related point about the creative powers of language in social relations is integral with our overall approach in this book. Another broad debate has engaged writers in parallel with arguments about universals versus particulars. Does language fix identities in cultural milieus or can it also be an instrument for the creation of new identities or bridging across identities? The answer is that, because of its creative potentialities, language can be used performatively to do all of these things. The globalization of forms of language such as English is also matched by the constant creation of dialects and sub-dialects and hybrid forms that emerge from migration and cultural interchange. As anthropologists who specialize *inter alia* on the Pacific region, we think it is important to write about the creation of lingua franca or creole vernacular forms such as Tok Pisin in Papua New Guinea, which illustrate the flexibility and ingenuity of human cultural creation, as well as being poignant historical markers of colonial and postcolonial histories. In addition, we bring attention to rich vernacular forms that are enclaved within wider majority language environments, such as the Scots language within the English-speaking world of the UK.

A major overall theme that intersects with the above argument is the formation of speech communities, identified by Gumperz (1968, reprinted in Duranti 2009) along with Dell Hymes’s development of the “ethnography

of communication” concept and the study of “communicative competence” (Gumperz and Hymes 1972; Hymes 1972, reprinted in Duranti 2009). Language usages can be a means of establishing and defining communities, and language intersects with culture generally in the construction of what Hymes called communicative competence. In Everett’s terms, communicative competence is a product of the dark matter that shapes it. By the same token, language can be used to disrupt existing community forms and create new ones. Language, identity, and the politics of boundaries are therefore bound up together. Code-switching occurs when people interact in complex, layered circumstances associated with differential power; while at the same time transgressive identities may be formed as a result of the movements of people. Variability, individuality, and innovation all contribute here.

We will be commenting later in this book on the concept of speech community by using our field materials on the Lowland Scots and Ulster-Scots language forms in Scotland and parts of Ireland. A speech community can be stretched and expanded or restricted and constrained, depending on how one handles the definition of the term “community” itself. Involved here also is a current interest in what are called language ideologies, ideas about what language as such is and does in different cultural milieus.

This issue is in turn related to the concept of language pragmatics. Speakers and users of literary forms of a language may operate unselfconsciously or may be operating consciously in using language as an identity marker. In the latter case, the question of a speech community intersects with the production of a language ideology that gives value to the language as a marker of identity in an environment of other language forms. This point applies also to the *lingua franca* forms in the Pacific, for example Tok Pisin in Papua New Guinea. The term “language ideology” has been developed with a specific use in focus, meaning what people think language is capable of doing, as we have just noted above. In a related but separate domain of anthropological discussion we also need to distinguish between two very different contexts: those contexts in which the language users express their general ideologies via their language, including their language ideology as such, and those contexts in which others evaluate and perhaps rank that language and ipso facto its speakers’ social standing. The two contexts may merge, or they may remain separate and potentially opposed.

The rubric under which discussions of meaning have often been undertaken in the past has centered on the meanings of words. This convention can plausibly be argued to have been influenced by elaborate forms of literacy and dictionaries and by the making of dictionaries on the languages of preliterate populations.

Meaning, in effect, is carried in many different domains of action, notably in the level of dark matter that we have discussed above in this chapter. There remains the possibility that there are levels of shared universal domains of meaning expressed within culture, but dark matter is always specific or particular in its content. If universality is to be found, it is within general cognitive capacities shared by humans and in generalities of custom, such as the existence of systems of kin classifications (see, for example, our book on kinship, Strathern and Stewart 2011a).

References

- Alexander, Cecil Frances 2003. The Legend of Stumpie's Brae. *A Blad O' Ulster-Scotch Frae Ullans*, pp. 177–181. Belfast: The Ullans Press (Ulster-Scots Language Society).
- Angus, Marion, and Violet Jacob 2006. *Voices from Their Ain Countrie: The Poems of Marion Angus and Violet Jacob*. Glasgow: University of Glasgow.
- Anonymous (ed.) 1890. *Whistle-Binkie: A Collection of Songs for the Social Circle*. 2 vols. Glasgow: David Robertson & Co.
- Austin, J. L. 1962. *How to Do Things with Words*. Oxford: Oxford University Press.
- Barnard, Alan 2016. *Language in Prehistory (Approaches to the Evolution of Language)*. Cambridge: Cambridge University Press.
- Bateson, G. 2000 [1972]. *Steps to an Ecology of Mind: Collected Essays in Anthropology, Psychiatry, Evolution, and Epistemology*. Chicago, IL: University of Chicago Press.
- Bauman, Richard 2004. *A World of Others' Words*. Oxford: Blackwell Publishing.
- Begg, James Andrew 2013. *The Man's the Gowd for a' That*. Auchinleck: Carn Publishing.
- Bell, Catherine 1997. *Ritual: Perspectives and Dimensions*. New York: Oxford University Press.
- Berlin, Brent, and Paul Kay 1969. *Basic Color Terms: Their Universality and Evolution*. Berkeley: University of California Press.
- Besnier, Nico 1995. *Literacy, Emotion, and Authority: Reading and Writing on a Polynesian Atoll*. Cambridge: Cambridge University Press.
- Besnier, Nico 2009. *Gossip and the Everyday Production of Politics*. Honolulu: University of Hawai'i Press.
- Bickerton, Derek 1990. *Language and Species*. Chicago: University of Chicago Press.
- Blackhall, Sheena 2003. *Loon*. In *Double Heider: Twa Novellas in Scots*. Edinburgh: Itchy Co.
- Bloch, Maurice (ed.) 1975. *Political Language and Oratory in Traditional Society* (Introduction, pp. 1–28). London: Academic Press.
- Bloch, Maurice E. F. 1998. *How We Think They Think: Anthropological Approaches to Cognition, Memory, and Literacy*. Boulder, CO: Westview Press.
- Bloch, Maurice 2005. *Essays on Cultural Transmission*. Oxford: Berg.
- Bloch, Maurice 2012. *Anthropology and the Cognitive Challenge*. Cambridge: Cambridge University Press.
- Boggs, Stephen T., and M. N. Chun 1990. Ho'oponopono: A Hawaiian Method of Solving Interpersonal Problems. In K. A. Watson-Gegeo and Geoffrey M. White eds. *Disentangling: Conflict Discourse in Pacific Societies*, pp. 122–160. Stanford, CA: Stanford University Press.

- Bourdieu, Pierre 1977. *Outline of a Theory of Practice*. Translated by Richard Nice. Cambridge: Cambridge University Press.
- Bourdieu, Pierre 1984. *Distinction: A Social Critique of the Judgment of Taste*. Translated by Richard Nice. Harvard, MA: Harvard University Press.
- Bourdieu, Pierre 1991. *Language and Symbolic Power*. Cambridge: Polity Press.
- Boyer, Pascal 1990. *Tradition, Truth, and Communication: A Cognitive Description of Traditional Discourse*. Cambridge: Cambridge University Press.
- Boyer, Pascal 1994. *The Naturalness of Religious Ideas: A Cognitive Theory of Religion*. Berkeley: University of California Press.
- Brenneis, Donald, and Fred R. Myers (eds.) 1991. *Dangerous Words: Language and Politics in the Pacific*. Prospect Heights, IL: Waveland Press.
- Bulmer, Ralph 1967. Why Is the Cassowary Not a Bird? A Problem of Zoological Taxonomy among the Karam of the New Guinea Highlands. *Man: The Journal of the Royal Anthropological Institute* 2 (1) N.S.: 5–25.
- Burling, Robbins 2005. *The Talking Ape: How Language Evolved*. Oxford: Oxford University Press.
- Chiang, Ted 2010. *The Story of Your Life and Others*. East Hampton, MA: Small Beer Press.
- Chomsky, Noam 1965. *Aspects of the Theory of Syntax*. Cambridge, MA: MIT Press.
- Clifford, John 2008. Larne Hirin Fair. In Frank Ferguson ed. *Ulster-Scots Writing*, pp. 376–377. Dublin: Four Courts Press.
- Cohen, Anthony P. 1994. *Self Consciousness: An Alternative Anthropology of Identity*. London and New York: Routledge.
- Collin, Ross 2013. Revisiting Jack Goody to Rethink Determinisms in Literacy Studies. *Reading Research Quarterly* 48 (1): 27–38.
- Courtens, Ien 2001. The Manes Kaya Healing Rite: Blood, Sago, and Sacred Cloths for the Ancestors. In Pamela J. Stewart, and Andrew Strathern eds. *Humors and Substances: Ideas of the Body in New Guinea*, pp. 51–64. Westport, CT: Bergin and Garvey.
- Crawford, John 1890. He That Tholes Owrecomes. In Anonymous ed. *Whistle-Binkie*, vol. 2, pp. 236–237. Glasgow: David Robertson and Co.
- Crystal, David 2002. *Language Death*. Canto edition. Cambridge: Cambridge University Press.
- Crystal, David 2007. *By Hook or By Crook: A Journey in Search of English*. London: HarperCollins.
- Csordas, Thomas 1990. *Language, Charisma, and Creativity*. Chicago: University of Chicago Press.
- Deutscher, Guy 2010. *Through the Language Glass: Why the World Looks Different in Other Languages*. New York: Metropolitan Books (Henry Holt & Co.).
- Douglas, Mary 1996. *Thought Styles: Critical Essays on Good Taste*. London: Sage Publishing Ltd.
- Downes, William 2011. *Language and Religion: A Journey into the Human Mind*. Cambridge: Cambridge University Press.

- Dubois, Thomas 2009. *Shamanism*. Cambridge: Cambridge University Press.
- Duranti, Alessandro 1997. *Linguistic Anthropology*. Cambridge: Cambridge University Press.
- Duranti, Alessandro (ed.) 2009. *Linguistic Anthropology: History, Ideas, and Issues*. Oxford: Wiley-Blackwell.
- Duranti, Alessandro 2015. *The Anthropology of Intentions: Language in a World of Others*. Cambridge: Cambridge University Press.
- Ellen, Roy 1993. *The Cultural Relations of Classification: An Analysis of Nuauulu Animal Categories from Central Seram*. Cambridge: Cambridge University Press.
- Enfield, Nick 2015. *The Utility of Meaning*. Oxford and New York: Oxford University Press.
- Evans, Nicholas 2010. *Dying Words: Endangered Languages and What They Have to Tell Us*. Oxford: Wiley-Blackwell.
- Evans-Pritchard, E. E. 1976 [1937]. *Witchcraft, Oracles and Magic among the Azande*. Oxford: Clarendon Press.
- Everett, Daniel L. 2012. *Language, the Cultural Tool*. New York: Vintage Books.
- Everett, Daniel L. 2016. *Dark Matter of the Mind: The Culturally Articulated Unconscious*. Chicago, IL: University of Chicago Press.
- Fenton, James 1990. *The Hamely Tongue: A Personal Record of Ulster-Scots in County Antrim*. Belfast: The Ullans Press.
- Ferguson, Frank (ed.) 2008. *Ulster-Scots Writing: An Anthology*. Dublin and Portland, OR: Four Courts Press.
- Fill, Alwin (ed.) 2006. *The Eco-Linguistic Reader: Language, Ecology, and Environment*. London: Continuum.
- Finnegan, Ruth 2015. *Where Is Language? An Anthropologist's Questions on Language, Literature and Performance*. London: Bloomsbury.
- Forth, Gregory 2001. *Dualism and Hierarchy: Processes of Binary Combination in Keo Society*. Oxford: Oxford University Press.
- Foucault, Michel 1980. *Power/Knowledge: Selected Interviews and Other Writings 1972–1977*. New York: Pantheon.
- Gal, Susan 1989. Language and Political Economy. *Annual Review of Anthropology* 18: 345–367.
- Garner, Mark 2004. *Language: An Ecological View*. Oxford: Peter Lang.
- Gell, Alfred 1975. *Metamorphosis of the Cassowaries: Umeda Society, Language and Ritual*. London: Athlone.
- Gemmell, James Fairlie 1928. *Natural History in the Poetry of Robert Burns*. Edited by John Leiper Gemmell. Glasgow: N. Adshead and Son.
- Gilfillan, Rev. George 1856. Life of Robert Burns. In G. Gilfillan ed. *The Poetical Words of Robert Burns*, 2 vols. Edinburgh: James Nichol.
- Goldman, Laurence 1983. *Talk Never Dies: The Language of Huli Disputes*. London: Tavistock.
- Goody, Jack 2000. *The Power of the Written Tradition*. Washington, DC: Smithsonian Institution Press.

- Goody, Jack 2010. *Myth, Ritual and the Oral*. Cambridge: Cambridge University Press.
- Goody, Jack, and Ian Watt 1963. The Consequences of Literacy. *Comparative Studies in Society and History* 5 (3): 304–345.
- Grenoble, Linda A., and Lindsay J. Whaley 2006. *Saving Languages: An Introduction to Language Revitalization*. Cambridge: Cambridge University Press.
- Gumperz, John J. 1968. The Speech Community, reprinted. In Alessandro Duranti ed. *Linguistic Anthropology: History, Ideas, and Issues*, 2009, pp. 66–73. Oxford: Wiley-Blackwell.
- Gumperz, John J., and Dell Hymes (eds.) 1972. *Directions in Sociolinguistics: The Ethnography of Communication*. Oxford: Basil Blackwell Ltd.
- Guthrie, Stewart E. 1993. *Faces in the Clouds: A New Theory of Religion*. New York: Oxford University Press.
- Handman, Courtney 2014. *Critical Christianity: Translation and Denominational Conflict in Papua New Guinea*. Berkeley, CA: University of California Press.
- Heller, Monica 2011. *Paths to Post-Nationalism: A Critical Ethnography of Language and Identity*. Oxford: Oxford University Press.
- Heller, Monica, and Bonnie McElhinny 2017. *Language, Capitalism, Colonialism: Toward a Critical History*. Toronto: University of Toronto Press.
- Hewitt, John 1974. *The Rhyming Weavers and Other Country Poets of Antrim and Down*. Belfast: Blackstaff Press.
- Hoëm, Ingjerd 1995. *A Way with Words: Language and Culture in Tokelau Society*. Oslo, Norway: White Orchid Press.
- Howes, David, and Constance Classen 2014. *Ways of Sensing. Understanding the Senses in Society*. London: Routledge.
- Humboldt, Wilhelm von (1999, originally published in 1836). *On Language: On the Diversity of Human Language Construction and Its Influences on the Development of the Human Species*. Translated by Peter Heath and Edited by Michael Losonsky. Cambridge: Cambridge University Press.
- Humphrey, Caroline 2006. On Being Named and Not Named: Authority, Persons, and Their Names in Mongolia. In Gabrielle Vom Bruck and Barbara Bodenhoven eds. *The Anthropology of Names and Naming*, pp. 157–176. Cambridge: Cambridge University Press.
- Hymes, Dell 1972. Ways of Speaking, reprinted. In Alessandro Duranti ed. *Linguistic Anthropology: History, Ideas, and Issues*, 2009, pp. 158–171. Oxford: Wiley-Blackwell.
- Irvine, Judith T. 1989. When Talk Isn't Cheap: Language and Political Economy. *American Ethnologist* 16: 248–267.
- Irvine, Judith T. 2009. Formality and Informality in Communicative Events. In Alessandro Duranti ed. *Linguistic Anthropology: A Reader*, pp. 172–187. Oxford: Wiley-Blackwell.
- Johnson, Mark 2008. *The Meaning of the Body: Aesthetics of Human Understanding*. Chicago: The University of Chicago Press.

- Johnston, John M'Gimpsey 2005. *Mae Biggin Days aun Mair Blethers*. Belfast: The Ullans Press.
- Joseph, John E. 2018. *Language, Mind, and Body: A Conceptual History*. Cambridge: Cambridge University Press.
- Kay, Billy 2006. *Scots: The Mither Tongue*. Edinburgh: Mainstream Publishing.
- Keenan, Elinore 1975. A Sliding Sense of Obligations: The Polystructure of Malagasy Oratory. In M. Bloch ed. *Political Oratory in Traditional Societies*, pp. 93–112. London: Academic Press.
- Kulick, Don 1992. *Language Shift and Cultural Reproduction: Socialization, Self, and Syncretism in a Papua New Guinean Village*. Cambridge: Cambridge University Press.
- Labov, William 1972. *Language in the Inner City: Studies in the Black English Vernacular (Conduct and Communication)*. Philadelphia: University of Pennsylvania Press.
- Lakoff, George, and Mark Johnson 1980. *Metaphors We Live By*. Chicago: University of Chicago Press.
- Lancy, David, and Andrew Strathern 1981. Making Twos: Pairing as an Alternative to the Taxonomic Mode of Representation. *American Anthropologist* 83 (4): 773–795.
- Lattimore, Richmond 1951. *The Iliad of Homer*. Chicago: University of Chicago Press.
- Lawrence, Peter 1964. *Road Belong Cargo*. Melbourne: Melbourne University Press.
- Lawson, Robert 2014. *Sociolinguistics in Scotland*. London: Palgrave Macmillan.
- Leavitt, John 2010. *Linguistic Relativities Language Diversity and Modern Thought*. Cambridge: Cambridge University Press.
- Leech, Sarah 2006. *Sarah Leech, the Ulster-Scots Poetess of Raphoe, Co. Donegal*. Edited by Celine McGlynn and Dr. Pauline Holland. Belfast: The Ulster-Scots Agency.
- Levinson, Stephen C. 2001. Yéli Dnye and the Theory of Basic Color Terms. *Journal of Linguistic Anthropology* 10 (1): 3–55.
- Lin, Hao-li 2017. Mobile Phone Usage in the Pacific Islands. In Andrew Strathern, Pamela J. Stewart, Laurence M. Carucci, Lin Poyer, Richard Feinberg, and Cluny Macpherson eds. *Oceania: An Introduction to the Cultures and Identities of Pacific Islanders*, 2nd edition, pp. 15–16. Durham, NC: Carolina Academic Press.
- Logan, Robert K. 2007. *The Extended Mind: The Emergence of Language, the Human Mind, and Culture* (Toronto Studies in Semiotics and Communication). Toronto: University of Toronto Press.
- Lucy, John A. 1992. *Language Diversity and Thought: A Reformulation of the Linguistic Relativity Hypothesis*. Cambridge: Cambridge University Press.
- Lutz, Catherine A. 1980. Emotion Words and Emotional Development on Ifaluk Atoll. Unpublished doctoral dissertation, Harvard University.
- Lutz, Catherine A., and Lila Abu-Lughod (eds.) 1990. *Language and the Politics of Emotion*. Cambridge: Cambridge University Press.
- MacClachlan, Christopher (ed.) 2002. *Before Burns: Eighteenth-Century Scottish Poetry*. Edinburgh: Canongate Classics.
- Maitz, Peter, and Craig A. Volker 2017. Documenting Unserdeutsch: Reversing Colonial Amnesia. *Journal of Pidgin and Creole Languages* 32 (2): 376.

- Malinowski, Bronislaw 1935. *Coral Gardens and Their Magic*, 2 vols. London: Allen and Unwin.
- Malkki, Liisa H. 1995. *Purity and Exile: Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania*. Chicago: The University of Chicago Press.
- Mauss, Marcel 2003. *On Prayer, Text and Commentary*. Edited by W. S. F. Pickering. Oxford: Berghahn.
- McClure, J. D. 1988. *Why Scots Matters*. Edinburgh: The Saltire Society.
- Meek, Barbra 2010. *We Are Our Language: An Ethnography of Language Revitalization in a Northern Athapaskan Community*. Tucson: The University of Arizona Press.
- Meggitt, Mervyn 1986. *Desert People: A Study of the Walbiri Aborigines of Australia*. Sydney: Angus and Robertson.
- Mihalic, Father Francis 1971. *The Jacaranda Dictionary and Grammar of Melanesian Pidgin*. Milton, Queensland: The Jacaranda Press.
- Mizumur, Minae, 2015. *The Fall of Language in the Age of English*. Translated by Mari Yoshihara and Juliet Winters Carpenter. New York: Columbia University Press.
- Montgomery, Michael, and Robert Gregg 1997. The Scots Language in Ulster. In Charles Jones ed. *The History of Scots*, pp. 569–622. Edinburgh: Edinburgh University Press.
- Montgomery, Michael 1999. The Position of Ulster-Scots. *Ulster Folklife* 45: 85–104.
- Montgomery, Michael 2003. What Is Ulster-Scots? *A Blad O' Ulster-Scotch Frae Ullans*, pp. 121–130. Belfast: The Ullans Press (Ulster-Scots Language Society).
- Mühlhäusler, Peter 1984. Tracing the Roots of Pidgin German. *Language and Communication* 4 (1): 27–57.
- Mühlhäusler, Peter 1985. *Pidgin and Creole Linguistics*. London: Battlebridge Publications.
- Mühlhäusler, Peter 2003. *Language of Environment – A Course in Eco Linguistics*. London: Battlebridge Publications.
- Orr, James 1992. *The Country Poems of James Orr, The Bard of Ballycarry, 1770–1816*. With an Introduction by Philip Robinson. The Folk Poets of Ulster, vol. 2. Bangor: Pretani Press.
- Ortony, Andrew (ed.) 1979. *Metaphor and Thought*. Cambridge: Cambridge University Press.
- Peirce, Charles 1977. *Semiotics and Signifcs*. Edited by Charles Hardwick. Bloomington, IN: Indian University Press.
- Porter, Hugh 1992. *The Country Rhymes of Hugh Porter, the Bard of Moneyslane, c. 1780*. With an Introduction by Amber Adams and J. R. R. Adams. The Folk Poets of Ulster, vol. 1. Bangor: Pretani Press.
- Rappaport, Roy R. 1998. *Ritual and Religion in the Making of Humanity*. Cambridge: Cambridge University Press.
- Robinson, Philip 1997. *Ulster-Scots: A Grammar of the Traditional Written and Spoken Language*. Belfast: The Ullans Press.
- Robinson, Philip 2003. A Test for Ulster-Scots. *A Blad O Ulstèr-Scotch Frae Ullans*. Belfast: The Ullans Press.

- Rorie, David 1965 (first published in 1935). *The Lum Hat Wantin' the Croon and Other Poems*. Edinburgh: W. & R. Chambers Ltd.
- Rosaldo, Michelle 1980. *Knowledge and Passion: Ilongot Notions of Self and Social Life*. Cambridge: Cambridge University Press.
- Rosaldo, Renato 1980. *Ilongot Headhunting 1883–1974. A Study in Society and History*. Stanford, CA: Stanford University Press.
- Rosch, Elinor 1987. Linguistic Relativity. *ETC: A Review of General Semantics* 44: 254–79.
- Russell, James A. 1991. Culture and the Categorization of Emotions. *Psychological Bulletin* 110 (3): 426–450.
- Schechner, Richard 1985. *Between Theater and Anthropology*. Philadelphia: University of Pennsylvania Press.
- Schieffelin, Bambi B., Kathryn A. Woolard, and Paul V. Kroskrity (eds.) 1998. *Language Ideologies: Practice and Theory* (Oxford Studies in Anthropological Linguistics). New York and London: Oxford University Press.
- Scott, William 2012. *The Genius of Bannockburn*. Rothesay: Elenkus Limited.
- Scribner, S., and M. Cole 1981. *The Psychology of Literacy*. Cambridge, MA: Harvard University Press.
- Searle, John 1969. *Speech Acts: An Essay in the Philosophy of Language*. Cambridge: Cambridge University Press.
- Senft, Gunter 1987. Kilivila Color Terms. *Studies in Language* 11 (2): 313–346.
- Senft, Gunter ed. 2004. *Deixis and Demonstratives in Oceanic Languages*. Canberra: Pacific Linguistics, Australian National University.
- Shore, Bradd 1996. *Culture in Mind: Cognition, Culture, and the Problem of Meaning*. New York: Oxford University Press.
- Silverstein, Michael, and Greg Urban (eds.) 1996. *Natural Histories of Discourse*. Chicago: The University of Chicago Press.
- Smith, Geoffrey 2002. *Growing Up with Tok Pisin: Contact, Creolization, and Change in Papua New Guinea's National Language*. London: Battlebridge Publications.
- Soutar, William 1948. *The Collected Poems of William Soutar*. Introduction by Hugh MacDiarmid. London: Andrew Dakers Limited.
- Sperber, Dan 1985. *On Anthropological Knowledge*. Cambridge: Cambridge University Press.
- Steiner, George 1975. *After Babel: Aspects of Language and Translation*. Oxford: Oxford University Press.
- Stewart, Pamela J., and Andrew Strathern 2000. *Speaking for Life and Death: Warfare and Compensation among the Duna of Papua New Guinea*. Senri Ethnological Reports 13: National Museum of Ethnology, Osaka, Japan: National Museum of Ethnology.
- Stewart, Pamela J., and A. Strathern 2001. *Humors and Substances: Ideas of the Body in New Guinea*. Westport, CT and London: Bergin and Garvey, Greenwood Publishing Group.
- Stewart, Pamela J., and A. Strathern 2002. *Gender, Song, and Sensibility: Folktales and Folksongs in the Highlands of New Guinea*. Westport, CT and London: Praeger Publishers (Greenwood Publishing).

- Stewart, Pamela J., and Andrew Strathern 2004. *Witchcraft, Sorcery, Rumors, and Gossip*. Cambridge: Cambridge University Press.
- Stewart, Pamela J., and A. J. Strathern eds. 2005a. *Expressive Genres and Historical Change. Indonesia, Papua New Guinea and Taiwan*. London: Ashgate Publications.
- Stewart, Pamela J., and Andrew Strathern 2005b. Duna Pikono: A Popular Contemporary Genre in the Papua New Guinea Highlands. In Pamela J. Stewart and Andrew Strathern eds. *Expressive Genres and Historical Change: Indonesia, Papua New Guinea and Taiwan*, pp. 83–107. For, Anthropology and Cultural History in Asia and the Indo-Pacific Series. London and Burlington, VT: Ashgate Publishing.
- Stewart, Pamela J., and Andrew Strathern 2005c. “The Ulster-Scots”: A Cross-Border and Trans-National Concept and Its Ritual Performance. *Journal of Ritual Studies* 19 (2): 1–16.
- Stewart, Pamela J., and Andrew Strathern (eds.) 2009. *Religious and Ritual Change: Cosmologies and Histories*. For, Ritual Studies Monograph Series, Durham, NC: Carolina Academic Press.
- Stewart, Pamela J., and Andrew Strathern 2014. *Ritual: Key Concepts in Religion*. London: Bloomsbury Publishing.
- Stewart, Pamela J., and Andrew Strathern 2015. Disaster Anthropology. In Pamela J. Stewart and Andrew Strathern eds. *The Ashgate Research Companion to Anthropology*, pp. 411–422. Farnham: Ashgate Publications.
- Stewart, Pamela J., and Andrew Strathern 2018. *Diaspora, Disasters, and the Cosmos: Rituals and Images*. Durham, NC: Carolina Academic Press.
- Stewart, Pamela J., and Andrew Strathern n.d. (forthcoming). *Scotland, Wales, and Ireland: Identity and History*. Durham, NC: Carolina Academic Press.
- Stewart, Pamela J., Andrew Strathern, and J. Trantow 2011. *Melpa-German-English Dictionary*. Pittsburgh, PA: University of Pittsburgh Library System (print and open access) http://www.stewartstrathern.pitt.edu/papua_new_guinea/melpa_dictionary.html
- Stewart, Pamela J., Andrew Strathern, Diana Riboli, and David Torri (eds.). n.d. *Dealing with Disasters: Perspectives from Eco-Cosmologies*. London: Palgrave Macmillan Publishing.
- Strathern, Andrew 1975a. Veiled Talk in Mount Hagen. In M. Bloch ed. *Political Language and Oratory in Traditional Societies*. London: Academic Press.
- Strathern, Andrew 1975b. Why Is Shame on the Skin? *Ethnology* 14: 347–356.
- Strathern, A. J., and Pamela J. Stewart 1999a. Outside and Inside Meanings: Non-Verbal and Verbal Modalities of Agonistic Communication among the Wiru of Papua New Guinea. *Man and Culture in Oceania* 15: 1–22.
- Strathern, Andrew, and Pamela J. Stewart 1999b. *The Spirit Is Coming! A Photographic-Textual Exposition of the Female Cult Performance in Mt. Hagen*. Pittsburgh, PA: University of Pittsburgh.
- Strathern A., and Pamela J. Stewart 1999c. *Collaborations and Conflicts: A Leader through Time*. Fort Worth, TX: Harcourt Brace College Publishers.

- Strathern, A. J., and Pamela J. Stewart 2000a. Dangerous Woods and Perilous Pearl Shells: The Fabricated Politics of a Longhouse in Pangia, Papua New Guinea. *Journal of Material Culture* 5 (1): 69–89.
- Strathern, Andrew, and Pamela J. Stewart 2000b. *Arrow Talk: Transaction, Transition, and Contradiction in New Guinea Highlands History*. Kent, OH: The Kent State University Press.
- Strathern, Andrew, and Pamela J. Stewart 2000c. *The Python's Back: Pathways of Comparison between Indonesia and Melanesia*. Westport, CT: Bergin & Garvey.
- Strathern, Andrew, and Pamela J. Stewart 2001. *Minorities and Memories: Survivals and Extinctions in Scotland and Western Europe*. Durham, NC: Carolina Academic Press.
- Strathern, Andrew, and Pamela J. Stewart 2005. Melpa Songs and Ballads: Junctures of Sympathy and Desire in Mount Hagen, Papua New Guinea. In P. J. Stewart and A. J. Strathern eds. *Expressive Genres*, pp. 201–233. London: Ashgate Publications.
- Strathern, Andrew, and Pamela J. Stewart 2010. *Curing and Healing: Medical Anthropology in Global Perspective*, 2nd edn. Durham, NC: Carolina Academic Press.
- Strathern, Andrew, and Pamela J. Stewart 2011a. *Kinship in Action: Self and Group*. Upper Saddle River: Prentice-Hall.
- Strathern, A., and Pamela J. Stewart 2011b. *Peace-Making and the Imagination: Papua New Guinea Perspectives*. Brisbane: University of Queensland Press.
- Street, Brian 1984. *Literacy in Theory and Practice*. New York: Cambridge University Press.
- Tambiah, Stanley J. 1968. The Magical Power of Words. *Man*. NS 3: 178–208.
- Tannahill, Robert 1874. *The Poems and Songs of Robert Tannahill, with Life and Notes by David Semple*. Paisley: A. Gardner.
- Taylor, Christopher C. 1999. *Sacrifice as Terror: The Rwandan Genocide of 1994*. Oxford: Berg.
- Thomason, Sarah Grey, and Terrence Kaufman 1988. *Language Contact, Creolization, and Genetic Linguistics*. Berkeley: University of California Press.
- Thomson, Samuel 1992. *The Country Rhymes of Samuel Thomson, the Bard of Carngranny*. The Folk Poets of Ulster, vol. 3. Belfast: The Pretani Press.
- Tomasetti, Bill 1986. *Rot Bilong Kago*. Translation of Peter Lawrence's *Road Belong Cargo*. Port Moresby: Institute of Papua New Guinea Studies.
- Vasquez, Manuel A. 2011. *More than Belief: A Materialist Theory of Religion*. New York: Oxford University Press.
- Vicedom, Georg F. 1943–8. *The Mbowamb: The Culture of the Mount Hagen Tribes in East Central New Guinea: Volume Three*. Hamburg: Friederichsen de Gruyter and Co.
- Vygotsky, Lev 1962. *Thought and Language*. Cambridge, MA: MIT Press.
- Whitehouse, Harvey, and James Laidlaw (eds.) 2007. *Religion, Anthropology, and Cognitive Science*. Durham, NC: Carolina Academic Press.
- Wierzbicka, Anna 1999. *Emotions across Language and Culture: Diversity and Universals*. Cambridge: Cambridge University Press.

- Wierzbicka, A. 2008. Why There Are No 'Colour Universals' in Language and Thought. *Journal of the Royal Anthropological Institute* 14: 407–425.
- Wierzbicka, Anna 2010. *Experience, Evidence, and Sense: The Hidden Cultural Legacy of English*. New York: Oxford University Press.
- Wierzbicka, Anna 2014. *Imprisoned in English: The Hazards of English as a Default Language*. New York: Oxford University Press.
- Wilson, Rab 2006. *Accent O the Mind: Poems, Chiefly in the Scots Language*. Edinburgh: Luath Press Limited.
- Xing, Janet Zhiqun 2009. Semantics and Pragmatics of Color Terms in Chinese. In Janet Zhiqun Xing ed. *Studies in Chinese Linguistics: Functional Approaches*, pp. 87–102. Hong Kong: Hong Kong University Press.
- Xygalatas, Dimitris 2012. *The Burning Saints: Cognition and Culture in the Fire-Walking Rituals of the Anastenaiia*. Sheffield: Equinox Publishing.

Further Readings on the Topic of Language and Culture

- Ahearn, Laura M. 2012. *Living Language: An Introduction to Linguistic Anthropology*. Malden, MA: Wiley-Blackwell.
- Bauman, Richard 2004. *A World of Others' Words: Cross-Cultural Perspectives on Intertextuality*. Malden, MA: Blackwell Publishing Ltd.
- Boateng, Boatema 2011. *The Copyright Thing Doesn't Work Here: Adinkra and Kente Cloth and Intellectual Property in Ghana*. Minneapolis: University of Minnesota Press.
- Bourdieu, Pierre 1991. *Language and Symbolic Power*. Edited and introduction by John B. Thompson. Translated by Gino Raymond and Matthew Adamson. Cambridge, MA: Harvard University Press.
- Brison, Karen J. 1992. *Just Talk: Gossip, Meetings, and Power in a Papua New Guinea Village*. Berkeley: University of California Press.
- Brown, Michael F. 2003. *Who Owns Native Culture?* Cambridge, MA: Harvard University Press.
- Cummins, W. A. 2001. *The Lost Language of the Picts*. Balgavies: The Pinkfoot Press.
- Duranti, Alessandro 1994. *From Grammar to Politics: Linguistic Anthropology in a Western Samoan Village*. Berkeley: University of California Press.
- Errington, J. Joseph 1998. *Shifting Languages: Interaction and Identity in Javanese Indonesia*. Studies in the Social and Cultural Foundations of Language 19. Cambridge: Cambridge University Press.
- Everett, Daniel L. 2012. *Language: The Cultural Tool*. New York: Pantheon Books.
- Goody, Jack 1977. *The Domestication of the Savage Mind*. Cambridge: Cambridge University Press.
- Hamers, Josiane F., and Michel H. A. Blanc 2000. *Bilinguality and Bilingualism*, 2nd edn. Cambridge: Cambridge University Press.

- Harper, Norman 2009. *Spikkin Doric: A Doric Word Book*. Edinburgh: Birlinn.
- Harrison, John 1888. *The Scot in Ulster: Sketch of the History of the Scottish Population of Ulster*. Belfast: Ullans Press, 2009.
- Henryson, Robert 1952. *Selected Poems*. For the Saltire Society. Edited by David Murison. Edinburgh: Oliver and Boyd Ltd.
- Hutchins, Edwin 1980. *Culture and Inference: A Trobriand Case Study*. Cambridge, MA: Harvard University Press.
- Ingold, Tim 2007. *Lines: A Brief History*. London: Routledge.
- Lacey, Roderic John 1975. *Oral Traditions as History: An Exploration of Oral Sources among the Enga of the New Guinea Highlands* (Doctoral dissertation). Graduate School of the University of Wisconsin-Madison. Ann Arbor, MI: University Microfilms.
- Levinson, Stephen C. 1983. *Pragmatics*. Cambridge Textbooks in Linguistics. Cambridge: Cambridge University Press.
- Lewis, Jeff 2005. *Language Wars: The Role of Media and Culture in Global Terror and Political Violence*. London: Pluto Press.
- Lutz, Catherine A., and Lila Abu-Lughod (eds.) 1990. *Language and the Politics of Emotion*. Studies in Emotion and Social Interaction Series. General Editors Paul Ekman and Klaus R. Scherer. Cambridge: Cambridge University Press.
- McCool, Sam 1982. *Sam McCool's New Pittsburghese: How to Speak Like a Pittsburgher*. Pittsburgh, PA: Goodwill Industries.
- Milner, G. B. *Samoan Dictionary*. New Zealand: Pasifika Press.
- Montgomery, Michael 2009. *Guid Wittins Frae Doctèr Luik: The Gospel According to Luke in Ulster-Scots*. Belfast: Ullans Press.
- Montgomery, Michael, and Anne Smyth (eds.) 2003. *A Blad O' Ulstèr-Scotch Frae Ullans: Ulster-Scots Culture, Language and Literature*. Belfast: The Ullans Press.
- Robinson, Philip 2005. *Alang tha Shore*. Ulster-Scots Living Writers Series vol. 5. Belfast: Ullans Press.
- Schneider, David M. 1995. *Schneider on Schneider: The Conversion of the Jews and Other Anthropological Stories*. Edited, transcribed, and introduction by Richard Handler. Durham, NC: Duke University Press.
- Scott, Tom (ed.) 1970. *The Penguin Book of Scottish Verse*. Introduction by Tom Scott. London: Penguin Books.
- Taussig, Michael 2009. *What Color Is the Sacred?* Chicago: The University of Chicago Press.
- Tryon, Darrell T., and Jean-Michel Charpentier 2004. *Pacific Pidgins and Creoles: Origins, Growth and Development*. Trends in Linguistics: Studies and Monographs 132. Walter Bisang, Hans Henrich Hock, and Werner Winter. Berlin: Mouton de Gruyter.