

# Contents

<b>Introduction</b>	1
<i>Gilles Bibeau and Ellen E. Corin</i>	
From submission to the text to interpretive violence	3
 <b>Part I</b>	
<b>Ascetic readings of the text: Proximity and fidelity</b>	55
<i>Charles Le Blanc</i>	
From cosmology to ontology through resonance: A Chinese interpretation of reality	57
<i>John Leavitt</i>	
The Demon of Ashes in Sanskrit text and Himalayan ritual	79
<i>Jacques M. Chevalier</i>	
The Great Sign in the Book of Revelation – Le chant du signe	111
<i>Gananath Obeyesekere</i>	
British cannibals: Contemplation of an event in the death and resurrection of James Cook, explorer	145
 <b>Part II</b>	
<b>Text and sub-text: The grounding of interpretive violence</b>	171
<i>Ellen E. Corin</i>	
Meaning games at the margins: The cultural centrality of subordinated structures	173
<i>John G. Galaty</i>	
Transgression and transition: Confession as a sub-text in Maasai ritual	193

*Roger M. Keesing*

Murder on Mount Austen: Kwaio framing of an act of violence 209

**Part III**

**Divination as interpretation from within 231**

*Andras Zempléni*

How to say things with assertive acts? About some pragmatic  
properties of Senoufo divination 233

*Mary Picone*

The ghost in the machine: Etiology and divination in Japan 249

*Patrick Kaplanian*

The truths of interpretations: Envy, possession and recovery  
in Ladakh 271

**Part IV**

**The cooperative work in interpretation 287**

*Jérôme Rousseau*

The subject of knowledge 289

*James W. Fernandez*

Egocentric particulars: Pronominal perspective in ethnographic  
inquiry 303

**Conclusion 327**

*Pierre Maranda*

Beyond postmodernism: Resonant anthropology 329

Index 345