

Pascal Robert BOYER

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Current position

2000- Henry Luce Professor of Individual and Collective Memory, Departments of Psychology and of Anthropology, Washington University in St. Louis.

Previous positions

2013-15 Visiting Professor, University of Lyon, France.
1998-2000 Director of Research (Directeur de Recherche), National Centre for Scientific Research, Lyon [France]
1993-98 Senior Researcher (Chargé de recherche), National Centre for Scientific Research, Lyon [France]
1990-93 Senior Research Fellow, King's College Cambridge
1986-90 Junior Research Fellow in Anthropology, King's College Cambridge

Education

1984-86 Graduate School, St. John's College Cambridge.
1983 PhD in Ethnology, Université de Paris-Nanterre
1979 Masters in Ethnology, Université de Paris-Nanterre

Research themes

[current] Religion and cognition: Explaining the recurrent features and dynamics of religious traditions by considering human cognitive dispositions and capacities, as well as their evolutionary background.
[current] Evolution of human cultures: Cognitive capacities that make cultural acquisition possible. Connection between evolved human psychology, specially domain-specific learning principles, and the transmission of cultural knowledge.
[current] Cognitive processes engaged in threat-detection and precaution psychology. Developmental and cultural aspects of threat-detection.
[past] Anthropological research on memory and transmission of cultural knowledge concepts through oral literature (Fang, Cameroon). Cognitive aspects of traditional oral transmission.

Memberships & Awards

Member, American Academy of Arts and Sciences [Social Sciences division]
Life Fellow, Association for Psychological Science [Cognitive Psychology]
Life Fellow, Cognitive Science Society

Visiting Appointments & Fellowships

2021-22 Fellow, Institute for Advanced Study, Paris
2013-15 Visiting Professor, University of Lyon.
2012 Visiting Professor, University of South Africa (UNISA), Pretoria.
2011-12 Guggenheim Fellow, John S Guggenheim Memorial Foundation.
2008 Sage Research Fellow, Sage Foundation & University of California.
2008 Templeton Fellow, Templeton Foundation & Goethe Universität Frankfurt.
1999-2000 Fellow, Center for Evolutionary Psychology, University of California, Santa Barbara.
1995-96 Fellow, Center for Advanced Study in the Behavioral Sciences, Stanford.

Main Grants

2022-25 (PI) Research grant, Templeton Religion Trust, “Religions and Misfortune, Human evolution and cognition”, \$2M.
2020-21 (PI) Planning grant, Templeton Religion Trust “Wild Religions and Misfortune in Human Cognition”, \$235K.
2013-16 (PI) “Package d’accueil”, University of Lyon, research on “Threat-Detection and Precaution in Post-Industrial Societies, €1.2M.
2010-13 (PI) United States Air Force Office of Scientific Research, “Threat Detection in Mind and Culture”, \$465K.
2006-08 (PI) Templeton Advanced Research Program Project on “Ritual Behavior and Supernatural Beliefs”, \$100K.
2000-02 (co-PI) Research grant from Cognitique Programme, Ministry of Research, France: co-PI Dr Jean Decety, “The Perception of Causation: Behavioral and Neuro-Imaging Investigations”, \$60K.
2000-02 (co-PI) Grant from “Emergence” Programme, Région Rhône-Alpes: in collab. with Dr Nathalie Bedoin (co-PI), “Entry-level and Domain-level Concepts in Cognitive Development and DAT (Alzheimer)”, \$15K.
1998-2000 (PI) Research Grant from the “Aide a Projets Nouveaux” Programme of the Centre National de la Recherche Scientifique, for the “Ontological Categories in Development, Language and Culture” project, \$45K.
1997-99 (co-PI) Research Grant from the “Programme Cognisciences”, Ministry of Technology, France, for a two year experimental project on “Intuitive Ontology in Cultural Acquisition”, \$32K of \$230K.
1995-96 Grant # 8900078 from the John D. & Catherine T. MacArthur Foundation, for fellowship at the Center for Advanced Studies, Stanford.
1990-94 (PI) Special grant from King’s College Research Centre, King’s College Cambridge: “Acquisition of Religious Knowledge” project, \$45,000.
1984-86 (PI) Two-year Research Award, Fyssen Foundation Paris, \$37K.

Teaching

Courses


- 2000- *Depts of Psychology and Anthropology, Washington University in St. Louis.* Undergraduate courses: “Cognition and Culture”, “Human Evolutionary Psychology”, “Topics in Cognitive Development”, “Autobiographical Memory”, “Introduction to the Study of Memory”, “Human Nature in Genes and Cultures”.
- 1996-98 Universite Lumiere, Lyon, Cognitive Science Programme: M.A. course: “Domain Specificity in Conceptual Development” PhD Seminar: “Categorization and Specificity in Development and Pathology”.
- 1998 Ecole Normale Supérieure, Libreville, Gabon. Graduate Course: Cognition and Culture.
- 1986-93 King's College Cambridge, Undergraduate supervision.
- 1991 University of California, San Diego: 1. Undergraduate “Literacy and oral tradition in a cognitive perspective”; 2. Graduate “Psychology of Religion”.
- 1990 University of Cambridge, “Religious Symbolism”, “Literacy and oral tradition”.
- 1986-1993 King's College Cambridge, Undergraduate supervision.

Graduate Students


- 2013-18 Nora Parren, Ecole doctorale Neurosciences & Cognition, Lyon.
- 2009-14 Jing Xu, Cultural Anthropology Program Washington University. [now at University of Washington, Seattle]
- 2005-12 Brian Bergstrom, Cognitive Psychology Program, Washington University. [now at Washington University, St. Louis]
- 2002-8 Bianca Basten, Cognitive Psychology Program, Washington University. [now at University of Wisconsin LaCrosse]

Publications


Books


Boyer P (2018) *Minds Make Societies. How Cognition Explains the Worlds Humans Create*, New Haven, CT: Yale University Press. [More information...](#) 


Translated into Arabic (Kuwait Science Foundation), Chinese (CITI Press), Russian (Alpina), French (Editions Robert Laffont).


Boyer P (2010) *The Fracture Of An Illusion. Science And the Dissolution of Religion*, Göttingen: Vandenhoeck & Ruprecht, 112p. [More information...](#) 

Boyer P (2001). *Religion Explained. The Evolutionary Origins of Religious Thought*, London: Random House & New York: Perseus, 404pp.

Translated into Dutch (De bezijge Bij), French (Robert Laffont), Spanish (Taurus), German (Klett-Cotta), Polish (Ksiloiki), Finnish: (WSOY), Greek (Vaniyas), Japanese (NTT), Italian (Odoia), Korean (Dongnyok), Russian (Alpina). [More information...](#) 


Boyer P (1994). *The Naturalness of Religious Ideas*, Los Angeles/Berkeley: University of California Press, 412pp. Translated into French (Paris: Editions Bayard). [More information...](#) 


Boyer P (1990). *Tradition as Truth and Communication. A Cognitive Description of Traditional Discourse*, Cambridge: Cambridge University Press, xi+244pp. [More information...](#) 

Boyer P (1988). *Barricades Mystérieuses et Pièges à Pensée. Analyse du mvvet ekang* Paris: Société d'Ethnologie, 184pp. [More information...](#) 

Edited collections

Boyer P & Wertsch JW, Eds. (2010). *Memory in Mind and Culture*, New York: Cambridge University Press, viii+324pp. (Winner, Outstanding Academic Award, *Choice*). 

Boyer P & Szechtman H (Eds.) (2010) Threat-Detection and Precaution: Neuro-physiological, Behavioral, Cognitive and Psychiatric Aspects, Special Issue: *Neuroscience and Biobehavioral Reviews* 35(4): 989-1080. 

Boyer P, Ed. (1993). *Cognitive Aspects of Religious Symbolism*, Cambridge: Cambridge University Press. 

Articles & chapters (*peer-reviewed)

[PDF](#) * Boyer P (2023) Ownership psychology as a cognitive adaptation: A minimalist model, *Behavioral and Brain Sciences* [target article with commentaries], XX: xxx-xxx.

[PDF](#) * André JB, Baumard N, Boyer P (2023) Cultural Evolution from the Producers' Standpoint, *Evolutionary Human Sciences* DOI: <https://doi.org/10.1017/ehs.2023.20>.

- [PDF](#) Boyer P (2022) Religious Beliefs, in Musolino J, J Sommer & P Hammer (Eds.) *The Cognitive Science of Belief. A multidisciplinary approach*, Cambridge, Cambridge University Press, pp. 235-253.
- [PDF](#) * Boyer P (2022) Why we blame victims, accuse witches, invent taboos and invoke spirits: A model of strategic responses to misfortune. *Journal of the Royal Anthropological Institute* 28: 1345-1364.
- [PDF](#) * Boyer P (2021) Deriving features of religions in the wild: How communication and threat-detection may predict spirits, gods, witches and shamans, *Human Nature* 2021, doi: 10.1007/s12110-021-09410-y.
- [PDF](#) André JB, Baumard N, Boyer P (2020) The Mystery of Symbolic Culture: What fitness costs? What fitness benefits? *PsychArXiv preprint*, Open Science Foundation, DOI: [10.31219/osf.io/kdh7t](https://doi.org/10.31219/osf.io/kdh7t)
- [PDF](#) * Mercier H, Boyer P (2020) Truth-making institutions: From divination, oaths, and ordeals to judicial torture and trial by jury, *Evolution and Human Behavior*, **42**(3): 259-267. <https://doi.org/10.1016/j.evolhumbehav.2020.11.004>
- [PDF](#) Boyer P (2020) Morality, valuation and coalitional psychology [Commentary], *AJOB Neuroscience* **11**(4): 287-289, DOI:10.1080/21507740.2020.1830886.
- [PDF](#) * Boyer P, Liénard P (2020) Ingredients of “rituals” and their cognitive underpinnings, *Phil. Trans. of the Royal Society B*, **375**(1805): 2019-0439. DOI: 10.1098/rstb.2019-0439
- [PDF](#) * Boyer P (2019) Why divination? Evolved psychology and strategic interaction in the production of truth, *Current Anthropology* **61**(1): 100-123 [target article with commentaries by Tanya Luhmann, Hugo Mercier, Oliver Morin, Manvir Singh, Paolo Sousa, Radu Umbres, David Zeitlyn, and author’s reply]. DOI: 10.1086/706879
- [PDF](#) * Boyer P (2019) Informal Religious Activity Outside Hegemonic Religions: Wild Traditions and Their Relevance to Evolutionary Models. *Religion, Brain & Behavior*. DOI:10.1080/2153599X.2019.1678518.
- Boyer P (2018) Uncertainties of religious belief, in Petersen AK et al. [Eds.], *Evolution, Cognition and the History of Religion. A New Synthesis*, Leiden: Brill.
- [PDF](#) * Boyer P, Petersen MB (2018) Folk-economic beliefs: An evolutionary cognitive model, *Brain and Behavioral Sciences* 1-51. doi: 10.1017/S0140525X17001960
- [PDF](#) Boyer, P (2017) Missing links: the psychology and epidemiology of shamanistic beliefs, *Brain and Behavioral Sciences* **41**: E71. doi:10.1017/S0140525X17001893
- [PDF](#) * Blaine T, Boyer P (2017) Origins of sinister rumors: A preference for threat-related material in the supply and demand of information, *Evolution and Human Behavior* **39**(1): 67-75. doi.org/10.1016/j.evolhumbehav.2017.10.001
- [PDF](#) Boyer P, Baumard N (2016) “The Diversity of Religious Systems Across History: An Evolutionary Cognitive Approach,” *The Oxford Handbook of Evolutionary Psychology and Religion*, ed. Todd K. Shackelford and James R. Liddle, pp. 1-25.
- Boyer, P (2016) Imagining Superhuman Agents, in Niki, Kasumi & Clements (Eds.) *Mental Religion*. Farmington Hills, MI: Macmillan Reference USA, 2016.

- [PDF](#) * Van Leeuwen F, Miton H, Firat R, Boyer P (2016) Perception of Gay Men as Defectors and Commitment to Group Defense Predict Aggressive Homophobia, *Evolutionary Psychology* 2016: 1-8. DOI: 10.1177/1474704916657833
- Baumard N, Hyafil A, Boyer P (2015) What changed during the axial age: Cognitive styles or reward systems? [Addendum to Baumard N, Hyafil A, Morris I, Boyer P (2014)], *Communicative and Integrative Biology* 8:5, e1046657, DOI: 10.1080/19420889.2015.1046657.
- [PDF](#) * Firat R, Boyer P (2015) Coalitional Affiliation as a Missing Link Between Ethnic Diversity and Well-being: An Empirical Test from the European Social Survey, *Social Science Research* 53: 148-161. doi:10.1016/j.ssresearch.2015.05.006
- Boyer P, Barrett HC (2015) Intuitive ontologies and domain-specificity [Revised version of Boyer & Barrett 2005], in David Buss (Ed.), *Handbook of Evolutionary Psychology, Second Edition*, Hoboken, NJ: John Wiley & Sons, pp. 161-180.
- [PDF](#) * Boyer P, Parren N (2015) Threat-related information suggests competence: A possible factor in the spread of rumors, *PLoS One* 10(6): e0128421. doi:10.1371/journal.pone.0128421
- [PDF](#) * Boyer P, Firat R, van Leeuwen F (2015) Safety, threat and stress in inter-group relations. A coalitional index model, *Perspectives in Psychological Science* 10(4): 434-50. DOI: 10.1177/1745691615583133
- Boyer P, Baumard N (2015). Projecting “WEIRD” features onto ancient religions [commentary], *Behavioral and Brain Sciences* 39(6). doi 10.1017/S0140525X15000369
- [PDF](#) * Boyer P (2015) How Natural Selection Shapes Conceptual Structure: Human Intuitions And Concepts Of Ownership, in Margolis E & Laurence S (Eds), *The Conceptual Mind. New Directions in the Study of Concepts*, Cambridge, MA: The MIT Press, pp. 185-200.
- [PDF](#) * Baumard N, Hyafil A, Morris I, Boyer P (2014) Increased Affluence Explains the Emergence of Ascetic Wisdoms and Moralizing Religions, *Current Biology* 25: 1-6. DOI: 10.1016/j.cub.2014.10.063.
- [PDF](#) Boyer P (2013) Why ‘belief’ is hard work: Implications of Tanya Luhmann’s “When God Talks Back”. *Hau, Journal of Ethnographic Theory* 3(3): 349-57.
- * Keren H, Boyer P, Mort J, Eilam D (2013). The Impact of Precaution and Practice on the Performance of a Risky Motor Task, *Behavioral Sciences* 3: 316–329, doi:10.3390/bs3030316.
- * Keren H, Mort J, Boyer P, Weiss O, & Eilam D. (2013). Irrelevant idiosyncratic acts as preparatory, confirmatory, or transitional phases in motor behavior, *Behaviour* 150(5), 547-568. doi: 10.1163/1568539x-00003071
- [PDF](#) Boyer P (2013) Explaining religious concepts. Lévi- Strauss the brilliant and problematic ancestor, in D Xygalatas & L McCorkle (Eds.) 2013. *Mental Culture, Classical Social Theory and the Cognitive Science of Religion*, Durham, UK: Acumen, pp. 164-75.

- [PDF](#) * Baumard N, Boyer P (2013) Explaining moral religions, *Trends in Cognitive Sciences* 17 (6) pp. 172-180.
- [PDF](#) * Baumard N, Boyer P (2013) Religious Beliefs as Reflective Elaborations of Intuitions: A Modified Dual-Process Model, *Current Directions in Psychological Science* 22(4): 295-300.
- [PDF](#) * Boyer P, Petersen MB, (2013). Studying institutions in the context of natural selection: Limits or opportunities? *Journal of Institutional Economics* 9(2): 187-198. doi:10.1017/S1744137412000203.
- [PDF](#) * Boyer P, Lienard P, Xu J (2012). Cultural Differences in Investing In Others And In The Future: Why Measuring Trust Is Not Enough, *PLoS One* 7(7): e40750.
- [PDF](#) * Boyer P (2012). From studious irrelevancy to consilient knowledge: Modes of scholarship and cultural anthropology, in Slingerland, E & Collard, M (Eds.) *Creating Consilience. Evolution, Cognitive Science and the Humanities*, New York, NY: Oxford UP, pp. 113-129.
- [PDF](#) * Boyer P, Petersen MB. (2011) The Naturalness of (many) social institutions: Evolutionary and Cognitive Background, *Journal of Institutional Economics* 8(1): 1-25.
- [PDF](#) * Boyer P (2010) Intuitive Detection of Mental Disorder: Cognitive Background to Folk-Psychiatry, *Philosophical Psychology* 23(6): 821-844. doi: 10.1080/09515089.2010.529049
- [PDF](#) * Boyer P (2010) Why Evolved Cognition Matters to Understanding Cultural Variation, *Interdisciplinary Science Reviews* 35(3-4): 377-87. doi: 10.1179/030801810X12772143410449.
- [PDF](#) * Boyer P & Bergstrom B (2010) Threat-Detection in Child Development. An Evolutionary Perspective, *Neuroscience & Biobehavioral Reviews* 35(4): 1034-41, □ doi:10.1016/j.neubiorev.2010.08.010.
- * Keren H, Boyer P, Mort J, Eilam D (2010) Pragmatic and Idiosyncratic Acts in Human Everyday Routines, *Behavioural Brain Research* 212: 90-95. doi:10.1016/j.bbr.2010.03.051
- [PDF](#) * Boyer P (2009) Extending the range of adaptive misbelief: Memory “distortions” as functional features, *Behavioral and Brain Sciences* 32(6): 513-4.
- Boyer P (2009) What are memories for? Functions of recall in cognition and culture, in Boyer P & Wertsch JW (Eds.), *Memory in Mind and Culture*, New York: Cambridge University Press Pp. 3-31.
- Boyer P (2009) Cognitive predispositions and cultural transmission, in Boyer P & Wertsch JW (Eds.), *Memory in Mind and Culture*, New York: Cambridge University Press Pp. 288-320.
- [PDF](#) * Boyer P (2008) Bound to Belief? *Nature* 455: 1038-9.
- [PDF](#) * Boyer P & Liénard P (2008) Ritual Behavior in Obsessive and Normal Individuals: Moderating Anxiety and Reorganizing the Action-Flow, *Current Directions in Psychological Science* 17(4): 291-4.
- [PDF](#) * Boyer P (2008) Evolutionary Economics of Mental Time-Travel?, *Trends in Cognitive Sciences* 12(6): 219-223.

- [PDF](#) * Boyer P & Bergstrom B (2008) Evolutionary Perspectives On Religion, *Annual Review of Anthropology* 37:111-130.
- [PDF](#) * Boyer P (2007) Are Specialised Inference Engines The Precursors Of Creative Imagination? In Roth, I (Ed.), *Imaginative Minds*, London: British Academy Pp 239-258.
- [PDF](#) * Boyer P & Liénard P (2006). Why Ritualized Behaviour in Humans? Precaution Systems and Action-parsing in Developmental Pathological and Cultural Rituals, *Behavioral and Brain Sciences* 29: 1-56.
- * Boyer P (2006). Prosocial aspects of afterlife beliefs: maybe another by-product, *Behavioral and Brain Sciences* 25(5): 466-466.
- [PDF](#) * Liénard P & Boyer P (2006). Whence Collective Rituals? A Cultural Selection Model of Ritualized Behaviour, *American Anthropologist* 108(4): 814-827.
- [PDF](#) * Bergstrom B, Moehlmann B, & Boyer P (2006). How children evaluate the source and scope of cultural information, *Child Development*, 77(3): 531-538.
- * Boyer P, Robbins P, & Jack A (2005). Varieties of self systems worth having, *Consciousness and Cognition* [special issue: The Self and Its Brain, ed. by Boyer P, Robbins P, & Jack, A], 14: 647-660.
- Boyer P & Barrett HC (2005). Causal Inferences: Evolutionary Domains and Neural Systems, Invited contribution to an Interdisciplines.org web-conference on Causation (Anne Reboul, Editor). <http://www.interdisciplines.org/causality>
- Boyer P (2005). A Reductionistic Model Of Distinct Modes Of Religious Transmission, in Harvey Whitehouse & Robert McCauley (Eds.), *Mind and Religion: Psychological and Cognitive Foundations of Religion*, Altamira Press Pp. 3-30.
- [PDF](#) * Boyer P & Barrett HC (2005). Evolved Intuitive Ontology, in David Buss (Ed.), *Handbook of Evolutionary Psychology*, New York : John Wiley Pp. 96-118.
- Boyer P (2004). Religion, evolution and cognition, *Current Anthropology*, 45(3): 430-433.
- * Boyer P (2003). Science, Erudition and Relevant Connections, *Journal of Cognition and Culture*, 3(4): 344-358.
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- Boyer P (2003). Out of Africa. Lessons from a by-product of evolution, in Light, T & Wilson, B (Eds.), *Religion as a Human Capacity*, Leiden: Brill Pp. 27-44.
- [PDF](#) * Blakemore SJ, Boyer P, Pachot-Clouard M, Meltzoff AN, & Decety J (2003). Detection of contingency and animacy in the human brain, *Cerebral Cortex*, 13: 837-844.
- [PDF](#) * Boyer P (2003). Religious thought and behaviour as by-products of brain function, *Trends in Cognitive Science* 7(3): 119-124.
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- [PDF](#) * Boyer P, & Ramble C (2001). Cognitive Templates for Religious Concepts: Cross-cultural Evidence for Recall of Counter-Intuitive Representations. *Cognitive Science*, 25, 535-564.
- [PDF](#) * Boyer P, Bedoin N & Honoré S (2001). Relative contributions from kind- and domain-concepts to inferences concerning unfamiliar exemplars, *Cognitive Development* 15: 457-479.
- Boyer P (2001) Cultural Inheritance Tracks and Cognitive Predispositions: The Example of Religious Concepts, in H. Whitehouse (Ed.), *The Debated Mind: Evolutionary Psychology and Ethnography*, Oxford: Berg Pp. 57-89.
- [PDF](#) * Boyer P (2000). Natural Epistemology or Evolved Metaphysics? Developmental Evidence for Early-Developed, Intuitive, Category-Specific, Incomplete, and Stubborn Metaphysical Presumptions, *Philosophical Psychology*, 13: 277-297.
- [PDF](#) * Boyer P (2000). Functional Origins of Religious Concepts: Conceptual and Strategic Selection in Evolved Minds (Malinowski Lecture 1999), *Journal of the Royal Anthropological Institute*, 6: 195-214.
- * Boyer P (2000). Evolution of the modern mind and the origins of culture: religious concepts as a limiting case, in Carruthers P & Chamberlain, A. (Eds.), *Evolution and the Human Mind: Modularity, Language and Meta-Cognition*, Cambridge: Cambridge University Press Pp 93-112.
- * Heckhausen J & Boyer P (2000). Evolutionary Psychology and the Behavioral Sciences: Introductory Notes. *American Behavioral Scientist* (Special Issue: Evolutionary Psychology), 43: 917-924.
- * Boyer P (2000). Evolutionary Psychology and Cultural Transmission. *American Behavioral Scientist*, 43: 987-1000.
- * Boyer P & Walker SJ (2000). Intuitive Ontology and Cultural Input in the Acquisition of Religious Concepts, in Rosengren, K., Johnson, C. & Harris P (Eds.), *Imagining the Impossible: Magical, Scientific and Religious Thinking in Children*, New York: C.U.P Pp. 130-156.
- Boyer P (1999). Human Cognition and Evolution, in Moore, H. (Ed.), *Anthropological Theory Today*, Cambridge: Polity Press Pp. 206-233.
- * Boyer P (1999). Cultural Evolution, in Keil, F. & Wilson, R. (Eds.), *The M.I.T. Encyclopedia of the Cognitive Sciences*, Cambridge, MA: The MIT Press Pp. 209-211.
- * Boyer P (1999). Cultural Symbolism, in Keil, F. & Wilson, R. (Eds.), *The M.I.T. Encyclopedia of the Cognitive Sciences*, Cambridge, MA: The MIT Press Pp. 215-216.
- Boyer P (1999). Cognitive Aspects of Religious Ontologies: How Brain Processes Constrain Religious Concepts, in Alhåck, T. (Ed.), *Approaching Religion*, Åbo-Turku, Finland: Donner Institute.
- * Boyer P (1998). If “tracking” is category-specific a “common structure” may be redundant, (commentary on R. Millikan’s article), *Behavioral and Brain Sciences*, 21: 67-68.

- * Boyer P (1998). Cultural Transmission with an Evolved Intuitive Ontology: Domain-Specific Cognitive Tracks of Inheritance (commentary on S. Atran's article), *Behavioral and Brain Sciences*, 21: 570-571.

Boyer P (1998). Comments on Walter Burkert's Creation of the Sacred, *Method and Theory in the Study of Religion*, 10: 88-92.
- * Boyer P, (1998). Cognitive Tracks of Cultural Inheritance: How Evolved Intuitive Ontology Governs Cultural Transmission, *American Anthropologist*, 100: 876-889, December 1998.
- * Boyer P (1997). Further Distinctions between Magic, Reality, Religion and Fiction, *Child Development* 68: 1012-1014.

Boyer P (1997). Recurrence without transmission: The Intuitive Background of Religious Ontologies, in M. Mauzé (Ed.) *Present is Past: Some Uses of Tradition in Native Societies*, Lanham, MD: University Press of America.
- * Boyer P (1996). Cognitive limits to conceptual relativity: The limiting-case of religious categories, in J. Gumperz & S. Levinson (Eds.), *Rethinking Linguistic Relativity*, Cambridge: Cambridge University Press.
- * Boyer P (1996). What makes anthropomorphism natural: Intuitive Ontology and Cultural Representations, *Journal of the Royal Anthropological Institute N.S.*, 2:1-15.

Boyer P (1996). Comments on Geoffrey White's Identity Through History, *Pacific Studies*, 19: 156-159.
- * Boyer P (1996). Religion as an impure subject. Cognitive order in religious representation, *Method and Theory in the Study of Religion* 8: 201-213.
- * Boyer P (1995). Causal Understandings in Cultural Representations: Cognitive Constraints on Inferences from Cultural Input, in Sperber, D. Premack, D. & James-Premack, A. (Eds.), *Causal Cognition: A Multidisciplinary Debate*, Oxford: Oxford University Press.

Boyer P (1995). L'objet des croyances: Un catalogue bien limité, *Sciences Humaines* 53: 40-44.

Boyer P (1995). Ceteris Paribus (All Else Being Equal...), in Brockman, J. & Matson, K. (Eds.), *How Things Are. A Science Tool-kit for the Mind*, New York, NY: William Morrow.
- * Boyer P (1994). Cognitive Constraints on Cultural Representations: Natural Ontologies and Religious Ideas, in L. Hirschfeld & S. Gelman (Eds.), *Mapping the Mind: Domain Specificity in Culture and Cognition*, New York: Cambridge University Press.

Boyer P (1993). Cognitive Aspects of Religious Symbolism, in Boyer P (Ed.), *Cognitive Aspects of Religious Symbolism*, Cambridge: Cambridge University Press (pp.1-48)

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- Boyer P (1990). Pourquoi les Pygmées n'ont pas de culture, *Gradhiva* (Paris) 7: 3-11.
- Boyer P (1989). Tradition sans transmission. L'acquisition des concepts traditionnels, in R.G. Cardona (ed.), *La trasmissione del sapere. Aspetti linguistici e antropologici*, Rome: Bagatto Libri Pp. 45-72.
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- Boyer P (1986). The "empty" concepts of traditional thinking, *Man, Journal of the Royal Anthr. Institute* 21: 50-64.
- * Boyer P (1986). Tradition et Vérité, *L'Homme, Revue Française d'Anthropologie* 26: 309-329.
- Boyer P (1986). Tradition Orale, *Encyclopaedia Universalis*, 18:335-337.
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- * Boyer P (1982). Récit épique et tradition, *L'Homme, Revue Française d'Anthropologie* 22: 5-34.
- * Boyer P (1982). Le Status des forgerons et ses justifications symboliques, *Africa* 53: 44-63.
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- * Boyer P (1980) Les Figures du Savoir Initiatique, *Journal des Africanistes* 50: 31-57.

Selected talks and invited lectures

2022 [Oct]	Ownership psychology, an evolutionary model. Sciences-Po (Institut d'Etudes Politiques), Paris.
2022 [May]	Evolutionary anthropology of misfortune, Paris Institute for Advanced Study.
2021 [Mar]	Styles of religious thought and behavior, Drake University, Department of Philosophy.
2020 [Nov]	Divination – its epistemic and coordination effects, Behavior, Evolution and Culture colloquium, University of California, Los Angeles.
2020 [Oct]	Divination – its epistemic and coordination effects, Dept. colloquium, University of Oxford, Institute of Social and Cultural Anthropology.

- 2020 [Feb] Episodic Future Thought, Discounting and Cooperation. Midwest Memory Mayhem, Washington University in St. Louis.
- 2019 [May] Populism is the context of human evolution, National Memory in a Time of Populism Conference, Washington University in St. Louis.
- 2019 [May] Wild religions and the production of cultural representations, Dept of Cognitive Science, Central European University, Budapest.
- 2019 [May] Why junk culture? Epidemiology of low-value cultural information, Levyna Lab & Dept of Philosophy, Masaryk University, Brno, Czechia.
- 2019 [Feb] Why humans do not understand the societies they create, Rutgers University Center for Cognitive Science.
- 2019 [Feb] Why humans do not understand the societies they create, Dept of Philosophy, U of Cincinnati.
- 2017 [Mar] Memory and the cultural evolution of traditions, Dept of History of Art, U of California Santa Barbara.
- 2016 [Nov] Folk-economic beliefs and the evolution of exchange, Gavan annual invited lecture, University of Missouri, Columbia, MO.
- 2016 [May] Diversity of Religious Systems Across History: An Evolutionary Cognitive Approach, Dept of Religious Studies, U of California Santa Barbara.
- 2016 [May] *Cognitive Attractors and Cultural Evolution*, Robert Gottdanker Annual Lecture, Dept of Psychology, U of California Santa Barbara.
- 2016 [May] *Diversity of Religious Systems Across History: An Evolutionary Cognitive Approach*, Centre for Religious Studies, Central European University, Budapest.
- 2015 [July] *Evolved morality and folk-economic beliefs*, Conference on Morality: Cognitive and Evolutionary Origins, Universidad del Desarrollo, Santiago, Chile.
- 2015 [March] *Evolution and the history of religions*, Invited lecture, Center for Mind, Brain, and Culture, Emory University, Atlanta.
- 2015 [March] *How religions became moral* [invited plenary], International Convention of Psychological Science (Association for Psychological Science), Amsterdam, Netherlands.
- 2014 [Dec] *Evolutionary background to institutional design*, Seminar, Institute for Advanced Studies in Toulouse, Toulouse, France.
- 2014 [July] *The Dark Matter of Human Societies* [keynote address, Human Behavior and Evolution Society meeting, Natal (Brazil)].
- 2013 [Oct] *Evolved psychology and modern institutions. Three invited lectures*, Universidad del Desarrollo and Fundación Ciencia y Evolución, Santiago, Chile.
- 2013 [Oct] *¿Porqué tenemos religión?* Invited lecture, Centro de Estudios Públicos, Santiago, Chile.
- 2013 [June] *Institutional and evolutionary models of institutions*, Philosophy-Politics-Economics Program, University of Pennsylvania.
- 2013 [May] *Culture and evolution*, Keynote address, Annual Meeting, Central States American Anthropological Association.
- 2013 [Feb] *Evolution and the three varieties of religion*, University of British Columbia, Vancouver.
- 2012 [Aug] [1] *Cognitive science and society*, [2] *Psychology of religion*, Cognitive Science Center, UNISA (University of South Africa), Pretoria, South Africa.
- 2012 [June] *Natural institutions and religion*, keynote speech, Conference on “Biological and Cultural Evolution and Their Interactions”, Århus University.
- 2011 [Oct] *Adaptations and the Origin of Culture* Penn Lecture Series “Adaptations” Penn Humanities Forum, University of Pennsylvania Philadelphia.
- 2010 [June] *Culture and the self*, National Humanities Center, Workshop on “Models of the Self”.

- 2010 [April] *Ritualized Behaviour and pathology*, Depts of Philosophy and Cognitive Science, Johns Hopkins University,
- 2010 [March] *The naturalness of social institutions*, London School of Economics, London, UK.
- 2010 [Feb] *Ritualized Behaviour and pathology*, Dept of Psychology, University of Oregon.
- 2009 [Nov] *Evolutionary Origins of Memory*, Darwin Centennial Workshop, Center for Mind and Culture, Emory University, Atlanta.
- 2009 [May] *Ritualized Behaviour and pathology*, Anthropology Colloquium, Stanford University.
- 2008 [Nov] *Three modes of scholarship and the future of anthropology*, “Integrating Science and Humanities” workshop, University of British Columbia, Vancouver.
- 2008 [July] Sage Lectures in Cognitive Science. (1) *Religion as a by-product of brain function*. (2) *Ritualized behavior in pathology and culture*. (3) *The Evolution of Patience: Neuro-cognitive systems*. (4) *The Evolution of Patience: Cultural Processes*. Sage Center for the Study of the Mind, University of California, Santa Barbara.
- 2008 [May] Templeton Research Lectures 2008: *Is there a science of religion?*, Goethe University – Frankfurt [4 invited lectures].
- 2008 [Feb] *The role of autobiographical memory in moral psychology*, Case-Western Reserve University, Dept of Cognitive Science, invited lecture.
- 2008 [Jan] *Ritualized behaviour in culture and pathology*, University of Cambridge, Dept of Social Anthropology.
- 2007 [Oct] *Why autobiographical memories?* Rutgers University Center for Cognitive Science, invited lecture.
- 2007 [Oct] *Explaining Belief*, Rutgers University Center for Critical Analysis, invited seminar.
- 2007 [May] *Why do patients and religious people perform rituals?* University of Oxford, invited lecture.
- 2007 [April] *Limits of human cognition and trans-humanism*, Workshop on Transhumanism and Human Nature, University of Arizona.
- 2007 [Feb] *Why perform rituals?* University of California, Los Angeles, invited lecture.
- 2006 [June] *Why do patients and religious people perform rituals?* Invited plenary address, Society for Philosophy and Psychology Annual Meeting, St. Louis.
- 2006 [Feb] *Why perform rituals?* Princeton University, Center for the Study of Religion Lectures of Cognition and Religion.
- 2005 [May] *Ritualized behaviour in culture and pathology*, Institute of Cognition and Culture, Queen’s University, Belfast.
- 2005 [Mar] *Varieties of cognitive processes involved in religious representations*, American Philosophical Association annual meeting, San Francisco.
- 2005 [Feb] *Ten problems for a new social science*, International Fellows Program, University of California, Los Angeles.
- 2004 [June] *Evolution and self-representations*, “The Brain and its Self” workshop, Washington University in St. Louis.
- 2004 [May] *Evolution of Constrained Imagination*, Imagination and Cognition conference, British Academy, London.
- 2003 [August] *Gods, Spirits and Mental Instincts*, keynote address, New England Institute conference on Evolution and Religion, University of New England Portland, ME.
- 2003 [Feb] *Precis of “Religion Explained”*, Harvard University Psychology Dept.
- 2001 [April] *Precis of “Religion Explained”*, Dartmouth College, Dept of Religion.
- 2001 [March] *Cultural concepts: Constraints on transmission*, Rutgers University Cognitive Science Colloquium.