

This paper explores the ritual handling of money within Tanzanian Charismatic Christian communities. Responding to Meyer's call for a closer dialogue between the study of Pentecostalism and the anthropology of things and material culture (ibid.), the paper chapter explores the semiotic ideologies (Keane 2007) that organize Pentecostal/charismatic's experiences and perceptions of relations between persons, material objects (in this case coins and bills) and the spiritual. I argue that money is a particularly important object of mediation between spiritual forces and the human world, and that this importance is related to widespread associations of the generation of wealth to an occult dimension. In Tanzania as in other Africa countries the 'occult economies', consisting on the one hand in the quest for magical means for attaining wealth and, on the other, in the demonization and condemnation of people held to have accumulated wealth by such means (Comaroff and Comaroff 2001), have been on the increase within recent decades. This generates questions concerning the legitimacy of money and, more particularly, concerning the kinds of spiritual powers that can be imbued in coins and bills. The main purpose of the paper is to demonstrate how such concerns inspire a particular ritual engagement with money.