


Adams, H., *Dictionary of all Religions* (Boston, 1817).
— Memoir of Miss Hannah Adams written by Herself with Additional Notices by a Friend (Boston, 1932).


— 'Comparative Religion at the University of Turku and the University of Helsinki: A Brief Survey', www.hum.utu.fi/oppiaineet/uskontotiede/en/research/history.


— *In de ban van moderniteit. De sacralisering van het zelf en computertechnologie* (Amsterdam, 2004).


Austin, M., *Earth Horizon* (Santa Fe, 2007 [1932]).


B


Baynes, P. *Germany Possessed* (London, 1941).


 —  *Social Theory & Religion* (Cambridge, 2003).
 —  'Anthropology and the Abnormal,' *Journal of General Psychology* 10 (1934) 59-82.
 —  *Patterns of Culture* (New York, 1953).


— *Religion of the Kwakiutl Indians Part II – Translations* (New York, 1930).


— *Sons of the Mammoth* (New York, 1929).


— ‘The Economics of Linguistic Exchanges’, *Social Science Information* 16 (1977) 645-68.
— *In Other Words: Essays Towards a Reflexive Sociology* (Cambridge, 1990).
— *Science of Science and Reflexivity* (Chicago, 2004).
— *Sketch for a Self-Analysis* (Cambridge, 2007).


Brink, T. van de et al. (eds.), *De Werken van Castaneda* (Utrecht, 1979).

— ‘The Folk-Lore of Yucatan’, *Folk-Lore Journal* 1 (1883) 244-56.

Broughton, T., *An Historical Dictionary of all Religions from the Creation of the World to this Present Time* (London, 1742).


— *Journey to Ixtlan: The Lessons of Don Juan* (New York, 1974 [1972]).


— *Ethnologische Vorlesungen über die Altaischen Völker nebst Samojedische Märchen und Tatarischen Heldensagen* (St. Petersburg, 1857).


Ceriez, M., Sjamanen. Gesprekken, belevenissen, rituelen (Deventer, 1994).
— Sjamanisme in de praktijk (Deventer, 1997).

— Poetry and Prophecy (Cambridge, 1942).

— The Growth of Literature II (Cambridge, 1936).

Chamber, E., Native Tours. The Anthropology of Travel and Tourism (Long Grove, 2010).


Chantepie de la Saussaye, P.D., Lehrbuch der Religionsgeschichte I (Freiburg, 1887).


Crooke, W., *The Native Races of the Northern India* (London, 1907).


— The Greeks and the Irrational (Berkeley, 2004 [1951]).
— *Sjamanisme* (Baarn, 1989).

E

Egmont, D. van, ‘Western Esoteric Schools in the Late Nineteenth and Early Twentieth Centuries,’ in R. van den Broek and W.J. Hanegraaff (eds.), *Gnosis and Hermeticism from Antiquity to Modern Times* (New York, 1998).
— ‘Der magische Flug,’ *Antaios* 1 (1960) 1-12.
— ‘Shamanism,’ *Encyclopaedia Britannica* 20 (196414) 462-4.


— *Nuer Religion* (New York, 1977 [1956]).


---

F


— ‘Problem and Assumption in an Anthropological Study of Religion. Huxley Memorial Lec-


Folkmar, D., 'Meeting of November 17, 1914', *American Anthropologist* 17 (1915) 611-12.


— *The Return of the Shaman* (San Francisco, 1980).


Freeman, J.D., 'Siegfried Frederick Nadel, 1903-1956', *Oceania* 27 (1956) 1-11.


Furst, P.T., 'West Mexican Tomb Sculpture as Evidence for Shamanism in Prehistoric Mesoamerica', *Anthropologica* 15 (1965) 29-80 at 33, 67, 75.


Geertz, C., The Interpretation of Cultures (New York, 1975).
— Local Knowledge. Further Essays in Interpretive Anthropology (New York, 1983).


Gonggrijp, G.F.E. et al. (eds.), *Geïllustreerde Encyclopaedie van Nederlandsch Indië* (Wijk and Aalburg, 1934).


Groover Lape, N., *One-Smoke Stories by Mary Austin* (Athens, Ohio, 2003).


Haddon, A.C. and Dr. Gadow, 'Explorations in Mexico: Discussion', *Geographical Journal* 21 (1903) 139-42.


Hardman, C.E., 'He may be lying but what he says is true': the sacred tradition of don Juan as reported by Carlos Castaneda, anthropologist, trickster, guru, allegorist; in J.R. Lewis and O. Hammer (eds.), *The Invention of Sacred Tradition* (Cambridge, 2007) 38-55.


— ‘De Weg van de Sjamaan’ (Haarlem, 2001).


— *Sjamanisme, het genezende evenwicht. Een universele benadering van ziekte en genezing* (Amsterdam, 1997).

Harva, U., see Holmberg, U.


— ’Shamanism in a Postmodern Age’, *Folklore* 2 (1996) 1-5.


K


— Handboek Sjamanisme (Amsterdam, 1995).
— In de Geest van het Sjamanisme (Amsterdam, 1999).
Karsten, R., Hedendom och Kristendom (Helsinki, 1910).
Kashner, S., When I Was Cool (New York, 2004).
Kester, J., Sjamanisme (Kampen, 2003).
— Discovering Religious History in the Modern Age (Princeton, 2002).


— American Culture and the Northwest Coast, American Anthropologist NS 25 (1923) 1-20.


L

— *Sjamaans Spiegel Orakel* (Hilversum, 2002).


Layard, J.W., ‘Shamanism: An Analysis Based on Comparison with the Flying Tricksters of Malekula’, *Journal of the Royal Anthropological Institute of Great Britain and Ireland* 60 (1930) 525-50.


— *Flashbacks, an Autobiography* (Los Angeles, 1983).


— *Geschriften uitgegeven van wege de Studie-Commissie der Ethische Vereeniging* 1-4 (1924) 1-40.

— 'Pia Fraus', *Mensch en Maatschappij* 8 (1932) 365-80.

— 'Urzeit und Endzeit', *Eranos Jahrbuch XVII. Der Mensch und die Mythische Welt* (Zürich, 1949) 11-51.


Lincoln, K., *Sing With the Heart of a Bear; Fusions of American and Native Poetry, 1890-1999* (Berkeley and Los Angeles, 2000).


Lindquist, G., ‘Travelling by the Other’s Cognitive Maps or Going Native and Coming Back,’ *Ethnos* 60 (1995) 5-40.
— *Shamanic Performances on the Urban Scene. Neo-Shamanism in Contemporary Sweden* (Stockholm, 1997).
— *The Quest for the Authentic Shaman. Multiple meanings of shamanism on a Siberian Journey* (Uppsala, 2006).
— “‘Being a hostage to the other’: Levinas’s ethical epistemology and dysphoric fieldwork experiences,’ in D. Spencer and J. Davies (eds.), *Anthropological Fieldwork: a relational process* (Newcastle upon Tyne, 2010) 195-203.


— ‘Ethnography, Cultural and Social Anthropology,’ *American Anthropologist* NS 55 (1953) 527-34.


— *Unknown Mexico. A Record of Five Years’ Exploration Among the Tribes of the Western Sierra Madre; In the Tierra Caliente of Tepic and Jalisco; and Among the Tarascos of Michoacan* (London, 1902).

  — *The Invention of World Religions* (Chicago and London, 2005).


Bibliography


Murphy, P.D., Understanding Gary Snyder (Colombia, 1992).


Nadel, S.F., 'A Shaman Cult in the Nuba Mountains', *Sudan Notes and Records* 24 (1941) 85-112.
Needham, R., 'Polythetic Classification: Convergence and Consequences', *Man* NS 10 (1975) 349-69
— *Exemplars* (Berkeley, 1985).
Noel, D.C. (ed.), *Seeing Castaneda. Reactions to the 'Don Juan' Writings of Carlos Castaneda* (New York, 1976).


Oakes, M. and J. Campbell, *Where Two Came to Their Father: a Navaho War Ceremonial / given by Jeff King; text and paintings recorded by Maud Oakes; commentary by Joseph Campbell* (New York, 1943).


Page, N., Auden and Isherwood: The Berlin Years (New York, 2000).


Patterson, G., The Heathen World; its need of the Gospel, and the Church’s obligation to supply it (Toronto, 1884) 75-83.


BIBLIOGRAPHY

Prado, C.G., Starting with Foucault. An Introduction to Genealogy (Builder, 2000*).
Priestley, J., Comparison of the Institutions of Moses with Those of the Hindoos and other Ancient Nations (Northumberland, 1799).


Q

Quarles van Ufford, J.K.W., ‘Ter Nagedachtenis van Professor Dr. G.A. Wilken’, Economist 40 (1891) 720-34.


R


Radloff, F.W., Aus Siberien: Lose Blätter aus meinem Tagebuche (Leipzig, 1893+).


— The Folk Culture of Yucatan (Chicago, 1941).


Righart, H., De eindeloze jaren zestig. Geschiedenis van een generatieconflict (Amsterdam, 1995).


Röheim, G., Psychoanalysis and Anthropology (New York, 1950).
— ‘Hungarian Shamanism’, *Psychoanalysis and The Social Sciences* 3 (1951) 131-69.
— *Pre-Faces and Other Writings* (Toronto, 1981).

S

— *Waiting for Foucault, Still* (Chicago, 2002).


Shonle, R., ‘Peyote, the Giver of Visions’, *American Anthropologist NS* 27 (1925) 53-75.


— *Ik genees niet, ik herstel de harmonie* (Amsterdam, 1985).


T


Teenstra, M.D., *Verscheidenheden betrekkelijk Booze Kunsten en Wetenschappen door eene Phantastische Wereld geschapen en wel inzonderheid die der Tooverijen en Waarzeggerijen zijnde eene Rapsodie van Sprookjes van Vroegere en Latere Dagen* (Kampen, 1846).

Turcanu, E., Mircea Eliade. Der Philosoph des Heiligen oder Im Gefängnis der Geschichte (Schnellroda, 2006).


Vandermeersch, P. and H. Westerink, Godsdienstpsychologie in cultuurhistorisch perspectief (Amsterdam, 2007).


Vermeulen, H.F., ‘Anthropology in colonial contexts. The second Kamchatka expedition (1733-1743) and the Danish-German Arabia expedition (1761-1767)’, in J. van Bremen and A.


Vesperi, M., ‘Mystery Clouds the Air of Indian Tale’, *St. Petersburg Times* (Florida) (April 25, 1985).


W


— *Zen and the Beat Way* (Boston, 1997).


— Shamanism: Biopsychosocial Paradigm of Consciousness and Healing (Santa Barbara, 2010).

Wilson, W.A., Folklore and Nationalism in Modern Finland (Bloomington and London, 1976).


**Y**


**Z**

