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]).


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).
Berger, R.A., 'From Text to (Field)work and Back Again: Theorizing a Post(modern)-Ethnography', *Anthropological Quarterly* 66 (1993) 174-86.


— *Religion of the Kwakiutl Indians Part II – Translations* (New York, 1930).
Bogoras, W., *'The Chukchi of Northeastern Asia', American Anthropologist* 3 (1901) 80-108.
— *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).


Cooper, G., Count Herman Keyserling and Cultural Decadence: A Response to a Myth, 1900-1930 (Michigan, 1978).


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


D


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


E


— The World of Dreams (London, 1911).
— The Dance of Life (London, 1923).


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


F

Faas, E., Young Robert Duncan. The Portrait of the Poet as Homosexual in Society (Boston, 1983).
Fikes, J.C., Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties (Victoria, 1993).
— ‘Problem and Assumption in an Anthropological Study of Religion. Huxley Memorial Lec-


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


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


Grover 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.


Hofstee, W., Goden en Mensen. De godsdienstwetenschap van Gerardus van der Leeuw 1890-1950 (Kampen, 1997).


— Die Religiösen Vorstellungen der Altaischen Völker (Porvoo and Helsinki, 1938).


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


I


— Saving the Modern Soul. Therapy, Emotions, and the Culture of Self-Help (Berkeley, 2008).


Isherwood, C., Lions and Shadows (London, 1938).

Izzo, D.G., Christopher Isherwood: his Era, his Gang, and the Legacy of the Truly Strong Man (Columbia, 2001).


Jansen van Galen, J., Het Ik-Tijdperk (Amsterdam, 1979).


K


— *Handboek Sjamanisme* (Amsterdam, 1995).
— *In de Geest van het Sjamanisme* (Amsterdam, 1999).
— ‘Sorcerer’s Apprentice’, *Psychology Today* 6/7 (1972) 92.
— 'American Culture and the Northwest Coast', American Anthropologist NS 25 (1923) 1-20.
— 'Totem and Taboo in Retrospect', American Journal of Sociology 45 (1939) 446-51.

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


Lawlor, W., Beat Culture. Lifestyles, Icons, and Impact (Santa Barbara, 2005).


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


Lehmann, E., Mystik in Heidentum und Christentum (Leipzig, 1908).


Lentin, A., ‘Catherine the Great and Denis Diderot,’ History Today 22 (1972) 313-20.


— *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.


Lindquist, G., ‘Travelling by the Other’s Cognitive Maps or Going Native and Coming Back’, *Ethnos* 60 (1995) 3-40.
— *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).


— *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).

M


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


— *Book of Friends*; (Santa Barbara, 1987).


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).
BIBLIOGRAPHY


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.


Prado, C.G., *Starting with Foucault. An Introduction to Genealogy* (Builder, 2000*).


Prince Peter of Greece and Denmark, HRH., 'Géza Róheim', *RAIN* 11 (1975) 1-5.


**Q**

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


**R**


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


Righart, H., De eindeloze jaren zestiig. 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


— 'Culture, Genuine and Spurious', *American Journal of Sociology* 29 (1924) 401-29.


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


Snyder, G., Myths and Texts (New York, 1960).

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


T

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


U


V


Vandermeersch, P. and H. Westerink, Godsdienspsychologie 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.
Shimuzu (eds.), *Anthropology and Colonialism in Asia and Oceania* (Richmond, 1999) 13-39.


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).

Y


Z

Zijlma, G., Marten Douwes Teenstra (Winsum, 1917).