

Cumulative bibliography

- Abimbola, Wande, 1975, ed., *Sixteen great poems of Ifa*, no place: UNESCO [United Nations Educational and Scientific Commission].
- Abimbola, Wande, 1983, 'Ifa as a body of knowledge and as an academic discipline', *Journal of Cultures and Ideas*, 1: 1-11.
- Abimbola, Wande, 1991, 'Poesie VI: Aus "Sechzehn große Gedichte aus Ifa"', in: Kimmerle, H., ed., *Philosophie in Afrika: Afrikanische Philosophie: Annäherungen an einen interkulturellen Philosophiebegriff*, Frankfurt am Main: Qumran, pp. 226-234.
- Abimbola, Wande, & Hallen, Barry, 1993, 'Secrecy and objectivity in the methodology and literature of Ifá divination', in: Nooter, M., ed., *Secrecy: African art conceals and reveals*, New York: The Museum for African Art / Munich: Prestel, pp. 213-221.
- Abusch, T., & van der Toorn, K., 1999, eds, *Mesopotamian magic: Textual, historical, and interpretative perspectives*, Groningen: Styx.
- Achenbaum, A.W., & Orwoll, L., 1991, 'Becoming wise: A psycho-gerontological interpretation of the *Book of Job*', *International Journal of Aging and Human Development*, 32, 21-39.
- Achebe, C., 1958, *Things fall apart*, London etc.: Heinemann.
- Achterberg, Gerrit, 1963, *Verzamelde gedichten*, Amsterdam: Querido.
- Adedeji, J., 1970, 'The origins of the Yoruba masque theatre: The use of Ifa divination corpus as historical evidence', *African Notes*, 6: 70-86.
- Adelaar, A., 1995, 'Asian roots of the Malagasy: A linguistic perspective', *Bijdragen tot de Taal-, Land- en Volkenkunde*, 151, 3: 325-356.
- Adjaye, J.K., 1994, ed., *Time in the Black experience*, Westport CO / London: Greenwood.
- Adkins, A.W.H., 1970, *From the many to the one: A study of personality and views of human nature in the context of Ancient Greek society, values, and beliefs*, London: Constable.
- Adler, M., 1990, *Drawing down the moon: Witches, druids, goddess-worshippers, and other Pagans in America today*, Boston: Beacon, rev. ed., 6th impr; 1st ed. 1979.
- Adler, M.J., 1992, '10: Wisdom', in: Adler, M.J. ed., *The great ideas: One hundred two essays*, New York: Macmillan, pp. 938-945.
- Adorno, T.W., 1950, *The authoritarian personality*, Harper: New York.
- Aerts, D., 1985, 'The physical origin of the Einstein Podolsky Rosen paradox', in: Tarozzi, G., & van der Merwe, A., eds, *Open questions in quantum physics: Invited papers on the foundations of microphysics*, Dordrecht: Kluwer Academic, pp. 33-50.
- Agarwal, A., & Narain, S., 1997, 'Dying wisdom: The decline and revival of traditional water harvesting systems in India', *Ecologist*, 27, 3: 112-116.
- Agassi, J., 1960, 'Methodological individualism', *British Journal of Sociology*, 11: 244-270.
- Agrippa, H.C., 1993, *Three books of occult philosophy written by Henry Cornelius Agrippa of Nettesheim*, Freake, J., tr., Tyson, D., & Tyson, Ann., eds, St. Paul: Llewellyn, first Latin edition 1531, first English tr. 1651.
- Aguessy, H., 1970, 'La divinité Legba et la dynamique du panthéon vodoun au Dan-Home', *Cahiers des Religions Africaines*, 7: 89-96.

- Aguessy, H., 1983, 'Cadre théorique: Les concepts de tribu, ethnie, clan, pays, peuple, nation, Etat etc. et les sociétés africaines', *Présence Africaine*, 127-128: 17-42.
- Ajayi, B., 1992, 'The derivation of Omo Odù in the Ifa literary corpus', *Orita*, 24: 1-11.
- Akiwowo, Akinsola, 1983, 'Understanding interpretative sociology in the light of oriki of Orunmila', *Journal of Cultures and Ideas*, 1, 1: 139-157.
- Albee, Edward, 1962, *Who is afraid of Virginia Woolf? A play*, New York: Atheneum.
- Alberuni, 1888, *Alberuni's India: An account of the religion, philosophy, literature, geography, chronology, astronomy, customs, laws and astrology of India about A.D. 1030: An English edition, with notes and indices, I-II*, tr. Sachau, E.C., London: Trübner.
- Albright, William Foxwell, 1936-37, 'The Canaanite God Hauron', *American Journal of Semitic Languages and Literatures*, 53, 1-12.
- Albright, William Foxwell, 1955, *Some Canaanite-Phoenician sources of Hebrew wisdom*, Leiden: Brill.
- Albright, William Foxwell, 1969, 'Palestinian inscriptions', in Pritchard, J.B., ed., *Ancient Near Eastern texts*, 3rd edition, Princeton: Princeton University Press, 1969, pp. 320-322.
- Allegro, J.M., 1970, *The sacred mushroom and the cross*, London: Hodder & Stoughton.
- Alliez, E., 1993, *La signature du monde, ou Qu'est-ce que la philosophie de Deleuze et Guattari?* Paris: Cerf.
- Almeder, R.: 1983, 'Peirce on meaning', in: Freeman, E., ed., *The relevance of Charles Peirce*, La Salle: Monist Library of Philosophy, pp. 328-347.
- Alpers, E.A., 1984, '“Ordinary household chores”: Ritual and power in a 19th-century Swahili women's spirit possession cult', *International Journal of African Historical Studies*, 17, 4: 677-702.
- Alverson, H., 1978, *Mind in the heart of darkness: Value and self-identity among the Tswana of Southern Africa*, New Haven / London: Yale University Press.
- Amadieme, I., 1997, 'Diop, Cheikh Anta', in: *Encyclopaedia of Africa South of the Sahara*, ed. Middleton, J.M., New York: Scribners, pp. I, 468-469.
- Ames, Roger T., & Hall, David L., 2003, *Daodejing: 'Making this life significant': A philosophical translation: Featuring the recently discovered bamboo texts*, New York: Ballantine.
- Ameve K., 1989, *The sacred ancient wisdom*, Accra: Afrika Publications.
- Amougou, Jean Bertrand, 2006, 'La “rationalité” chez P.M. Hebga: Herméneutique et dialectique', thèse de doctorat, Faculté des Arts, Lettres et Sciences Humaines, Université de Yaoundé I, République du Cameroun.
- Amselle, J.-L., 1979, ed., *Le sauvage à la mode*, Paris: Le Sycamore.
- Amselle, J.-L., 1990, *Logiques métisses: Anthropologie de l'identité en Afrique et ailleurs*, Paris: Payot.
- Anati, E., 1986, 'The rock art of Tanzania and the East African sequence', *BCSP [Bolletino des Centro Camuno di Studi Preistorici]*, 23: 15-68, fig. 5-51.
- Anati, E., 1999, *La religion des origines*, Paris: Bayard; French tr. of *La religione delle origini*, n.p.: Edizione delle Origini, 1995.
- Andersen, L., 1987, *Studies in oracular verses: Concordance to Delphic responses in hexameter*, Copenhagen: Kongelige Danske Videnskabernes Selskab.
- Anderson, Bernhard W., 1977, 'The Babel story: Paradigm of human unity and diversity', in: Greeley, Andrew, ed., *Ethnicity*, New York: Seabury, pp. 63-70.
- Anderson-Levitt, Kathryn M., 2003, ed., *Local meanings, global schooling: Anthropology and world culture theory*, New York: Palgrave Macmillan.
- Angas, G.F., 1847, *Savage life and scenes in Australia and New Zealand, I-II*, London: Smith, Elder & Co.
- Anidjar, Gil, 2002, ed., *Jacques Derrida: Acts of religion*, London: Routledge.
- Ankermann, B., 1915, 'Verbreitung und Formen des Totemismus in Afrika', *Zeitschrift für Ethnologie*, 47: 114-180.
- Anonymous, ['legba'], at: <http://www.elalquimistaonline.com/img/descargas/eleggua%20alagguana.jpg>, retrieved 13 May 2015.
- Anonymous, 'History of clothing and textiles', Wikipedia, at:

- http://en.wikipedia.org/wiki/History_of_clothing_and_textiles, last retrieved 9 March 2008.
- Anonymous, 'Leviathan', at: <http://en.wikipedia.org/wiki/Leviathan>, last retrieved 26 October 2015.
- Anonymous, 'Óðinn', Wikipedia, at: [http://is.wikipedia.org/wiki/ Óðinn](http://is.wikipedia.org/wiki/Óðinn), last retrieved 23 October 2015.
- Anonymous, 'Pygmy (Greek mythology)', Wikipedia, at: [http://en.wikipedia.org/wiki/Pygmy_\(Greek_mythology\)](http://en.wikipedia.org/wiki/Pygmy_(Greek_mythology)), last retrieved 23 October 2015.
- Anonymous, 'Susanoo-no-Mikoto', at: <https://en.wikipedia.org/wiki/Susanoo-no-Mikoto>, last retrieved 23 October 2015.
- Anonymous, 'Wang Ling', Wikipedia, at: [http://en.wikipedia.org/wiki/Wang_Ling_\(historian\)](http://en.wikipedia.org/wiki/Wang_Ling_(historian)), retrieved 16 Mary 2012.
- Anonymous, 1990, 'Playing board games in the Stone Age', *Geographica: National Geographic Magazine*, 177, 2.
- Anonymous, n.d., 'In the beginning: The early Lozis, Barotseland.com', at: <http://www.barotseland.com/earlyhistory.pdf>, last retrieved 16 October 2009.
- Anthias, E., & Yuval-Davis, N., 1992, *Racialised boundaries*, London: Routledge.
- Apollodorus, see Frazer.
- Apostel, L., 1981, *African philosophy: Myth or reality*, Gent: E. Story-Scientia, ch. vii: 'African geomancy, formal logic, and force metaphysics', pp. 214-244.
- Appadurai, A., 1990, 'Disjuncture and difference in the global cultural economy', in: Featherstone, M., ed., *Global culture: Nationalism, globalisation and modernity*, London / Newbury Park: Sage, pp. 295-310.
- Appadurai, A., 1995, 'The production of locality', in: Fardon, R., ed., *Counterworks: Managing the diversity of knowledge*, ASA [Association of Social Anthropologists] decennial conference series 'The uses of knowledge: Global and local relations', London: Routledge, pp. 204-225.
- Appadurai, A., 1997, *Modernity at large: Cultural dimensions of globalization*, Delhi etc.: Oxford University Press.
- Appiah, K.A., 1992, *In my father's house: Africa in the philosophy of culture*, New York & London: Oxford University Press.
- Appiah, K.A., 1993, 'Europe upside down: Fallacies of the new Afrocentrism', *Times [London] Literary Supplement*, 12 February, pp. 24-25.
- Apter, A., 1996, 'IBB=419: Nigerian democracy and the politics of illusion', paper presented at the conference 'The struggle for civil society in Africa', University of Chicago, May 31-June 2, 1996, and at the 'Panel on hybrid democracies', 1996 Annual Meeting, American Anthropological Association, San Francisco.
- Apthorpe, R.J., 1959, 'Northern Rhodesia: Clanship, chieftainship and Nsenga political adaptation', in: Apthorpe, R.J., ed., *From tribal rule to modern government*, Lusaka: Rhodes Livingstone Institute, Thirteenth Conference Proceedings, pp. 69-98.
- Apthorpe, R.J., 1961, ed., *Central Bantu historical texts, I: With extensive texts by Chibanza and Munday*, Lusaka: Rhodes-Livingstone Institute, Communication 22.
- Ardelt, M., 2000, 'Intellectual versus wisdom-related knowledge: The case for a different kind of learning in the later years of life', *Educational Gerontology: An International Journal of Research and Practice*, 26: 771-789.
- Ardelt, M., 2004, 'Wisdom as expert knowledge system: A critical review of a contemporary operationalization of an ancient concept', *Human Development*, 47: 257-285.
- Arendt, H., 1958, *The origins of totalitarianism*, New York: The World Publishing Comp. / Meridian.
- Aristoteles, 1831, *Aristoteles Graece, I-V*, ed. Bekker, I., Berlin: Reimer.
- Aristotle, 1926a, *Aristotle: Volume XIX. Nicomachean Ethics*, tr. Rackham, H., Loeb Classical Library, Cambridge MA: Harvard University Press / London: Heinemann.
- Aristotle, 1926b, *Aristotle: Volume XXII. The Art of Rhetoric*, translated by Freese, J.H., Loeb Classical Library, Loeb Classical Library, Cambridge MA: Harvard University Press / London: Heinemann.
- Aristotle, 1932, *Aristotle: Volume XXI. Politics*, tr. Rackham, H., Loeb Classical Library, Loeb

- Classical Library, Cambridge MA: Harvard University Press / London: Heinemann.
- Aristotle, 1938, *Aristotle, Volume I, Categories. On Interpretation*, tr. Cooke, H.P., *Prior Analytics*, tr. Tredennick, Hugh, Loeb Classical Library, Loeb Classical Library, Cambridge MA: Harvard University Press / London: Heinemann.
- Aristotle, 1960, *Aristotle: Volume II, Posterior Analytics*, tr. Tredennick, Hugh; *Topica*, tr. Forster, E.S., Loeb Classical Library, Cambridge MA: Harvard University Press / London: Heinemann.
- Aristotle, 1991, *Aristotle on rhetoric: A theory of civic discourse*, Kennedy, G.A., ed., New York / Oxford: Oxford University Press.
- Aristotle, 2001a / 1941a, *The basic works of Aristotle*, translated by Roberts, W. Rhys, ed. R.M. McKeon, New York: Modern Library, first edition Random House, 1941.
- Aristotle, 2001b / 1941b, *De caelo*, in: Aristotle, 2001a / 1941a: 398-469.
- Armstrong, K., 1995, *A history of God: From Abraham to the present: The 4000 year quest for God*, London: Heinemann.
- Armstrong, W.E., 1961, 'Totemism', in: Ashmore, H.S., 1961, ed., *Encyclopaedia Britannica: A new survey of universal knowledge*, Chicago / London / Toronto: Encyclopaedia Britannica, pp. XXII: 317-320.
- Arnaiz-Villena, A., Dimitroski, K., Pacho, A., Moscoso, J., Gómez-Casado, E., Silvera-Redondo, C., Varela, P., Blagoevska, M., Zdravkovska, V., & Martínez-Laso, J., 2001, 'HLA genes in Macedonians and the sub-Saharan origin of the Greeks', *Tissue Antigens*, 57, 2: 118-127.
- Aromolaran, A., 1992, 'A critical analysis of the philosophical status of Yoruba Ifa literary corpus', in: Nagl-Docekal, H., & Wimmers, F., eds, *Postkoloniales Philosophieren Afrika, VI*, Wien: Oldenburg, pp. 140-154.
- Arthur, R.H., 1984, *The wisdom goddess: Feminine motifs in eight Nag Hammadi documents*, Lanham, New York & London: University Press of America.
- Asad, T., 1975, ed., *Anthropology and the colonial encounter*, London: Ithaca Press.
- Asante, M.K., 1990, *Kemet, Afrocentricity, and knowledge*, Trenton NJ: Africa World Press.
- Asante, M.K., & Asante, K., eds, *African culture: The rhythms of unity*, Westport CO: Greenwood.
- Ashton, Paul, Bartlett, A.J., & Clemens, Justin, eds, 2006, *The praxis of Alain Badiou*, Melbourne: re.press [sic].
- Assefa, H., 1996, 'Peace and reconciliation as a paradigm: A philosophy of peace and its implications for conflict, governance and economic growth in Africa', in: Assefa, H., & Wachira, G., eds, *Peacemaking and democratisation in Africa: Theoretical perspectives and church initiatives*, Nairobi: East African Educational Publishers, pp. 42-71.
- Assmann, A., 1994, 'Wholesome knowledge: Concepts of wisdom in a historical and cross-cultural perspective', in: Featherman, D.L., Lerner, R.M., & Perlmutter, M., eds, *Life-span development and behaviour*, 12, Hillsdale NJ: Erlbaum, pp. 187-224.
- Assmann, J., 1996, 'The Mosaic distinction: Israel, Egypt and the invention of paganism', *Representations*, 56: 48-67.
- Atchley, Robert C., 1993, 'Spiritual development and wisdom: A Vedantic perspective', in: Kastenbaum, Robert, ed., *Encyclopedia of adult development*, Phoenix AZ: Oryx, pp. 479-483.
- Atz, B.K., 1982, *Herbert Marcuse and the art of liberation: An intellectual biography*, London: Verso.
- Augé, M., 1986, 'Le fétiche et son objet' in: Mannoni, Maud, ed., *L'Objet en psychanalyse*, Paris: Denoel.
- Austin, J.L., 1962, *How to do things with words*, Oxford: Oxford University Press.
- Aya, R., 1996, 'The devil in social anthropology; or, the empiricist exorcist; or, the case against cultural relativism', in: Hall, J.A., & Jarvie, I., 1996, eds, *The social philosophy of Ernest Gellner*, Amsterdam / Atlanta: Rodopi, Poznan Studies in the Philosophy of Sciences and the Humanities, pp. 553-562.
- Bachman, J., 1850, *The doctrine of the unity of the human race examined on the principles of science*. Charleston: Canning.
- Badawy, A., 1956, 'The ideology of the superstructure of the mastaba-tomb in Egypt', *Journal of*

- Near Eastern Studies*, 15, 3: 180-183.
- Badiou, Alain, 1982, *Théorie du sujet*, Paris: Seuil.
- Badiou, Alain, 2003, *St Paul: The foundations of universalism*, Stanford CA: Stanford University Press.
- Bagalwa-Mapatano, J., 2004, 'La chanson populaire politique face à la violence politique au Congo-Zaïre post Mobutu', in: Beck, R.M., & Wittmann, F., eds, *African media cultures, Transdisciplinary perspectives*, Köln: Köppe, pp. 193-214.
- Baigent, M., & Leigh, R., 1992, *De Dode Zee rollen en de verzwegen waarheid*, Baarn: Tirion; Dutch tr. of *The Dead Sea scrolls deception*, London: Cape, 1991.
- Bailey, A.W., 1913a, 'A year on the Lalafuta river', *SAGM [South Africa General Mission]-Pioneer*, 36: 185-186.
- Bailey, A.W., 1913b, 'In Livingstone's steps', *SAGM [South Africa General Mission]-Pioneer*, 36: 36-40.
- Bailey, A.W., 1914, 'Northern Rhodesia: A letter from Mr. Bailey', *SAGM [South Africa General Mission]-Pioneer*, 37: 151-152.
- Bailey, F.G., 1969, *Strategems and spoils*, Oxford: Blackwell.
- Baker, G.P., & Hacker, P.M.S., 1980, *Wittgenstein: Understanding and meaning*, Oxford: Blackwell.
- Bakhtiar, L., 1991, *Sufi: Expressions of the mystic quest*, London: Thames & Hudson, first published 1976.
- Bal, W., 1963, *Le royaume du Congo aux XVe et XVIe siècles: Documents d'histoire*, Léopoldville: Institut National d'Etudes Politiques.
- Baldry, H.C., 1965, *The unity of mankind in Greek thought*, Cambridge: Cambridge University Press.
- Balick, M.J., 2006, 'Ethnomedicine: Ancient wisdom and modern science', *Explore: The Journal of Science and Healing*, 2, 3: 238-248.
- Baltes, P.B., Glueck, J., & Kunzmann, U., 2002, 'Wisdom: Its structure and function in regulating successful life span development', in: Snyder, C.R., & Lopez, S.J., eds, *Handbook of positive psychology*, London: Oxford University Press, pp. 327-347.
- Baltes, P.B., Smith, J., Staudinger, U.M., & Sowarka, D., 1990, 'Wisdom: One facet of successful aging?', in: Perlmutter, M., ed., *Late-life potential*, Washington DC: Gerontological Society of America, pp. 63-81.
- Baltes, P.B., & Freund, A.M., 2003, 'The intermarriage of wisdom and selective optimization with compensation: Two meta-heuristics guiding the conduct of life', in: Keyes, C.L.M., & Haidt, J., eds, *Flourishing: Positive psychology and the life well-lived*, Washington (DC): American Psychological Association, pp. 249-273.
- Banton, M., 1973, 'Urbanisation and role analysis', in: Southall, A., ed., *Urban anthropology*, London / New York: Oxford University Press, pp. 43-70.
- Barber K., & Farias, P.F. de M., 1989, eds *Discourse and its disguises: The interpretation of African oral texts*, Birmingham: Centre of West African Studies.
- Barnes, R.H., 1975, 'Mancala in Kedang: A structural test', *Bijdragen tot de Taal-, Land- en Volkenkunde*, 131, 1: 67-85.
- Barrett, D.B., 1968, *Schism and renewal in Africa*, Nairobi: Oxford University Press.
- Barth, F., 1966, *Models of social organization*, London: Royal Anthropological Institute of Great Britain and Ireland, Occasional Papers no. 23.
- Barth, F., 1969, ed., *Ethnic groups and boundaries: The social organization of culture differences*, Boston: Little, Brown & Co.
- Barthes, R., 1957, *Mythologies*, Paris: Seuil.
- Bascom, William R., 1942, '21. Ifa Divination: Comments on the paper by J.D. Clarke', *Journal of the Royal Anthropological Institute*, LXIX, 1939, 235-256', *Man*, 42: 41-43.
- Bascom, William R., 1969, *Ifa divination: Communication between gods and men in West Africa*, Bloomington: Indiana University Press.
- Bascom, William R., 1980, *Sixteen cowries: Yoruba divination from Africa to the New World*, Bloomington: Indiana University Press.

- Basso, K.H., & Selby, H.A., 1976, eds, *Meaning in anthropology*, Albuquerque NM: University of New Mexico Press.
- Bastide, R., 1970, 'Memoire collective et sociologie du bricolage', *L'Année Sociologique*, 3rd series, 21: 65-108.
- Bates, R.H., Mudimbe, V.Y., & O'Barr, J., 1993, eds, *Africa and the disciplines: The contributions of reseach in Africa to the social sciences and humanities*, Chicago: University of Chicago Press.
- Bateson, G., 1978, *Steps to an ecology of mind: Collected essays in anthropology, psychiatry, evolution and epistemology*, Paladin Book, Frogmore: Granada Publishing House, first published 1972.
- Baudrillard, J., 1972, *Pour une critique de l'économie politique du signe*, Paris: Gallimard.
- Baudrillard, J., 1981, *Simulacres et simulation*, Paris: Galilée.
- Baumann, H., 1936, *Schöpfung und Urzeit der Menschen im Mythos der afrikanischen Völker*, Berlin: Reimer.
- Beaton, A.C., 1936, 'The Bari: Clan and age-class systems', *Sudan Notes and Records*, 19, 1: 109-145.
- Becker, Heike, 2003, 'Sites of violence & memory: Mapping the Namibian liberation war', paper presented at the 5th Northeast Workshop on Southern African Studies, Burlington VT, 5-7 September 2003.
- Bednarik, Robert G., 1990, 'On the cognitive development of hominids', *Man and Environment*, 15, 2: 1-7.
- Beecher Stowe, Harriet, 1900, *Uncle Tom's cabin, or, Life among the lowly*, Philadelphia: Altemus, first published 1852, Boston: Jewett.
- Beerling, R.F., 1965, *De transcendentale vreemdeling: Een studie over Husserl, fenomenologie en sociale wetenschappen*, Hilversum / Amsterdam: de Haan / Meulenhoff.
- Bell, J.S., 1964, 'On the Einstein-Podolsky-Rosen paradox', *Physics*, 1: 195-200.
- Bell, R.H., 1997, 'Understanding African philosophy from a non-African point of view: An exercise in cross-cultural philosophy', in: Eze, Emmanuel Chukwudi, ed., *Postcolonial African philosophy*, Oxford: Blackwell, pp. 197-220.
- Bengtson, J.D., & Ruhlen, M., 1994, 'Global etymologies', in: Ruhlen, M., ed., *On the origins of languages: Studies in linguistic taxonomy*, Stanford: Stanford University Press, pp. 277-336.
- ben-Jochanan, Y.A.A., 1988 / 1971, *Africa, Mother of Western civilization*, Baltimore: Alkebu-lan.
- Benoit, P., 1920, *L'Atlantide*, Paris: Albin Michel.
- Benveniste, E., 1973, *Indo-Eurôpean language and society*, London: Hutchinson.
- Benveniste, E., 1975, *Le vocabulaire des institutions indo-européennes, I. Economie, parenté, société, II. Pouvoir, droit, religion*, Paris: Minuit.
- Berglund, A.-I., 1976, *Zulu thought patterns and symbolism*, London: Hurst.
- Bergmann, Frédéric Guillaume, 1869, *Résumé d'études d'ontologie générale et de linguistique générale, où: Essais sur la nature et l'origine des êtres, la pluralité des langues primitives, et la formation de la matière première des mots*, Paris: Cherbuliez.
- Bergson, Henri, 1932, *Les deux sources de la morale et de la religion*, reprinted 1948, Paris: Presses Universitaires de France.
- Berkes, F., Colding, J., & Folke, C., 2000, 'Rediscovery of traditional ecological knowledge as adaptive management', *Ecological Applications*, 10, 5: 1251-1262.
- Berlinerblau, J., 1999, *Heresy in the university: The Black Athena controversy and the responsibilities of American intellectuals*, New Brunswick: Rutgers University Press.
- Bernabé, Alberto, 2002, 'Orphisme et Présocratiques: Bilan et perspectives d'un dialogue complexe', in: Laks, A., & Lougnet, C., eds, *Qu'est-ce que la philosophie présocratique / What is presocratic philosophy?*, Villeneuve d'Ascq: Presses Universitaires du Septentrion, pp. 205-247.
- Bernal, John Desmond, 1969, *Science in history, I-IV*, Harmondsworth: Penguin; first published London: Watts, 1965, 3rd impr.
- Bernal, Martin Gardiner, 1987, 1991, 2006, *Black Athena: The Afroasiatic roots of classical civilization, I. The fabrication of Ancient Greece 1787-1987; II. The archaeological and documen-*

- tary evidence; III. *The linguistic evidence*, London: Free Association Books / New Brunswick: Rutgers University Press.
- Bernal, Martin Gardiner, 1993a, 'Phoenician politics and Egyptian justice in Ancient Greece', in: Raaflaub, L., ed., *Anfänge politischen Denkens in der Antike: Die nahostlichen Kulturen und die Griechen*, Munich: Oldenbourg, pp. 241-261.
- Bernal, Martin Gardiner, 1993b, 'Black Athena: Hostilities to Egypt in the eighteenth century', in Harding, Sandra, ed., *The 'racial' economy of science: Toward a democratic future*, Bloomington: Indiana University Press, pp. 47-63.
- Bernal, Martin Gardiner, 1996, [Review of *Not out of Africa* by Lefkowitz, M.], *Bryn Mawr Classical Review* 96.04.05, at: <http://ccat.sas.upenn.edu/bmcr/1996/96.04.05.html>, last retrieved 26 October 2015.
- Bernal, Martin Gardiner, 1996-97 / 2011, 'Responses to *Black Athena*: General and linguistic issues', in: van Binsbergen, Wim M.J., 1997a, ed., *Black Athena: Ten Years After*, Hoofddorp: Dutch Archaeological and Historical Society, special issue, *Talanta: Proceedings of the Dutch Archaeological and Historical Society*, vols. 28-29, 1996-97, pp. 65-98; updated and expanded version, 2011, *Black Athena Twenty Years Later*, Berlin / Boston / Munster: LIT, pp. 65-98.
- Bernard-Donals, M., & Glejzer, R.R., 1998, eds, *Rhetoric in an antifoundational world: Language, culture and pedagogy*, New Haven & London: Yale University Press.
- Bernasconi, Robert, 1989, 'Heidegger's destruction of *phronesis*', *Southern Journal of Philosophy*, 28 supp.: 127-47.
- Bernasconi, Robert, 1997, 'African philosophy's challenge to continental philosophy', in: Eze, Emmanuel Chukwudi, ed., *Postcolonial African philosophy: A critical reader*, Oxford: Blackwell, pp. 183-196.
- Bernstein, B., 1973 (1971), 'The limits of my language are social', in: Douglas, M., ed., *Rules & meanings*, Harmondsworth: Penguin, p. 203.
- Berreman, G.D., 1962, *Behind many masks: Ethnography and impression management in a Himalayan society*, Monograph 4. Washington D.C.: Society for Applied Anthropology.
- Berve, H., 1949, 'Das delphische Orakel', in: *idem, Gestaltende Kräfte der Antike*, München: Beck, pp. 21-41.
- Best, S., 1991, 'Chaos and entropy: Metaphors in postmodern science and social theory', *Science as Culture*, 2: 188-226.
- Betegh, Gábor, 2001, 'Empédocle, Orphée et le papyrus de Derveni', in: Morel, Pierre-Marie, & Pradeau, Jean-François, eds, *Les anciens savants: Études sur les philosophies préplatoniciennes, Les Cahiers philosophiques de Strasbourg*, 12, Strasbourg: Université Marc Bloch, pp. 47-70.
- Bethe, C.W., 1968, *Science: A road to wisdom*, tr. from the Dutch, Dordrecht: Riedel.
- Bewaji, J.A.I., 1992, 'A critical analysis of the philosophical status of Yoruba Ifa literary corpus', in: Nagl-Dočekal, H., & Wimmers, F., eds, *Postkoloniales Philosophieren Afrika, I-VI*, Wien: Oldenburg, pp. VI, 140-154.
- Bewaji, Tunde J.A.I., 1994, 'Truth and ethics in African thought: A reply to Emmanuel Eze', *Quest: Philosophical Discussions*, 8, 1: 76-89.
- Bewaji, Tunde J.A.I., & Ramose, M.B., 2003, 'The Bewaji, van Binsbergen and Ramose debate on ubuntu', *South African Journal of Philosophy*, 22, 4: 378-415.
- Bhabha, H.K., 1986, 'Of mimicry and man: The ambivalence of colonial discourse', in: Donald, J., & Hall, S., eds, *Politics and ideology*, Milton Keynes / Philadelphia: Open University, pp. 198-205.
- Bhabha, H.K., 1995, 'Signs taken for wonders', in: Ashcroft, B., Griffiths, G., & Tiffin, H., eds, *The post-colonial studies reader*, New York: Routledge, pp. 29-35.
- Bible, 1985, *The Holy Bible: Containing the Old en New Testaments: Translated out of the original tongues and with the former translations diligently compared and revised: King James version 1611: A reference edition: Based on the 1962 edition of the American Bible Society*, second South African Edition 1982, third impr. 1985, Roggebaai: Bible Society of South Africa.
- Bierens de Haan, J.D., 1943, ed., *Politeia: Groote mannen over staat en maatschappij - van Plato*

- tot Kant, Amsterdam: Elsevier.
- Bilgrami, A., 1993, 'Other minds', in: Dancy, J., & Sosa, E., eds, *A companion to epistemology*, Oxford / Cambridge MA: Blackwell, first published 1992, pp. 317-323.
- Birket-Smith, K., 1946, *Geschichte der Kultur: Eine allgemeine Ethnologie*, Zurich: Orell Fiissli.
- Black, M., 1959, 'Linguistic relativity: The views of Benjamin Lee Whorf', *Philosophical Review*, 68: 228-238.
- Blacking, J., ed., 1977, *The anthropology of the body*, London: Academic Press.
- Blanchard-Fields, F., Brannan, J.R., & Camp, C.J., 1987, 'Alternative conceptions of wisdom: An onion-peeling exercise', *Educational Gerontology*, 13, 6: 497-503.
- Blaut, J.M., 1993, *The colonizer's model of the World: Geographical diffusionism and Eurocentric history*, New York: Guilford.
- Blažek, Václav, 2007, 'Theonymica Helleno-Semita II: Pallas Atháná / Atháná Potnia "Virgin" or "Lady"?', *DO-SO-MO*, *Fascicula Mycenologica Polona*, 7, 1: 161-176.
- Bleek, W.H.L., 1851, 'De nominum generibus linguarum Africae australis, copticae, semiticarum aliarumque sexualium', PhD thesis, Bonn University.
- Bleek, Wolf [ps. van der Geest, J.D.M.], 1976, *Sexual relationships and birth control in Ghana*, Amsterdam: Anthropologisch-Sociologisch Centrum.
- Bleek, Wolf [ps. van der Geest, J.D.M.], 1978, *Achter de coulissen*, Assen: Van Gorcum.
- Bleek, Wolf [ps. van der Geest, J.D.M.], 1979, 'Envy and inequality in fieldwork: An example from Ghana', *Human Organization*, 38, 2: 204-209.
- Bloch, M., 1975, ed., *Political language and oratory in traditional society*, London: Academic Press.
- Blust, R., 1993, 'Beyond the Austronesian homeland: The Austric hypothesis and its implications for archaeology', paper read at a meeting on Austronesian languages at the University Museum, University of Pennsylvania, Philadelphia PA, November 1993.
- Bochner, S., 1973, 'Mathematics in cultural history', in: Wiener, P.P., ed., *Dictionary of the history of ideas: Studies of selected pivotal ideas, III*, New York: Scribner, pp. 177-185.
- Bödeker, H.E., 2001, 'Menschheit, Menschengeschlecht [II.]', in: Ritter et al. 2001: cols V, 1129-1137.
- Boele van Hensbroek, Pieter, 1999, *Political discourses in African thought: 1860 to the present*, London: Praeger.
- Boele van Hensbroek, Pieter, 2001, ed., *African Renaissance and ubuntu philosophy*, special issue of *Quest: An African Journal of Philosophy*, XV.
- Boele van Hensbroek, Pieter, 2003, 'Should intercultural philosophy take over from anthropology in the study of culture? In reaction to Wim van Binsbergen's *Intercultural Encounters*', *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 17, 1-2, 2003: 109-124.
- Bohannon, Laura, see Bowen, E. Smith
- Bohm, D., & Hiley, B.J., 1993, *The undivided universe: An ontological interpretation of quantum theory*, London: Routledge.
- Boissevain, J.F., 1974, *Friends of friends: Networks, manipulators and coalitions*, Oxford: Blackwell.
- Bok, B.J., Jerome, L.E., & Kurtz, P., 1975, 'Objections to astrology: A statement of 186 leading scientists', *The Humanist*, 35, 5: 4-6; reprinted in: Grim, P., 1982, ed., *Philosophy of science and the occult*, Albany: State University of New York Press, pp. 14-18.
- Boll, F., Bezold, C., & Gundel, W., 1966, *Stern Glaube und Stemdeutung: Die Geschichte und das Wesen der Astrologie: 5. durchgesehene Auflage mit einem bibliographischen Anhang von H.G. Gundel*, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Bomhard, Allan R., 1984, *Toward proto-Nostratic. A new approach to the comparison of proto-Indo-European and proto-Afroasiatic*, Amsterdam Studies in the Theory and History of Linguistic Science, Series IV - Current Issues in Linguistic Theory 27, Amsterdam / Philadelphia PA.
- Bomhard, Allan R., & Kerns, J.C., 1994, *The Nostratic macrofamily: A study in distant linguistic relationship*, Berlin / New York: Mouton de Gruyter.
- Bond, G.C., & Ciekawy, D.M., 2001, eds, *Witchcraft dialogues: Anthropological and philosophical exchanges*, Athens OH: Ohio University Press.
- Bonin, W., 2001, 'Parapsychologie', in: Ritter et al. 2001: cols VII, 116-119.
- Bonnafé, P., 1970, 'Objet magique, sorcellerie et fétichisme', *Nouvelle Revue de Psychanalyse*, 2: 159-191.

- Bonnafé, P., 1987, *Histoire sociale d'un peuple congolais, livre I: La terre et le ciel*, Paris: ORS-TOM [Office de la Recherche Scientifique et Technique Outre-Mer].
- Bonnet, H., 1971, *Reallexikon der ägyptischen Religionsgeschichte*, Berlin: de Gruyter, reprint of the 1st edition of 1952.
- Bonser, W., 1928, 'The mythology of the Kalevala: With notes on bear-worship among the Finns', *Folklore*, 39, 4: 344-358.
- Bonte, P., 1975, 'Cattle of God: an attempt at a Marxist analysis of the religion of East African herdsman', *Social Compass*, 22, 3-4: 381-400.
- Borger, R., 1978, *Assyrisch-babylonische Zeichenliste*, Kevelaer / Neukirchen-Vluyn: Butzon & Bercker / Neukirchener Verlag, 12.
- Borghouts, J.F., 1995, 'Witchcraft, magic, and divination in ancient Egypt', in: Sasson, J.M., with Baines, J., Beckman, G., & Rubinson, K.S., ed., *Civilizations of the Ancient Near East, I-III*, New York etc.: Scribner, pp. III: 1775-1785.
- Bottéro, J., 1974, 'Symptômes, signes, écritures: En Mésopotamie ancienne', in: Vernant, J.P., Bottéro, J., et al., *Divination et rationalité*, Paris: Seuil, pp. 70-195.
- Bouché-Leclercq, A., 1879, *Histoire de la divination dans l'antiquité, I-IV*, Paris: Leroux, reprint ca. 1960, no place: no publisher, USA.
- Bourgeois, A., 1973, *La Grèce antique devant la négritude*, Paris: Présence Africaine.
- Bourignon, E., 1968, 'World distribution and patterns of possession states', in: Prince, R., ed., *Trance and possession states*, Toronto: Bucke Society, pp. 3-34.
- Bourriaud, N., 1995, 'Das ästhetische Paradigma', in: Schmidgen, H., ed., 1995, *Aesthetik und Maschinismus: Texte zu und von Félix Guattari*, Berlin: Merve, pp. 39-64.
- Bowen, E. Smith [ps. of Laura Bohannan], 1954, *Return to laughter: An antropological novel*, New York: Anchor Press.
- Bowler, P., 1992, 'From "savage" to "primitive": Victorian evolutionism and the interpretation of marginalized peoples', *Antiquity*, 66, 252: 721-729.
- Bowles, Samuel, & Gintis, Herbert, 1993, 'The revenge of *Homo Economicus*: Contested exchange and the revival of political economy', *The Journal of Economic Perspectives*, 7, 1: 83-102.
- Boyce, M., 1975, *History of Zoroastrianism, I-III*, Handbuch der Orientalistik, Leiden: Brill.
- Bratton, M., 1980, 'The social context of political penetration', in: Tordoff, W., ed., *Administration in Zambia*, Manchester: Manchester University Press.
- Braun, L., 1973, *Histoire de l'histoire de la philosophie*, Paris: Ophrys.
- Breuil, H., 1952, 'The influence of classical civilisations on the cave paintings of South Africa', *Proceedings of the first Pan-African congress on prehistory, Nairobi, 1947*, Oxford: Blackwell, pp. 234-237.
- Breuil, H., Lothe, H., & le Col. Brenans, 1954, *Les roches peintes du Tassili-n-Ajjer*, Paris: Arts et Metiers graphiques.
- Brier, B., 1974, *Precognition and the philosophy of science: An essay on backward causation*, New York: Humanities Press.
- Broad, C.D., 1953, *Religion, philosophy and psychical research*, London: Routledge & Kegan Paul, reprinted New York 1969.
- Brockway, L.H., 1979, *Science and colonial expansion: The role of the British Royal Botanical Gardens*, New York: Academic Press.
- Brooke, Alan England, McLean, Norman, Thackeray, Henry St. John, 1906, eds, *The Old Testament in Greek, according to the text of Codex Vaticanus, supplemented from other uncial manuscripts, with a critical apparatus containing the variants of the chief ancient authorities for the text of the Septuagint (1906), I-II* in 10 volumes, Cambridge: Cambridge University Press.
- Brown, Alexandra R., 2005, 'Wisdom literature: Theoretical perspectives', in: Jones, Lindsay, ed., *Encyclopedia of religion, I-XVI*, 2nd edition, Detroit: Thomson Gale / Macmillan, pp. XIV, 9762-9766.
- Brown, B., 1923, *The wisdom of the Egyptians*, New York: Brentano.
- Brown, D.E., 1991, *Human universals*, New York: McGraw-Hill.

- Brown, J.T., 1926, *Among the Bantu Nomads: A record of forty years spent among the Bechuana, a numerous & famous branch of the Central South African Bantu, with the first full description of their ancient customs, manners & beliefs*, London: Seeley, Service & Co Ltd.
- Brown, L.M., 2005, *Feynman's thesis: A new approach to quantum theory*, New Jersey etc.: World Scientific, reprint of Feynman 1942.
- Brown, N.O., 1970, *Life against death: The psychoanalytical meaning of history*, London: Sphere Books, first published 1959.
- Brown, R., 1873-1879, *The races of mankind, I-IV*, London: Cassell, Petter & Galpin.
- Brown, W.P., 1996, *Character in crisis: A fresh approach to the wisdom literature of the Old Testament*, Grand Rapids: Eerdmans.
- Brown, Warren S., 2000a, 'Wisdom and human neurocognitive systems: Perceiving and practicing the laws of life', in: *idem, ed., Understanding wisdom: Sources, science, and society*, Philadelphia PN: Templeton Foundation Press, pp. 193-213.
- Brown, Warren S., 2000b, *ed., Understanding wisdom: Sources, science, and society*, Philadelphia PN: Templeton Foundation Press.
- Bruder, Edith, & Parfitt, Tudor, 2012, eds, *African Zion: Studies in Black Judaism*, Newcastle upon Tyne: Cambridge Scholars
- Brunner, Hellmut, 1975-1986, 'Antaios', in: Helck, W., & Otto, E. / Westendorf, W., eds, *Lexikon der Ägyptologie, I-VI*, Wiesbaden: Harrassowitz, cols I, 299-300.
- Brunner, Hellmut, 1988, *Altägyptische Weisheit: Lehren für das Leben*, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Bryant, M.D., 1995, 'African wisdom and the recovery of the earth', *Orita*, 27: 49-58.
- Buakasa, T. k. M., 1973, *L'Impensé du discours: Kindaki et nkisi en pays kongo du Zaïre*, Kinshasa: Presses Universitaires du Zaïre.
- Budge, E.A. Wallis, 1923, *Beralâm and Yêwâséf: Being the Ethiopic version of a Christianized recension of the Buddhist legend of the Buddha and the Boddhisattva, the Ethiopic text edited for the first time with an English translation and introduction, I-II*, Cambridge: [Cambridge] University Press.
- Budge, E.A. Wallis, 1969, *The gods of the Egyptians: Or studies in Egyptian mythology, I-II*, New York: Dover, 1969, republication of the first edition, Chicago: Open Court Publishing Company & London: Methuen, 1904.
- Buijtenhuijs, R., 1972, 'Defeating Mau Mau: Some observations on "Counter Insurgency Research" in Kenya during the Emergency', *Sociologische Gids*, 19: 329-339.
- Buijtenhuijs, R., 1992, 'Anthropologie et impérialisme: Ou en sommes-nous aujourd'hui?', *Politique Africaine*, 48: 139-141.
- Bulhof, I.N., 1980, *Wilhelm Dilthey: A hermeneutic approach to the study of history and culture*, The Hague etc.: Nijhoff.
- Bunker, E.C., Chatwin, C.B., & Farkas, A.R., 1970, *Animal style art from east to west: Catalogue of an exhibition*, No. 4, New York: Asia Society, distributed by New York Graphic Society.
- Bürger, G.A., 1969, *Wunderbare Reisen zu Wasser und Lande, Feldzüge und lustige Abenteuer des Freiherrn von Münchhausen*, Leipzig / Stuttgart: Reklam [today Bürger is considered to be merely the German translator and editor of the English original by R.E. Raspe].
- Burkert, W., 1962, *Weisheit und Wissenschaft: Studien zu Pythagoras, Philolaos und Platon*, Nürnberg: Carl.
- Burkert, W., 1968, 'Orpheus und die Vorsokratiker: Bemerkungen zum Derveni-Papyrus und zur pythagoreischen Zahlenlehre', *Antike und Abendland*, 14: 93-114.
- Burkert, W., 1987, *Ancient mystery cults*, Cambridge MA / London: Harvard University Press.
- Burleson, Blake, 2005, *Jung in Africa*, London: Bloomsbury.
- Burleson, Blake, 2008, 'Jung in Africa: The historical record', *Journal of Analytical Psychology*, 53, 2: 209-223.
- Burstein, Stanley Mayer, 1978, *The Babyloniaca of Berossus*, Sources and Monographs on the Ancient Near East vol 1 fascicle 5, Malibu: Undena.
- Burton, R.F., 1865, *Wit and wisdom from West Africa*, London: Tinsley.
- Burtt, Edwin A., 1951, *Types of religious philosophy*, New York: Harper.

- Butterworth, E.A.S., 1970, *The tree at the navel of the earth*, Berlin: de Gruyter.
- Buytendijk, F.J.J., 1932, *Het spel bij mensch en dier als openbaring van levensdriften*, Amsterdam: Kosmos.
- Calder, Charles, 2002, 'The consequences of saying "no no no": The political demise of Mrs Thatcher', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 75-81.
- Callon, A., & Latour, B., 1981, 'Unscrewing the Big Leviathan: How actors macrostructure reality and how sociologists help them to do so', in: Knorr-Cetina, K., & Cicourel, A.V., eds, *Advances in social theory and methodology*, Boston: Routledge & Kegan Paul, pp. 277-303.
- Cameron, Verney Lovett, 1887, *In savage Africa, or, The adventures of Frank Baldwin from Good Coast to Zanzibar*, London: Nelson.
- Cammann, Schuyler v. R., 1958, 'The animal style art of Eurasia', *Journal of Asian Studies*, 17: 323-39.
- Camp, C.V., 1985, *Wisdom and the feminine in the Book of Proverbs*, Sheffield: Almond Press.
- Campbell, J., 1990, *The flight of the wild gander*, New York: HarperPerennial.
- Canning, P., 1994, 'The crack of time and the ideal game', in: Boundas, C.V., & Olkowski, D., eds, *Gilles Deleuze and the theater of philosophy*, New York: Routledge, pp. 73-98.
- Cannuyer, Christian, 2007, 'Les sagesses égyptiennes et l'éminente dignité de l'homme', paper, International Symposium 'Expressions of tradition wisdom', The Royal Academy for Overseas Sciences, The Royal museum for Central Africa & The Royal Museums of Art and History, Friday 28 September, 2007, Palais des Académies, Brussels, Belgium.
- Capra, F., 1978, *The tao of physics*, no place: Fontana / Collins, 3rd impr., 1st impr. 1975.
- Carnap, Rudolf M., 1942, *Introduction to semantics*, Cambridge MA: Harvard University Press.
- Carnap, Rudolf M., 1975, *Meaning and necessity: A study in semantics & moral logic*, 2nd edition, Chicago / London: Chicago University Press, first published 1947.
- Carrier, J.G., & Miller, D., 1999, eds, *Virtualism - A New Political Economy*, Oxford: Berg.
- Carruthers, Jacob H., 1986, 'The wisdom of governance in Kemet', in: Karenga, Maulana, & Carruthers, Jacob, eds, *Kemet and the African worldview: Research, rescue and restoration*, Los Angeles: University of Sankore Press.
- Carter, H., 1977, *Het graf van Tut-Anch-Amon: Ontdekt door wijlen Graaf Carnarvon en Howard Carter*, Amsterdam: Van Holkema & Warendorf, Dutch tr. of vol. II of Carter, H., & Mace, A.C., 1923-33, *The Tomb of Tut.anch.amen, I-III*, London, etc.: Routledge.
- Cartwright, N., 1983, *How the laws of physics lie*, New York: Oxford University Press.
- Casas, Javier Picon, 2008 [2007], 'Commentarium [in Spanish] in Librum IX Aristotelis "De Interpretatione" [with the Bekker 1831 text edition in Greek]', no place: *Punica Fides*, also at: <http://punicafides.wordpress.com>.
- Cassin, Barbara, 2002, 'Introductory essay: Politics of memory - How to treat hate', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 18-36.
- Cassirer, E., 1941, 'Logos, Dike, Kosmos in der Entwicklung der griechischen Philosophie', *Göteborgs Högskolas Arsskrift*, 47, 6, Göteborg: Wettersgen & Kerbers.
- Cassirer, E., 1944, *An essay on man*, New Haven CO: Yale University Press.
- Cassirer, E., 1946, *Language and myth*, New York, tr. Langer, S.K., of *Sprache und Mythos: Ein Beitrag zum Problem der Götternamen*, Berlin: Teubner, 1925.
- Cassirer, E., 1953-1957, *The philosophy of symbolic forms, I-III*, New Haven CO: Yale University Press, English tr. Mannheim, R., of: *Philosophie der symbolischen Formen*, Berlin: Cassirer, 1923-1929.
- Cassirer, E., 1977, *An essay on man: An introduction to a philosophy of human culture*, New Haven / London: Yale University Press, 28th printing, first edition Yale University Press, 1944.
- Castaneda, Carlos, 1968, *The teachings of Don Juan: A Yaqui way of knowledge*, New York: Simon & Schuster.

- Castaneda, Carlos, 1971, *A separate reality*, New York: Simon & Schuster.
- Castaneda, Carlos, 1972, *Journey to Ixtlan*, New York: Simon & Schuster.
- Castaneda, Carlos, 1974, *Tales of power*, New York: Simon & Schuster.
- Castaneda, Carlos, 1977, *The second ring of power*, New York: Simon & Schuster.
- Caubergs, L., & Devisch, R., 1995, 'Moeders en verdorpe lijk van Kinshasa', in: *Vrouwen en ontwikkeling*, special issue, *Noord-Zuid-Cahier*, 20, 2: 77-94.
- Cavalli-Sforza, Luigi L., 1991, 'Genes, peoples and languages', *Scientific American*, 265, 5: 104-110.
- Cavalli-Sforza, Luigi L., Piazza, A., & Menozzi, A., 1994, *The history and geography of the human genes*, Princeton: Princeton University Press.
- Celano, A.J., 1995, 'The end of practical wisdom: Ethics as science in the thirteenth century', *Journal of the History of Philosophy*, 33: 225-243.
- Centre Culturel International de Cerisy-la-Salle / Mallet, M.-L., 1994, *Le passage des frontières: Autour du travail de Jacques Derrida*, Paris: Galilée.
- Ceram, C.W., 1955, *Smal ravijn en zwarte berg: Het geheim van het Hetietenrijk*, Amsterdam / Antwerpen: Van Ditmar; Dutch tr. of *Enge Schlucht und schwarzer Berg*, 1955, Hamburg: Rowohlt.
- Chamberlain, Basil Hall, 1882, *A translation of the 'Ko-ji-ki,' Or 'Records of Ancient Matters':* read before the Asiatic Society of Japan April 12th, May 10th, and June 21st, 1882, and printed London: Meiklejohn.
- Chami, F., 2006, *The unity of the African ancient history: 3000 BC to AD 500*, Mauritius: E & D.
- Chantraine, P., 1968-1980, *Dictionnaire étymologique de la langue grecque, I-IV*, Paris: Klincksieck.
- Cheater, A.P., 1995, 'Globalisation and the new technologies of knowing: Anthropological calculus or chaos', in: Strathern, M., ed., 1995, *Shifting contexts: Transformations in anthropological knowledge*, ASA [Association of Social Anthropologists] Decennial Conference Series 'The uses of knowledge: Global and local relations', London: Routledge, pp. 117-130.
- Cherry, J., 1995, *Mythical beasts*, London: British Museum Press
- Chittick, W.C., 1989, *The Sufi path of knowledge: Ibn al-Arabi's metaphysics of imagination*, Albany NY: [State] U[niversity of] [New York] Press.
- Chock, P., & Wyman, J., 1986, eds, *Discourse and the social life of meaning*, Washington: Smithsonian Institution.
- Choudhury, Enamul, 2001, 'Virtue ethics and the wisdom tradition: Exploring the inclusive guidance of the Qur'an', *Global Virtue Ethics Review*, 3, 1: 26-56.
- Chrétien, J.-P., & Prunier, G., eds, 1989, *Les ethnies ont une histoire*, Paris: Karthala / Agence de Coopération Culturelle et Technique.
- Christie, A., 1968, *Chinese mythology*, London: Hamlyn.
- Clark, Shari Jill, 2001, 'The science in modernist literature: Degeneration, dynamics and demons', PhD thesis, Texas Tech University.
- Cliffe, L., Coleman, J.S., & Doornbos, M.R., 1977, eds, *Government and rural development in East Africa: Essays on political penetration*, The Hague: Nijhoff, pp. 317-330.
- Clifford, James, 1997, 'Spatial practices: Fieldwork, travel, and the disciplining of anthropology', in: Gupta, A., & Ferguson, J., eds, *Anthropological locations: Boundaries and grounds of a field science*, Los Angeles: University of California Press, pp. 185-222.
- Clodd, Edward, 1898, *Tom-Tit-Tot: An essay on savage philosophy in folk-tale*, London: Duckworth.
- Coedes, G., 1931, 'A propos de l'origine des chiffres arabes', *Bulletin of the London School of Oriental and African Studies*, 6: 323-328.
- Cohen, A., 1969, *Custom and politics in urban Africa: A study of Hausa migrants in Yoruba towns*, London: Routledge & Kegan Paul.
- Cohen, A., 1974, ed., *Urban ethnicity*, London: Tavistock.
- Cohen, A.P., & Comaroff, J.L., 1976, 'The management of meaning: On the phenomenology of political transactions', in: Kapferer, B., *Transaction and meaning: Directions in the anthropology of exchange and symbolic behavior*, Philadelphia PA: Institute for the Study of Human Issues, pp. 87-107.
- Cohen, Hermann, 1904, *Ethik des reinen Willens*, Berlin: Cassirer.
- Cohen, Hermann, 1910, *Kants Begründung der Ethik, nebst ihren Anwendungen auf Recht*,

- Religion und Geschichte*, Berlin: Cassirer.
- Cohen, I.B., 1941, 'Query no. 99: Isaac Newton – an advocate of astrology?', *Isis*, 33: 60-61.
- Cohen, R., 1977, 'Oedipus Rex and Regina: the Queen Mother in Africa', *Africa*, 47: 14-30.
- Coia, Valentina, Destro-Bisol, Giovanni, Verginelli, Fabio, Battaggia, Cinzia, Boschi, Ilaria, Cruciani, Fulvio, Spedini, Gabriella, Comas, David, Calafell, Francesco, 2005, 'Brief communication: MtDNA variation in North Cameroon: Lack of Asian lineages and implications for back migration from Asia to sub-Saharan Africa', *American Journal of Physical Anthropology*, 128, 3: 678-681.
- Colarusso, John, 1989, 'The Woman of the myths: The Satanaya cycle', *The Annual of the Society for the Study of Caucasia*, 2: 3-11. 198, at: http://www.circassianworld.com/Satanaya_Cycle.pdf, retrieved 20-9-2008.
- Colenso, John William, 1855, *Ten weeks in Natal: A journal of a first tour of visitation among the colonists and Zulu Kafirs of Natal*, Cambridge: Macmillan.
- Collier, Mary Jane, & Hicks, Darrin, 2002, 'Discursive plurality: Negotiating cultural identities in public democratic dialogue', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 197-219.
- Collingwood, R. G., 1916, *Religion and philosophy*, London: Macmillan.
- Collins, Jo, n.d., 'The ethnic shadow: Jung, dreams and the colonial other', ejournals.org, at: http://ejournals.org.uk/ejournals.org.uk/bjll/%5Bpp22-pp30%5D_ARTICLE_3.pdf, retrieved 27 October 2015.
- Colson, E., 1960, 'Social control of vengeance in Plateau Tonga society', in: Colson, E., *The Plateau Tonga*, Manchester: Manchester University Press, pp. 102-121.
- Colson, E., 1966, 'The alien diviner and local politics among the Tonga of Zambia', in: Swartz, M., Turner, V.W., & Tuden, A., eds, *Political anthropology*, New York: Aldine, pp. 221-228.
- Colson, E., 1969, 'Spirit possession among the Tonga of Zambia', in: Beattie, J., & Middleton, J., eds, *Spirit possession and society in Africa*, London: Routledge & Kegan Paul, pp. 69-103.
- Comaroff, Jean, & Comaroff, John L., 1991-1997, *Of revelation and revolution, I. Christianity, colonialism, and consciousness in South Africa, II. The dialectics of modernity on a South African frontier*, Chicago: University of Chicago Press.
- Comaroff, Jean, & Comaroff, John L., 1992a, *Ethnography and the historical imagination*, Boulder CO / San Francisco / London: Westview Press.
- Comaroff, Jean, & Comaroff, John L., 1992b, 'Totemism and ethnicity', in: *idem*, 1992a: 49-67.
- Comaroff, Jean, & Comaroff, John L., 1999a, 'Occult economies and the violence of abstraction: Notes from the South African postcolony', *American Ethnologist*, 26, 2: 279-303.
- Comaroff, Jean, 1985, *Body of power spirit of resistance: The culture and history of a South African people*, Chicago & London: University of Chicago Press.
- Comaroff, John L., & Comaroff, Jean, 1993, eds, *Modernity and its malcontents: Ritual and power in postcolonial Africa*, Chicago: University of Chicago Press.
- Comaroff, John L., & Comaroff, Jean, 1999b, 'Alien nation: Zombies, immigrants, and millennial capitalism', *CODESRIA [Council for the Development of Social Science Research in Africa] Bulletin*, 3-4: 17-28.
- Comaroff, John L., 1975, 'Talking politics: Oratory and authority in a Tswana chiefdom', in: Bloch, M., ed., *Political language and oratory in traditional society*, London: Academic Press, pp. 141-161.
- Comte, A., 1830-1842, *Cours de philosophie positive, I-III*, Paris: Bachelier.
- Conrad, J., 1899 / 1971, *Heart of Darkness*, New York: Norton Critical Editions, reprinted 1971.
- Coomaraswamy, Ananda K., 1943, 'Eastern wisdom and western knowledge', *Isis*, 34, 4: 359-363.
- Cooper, D., 1979, *Rural-urban migration and female-headed households in Botswana towns: Case studies of unskilled women and female self employment in a site and service area, Selibi-Phikwe*, National Migration Study Working Paper No. 1, Gaborone: Central Statistics Office.
- Cooper, F., 1983, ed., *Struggle for the city: Migrant labor, capital and the state in urban Africa*, Beverly Hills: Sage.

- Copans, J., 1974, *Critiques et politiques de l'anthropologie*, Paris: Maspero.
- Copans, J., 1975, ed., *Anthropologie et impérialisme*, Paris: Maspero.
- Corbeil, J.J., 1982, *Mbusa: Sacred emblems of the Bemba*, Mbala (Zambia): Moto-Moto Museum / London: Ethnographica Publishers.
- Cornell, D., 1992, *The philosophy of the limit*, New York: Routledge.
- Cory, I.P., 1832, *Sanchuniaton, Ancient fragments of the Phoenician, Chaldaean, Egyptian, Tyrian, Carthaginian, Indian, Persian and other writers, with an introductory dissertation and an inquiry into the philosophy and trinity of the ancients*, London: Pickering.
- Cotterell, Arthur, 1989, *The illustrated encyclopedia of myths and legends*, London etc.: Guild.
- Coudert, A., 1980, *Alchemy: The philosopher's stone*, London: Wildwood House.
- Cowell, E.B., 1895, ed., *The Jātaka: Or stories of the Buddha's former births: Translated from the Pali by various hands*, Vol. 1 translated by R. Chalmers, Cambridge: University Press.
- Crahay, F. 1965. 'Le "décollage" conceptual: Conditions d'une philosophie africaine', *Diogenes*, 52: 61-84.
- Craigie, P., 1983, *Ugarit and the Old Testament*, Grand Rapids: Eerdmans.
- Cramer, C., 2002, 'Homo Economicus goes to war: Methodological individualism, rational choice and the political economy of war', *World Development*, 30, 11: 1845-1864.
- Crenshaw, J.L., 1969, 'Method in determining wisdom influence upon "historical literature"', *Journal of Biblical Literature*, 88: 129-142.
- Crenshaw, J.L., 1995, *Urgent advice and probing questions: Collected writings on Old Testament wisdom*, Macon GA: Mercer University. Press.
- Creten, P., 1996, 'Gender en identiteit: Een medisch-antropologisch onderzoek bij de Nkanu in Kinshasa en Zuidwest Zaire', PhD thesis, Department of Social and Cultural Anthropology, Catholic University of Louvain.
- Creyghton, M.L., 1981, 'Bad Milk: Perceptions and healing of a children's illness in a North African society', PhD thesis, University of Amsterdam.
- Crick, M., 1976, *Explorations in language and meaning: Towards a semantic anthropology*, London: Malaby.
- Crosby, A., 1987, *Ecological imperialism: The biological expansion of Europe*, Cambridge: Cambridge University Press.
- Crowley, E.L., 1990, 'Contracts with the spirits: Religion, asylum, and ethnic identity in the Cacheu region of Guinea-Bissau', Ann Arbor: University Microfilms International; PhD thesis, Yale University, Department of Anthropology.
- Cruciani, F., Santolamazza, P., Shen, P., Macaulay, V., Moral, P., Olckers, A., Modiano, D., Holmes, S., Destro-Bisol, G., Coia, V., Wallace, D.C., Oefner, P.J., Torroni, A., Cavalli-Sforza, L.L., Scozzari, R., & Underhill, P.A., 2002, 'A back migration from Asia to sub-Saharan Africa is supported by high-resolution analysis of human Y-chromosome haplotypes', *American Journal of Human Genetics*, 70: 1197-1214.
- Crump, T., 1994, *The anthropology of numbers*, Cambridge: Cambridge University Press, first published 1991.
- Culin, S., 1975, *Games of the North American Indians*, New York: Dover; facsimile reprint of the original 1907 edition, which was the Accompanying Paper of the Twenty-fourth Annual Report of the Bureau of American Ethnology of the Smithsonian Institution, 1902-1903, by W.H. Holmes, Chief.
- Culin, S., 1896, *Mankala, the national game of Africa*, US National Museum Annual Report, Washington, pp. 595-607.
- Cumont, F., 1908-1926, 'Anahita', in: Hastings c.s. 1908-1926, pp. I, 414-415.
- Cunnison, I.G., 1950, *Kinship and local organization on the Luapula*, Livingstone: Rhodes-Livingstone Institute, Communication no. 5.
- Cunnison, I.G., 1959, *The Luapula peoples of Northern Rhodesia: Custom and history in tribal politics*, Manchester: Manchester University Press.
- Cunnison, I.G., 1968, ed., *Mwata Kazembe XIV: Historical traditions of the Eastern Lunda (Ifikolwe Fyandi na Banti Bandi)*, Central Bantu Historical Texts, II, Lusaka: Rhodes-Livingstone Institute, Communication 23.

- Curnow, Trevor, 1999, *Wisdom, intuition and ethics*, Aldershot (UK) & Brookfield VT: Ashgate.
- d'Andrade, R.G., 1984, 'Cultural meaning systems', in: Shweder, R.A., & LeVine, R.A., eds, *Culture theory*, Cambridge: Cambridge University Press, pp. 88-119.
- d'Errico, F., Henshilwood, C., Lawson, G., Vanhaeren, M., Tillier, A.-M., Soressi, M., Bresson, F., Maureille, B., Nowell, A., Lakarra, J., Backwell, L., & Julien, M., 2003, 'Archaeological evidence for the emergence of language, symbolism, and music: An alternative multidisciplinary perspective', *Journal of World Prehistory*, 17, 1: 1-70.
- d'Hertefelt, M., 1971, *Les clans du Rwanda ancien. Éléments d'ethnosociologie et d'ethnohistoire*, Tervuren: Musée royal de l'Afrique centrale, Annales, Série in-8°, Sciences humaines, 70, Butare: Institut national de Recherche scientifique (publication no. 7).
- Dalby, David, 1975, 'The prehistorical implications of Guthrie's Comparative Bantu. Part I: Problems of internal relationship', *The Journal of African History*, 16, 4: 481-501.
- Dalby, David, 1976, 'The prehistorical implications of Guthrie's Comparative Bantu. Part II: Interpretation of cultural vocabulary', *The Journal of African History*, 17, 1: 1-27.
- Dalmiya, V., 1993, 'Introspection', in: Dancy, J., & Sosa, E., eds, *A companion to epistemology*, Oxford (UK) / Cambridge MA: Blackwell, first published 1992.
- Dampier, W.C., 1966, *A history of science and its relations with philosophy and religion*, London: Cambridge University Press, first edition 1929, rev. ed. 1948.
- Darwin, C., 1859, *The origin of species*, London: Murray.
- Darwin, C., 1871, *The descent of man, and selection in relation to sex*, London: Murray.
- Dasgupta, Surendranath, 1922-1955, *A history of Indian philosophy*, Cambridge: Cambridge University Press, reprinted Delhi: Motilal Banarsidass, 1975 etc.
- Daumas, F., 1975-1986, 'Hathor', in: Helck, W., Otto, E., & Westendorf, W., eds, *Lexikon der Ägyptologie, I-VI*, Wiesbaden, Harrassowitz, cols. II, 1024-1033.
- Davidson, B., 1961, *Black Mother*, New York: Little, Brown & Co.
- Davidson, D., 1984, *Essays on Truth and interpretation*, Oxford: Oxford University Press.
- Davidson, D., 1986, 'A coherence theory of truth and knowledge', in: LePore, E., ed., *Perspectives on the philosophy of Donald Davidson*, Oxford: Blackwell, pp. 307-319.
- Dawson, C., n.d., *De schepping van Europa: Een inleiding tot de geschiedenis van de Europese eenheid*, Utrecht / Antwerpen: Spectrum, Dutch tr. of *The making of Europe*, London: Sheed & Ward, 9th impr. 1953.
- de Boeck, F., 1991, 'From knots to web: Fertility, life-transmission, health and well-being among the Aluund of southwest Zaire', PhD thesis, Katholieke Universiteit Leuven.
- de Boeck, F., 1992, 'Of bushbucks without horns: Male and female initiation among the Aluund of Southwest Zaire', *Journal des Africanistes*, 61, 1: 37-72, 1992.
- de Boeck, F., 1993, 'Symbolic and diachronic study of intercultural therapeutic and divinatory roles among aLuund and Cokwe in the Upper Kwango (Southwestern Zaire)', in: van Binsbergen, Wim M.J., & Schilders, K., eds, *Ethnicity in Africa*, theme issue, *Afrika Focus*, 9: 73-104.
- de Boeck, F., 1995, 'Bodies of remembrance: Knowledge, experience and the growing of memory in Luunda ritual performance', in: Thinès, G., & de Heusch, L., eds, *Rites et ritualisation*, Paris / Lyon: Vrin / Institut Interdisciplinaire d'Études Epistémologiques, pp. 113-138.
- de Boeck, F., 1996, 'Domesticating diamonds and dollars: Consumption, accumulation and identity in southwestern Zaire', paper read at the conference 'Globalization and the construction of communal identities', Amsterdam, 29 February - 3 March 1996.
- de Boeck, F., & Devisch, R., 1994, 'Ndembu, Luunda and Yaka divination compared: From representation and social engineering to embodiment and world-making', *Journal of Religion in Africa*, 24: 98-133.
- de Bonald, L.G.A., 1845, *Oeuvres, I-VIII*, Brussels: Société Nationale.
- de Brosses, C., 1760, *Du culte des dieux fétiches: Ou parallèle de l'ancienne religion de l'Égypte avec la religion actuelle de Nigritie*, Paris, no publisher indicated; reprinted 1970, Westmead: Hants.
- de Buck, A., 1947, *Plaats en betekenis van Sjoë in de Egyptische theologie*, Amsterdam: Noord-Hollandsche Uitgevers Maatschappij, Mededeelingen der Koninklijke Nederlandse

- Akademie van Wetenschappen, Afd. Letterkunde. Nieuwe Reeks, deel 10, No. 9.
- de Certeau, M., 1984, *The practice of everyday life*, Berkeley: University of California Press.
- de Certeau, M., 1986, *Heterologies: Discourse on the Other*, tr. B. Massumi, Minneapolis: University of Minnesota Press.
- de Certeau, M., 1988, *The writing of history*, New York: Columbia University Press.
- de Dijn, Herman, 1996, *Spinoza: The way to wisdom*, West Lafayette IN: Purdue University Press.
- de Flacourt, Etienne, 1658, *Dictionnaire de la langue de Madagascar, avec un petit recueil des noms et dictionnaires propres des choses qui sont d'une mesme espère, plus quelques mots du langage des Sauvages de la baye de Bonne Espérance; un petit catéchisme et les prières du matin et du soir que les missionnaires font et enseignent aux néophytes et cathéchumènes de cette isle, le tout en françois et en cette langue*, Paris: Josse.
- de Gobineau, J.A., 1853, *Essai sur l'inégalité des races humaines, I-IV*, Paris: Firmin-Didot.
- de Heusch, L., 1958, *Essais sur le symbolisme de l'inceste royal en Afrique*, Brussels: Université Libre de Bruxelles, Institut de Sociologie Solvay.
- de Heusch, L., 1971, *Pourquoi l'épouser? et autre essais*, Paris: Gallimard.
- de Heusch, L., 1972, *Le roi ivre ou l'origine de l'Etat*, Paris: Gallimard.
- de Jong, Ferdinand, 2001, 'Modern secrets: the power of locality in Casamance, Senegal', PhD thesis, Amsterdam University.
- de Jong, Ferdinand, 2007, *Masquerades of modernity: Power and secrecy in Casamance, Senegal*, Edinburgh: Edinburgh University Press for the International Africa Institute.
- de Josselin de Jong, P.E., 1984, ed., *Unity in diversity: Indonesia as a field of anthropological study*, Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, 103, Dordrecht / Cinnaminson: Foris.
- de la Mettrie, O., 1999, *L'Homme-Machine*, Paris: Denoël-Gonthier, this edition first published 1981, this book first published 1747.
- de Lame, D., 1996, *Une colline entre mille: le calme avant la tempête: transformations et blocages du Rwanda rural*, Annales, Sciences humaines, 154, Tervuren: Musée Royale de l'Afrique Centrale; also PhD thesis, Free University, Amsterdam.
- de Maistre, Joseph, 1884-1893 / 1815, 'Essai sur le principe generateur des constitutions politiques et des autres institutions humaines, §§XLVII-LIX' (written 1809, publ. 1815), *Oeuvres completes* (Lyon: Vitte, 1884-1893), pp. 1, 286-301.
- de Maistre, Joseph, 1891, *Oeuvres completes: Edition ne varietur, contenant ses oeuvres posthumes et toute sa correspondance inedite, 2e tirage, I-XII*, Lyon: Vitte.
- de Mille, R., 1976, *Castaneda's journey: The power and the allegory*, Santa Barbara: Capra Press.
- de Mille, R., 1980, ed., *The Don Juan papers: Further Castaneda controversies*, Santa Barbara: Ross-Erickson.
- de Mul, J., 1993, *De tragedie van de eindigheid: Dilthey's hermeneutiek van het leven*, Kampen: Kok Agora.
- de Quatrefages, A., 1861, *Unité de l'espèce humaine*, Paris: Hachette.
- de Quatrefages, A., 1884, *Hommes fossiles et hommes sauvages: Etudes d'anthropologie*, Paris: Baillière.
- de Rosny, E., 1981, *Les yeux de ma chèvre: Sur les pas des maîtres de la nuit en pays douala*, Paris: Plon.
- de Rosny, E., 1992, *L'Afrique des guérisons*, Paris: Karthala.
- de Saint Moulin, L., 1978, 'Chroniques bibliographiques: Les villes d'Afrique', *Cultures et développement*, 10, 1, 1978: 445-69.
- de Spinoza, Benedictus / Baruch, 1979 / 1677, *Ethica: In meetkundigen trant uiteengezet, vertaald, ingeleid en toegelicht door Jhr. Dr. Nico van Suchtelen*, Amsterdam: Wereldbibliotheek, first published as *Ethica ordine geometrico demonstrata*, 1677, Latin ed. de Spinoza, 1882, *Benedicti de Spinoza opera, quotquot reperta sunt, I-II, eds Vloten, Johannes van, & Land, Jan Pieter Nicolaas, Hagae Comitum* [The Hague]: Nijhoff.
- de Vaux, R., 1969, 'El et Baal, le Dieu des pères et Jahweh', *Ugaritica*, 6, 501-517.
- de Veyrières, P., & de Méritens, G., 1967, *Le livre de la sagesse malgache: Proverbes, dictons*,

- sentences, expressions figurées et curieuses, Paris: Éditions Maritimes et d'Outre-mer.
- de Vries, H., 1992, 'Anti-Babel: The mystical postulate in Benjamin, De Certeau and Derrida', *Modern Language Notes*, 107: 441-477.
- de Vries, Mzn, S.Ph., 1968, *Joodse riten en symbolen: Geillustreerd met foto's*, Amsterdam: Arbeiderspers; German tr. *Jüdische Riten und Symbole*, Wiesbaden: Fourier, 1981.
- de Waelhens, A., 1953, *Phénoménologie et vérité: Essai sur l'évolution de l'idée de vérité chez Husserl et Heidegger*, Paris: Presses Universitaires de France.
- de Wit, Augusta, 1903, *Orpheus in de desa*, Amsterdam, reprinted 1946, Amsterdam: van Kampen.
- Declé, L., 1898, *Three years in savage Africa*, New York: Mansfield.
- Deguy, Michel, & Dupuy, Jean-Pierre, 1982, *René Girard et le problème du mal*, Grasset: Paris.
- Deledicq, A., & Popova, A., 1977, *Wari et solo: Le jeu de calculs africain*, Paris: CEDIC.
- Deleuze, G., 1968, *Différence et répétition*, Paris: Presses Universitaires de France.
- Deleuze, G., & Guattari, F., 1972, *L'Anti-Oedipe: Capitalisme et schizophrénie, I*, Paris: Minuit; English tr. 1977, *Anti-Oedipus: Capitalism and schizophrenia*, New York: Viking Press.
- Deleuze, G., & Guattari, F., 1980, *Mille plateaux: Capitalisme et schizophrénie, II*, Paris: Minuit; English tr. *A thousand plateaux*, tr. B. Massumi, Minneapolis: University of Minneapolis Press, 1987 / London: Athlone, 1988.
- Deleuze, G., & Guattari, F., 1991, *Qu'est-ce que la philosophie?*, Paris: Minuit.
- Dell, K.J., 1994, 'Ecclesiastes as wisdom: Consulting early interpreters', *Vetus Testamentum*, 44, 3: 301-329.
- Dempsey, T., 1918, *The Delphic Oracle: Its early history, influence and fall*, Oxford: Blackwell.
- Denbow, J., & Wilmsen, E., 1983, 'Iron Age pastoralist settlements in Botswana', *South African Journal of Science*, 79: 405-408.
- Dennett, D.C., 1991, *Consciousness explained*, Harmondsworth: Penguin.
- Dennett, R.E., 1906, *At the back of the black man's mind: Or, Notes on the kingly office in West Africa*, London: Macmillan.
- Derrida, J., 1967a, *L'écriture et la différence*, Paris: Seuil, reprinted 1997; English tr. *Writing and difference*, tr. Bass, A., Chicago: University of Chicago Press, 1978.
- Derrida, J., 1967b, *De la grammatologie*, Paris: Minuit; English tr. 1967 / 1974, *Of grammatology*, Baltimore: Johns Hopkins University Press.
- Derrida, J., 1970, 'Structure, sign, and play in the discourse of the human sciences', in: Macksey, R., & Donato, E., eds, *The languages of criticism and the sciences of man*, Baltimore: Johns Hopkins University Press, pp. 246-272.
- Derrida, J., 1972, *Marges de la philosophie*, Paris: Minuit.
- Derrida, J., 1987, *De l'esprit. Heidegger et la question*, Paris: Galilée.
- Derrida, J., 1993, *Sauf le nom*, Paris: Galilée.
- Derrida, J., 1996, 'Foi et savoir: Les deux sources de la "religion" aux limites de la simple raison', in: Derrida, J., & Vattimo, G., eds, *La religion*, Paris / Rome: Seuil / Laterza, pp. 9-86; English tr. *Religion*, Stanford: Stanford University Press, 1998.
- Derrida, J., 1997, *L'écriture et la différence*, Paris: Seuil, first published 1967; English tr. *Writing and difference*, tr. Bass, A., Chicago: University of Chicago Press, 1978.
- Derrida, J., 1999, 'Responsabilité et hospitalité', in: Seffahi, M., ed., *Manifeste pour l'hospitalité*, Paris: Paroles l'Aube, pp. 121-124.
- Derrida, J., & Vattimo, G., 1996, *La religion*, Paris: Seuil / Rome: Laterza.
- Descartes, R., 1641, *Méditations de prima philosophia*, first edition Paris, written 1629, reprinted 1901, München: Beck, ed. Güttler, C.
- Descartes, R., 1904, *Oeuvres de Descartes*, eds Adam, Ch., & Tannery, Paul, Paris: Cerf.
- Deussen, Paul, 1915, *Allgemeine Geschichte der Philosophie: Mit besonderer Berücksichtigung der Religionen, I-II*, Leipzig: Brockhaus.
- Devisch, R. 1994, 'From bodily forces to cultural meaning: Dramas of mediumistic divination among the Yaka of South-Western Zaire', in Aijmer, G., & Boholm, A., eds, *Images and enactments: Possible worlds in dramatic performance*, Goteborg: IASSA [Institute of Advanced Studies in Social Anthropology], pp. 9-26.

- Devisch, R., 1987, 'Le symbolisme de corps entre l'indicible et le sacré dans la culture yaka: Quelques axes de recherche', *Cahiers des Religions*, 20-21, nr. 39-42: 145-165.
- Devisch, René, 1981, 'La mort et la dialectique des limites dans une société d'Afrique centrale', in: Olivetti, M., ed., *Filosofia e religione di fronte alle morte*, *Archivio di Filosofia*, 1-3: 503-527.
- Devisch, René, 1984, *Se recréer femme: Manipulation sémantique d'une situation d'infécondité chez les Yaka*, Berlin: Reimer.
- Devisch, René, 1985a, 'La complicité entre le socio-culturel et le corps total chez les Yaka du Zaïre', in: Jeddi, E., ed., *Psychose, famille et culture*, Paris: L'Harmattan, pp. 82-114.
- Devisch, René, 1985b, 'Dertleşmek, "Het delen van mekaars leed": Een therapeutische zelfhulpgroep onder Turkse vrouwen', *Psychoanalyse*, Summer 1985: 80-91.
- Devisch, René, 1985c, 'Symbol and psycho-somatic symptom in bodily space-time: The case of the Yaka', *International Journal of Psychology*, 20: 589-616.
- Devisch, René, 1985d, 'Perspectives on divination in contemporary sub-Saharan Africa', in: van Binsbergen, Wim M.J. & Schoffeleers, J.M., eds, *Theoretical explorations in African religion*, London / Boston: Kegan Paul International, pp. 50-83.
- Devisch, René, 1986, 'Marge, marginalisation et liminalité: Le sorcier et le devin dans la culture Yaka au Zaïre', *Anthropologie et Sociétés*, 10, 2: 117-37.
- Devisch, René, 1989, 'Spiegel en bemiddelaar: De therapeut bij de Yaka van Zaïre', in: Vertommen, H., Cluckers, G., & Lietaer, G., eds, *De relatie in therapie*, Leuven: Universitaire Pers Leuven, pp. 331-357.
- Devisch, René, 1990a, 'The human body as a vehicle for emotions among the Yaka of Zaïre', in: Jackson, M., & Karp, I., eds, *Personhood and agency: The experience of self and other in African cultures*, Uppsala: Acta Universitatis Upsaliensis, pp. 115-133.
- Devisch, René, 1990b, 'The therapist and the source of healing among the Yaka of Zaïre', *Culture, Medicine and Psychiatry*, 14, 2: 213-236.
- Devisch, René, 1991, 'Mediumistic divination among the Northern Yaka of Zaïre: Etiology and ways of knowing', in: Peek, Phillip M., ed., *African divination systems: Ways of knowing*, Bloomington: Indiana University Press, pp. 104-123.
- Devisch, René, 1993, *Weaving the threads of life: The Khita gyn-eco-logiscal healing cult among the Yaka*, Chicago / London: Chicago University Press.
- Devisch, René, 1995a, 'Frenzy, violence, and ethical renewal in Kinshasa', *Public Culture*, 7, 3: 593-629.
- Devisch, René, 1995b, 'L'engendrement libidinal du sens en milieu yaka du Zaïre', *Religiologiques*, 12: 83-110.
- Devisch, René, 1995c, 'Des forces aux symboles dans le rite bantou: l'Interanimation entre corps, groupe et monde', in: Devisch, René, Perrot C., Voyé L., & Chauvet L., eds, *Le rite: Source et ressources*, Bruxelles: Facultés Universitaires Saint-Louis, pp. 11-83.
- Devisch, René, 1996, 'Pillaging Jesus: Healing churches and the "villagisation" of Kinshasa', *Africa*, 66, 4: 555-586.
- Devisch, René, 2000, 'The slit-drum and body imagery in mediumistic divination among the Yaka', in: Pemberton, J., ed., *Insight and artistry in African divination*, Washington: Smithsonian Institution Press, pp. 116-133.
- Devisch, René, 2004, 'Reading Wim van Binsbergen's *Intercultural Encounters*', *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 17: 141-152.
- Devisch, René, 2008, 'Divination and oracles', in: Middleton, John M., with Miller, Joseph, eds, *New Encyclopedia of Africa, I-VI*, New York: Scribner / Gale, pp. 11, 128-132.
- Devisch, René, 2011, 'What is an anthropologist?' in: Devisch, René, & Nyamnjoh, Francis B., eds, *The postcolonial turn: Re-imagining anthropology and Africa*, Bamenda / Leiden: Langaa / African Studies Centre, pp. 91-116.
- Devisch, René, & Brodeur, C., 1996, *Forces et signes: Regards croisés d'un anthropologue et d'un psychanalyste sur les Yaka*, Paris / Bazel: Editions des Archives Sociales.
- Devisch, René, & Brodeur, C., 1999, *The law of the lifegivers: The domestication of desire*, Amsterdam: Harwood.
- Devisch, René, & de Mahieu, W., 1979, *Mort, deuil et compensations mortuaires chez les Komo*

- et les Yaka du Nord au Zaïre, Tervuren: Musée Royal de l'Afrique Centrale.
- Devisch, René, & Nyamnjoh, Francis B., 2011, eds, *The postcolonial turn: Re-imagining anthropology and Africa*, Bamenda (Cameroon) / Leiden (the Netherlands): Langaa / African Studies Centre.
- Devisch, René, & Vervaeck, B., 1985, 'Doors and thresholds: Jeddî's approach to psychiatric disorders', *Social Science and Medicine*, 22, 5: 541-551.
- Dewey, J., 1946, 'Peirce's theory of linguistic signs, thought, and meaning', *The Journal of Philosophy*, 43, 4: 85-95.
- Diagne, P., 1981, *L'Euromphilosophie face à la pensée du négro-africain & Problématique néophaonique et épistémologie du reel*, Dakar: Sankore.
- Dick-Read, Robert, 2005, *The phantom voyagers: Evidence of Indonesian settlement in Africa in ancient times*, Winchester: Thurlton.
- Diels, H., 1951-52, *Die Fragmente der Vorsokratiker*, Berlin: Krantz, 6th ed., first published 1903.
- Dierse, U., & Kuhlen, R., 2001, 'Chaos', in: Ritter et al. 2001: cols 1, 979-983.
- Dijksterhuis, E.J., 1989, *De mechanisering van het wereldbeeld: De geschiedenis van het natuurwetenschappelijk denken*, Amsterdam: Meulenhoff, 6th impr, 1st imp. 1950.
- Dillon-Malone, Clive, 1978, *The Korsten Basketmakers: A study of the Masowe apostles, an indigenous African religious movement*, Lusaka: The Institute of African Studies / Manchester University Press.
- Dilthey, W., 1927, *Studien zur Geschichte des deutschen Geistes: Aus seinem Nachlass herausgegeben*, Wiesbaden: Springer.
- Dilthey, W., 1961, *Meaning in history*, Richman, H.P., ed. London: Allen & Unwin.
- Dinkelacker, Ernst, 1914, *Wörterbuch der Duala-Sprache*, Hamburg: Friederichsen.
- Diop, Cheikh Anta, 1959, *L'Unité culturelle de l'Afrique noire*, Paris: Présence Africaine; English tr. 1989, *The cultural unity of Black Africa: The domains of patriarchy and of matriarchy in classical antiquity*, London: Karnak House.
- Diop, Cheikh Anta, 1985, *Philosophie, science et religion*, Dakar: Institut Fondamental de l'Afrique Noire.
- Dixon, Roland B., 1916-1920, *Oceanic*, in Gray, L.H., ed., *The mythology of all races, IX*, Boston: Marshall Jones.
- Dixon, Roland B., 1928, *The building of cultures*, New York / London: Scribner.
- Dodds, E.R., 1951, *The Greeks and the irrational*, Berkeley / Los Angeles: University of California Press.
- Doke, C.M., 1947, 'Bantu wisdom-lore', *African Studies*, 6, 3: 101-120.
- Dolgin, J.L., Kemnitzer, D.S., & Schneider, D.M., eds, 1977, *Symbolic anthropology: A reader in the study of symbols and meaning*, New York: Columbia University Press.
- Dolgopolsky, Aron B., 1998, *The Nostratic macrofamily and linguistic palaeontology*, Cambridge: McDonald Institute for Archaeological Research.
- Dolgopolsky, Aron B., n.d. [2005], 'Nostratic dictionary', unpublished but incorporated in the databases Globet, Nostret and in Tower of Babel (see Starostin & Starostin 1998-2008).
- Doornbos, Martin R., & van Binsbergen, Wim M.J., in press, *Researching power and identity in African state formation: Comparative perspectives*, Pretoria: UNISA [University of South Africa] Press.
- Dörrie, H, 1979, 'Aristoteles', in: Ziegler, K., & Sontheimer, W., eds., *Der kleine Pauly: Lexikon der Antike*, Munich: Deutscher Taschenbuch Verlag, cols. I, 581-591.
- dos Santos, J., 1901, 'Ethiopia oriental, and Eastern Ethiopia', in: Theal, G.M., ed., *Records of South Eastern Africa, I-IX*, Cape Town: Government of the Cape Colony, pp. VII, 1-182 [reprint of the original edition of 1609] and VII, 183-383 [English translation].
- Doucette, Joseph Melvin, n.d., *The clans of the Bemba and of some neighbouring tribes*, Kasama: Malole Parish.
- Douglas, Mary, 1963, *The Lele of the Kasai*, London: Oxford University Press for International African Institute.
- Douglas, Mary, 1970, ed., *Witchcraft confessions and accusations*, London: Tavistock.
- Douglas, Mary, 1973, ed., *Rules and meanings*, Harmondsworth: Penguin.

- Douglas, Mary, 1984, *Implicit meanings: Essays in anthropology*, London: Routledge & Kegan Paul; first edition 1975.
- Doxtader, Erik, 2002, 'Works of faith, faith of the works: A reflection on the truth and justification of forgiveness', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 50-60.
- Draffkorn Kilmer, A., 1987, 'The symbolism of the flies in the Mesopotamian flood myth and some further implications', in: Rochberg-Halton, F., ed., *Language, literature and history: Philological and historical studies presented to Erica Reiner*, New Haven CO: American Oriental Society, pp. 175-180.
- Dreyfus, H.L., 1982, ed., *Husserl, intentionality and cognitive science*, Cambridge (MA): Massachusetts Institute of Technology Press.
- Driberg, J.H., 1939, 'Clan functionaries', *Journal of the Royal African Society*, 38 / 150: 65-74.
- Duintjer, Otto Dirk, 1966, *De vraag naar het transcendentale: Vooral in verband met Heidegger en Kant*, Leiden: Universitaire Pers.
- Dumézil, Georges, 1958, *L'idéologie tripartite des Indo-Européens*, Bruxelles: Latomus, *Revue d'Études Latines*.
- Dumézil, Georges, 1980, *Camillus*, Berkeley and Los Angeles: University of California Press.
- Dumont, L., 1966, *Homo hierarchicus: Essai sur le régime des castes*, Paris: Gallimard; Engl. tr. 1970, *Homo hierarchicus: The caste system and its implications*, London: Weidenfeld & Nicolson / Paladin.
- Dupire, M., & Gertler, D., 1977, 'L'organisation oedipienne dans les variantes d'un conte ouest-africain', *Psychopathologie Africaine*, 13, 1: 5-46.
- Dupré, J., 1993, *The disorder of things: Metaphysical foundations for the disunity of science*, Cambridge MA: Harvard University Press.
- Duran-Ndaya, also see Ndaya
- Duran-Ndaya Tshitoku, J., 1999, 'Rapport de recherche provisionnel', Internal report, African Studies Centre, Leiden.
- Durkheim, Émile, 1897, *Les règles de la méthode sociologique*, Paris: Alcan, first published 1895.
- Durkheim, Émile, 1926, *De la division du travail social*, Paris: Alcan, first published 1893.
- Durkheim, Émile, 1960, *Les formes élémentaires de la vie religieuse: Le système totémique en Australie*, Paris: Presses Universitaires de France, first published 1912.
- Eboussi Boulaga, F., 1977, *La crise du muntu: Authenticité africaine et philosophie*, Paris: Pré-sence Africaine.
- Eboussi-Boulaga, F., 1981, *Christianity without fetishes: An African critique and recapture of Christianity*, New York: Orbis.
- Editor [and various authors of individual sections, including Fulda, F., Kohlenberger, H.K., Marquard, O., Nobis, H.M., Oeing-Hanhoff, L., Rothe, K., Verbeke, G.], 2001, 'Geist', in: Ritter et al. 2001: cols III, 154-203.
- Egberts, A., 1997, 'Consonants in collision: Neith and Athena reconsidered', in: van Binsbergen 1996-197a: 149-163 / 2011e: 149-163.
- Einstein, A., Podolsky, B., & Rosen, N., 1935, 'Can quantum-mechanical description of physical reality be considered complete?', *Physical Review*, 47: 777-780.
- Einstein, A., Tolman, R.C., & Podolsky, B., 1931, 'Knowledge of past and future in quantum mechanics', *Physical Review*, 37: 780-781.
- Eisenbud, J., 1982, *Paranormal foreknowledge: Problems and perplexities*, New York: Human Sciences Press.
- Ejiofor, L.U., 1981, *Dynamics of Igbo democracy: A behavioural analysis of Igbo politics in Aguiuny clan*, Ibadan: University Press.
- Ela, J.-M., 1989, *My faith as an African*, New York & London: Orbis.
- Eliade, M., 1951, *Le chamanisme: Et les techniques archaïques de l'extase*, Paris: Payot.
- Eliade, M., 1965, *Le sacré et le profane*, Paris: Gallimard.
- Eliade, M., 1965, *Patterns in comparative religion*, English tr. Steed, R., Cleveland OH: Meridian /

- World; originally: *Traité d'histoire des religions*, Paris: Payot 1953, first English edition 1958.
- Eliade, M., 1968, *Le chamanisme: Et les techniques archaïques de l'extase*, Paris: Payot; first published 1951; Eng. tr. *Shamanism: Archaic techniques of ecstasy*, New York: Bollingen.
- Epstein, A.L., 1958, *Politics in an urban African community*, Manchester: Manchester University Press.
- Epstein, A.L., 1965, ed., *The craft of social anthropology*, New York / London: Social Science Paperback / Tavistock.
- Epstein, A.L., 1967, 'Urbanisation and social change in Africa', *Current Anthropology*, 8, 4: 275-95.
- Epstein, A.L., 1981, *Urbanization and kinship: The domestic domain on the Copperbelt of Zambia, 1950-1956*, London / New York: Academic Press.
- Epstein, Ron, 1985, ' "The transformation of consciousness into wisdom": The path of the Bodhisattva according to the Ch'eng Wei-shih Lun', *Vajra Bodhi Sea: A Monthly Journal of Orthodox Buddhism*, Part One: Vol. 15, No. 176 (Jan. 1985), pp. 22-23. Part Two: Vol. 15, No. 177 (Feb. 1985), pp. 15-17. Part Three: Vol. 15, No. 178 (March 1985), pp. 14-15.
- Erikson, E.H., 1963, *Childhood and society*, New York: Norton.
- Erikson, E.H., 1982, *The life cycle completed: A review*, New York: Norton.
- Ess, Charles, 2003, 'Liberal arts and distance education: Can Socratic virtue (*areté* [ἀρετή]) and Confucius' exemplary person (*junzi* [君子]) be taught online?', *Arts and Humanities in Higher Education*, 2, 2: 117-137.
- Estermann, C., 1964, 'Ergänzende Bemerkungen zum Gottesnamen Nzambi (Ndyambi)', *Anthropos*, 5-6: 932-935.
- Evans-Pritchard, E.E., 1934, 'Lévy-Bruhl's theory of primitive mentality', *Bulletin of Faculty of Arts* [Egyptian University, Cairo], 2: 1-36.
- Evans-Pritchard, E.E., 1965a, 'Foreword', in: Lévy-Bruhl, L., *The 'soul' of the primitive* [English tr. of: Lévy-Bruhl, L., *L'Âme primitive*, Paris: Alcan, 1927], London: Allen & Unwin, 1965, first edition 1928, pp. 5-6.
- Evans-Pritchard, E.E., 1965b, *Theories of primitive religion*, Oxford: Clarendon Press.
- Evans-Pritchard, E.E., 1967, *The Nuer: A description of the modes of livelihood and political institutions of a Nilotic people*, Oxford: Clarendon, first published 1940.
- Evans-Pritchard, E.E., 1972, *Witchcraft, oracles and magic among the Azande*, London: Oxford University Press, reprint of the first edition of 1937.
- Eze, Emmanuel Chukwudi, 1993, 'Truth and ethics in African thought', *Quest: Philosophical Discussions*, 7, 1: 4-18.
- Eze, Emmanuel Chukwudi, 1997a, ed., *Race and the Enlightenment: A reader*, Oxford: Blackwell.
- Eze, Emmanuel Chukwudi, 1997b, 'The color of reason: The idea of "race" in Kants anthropology', in: Eze, E.C., ed., *Postcolonial African philosophy: A critical reader*, Oxford: Blackwell, pp. 103-140.
- Eze, Emmanuel Chukwudi, 2001, *Achieving our humanity: The idea of the postracial future*, New York / London: Routledge.
- Fabian, Johannes, 1983, *Time and the other: How anthropology makes its object*, New York: Columbia University Press.
- Fabian, Johannes, 1990, *Power and performance: Ethnographic explorations through proverbial wisdom and theatre in Shaba, Zaire*, Madison: University of Wisconsin Press.
- Fagan, B.M., 1969, 'Excavations at Ingombe Ilede, 1960-62', in: Fagan, B.M., Phillipson, D.W., & Daniels, S.G.H., eds, *Iron Age cultures in Zambia, II: Dambwa, Ingombe Ilede, and the Tonga*, London: Chatto & Windus.
- Fagen, Robert, 1981, *Animal play behavior*, New York: Oxford University Press.
- Fahd, T., 1966, *La divination arabe*, Leiden: Brill.
- Fahd, T., 1978, 'khaṭṭ', in: Bosworth, C.E., van Donzel, E., Lewis, B., & Pellat, C., eds, *The encyclopaedia of Islam, new edition, IV*, fasc. 77-78, Leiden: Brill, pp. 1128-1130.
- Fahrenfort, J.J., 1933, *Dynamisme en logies denken bij natuurvölker: Bijdrage tot de psychologie der primitieven*, Groningen: Wolters.
- Fairbanks, A., 1898, ed. & tr., *The first philosophers of Greece*, London: Kegan Paul, Trench & Trubner.

- Fairman, H.W., 1965, 'Ancient Egypt and Africa', *African Affairs*, special issue: *African Studies Association of the United Kingdom, Proceedings of the 1964 Conference*, 64: 69-75.
- Fardon, R., 1995, ed., *Counterworks: Managing the diversity of knowledge*, ASA [Association of Social Anthropologists] decennial conference series 'The uses of knowledge: Global and local relations', London: Routledge.
- Fardon, R., van Binsbergen, Wim M.J., & van Dijk, R., 1999, eds, *Modernity on a shoestring: Dimensions of globalization, consumption and development in Africa and beyond: Based on an EIDOS conference held at The Hague 13-16 March 1997*, Leiden / London: EIDOS [European Interuniversity Development Opportunities Study group].
- Farmer, S., Henderson, J.B., & Witzel, M., 2002, 'Neurobiology, layered texts, and correlative cosmologies: A cross-cultural framework for premodern history', *Bulletin of the Museum of Far Eastern Antiquities (BMFEA)*, 72: 48-90.
- Faulkner, R.O., 1962, *A concise dictionary of Middle Egyptian*, Oxford: Oxford University Press.
- Fausto-Sterling, A., 1985, *Myths of gender: Biological theories about women and men*, New York: Basic Books.
- Fauth, W., 1979a, 'Athena', in: Ziegler, K., & Sontheimer, W., eds, *Der kleine Pauly: Lexikon der Antike*, Munich: DTV [Deutscher Taschenbuch Verlag], cols I, 681-686.
- Fauth, W., 1979b, 'Asklepios', in: Ziegler, K., & Sontheimer, W., eds, *Der kleine Pauly: Lexikon der Antike*, Munich: DTV [Deutscher Taschenbuch Verlag], cols I, 644-648.
- Fauth, W., 1979c, 'Persephone', in: Ziegler, K., & Sontheimer, W., eds., *Der kleine Pauly: Lexikon der Antike*, Munich: Deutscher Taschenbuch Verlag, cols. IV, 647-649.
- Fauvelle, F.-X., 1996, *L'Afrique de Cheikh Anta Diop*, Paris: Karthala.
- Fauvelle-Aymar, F.-X., Chrétien, J.-P., & Perrot, C.-H., 2000, eds, *Afrocentrismes: L'histoire des Africains entre Égypte et Amérique*, Paris: Karthala.
- Featherstone, M., 1990, ed., *Global culture: Nationalism, globalisation and modernity*, London / Newbury Park: Sage.
- Fédry, J., 1976, 'L'expérience du corps comme structure du langage: Essai sur la langue sâr (Tchad)', *L'Homme*, 16: 64-107.
- Feldman, Susan, 1963, ed., *African myths and tales*, New York: Dell.
- Ferguson, J., 1999, *Expectations of modernity: Myths and meanings of urban life on the Zambian Copperbelt*, Berkeley etc.: University of California Press.
- Fernandez, James W., 1967, *Divinations, confessions, testimonies: Zulu confrontation with the social superstructure*, Durban: Institute for Social Research, Occasional Paper 9.
- Fernandez, James W., 1982, *Bwiti: An ethnography of the religious imagination in Africa*, Princeton: Princeton University Press.
- Fernandez, James W., 1990, 'The body in Bwiti: Variations on a theme by Richard Werbner', *Journal of African Religion*, 20, 1: 92-111.
- Fernandez, James W., 2000, 'Peripheral wisdom', in: Cohen, Anthony P., ed., *Signifying identities: Anthropological perspectives on boundaries and contested values*, London / New York: Routledge, pp. 117-147.
- Fetter, B., 1971, 'Mwana Lesa among the Lala: A mad prophet in an ailing society', paper presented at the 14th Annual Meeting, African Studies Association, Denver, November 1971.
- Feuchtwang, S., 1975, 'Investigating religion', in: Bloch, M., ed., 1975, *Marxist approaches and social anthropology*, London: Malaby Press, ASA [Association of Social Anthropologists] Studies, pp. 61-82.
- Feuerbach, Ludwig, 1857, *Ludwig Feuerbach's sämtliche Werke, I-X*, Leipzig: Wigand.
- Fewkes, J.W., 1912, 'The problems of the unity or plurality and the probable place of origin of the American Aborigines', *American Anthropologist*, 14, 1: 1-59.
- Feyerabend, P.K., 1975, *Against method*, London: New Left Books.
- Feyerabend, P.K., & Maxwell, G., eds, 1966, *Mind, matter, and method: Essays in philosophy and science in honor of Herbert Feigl*, Minneapolis: University of Minnesota Press.
- Feynman, R., 1942, 'The principle of least action in quantum mechanics', PhD thesis, New York: Columbia University.
- Fields, K.E., 1985, *Revival and rebellion in colonial Central Africa*, Princeton: Princeton Univer-

- sity Press.
- Finch, C.S., 1990, *The African background to medical science: Essays on African history, science and civilizations*, London: Karnak House.
- Finnegan, R., 1970, *Oral literature in Africa*, Oxford: Clarendon Press.
- Fiskejo, Magnus, 2000, ed., 'Reconsidering the correlative cosmology of Early China', special issue, *Bulletin [off] The Museum of Far Eastern Antiquities Ostasiatiska Museet*, Stockholm (Varnamo: Falth and Hassler), no. 72 (2000).
- Flamböck, G., 2001, 'Dynamis', in: Ritter et al. 2001: cols II, 303-304.
- Fleming, Harold Crane, 1991, 'A new taxonomic hypothesis: Borean or Boralean', *Mother Tongue*, 14, Newsletter ASLIP [Association for the Study of Language in Prehistory].
- Fleming, Harold Crane, 2002, 'Afrasian and its closest relatives: The Borean Hypothesis', abstract Greenberg conference in 2002, at: http://greenberg-conference.stanford.edu/Fleming_Abstract.htm, retrieved 8-4-2008.
- Flight, Colin, 1980, 'Malcolm Guthrie and the reconstruction of Bantu prehistory', *History in Africa*, 7: 81-118.
- Flyvbjerg, Bent, 1993, 'Aristotle, Foucault and progressive *phronesis*: Outline of an applied ethics for sustainable development', in: Winkler, Earl R., & Coombs, Jerrold R., eds, *Applied ethics: A reader*, Cambridge MA / Oxford: Blackwell, pp. 11-27.
- Fontenrose, J., 1978, *The Delphic oracle: Its responses and operations, with a catalogue of responses*, Berkeley / Los Angeles / London: University of California Press.
- Fontenrose, J., 1980, *Python: A study of Delphic myth and its origins*, Berkeley etc.: University of California Press, paperback edition, reprint of the 1959 edition.
- Ford, Clyde W., 2000, *The hero with an African face: Mythic wisdom of traditional Africa*, New York etc. : Bantam, first published 1999.
- Ford, J.A., 1969, *A comparison of formative cultures in the Americas: Diffusion or the psychic unity of man*, Smithsonian Contributions to Anthropology, Washington DC: Smithsonian Institution Press.
- Forster, H., 1987, ed., *Post-modern culture*, London / Sydney: Pluto Press, first published under this title in 1985; earlier published as: Foster, H., 1983, ed., *The anti-aesthetic: Essays on post-modern culture*, Port Townsend WA: Bay Press.
- Fortes, M., 1945, *The dynamics of clanship among the Tallensi*, London: Oxford University Press for International African Institute.
- Fortes, M., 1959, *Oedipus and Job in West African religion*, Cambridge: Cambridge University Press.
- Fortes, M., & Dieterlen, G., 1965, eds, *African systems of thought*, London: Oxford University Press for International African Institute.
- Foster, B.R., 1974, 'Wisdom and the gods in Ancient Mesopotamia', *Orientalia*, Nova Series, 43: 344-354.
- Foster, G.M., 1972, 'The anatomy of envy: A study in symbolic behavior', *Current Anthropology*, 13: 165-202.
- Foucault, M., 1966, *Les mots et les choses: Une archéologie des sciences humaines*, Paris: Gallimard.
- Foucault, M., 1969, *L'Archéologie du savoir*, Paris: Gallimard.
- Foucault, M., 1971, *L'ordre du discours*, Paris: Gallimard.
- Foucault, M., 1975, *Surveiller et punir: Naissance de la prison*, Paris: Gallimard.
- Foucault, M., 1977, 'Nietzsche, genealogy, history', in: Foucault, M., *Language, counter-memory, practice*, Ithaca NY: Cornell University Press, pp. 139-164.
- Fowers, Blaine J., 2003, 'Reason and human finitude: In praise of practical wisdom', *American Behavioral Scientist*, 47, 4: 415-426.
- Frake, C., 1961, 'The diagnosis of disease among the Subanum of Mindanao', *American Anthropologist*, 63: 113-32.
- Frake, C., 1962, 'The ethnographic study of cognitive systems', in: Gladwin, T., & Sturtevant, W.G., eds, *Anthropology and human behavior*, Washington: Anthropological Society of Washington, pp. 72-85.
- Frankfort, H., 1948, *Kingship and the gods: A study of Ancient Near Eastern religion as the inte-*

- gration of society and nature, Chicago: University of Chicago Press.
- Frankfort, H., 1951a, *The birth of civilization in the Near East*, Bloomington: Indiana University Press.
- Frankfort, H., 1951b, *The Problem of similarity in Ancient Near Eastern religions*, Frazer Lecture 1950, Oxford: Clarendon Press.
- Frazer, J.G., 1890-1915, *The golden bough: A study in magic and religion, I-IX*, London: Macmillan, also 3rd edition, rev. and enlarged, 8 vols in 12, 1911-1915, London: Macmillan.
- Frazer, J.G., 1918, *Folk-lore in the Old Testament*, London: Macmillan.
- Frazer, J.G., 1968, *The belief in immortality and the worship of the dead, I-III*, London: Dawsons, first published 1913-1924.
- Frazer, James George, 1970, *Apollodoros; The Library, I-II*, Cambridge MA: Harvard University Press, Loeb, first published 1921.
- Freeman, D., 1983, *Margaret Mead and Samoa: The making and unmaking of an anthropological myth*, Cambridge MA: Harvard University Press.
- Freeman, E., 1983, ed., *The relevance of Charles Peirce*, La Salle: Monist Library of Philosophy / Open Court.
- Frege, G., 1892, 'Über Sinn und Bedeutung', *Zeitschrift für Philosophie und philosophische Kritik*, 100: 25-50; tr. Geach, P.T., & Black, M., 'On sense and reference', in: *Translations from the philosophical writings of Gottlob Frege*, Oxford: Blackwell, 1960, pp. 56-78.
- Frege, G., 1962, *Funktion, Begriff, Bedeutung: Fünf logische Studien*, ed. Patzig, G., Göttingen: Vandenhoeck & Ruprecht.
- Freud, S., 1913, 'Totem und Tabu: Einige Übereinstimmungen im Seelenleben der Wilden und der Neurotiker', in: Freud, S., 1940, *Sigmund Freud Gesammelte Werke, IX*, Frankfurt am Main: Fischer, pp. 1-92; English edition: 1918, *Totem and Taboo*, New York: Random House.
- Freud, S., 1953-1974, *The standard edition of the complete psychological works of Sigmund Freud: Translated from the German under the general editorship of J. Strachey, in coll. with A. Freud, ass. by A. Strachey & A. Tyson, I-XXIV*, London: Hogarth Institute of Psycho-Analysis.
- Freud, S., 1968a-1977a, *Sigmund Freud Gesammelte Werke, I-XXII*, Frankfurt am Main: Fischer, earlier edition 1952-1968.
- Freud, S., 1968b / 1977b, 'Jenseits des Lustprinzips', in: *Sigmund Freud Gesammelte Werke, XIII*, 1, Frankfurt am Main: Fischer; Dutch tr. n.d., *Het levensmysterie en de psycho-analyse*, Amsterdam: Wereldbibliotheek.
- Friedman, J., 1995, *Cultural identity and global process*, London: Sage, first published 1994.
- Frobenius, L., 1954, *Kulturgeschichte Afrikas*, Zürich: Phaidon; first published Vienna: Phaidon, 1933.
- Fromm, E., 1973, *The anatomy of human destructiveness*, New York: Holt, Rinehart & Winston.
- Fromm, E., 1976, *The forgotten language: An introduction to the understanding of dreams, fairy tales, and myths*, New York: Holt, Rinehart & Winston; first published in 1951.
- Funder, M., 2005, 'Bias, intimacy and power in qualitative fieldwork strategies', *The Journal of Transdisciplinary Environmental Studies*, 4, 1: 1-9.
- Gadamer, H.-G., 1965 / 1960, *Wahrheit und Methode: Grundzüge einer philosophischen Hermeneutik*, second edition, Tübingen: J.C.B. Mohr (Paul Siebeck); first edition published in 1960; translated in English by Weinsheimer, J., & Marshall, D.G., 1994, eds, *Truth and method*, New York: Continuum Publishing Company; earlier English translations: J. Weinsheimer, J., & Marshall, D.G., 1989, eds, New York: Crossroad; and 1975, New York: Seabury Press.
- Gadamer, H.-G., 1999, *Der Anfang des Wissens*, Stuttgart: Reclam.
- Gallagher, Shaun, 1997, 'The place of phronesis in postmodern hermeneutics', in: Martinez, Ray, ed., *The very idea of radical hermeneutics*, Atlantic Highland NJ: Humanities Press, pp. 22-31.
- Galley S., 1964, *Dictionnaire fang-français et français-fang*, Neuchâtel: Meisseiller.
- Gamble, C., 1993, *Timewalkers: The prehistory of global colonisation*, Bath: Sutton.
- García, L., & Pelechano, V., 2004, 'Western traditional wisdom philosophies and personality: A preliminary study', *Análisis y modificación de conducta*, 30, 134: 949-962.
- Gardiner, A.H., 1994 / 1957 / 1927, *Egyptian grammar: Being an introduction to the study of hieroglyphs*, rev. 3rd ed., Oxford: Griffith Institute / Ashmolean Museum, this edition first

- published 1957, first edition published 1927.
- Gardiner, M., 1972, ed., *De Wolfman, met: Uit de geschiedenis van een kinderneurose (de Wolfman) door Sigmund Freud, supplement door Ruth Mack Brunswick, voorwoord door Anna Freud*, Bilthoven: Amboboeken, Dutch tr. of Gardiner / Freud, *The Wolf-man*, New York: Basic Books, 1971.
- Garver, Eugene, 2002, 'Conclusion: Truth in politics – Ethical argument, ethical knowledge, and ethical truth', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 220-237.
- Gault, R.T., n.d. [ca. 1994-2004], 'The Quixotic dialectical metaphysical manifesto: *Morning of the Magicians*', at: <http://www.cafes.net/ditch/motmi.htm>.
- Gay, P., 1985, *Freud for historians*, London: Oxford University Press.
- Geertz, Clifford, 1968, *Islam observed: Religious development in Morocco and Indonesia*, New Haven & London: Yale University Press.
- Geertz, Clifford, 1973, *The interpretation of cultures*, New York: Cambridge University Press / Basic Books.
- Geertz, Clifford, 1976, 'From the native's point of view: On the nature of anthropological understanding', in: Basso, Keith, & Selby, Henry, eds, *Meaning in anthropology*, Albuquerque NM: University of New Mexico Press, pp. 221-237; also in: Rabinow, P., & Sullivan, W.N., eds, *Interpretive social science: A reader*, Berkeley: University of California Press, pp. 225-241.
- Geertz, Clifford, 1983, *Local knowledge: Further essays in interpretive anthropology*, New York: Basic Books.
- Gellner, E.A., 1959, *Words and things*, London: Gollancz.
- Gellner, E.A., 1970, 'Concepts and society', in: Emmet, D., & MacIntyre, A., 1970, eds, *Sociological theory and philosophical analysis*, New York: Macmillan, pp. 115-149.
- Gellner, E.A., 1990, *Relativism and the social sciences*, Cambridge: Cambridge University Press, first published 1985.
- Gerold-Scheepers, T.J.F.A. & van Binsbergen, Wim M.J., 1978, 'Marxist and non-marxist approaches to migration in Africa', in: van Binsbergen, Wim M.J. & Meilink, H.A., eds, *Migration and the transformation of modern African society, African Perspectives 1978 / 1*, Leiden: African Studies Centre, pp. 21-35.
- Geschiere, Peter L., 1982, *Village communities and the state*, London: Kegan Paul International.
- Geschiere, Peter L., 1984, 'La paysannerie africaine est-elle "captive"? Sur la thèse de Goran Hyden, et pour une réponse plus nuancée', *Politique Africaine*, 14: 13-33.
- Geschiere, Peter L., 1989, 'Antropologen en het model van de "uncaptured peasantry" ', in: Claessen, H., ed., *Afrika: Hulp of hindernis? Het spanningsveld tussen model en werkelijkheid*, Leiden: Faculteit Sociale Wetenschappen.
- Geschiere, Peter L., 1996a, 'Introduction: Witchcraft as a political discourse', in: *Antropologie als passie: Studiedag ter gelegenheid van het afscheid van Ineke van Wetering*, Amsterdam: Vakgroep Culturele Antropologie / Sociologie der Niet-Westerse Samenlevingen, Vrije Universiteit, 12 April 1996, pp. 31-50; provisional English version of the introductory chapter of: Geschiere c.s. 1995.
- Geschiere, Peter L., 1996b, 'Witchcraft, modernity and the art of getting rich: Regional variations in South and West Cameroon', paper read at the conference 'Globalisation and the construction of communal identities', Amsterdam, 29 February – 3 March 1996.
- Geschiere, Peter L., 1997, *The modernity of witchcraft, politics and the occult in postcolonial Africa*, Charlottesville: University Press Virginia.
- Geschiere, Peter L., 1998, 'Globalization and the power of indeterminate meaning: Witchcraft and spirit cults in Africa and East Asia', *Development and Change*, 29, 4: 811–837.
- Geschiere, Peter L., 2013, *Witchcraft, intimacy and trust: Africa in comparison*, Chicago / London: Chicago University Press.
- Geschiere, Peter L., with Fisiy, C.F., 1995, *Sorcellerie et politique en Afrique: La viande des autres*,

- Paris: Karthala, Les Afriques; English edition, Geschiere, Peter L., *The modernity of witchcraft*, Princeton: Princeton University Press, 1997.
- Gettier, E., 1963, 'Is justified true belief knowledge?', *Analysis*, 23: 121-123.
- Geuijen, K., 1992, 'Postmodernisme in de antropologie', *Antropologische Verkenningen*, 11, 1: 17-36.
- Gewald, Jan-Bart, 2004, 'Global media and violence in Africa', in: van Binsbergen, Wim M.J., & van Dijk, Rijk, eds *Situating globality. African agency in the appropriation of global culture*, Leiden: Brill, pp. 90-106.
- Geyer, Carl-Friedrich, 1989, 'Philosophie im Spannungsfeld von Weisheit und Wissenschaft', in: Oelmüller, Willi, 1989, ed., *Philosophie und Weisheit*, Paderborn: Schoeningh, pp. 54-64.
- Giddens, Anthony, 1976, *New rules of sociological method: A positive critique of interpretative sociologies*, New York: Basic Books.
- Giddens, Anthony, 1990, *The consequences of modernity*, Cambridge: Polity Press.
- Giddens, Anthony, 1991, *Modernity and self-identity*, Cambridge: Polity Press.
- Gill, Christopher, 2001, 'La psychologie présocratique: Quelques questions interprétatives', in: Morel, Pierre-Marie, & Pradeau, Jean-François, eds, *Les anciens savants: Études sur les philosophies préplatoniciennes*, *Les Cahiers Philosophiques de Strasbourg* (Strasbourg: Université Marc Bloch), 12: 169-189.
- Gilmore, D., 1987, ed., *Honor and shame and the unity of the Mediterranean*, Washington DC: American Anthropological Association.
- Gimbutas, M.A., 1982, *The goddesses and gods of old Europe 6500-3500: Myths and cult images*, London: Thames & Hudson.
- Gimbutas, M.A., 1991, *The civilization of the Goddess: The world of Old Europe*, San Francisco: Harper.
- Ginzburg, C., 1966, *I Benandanti: Stregoneria e culti agrari tra cinquecento e seicento*, Torino: Einaudi, Dutch. tr. 1986, *De Benandanti: Hekserij en vruchtbaarheidsriten in de 16e en 17e eeuw*, Amsterdam: Bakker; Eng. tr., 1983, *The night battles: Witchcraft and agrarian cults in the sixteenth and seventeenth centuries*, Harmondsworth: Penguin
- Ginzburg, C., 1992, *Ecstasies: Deciphering the witches' sabbath*, Harmondsworth: Penguin Books, reprint of the first English edition, 1991, Pantheon Books; Engl. tr. of *Storia notturna*, Torino: Einaudi, 1989.
- Girard, René, 1972, *La violence et le sacré*, Paris: Grasset; Engl. tr. 1977, *Violence and the sacred*, Baltimore: Johns Hopkins University Press; first edition 1972.
- Girard, René, 1982, *Le bouc émissaire*, Paris: Grasset.
- Girardot, N.J., 1983, *Myth and meaning in early Taoism: The theme of chaos (hun-tun)*, Berkeley: University of California Press.
- Gitay, Yehoshua, 2002, 'Rhetoric and truth: The South African scene', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in Politics: Rhetorical Approaches to Democratic Deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, XVI, 1-2, 2002: 69-74.
- Glei, R.F., 1998, 'Der interepische poetologische Diskurs: Zum Verhältnis von *Metamorphosen* und *Aeneis*', in: Tristram, Hildegard L.C., ed., *New methods in the research of epic / Neue Methoden der Epenforschung*, ScriptOralia, 107, Tübingen: Narr, pp. 85-104.
- Gleick, J., 1988, *Chaos: Making a new science*, Harmondsworth: Penguin, 8th impr, first publ. 1987.
- Gluckman, H. Max, 1942 / 1958, 'Some processes of social change illustrated from Zululand', *African Studies*, 1: 243-60, reprinted in: Gluckman, H. Max, 1958, *Analysis of a social situation in modern Zululand*, Manchester University Press for Rhodes-Livingstone Institute, Rhodes-Livingstone Paper no. 28.
- Gluckman, H. Max, 1945, 'Seven-year research plan of the Rhodes-Livingstone Institute of Social Studies in British Central Africa', *Rhodes-Livingstone Journal*, 4: 1-32.
- Gluckman, H. Max, 1949, 'The role of the sexes in Wiko circumcision ceremonies', in: Fortes, M., ed., *Social structure*, London: Oxford University Press, pp. 145-167.
- Gluckman, H. Max, 1955, *Custom and conflict in Africa*, Oxford: Blackwell.
- Gluckman, H. Max, 1960, 'Tribalism in modern British Central Africa', *Cahiers d'Etudes Africaines*, 1: 55-70.

- Gluckman, H. Max, 1963, *Order and rebellion in tribal Africa*, London: Cohen & West.
- Gluckman, H. Max, 1964, ed., *Closed systems and open minds: The limits of naivety in social anthropology*, London: Oliver & Boyd.
- Gluckman, H. Max, 1965, *Politics, law and ritual in tribal society*, Oxford: Blackwell.
- Gluckman, H. Max, 1967, *The judicial process among the Barotse of Northern Rhodesia*, Manchester: Manchester University Press, 2nd edition, first edition 1957.
- Gluckman, H. Max, 1969, 'The kingdom of the Zulu of South Africa', in: Fortes, M., & Evans-Pritchard, E.E., *African political systems*, London: Oxford University Press, 13th impression, first impression 1940, pp. 25-55.
- Gluckman, H. Max, 1971, 'Tribalism, ruralism and urbanism in South and Central Africa', in: Turner, V.W., ed., *Profiles of change: Colonialism in Africa 1870-1960, III*, general editors Gann, L., & Duignan, P., Cambridge: Cambridge University Press, pp. 127-166.
- Glueck, Nelson, 1945, 'A Chalcolithic settlement in the Jordan valley', *Bulletin of the American Schools of Oriental Research*, 97: 10-22.
- Godelier, M., 1975, 'Towards a Marxist anthropology of religion', *Dialectical Anthropology*, 1, 1: 81-5.
- Godelier, M., 1978, 'Infrastructures, societies and history', *Current Anthropology*, 19, 4: 763-771.
- Godlovitch, Stanley, 1981, 'On wisdom', *Canadian Journal of Philosophy*, 11, 1: 137-155.
- Goedicke, H., & Roberts, J.J.M., eds, 1975, *Unity and diversity: Essays in the history, literature, and religion of the Ancient Near East*, Johns Hopkins Near Eastern Studies, Baltimore: Johns Hopkins University Press.
- Goethe, Göthe, see: von Goethe
- Goldenweiser, A., 1958, 'Religion and society: A critique of Emile Durkheim's theory of the origin and nature of religion (1917)', in: Lessa, W.A., & Vogt, E.Z., eds, *Reader in comparative religion*, Evanston IL: Row, Peterson & Co. / New York: Harper & Row, pp. 76-84, reprinted 1972.
- Goldsmith, Elisabeth, 1924, *Life symbols as related to sex symbolism: A brief study into the origin and significance of certain symbols which have been found in all civilisations, such as the cross, the circle, the serpent, the triangle, the tree of life, the swastika, and other solar emblems, showing the unity and symplicity of thought underlying their use as religious symbols*, New York: Putnam.
- Goodenough, W., 1956, 'Componential analysis and the study of meaning', *Language*, 32: 195-216.
- Goodman, F., 1990, *Where the spirits ride the wind: Trance journeys and other ecstatic experience*, Bloomington IN: Indiana University Press.
- Goody, J., 1961, 'Religion and ritual: The definitional problem', *British Journal of Sociology*, 12: 142-64.
- Goody, J., 1968, 'The social organisation of time', *International Encyclopaedia of the Social Sciences*, New York: Macmillan.
- Goody, J., 1977, *The domestication of the savage mind*, Cambridge: Cambridge University Press.
- Goonatilake, S., 1984, *Aborted discovery: Science and creativity in the Third World*, London: Zed.
- Gopala Pillai, N., n.d., 'Skanda: The Alexander Romance in India', at: <http://murugan.org/research/gopalapillai.htm>, retrieved 22 February 2006.
- Gordon, C.H., 1971, *Forgotten scripts: The story of their decipherment*, London: Penguin; repr. as: 1982, *Forgotten scripts: Their ongoing discovery and decipherment*, New York: Basic Books, again reprinted 1987, New York: Dorset.
- Görg, M., 1977, *Komparatistische Untersuchungen an ägyptischer und israelitischer Literatur*, Wiesbaden: Harrassowitz.
- Görg, M., 1997, *Israel und Ägypten*, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Götze, A., 1923, 'Persische Weisheit in griechischem Gewande: Ein Beitrag zur Geschichte der Mikrokosmos-Idee', *Zeitschrift für Indologie und Iranistik*, 2: 60-98 and 167-77.
- Gould, R.T., & Anonymous, 1961, 'Chronometer', in: Ashmore, H.S., 1961, ed., *Encyclopaedia Britannica: A new survey of universal knowledge*, Chicago / London / Toronto: Encyclopaedia Britannica, V: 663-664.
- Gracia, J.J.E. & Davis, D., 1989, *The metaphysics of good and evil according to Suarez*, Munich / Vienna: Philosophia.

- Graf, Fritz, 1974, *Eleusis und die orphische Dichtung Athens in vorhellenistischer Zeit*, Berlin / New York: de Gruyter.
- Gramsci, A., 1950 / 1985, *Selections from cultural writings*, Forgacs, D., & Nowell-Smith, G., eds, London: Lawrence & Wishart.
- Grandy, R., 1973, 'Reference, meaning and belief', *Journal of Philosophy*, 70: 439-452.
- Granet, M., 1934, *La pensée chinoise*, Paris: Albin Michel, reprinted 1980.
- Grant, Michael, 1962, *Myths of the Greek and Romans*, London: Weidenfeld & Nicolson.
- Graves, R., 1964, *The Greek myths, I-II*, Harmondsworth: Penguin, first published 1955.
- Graves, R., 1988, *The White Goddess: A historical grammar of poetic myth*, London / Boston: Faber & Faber, reprint of 1961 edition, first published 1948.
- Gray, C., 1989, *Conceptions of history in the works of Cheikh Anta Diop and Théophile Obenga*, London: Karnak House.
- Griaule, Marcel, 1937, 'Note sur la divination par le chacal: Population dogon de Sanga', *Bulletin du comite d'etudes historiques et scientifiques de l'Afrique Occidentale Française*, 20, 1-2: 113-141.
- Griaule, Marcel, 1957, *Symbolisme d'un temple totémique soudanais*, Roma: MEO [Institute Italiano per il Medio ed Estremo Oriente].
- Griaule, Marcel, 1966, *Dieu d'Eau: Entretiens avec Ogotoméli*, Paris: Fayard, first published 1948; Engl. tr. *Conversations with Ogotemméli: An introduction to Dogon religious ideas*, London: Oxford University Press for International African Institute, 1975.
- Griaule, Marcel, & Dieterlen, G., 1965, *Le renard pâle*, Paris: Institut d'Ethnologie.
- Grim, P., 1990, ed., *Philosophy of science and the occult*, 2nd edn, Albany: State University of New York Press, first published 1982.
- Groos, K., 1901, *The play of man*, tr. Baldwin, E.L., London: Appleton.
- Grossato, A., 1987, "'Shining Legs": The one-footed type in Hindu myth and iconography', *East and West*, 37, 1-4: 247-282.
- Guattari, F., with Deleuze, G., 1977, 'The first positive task of schizoanalysis', in: Deleuze & Guattari, *Anti-Oedipus: Capitalism and schizophrenia*, New York: Viking Press, pp. 322-339.
- Guattari, F., 1988, 'Les énergétiques sémiotiques', in: Brans, J.-P., Stengers, I., & Vincke, P., eds, *Temps et devenir: A partir de l'oeuvre d'Ilya Prigogine: Actes du colloque international de 1983*, Genève: Patino, pp. 83-100.
- Guattari, F., 1989, *Cartographies schizoanalytiques*, Paris: Galilée; English edition, *Schizoanalytic cartographies*, 1989, London / New York: Bloomsbury.
- Guattari, F., 1992a, 'Félix Guattari: Een vrolijk filosoof', *Filosofie Magazine*, 1, 3: 37.
- Guattari, F., 1992b, *Les années d'hiver*, Paris: Barrault Bernard.
- Guattari, F., 1995, *Chaosmosis: An ethico-aesthetic paradigm*, tr. Bains, P., & Pefanis, J., Bloomington & Indianapolis: Indiana University Press / Sydney: Power Publications; English tr. of *Chaosmose*, Paris: Galilée, 1992.
- Gundlach, R., 1996, 'Ägyptische Weisheit in der politischen "Lebenslehre" König Amenemhats I.', in: Diesel, Anja A., ed., *Jedes Ding hat seine Zeit: Studien zur israelitischen und altorientalischen Weisheit* [Festschrift D. Michel], Berlin / New York: de Gruyter, pp. 91-105.
- Guorong, Yang, 2002, 'Transforming knowledge into wisdom: A contemporary Chinese philosophers' investigation', *Philosophy East & West*, 52, 4: 441-458.
- Guthrie, Malcolm, 1948, *The classification of the Bantu languages*, London: International African Institute / Oxford University Press, reprinted 1967.
- Guthrie, Malcolm, 1967-1971, *Comparative Bantu: An introduction to the comparative linguistics and prehistory of the Bantu languages, I-IV*, Westmead / Farnborough / Hants: Gregg.
- Guthrie, Malcolm, n.d., 'Guthrie's Proto-Bantu forms', at: <http://www.cbold.ddl.isih-lyon.cnrs.fr/Docs/Guthrie.html>, last retrieved 25 March 2011.
- Gutkind, P.C.W., 1968, 'African urban studies: Past accomplishments, future trends and needs', *Canadian Journal of African Studies*, 2, 1: 63-80.
- Gutkind, P.C.W., 1974, *Urban anthropology: Perspectives on 'Third World' urbanisation and urbanism*, Assen: Van Gorcum.
- Guyer, Paul, 2003, 'Aesthetics between the wars: Art and liberation', in: Baldwin, Thomas, ed., *The Cambridge history of philosophy 1870-1945*, Cambridge: Cambridge University Press,

- pp. 721-738.
- Gyekye, K., 1995, *An essay on African philosophical thought: The Akan conceptual scheme*, revised edition, Philadelphia: Temple University Press, first published Cambridge University Press, 1987.
- Gyekye, K., 1997, *Tradition and modernity: Philosophical reflections on the African experience*, London: Oxford University Press.
- Habel, Norman C., 1988, 'The two flood stories of *Genesis*', in: Dundes, Alan, ed., *The Flood myth*, Berkeley / London: University of California Press, pp. 13-29.
- Habermas, J., 1968, *Erkenntnis und Interesse*, Frankfurt am Main: Suhrkamp, reprinted 1971; English tr. *Knowledge and human interests*, tr. Shapiro, J.J., London: Heinemann, 1972.
- Habermas, J., 1971, ed., *Hermeneutik und Ideologiekritik, Festschrift H.G. Gadamer*, Frankfurt am Main: Suhrkamp.
- Habermas, J., 1977a, 'Gadamer's *Wahrheit und Methode*', in: Habermas, J., *Zur Logik der Sozialwissenschaften*, Frankfurt am Main: Suhrkamp, pp. 251-290; English version: 'A review of Gadamer's *Truth and Method*', in: Dallmayr, Fred, & McCarthy, Thomas, eds, *Understanding and human inquiry*, Notre Dame: University of Notre Dame Press.
- Habermas, J., 1977b, 'Der Universalitätsanspruch der Hermeneutik (1970)', in: Habermas, J., *Kultur und Kritik: Verstreute Aufsätze*, Frankfurt am Main: Suhrkamp, 2nd ed., pp. 264-301 [that book first published 1973].
- Habermas, J., 1981, *Theorie des kommunikativen Handelns, I-II*, Frankfurt am Main: Suhrkamp; English tr.: Habermas, J., 1981, *The theory of communicative action, I-II*, London: Beacon.
- Habermas, J., 1988, 'Die Einheit der Vernunft in der Vielheit ihrer Stimmen', *Merkur*, 42, 467: 1-14.
- Hadot, P., 1995, *Philosophy as a way of life: Spiritual exercises from Socrates to Foucault*, New York: Blackwell.
- Hajjar, Lisa, 2002, 'Sovereign bodies, sovereign states and the problem of torture', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 108-142.
- Halifax, J., 1980, *Shamanic voices: The shaman as seer, poet and healer*, Harmondsworth: Penguin Books.
- Hall, J., 1994, *Sangoma: My odyssey into the spirit world of Africa*, New York: Putnam.
- Hall, J.A., & Jarvie, I., 1996, eds, *The social philosophy of Ernest Gellner*, Amsterdam / Atlanta: Rodopi, Poznan Studies in the Philosophy of Sciences and the Humanities.
- Halliwell, S., 2000, 'The subjection of *muthos* to *logos*: Plato's citations of the poets', *The Classical Quarterly*, New Series, 50, 1: 94-112.
- Halverson, Richard, 2004, 'Accessing, documenting, and communicating practical wisdom: The phronesis of school leadership practice', *American Journal of Education*, 111, 1: 90-121.
- Hamerton-Kelly, R.G., 1987, *Violent origins: Walter Burkert, René Girard, and Jonathan Z. Smith on ritual killing and cultural formation*, Stanford: Stanford University Press.
- Hammer, M.F., Karafet, T., Rasanayagam, A., Wood, E.T., Altheide, T.K., Jenkins, T., Griffiths, R.C., Templeton, A.R., & Zegura, S.L., 1998, 'Out of Africa and back again: Nested cladistic analysis of human Y chromosome variation', *Molecular Biology and Evolution*, 15, 4: 427-441.
- Hammond-Tooke, W.D., 1970, 'Urbanization and the interpretation of misfortune: A quantitative analysis', *Africa*, 40, 1: 25-38.
- Hanna, Fred J., & Ottens, Allen J., 1995, 'The role of wisdom in psychotherapy', *Journal of Psychotherapy Integration*, 5, 3: 195-219.
- Hannerz, U., 1980, *Exploring the city: Inquiries towards an urban anthropology*, New York: Columbia University Press.
- Hannerz, U., 1986, 'Theory in anthropology: Small is beautiful? The problem of complex cultures', *Comparative Studies in Society and History*, 28, 2: 362-367.
- Hannerz, U., 1987, 'The world in creolisation', *Africa*, 57: 546-559.
- Hannerz, U., 1989, 'Culture between center and periphery: Toward a macroanthropology', *Eth-*

- nos 54: 200-216.
- Hannerz, U., 1990, 'Cosmopolitans and locals in world cultures', in: Featherstone, M., ed., *Global culture: Nationalism, globalisation and modernity*, London / Newbury Park: Sage, pp. 237-251.
- Hannerz, U., 1992a, *Cultural complexity: Studies in the social organization of meaning*, New York: Columbia University Press.
- Hannerz, U., 1992b, *Culture, cities and the world*, Amsterdam: Centrum voor Grootstedelijk Onderzoek.
- Hansen, Karen Tranberg, 1987, 'Urban women and work in Africa: A Zambian case', *TransAfrica Forum*, 4, 3: 9-24.
- Hansen, Karen Tranberg, 1996, 'Washing dirty laundry in public: Local courts, custom and gender relations in post-colonial Lusaka', in: Sheldon, Kathleen, ed., *Courtyards, markets. city streets: Urban women in Africa*, Boulder CO: Westview.
- Haraway, D., 1989, *Primate visions: Gender, race and nature in the world of modern science*, New York: Routledge.
- Harding, Sandra, 1976, ed., *Can theories be refuted? Essays on the Durheim-Quine thesis*, Dordrecht: Reidel.
- Harding, Sandra, 1983, 'Why has the sex / gender system become visible only now?' in: Harding, Sandra, & Hintikka, M.B., eds, *Discovering reality: Feminists perspectives on epistemology, metaphysics, methodology, and philosophy of science*, Dordrecht: Reidel, pp. 31-324.
- Harding, Sandra, 1986, *The science question in feminism*, Ithaca: Cornell University Press.
- Harding, Sandra, 1991, *Whose science, whose knowledge?*, Ithaca: Cornell University Press.
- Harding, Sandra, 1992, 'After the neutrality ideal: Science, politics and "strong objectivity"', *Social Research*, 59: 567-587.
- Harding, Sandra, 1993, ed., *The 'racial' economy of science: Toward a democratic future*, Bloomington & Indianapolis: Indiana University Press.
- Harding, Sandra, 1994, 'Is science multicultural? Challenges, resources, opportunities, uncertainties', *Configurations*, 2: 301-330.
- Harding, Sandra, 1997, 'Is modern science an ethnoscience? Rethinking epistemological assumptions', in: Eze, Emmanuel Chukwudi, ed., *Postcolonial African philosophy: A critical reader*, Oxford: Blackwell, pp. 45-70.
- Harding, Sandra, & O'Barr, J., 1987, eds, *Sex and scientific inquiry*, Chicago: University of Chicago Press.
- Harrigan, P., n.d., 'Skanda-Murugan: Supreme Deity or Rascal?' at: <http://murugan.org/research/sasthi.htm>, retrieved 24 October 2003.
- Harrod, James B., 1987, 'European Upper Paleolithic semiotic systems: Context, classification, and a semiotic analysis of a Franco-Cantabrian protolanguage', Valcamonica Symposium 1987: Prehistoric and Primitive Art, Centro Camuno di Studi Preistorici, Capo di Ponte, Valcamonica, Italia.
- Harrod, James B., 2010, 'Four memes in the two million year evolution of symbol, metaphor and myth', paper read at the Radcliffe Exploratory Seminar on Comparative Mythology, Radcliffe Institute of Harvard University, Cambridge MA, 6-7 October 2010.
- Hartland, E.S., 1908-1926, 'Totemism', in: Hastings c.s. 1908-1926, pp. XII, 393-407.
- Hartmann, F., 1913, *The principles of astrological geomancy: The art of divining by punctuation according to Cornelius Agrippa and others*, London: Rider.
- Hartshorne, Charles, 1987, *Wisdom as moderation: A philosophy of the middle way*, Albany NY: State University of New York Press.
- Harvey, D., 1989, *The condition of postmodernity*, Oxford: Basil Blackwell.
- Hassenstein, Bernhard, 1976, 'Leer- en speelgedrag', in: Grzimek, B., *Het leven der dieren: Encyclopedie van het dierenrijk, XVI Gedrag*, ed. Klaus Immelmann, Utrecht / Antwerpen: Het Spectrum, pp. XVI, 317-336, Dutch tr. of: Grzimek's *Tierleben: Enzyklopädie des Tierreiches*, Zürich: Kindler, 1970.
- Hastings, J., with Selbie, J.A., & Gray, L.H., 1908-1926, eds, *Encyclopedia of religion and ethics. I-XII*, with index volume, Edinburgh: Clark / New York: Scribner, 2nd edition 1974-1981.

- Haudricourt, André G., 1964, 'Nature et culture dans la civilisation de l'igname: L'Origine des clones et des clans', *L'Homme*, 4: 93-104.
- Haufniensis, Vigilius [ps. of Kierkegaard, Søren Aabye], 1844, *Begrebet Angest* ['The concept of anxiety']; reprinted in Kierkegaard, Søren Aabye, 1902, *Samlede værke*, eds Drachmann, A.B., Heiberg, J.L., & Lange, H.O., København: Gyldendalske boghandels forlag.
- Haufniensis, also see Kierkegaard.
- Haverkort, B., & Hiemstra, W., 1999, eds, *Food for thought: Ancient visions and new experiments of rural people*, Leusden: Compas / Bangalore: Books for Change / London: Zed.
- Hayles, N.K., 1992, 'Gender encoding in fluid mechanics: Masculine channels and feminine flows', *Differences: A Journal of Feminist Cultural Studies*, 4: 17-44.
- Headland, T.N., Pike, K.L., & Harris, M., 1990, eds, *Emics and etics: The insider / outsider debate*, Frontiers of Anthropology no. 7, Newbury Park / London / New Delhi: Sage.
- Hébert, J.C., 1961, 'Analyse structurale des géomancies comoriennes, malgaches et africaines', *Journal de la Société des Africanistes*, 31, 2: 115-208.
- Hebga, M., 1998, *La rationalité d'un discours africain sur le phénomènes paranormaux*, Paris / Montréal: L'Harmattan.
- Hegel, G.W.F., 1977, *Die Phänomenologie des Geistes*, first published Bamberg and Wür(t)zburg: 1807; English tr. Miller, A.V., *The phenomenology of spirit*, Oxford: Clarendon Press, 1977.
- Hegel, G.W.F., 1986, *Georg Wilhelm Friedrich Hegel Werke, I-XII*, eds Moldenhauer, E., & Michel, K.M., Frankfurt am Main: Suhrkamp, 1st Suhrkamp edition 1986.
- Hegel, G.W.F., 1992, *Vorlesungen über die Philosophie der Geschichte: Georg Wilhelm Friedrich Hegel Werke, XII*, Frankfurt am Main: Suhrkamp; first Suhrkamp edition 1986 [post-humously published on the basis of Hegel's lecture notes 1822-1831]; English version 1988, *Lectures on the philosophy of religion, I-II*, tr. Brown, R.E., Hodgson, P.C., & Stewart, J.M., with the assistance of Harris, H.S., ed. Hodgson, P.C., Berkeley: University of California Press, that English version earlier published 1895.
- Heidegger, Martin, 1950, *Holzwege, Gesamtausgabe*, 5, Frankfurt am Main: Klostermann.
- Heidegger, Martin, 1977, *Phänomenologische Interpretation von Kants Kritik der reinen Vernunft (WS 1927-1928)*, *Gesamtausgabe*, 436, Frankfurt am Main: Klostermann.
- Heidegger, Martin, 1977, *Sein und Zeit (1927)*, *Gesamtausgabe*, XIV, 583, Frankfurt am Main: Klostermann.
- Heidegger, Martin, 1982, *Parmenides (WS 1942-1943)*, *Gesamtausgabe*, 252, Frankfurt am Main: Klostermann.
- Heidegger, Martin, 1983, *Die Grundbegriffe der Metaphysik: Welt, Endlichkeit, Einsamkeit (WS 1929-1930)*, *Gesamtausgabe*, 544, Frankfurt am Main: Klostermann.
- Heidegger, Martin, 1985, *Phänomenologische Interpretationen zu Aristoteles: Einführung in die phänomenologische Forschung (WS 1921-1922)*, *Gesamtausgabe*, 203, Frankfurt am Main: Klostermann; English tr.: 'Phenomenological interpretations with respect to Aristotle: Indication of the hermeneutical situation', tr. Baur, Michael, *Man and World*, 25: 355-393.
- Heidegger, Martin, 1989, 'Phänomenologische Interpretationen zu Aristoteles: Anzeige der hermeneutischen Situation', *Dilthey-Jahrbruch für Philosophie und Geschichte der Geisteswissenschaften*, 6: 237-274.
- Heidel, A., 1963, *The Gilgamesh epic and Old Testament parallels*, Chicago: University of Chicago Press, third edition, second edition 1949.
- Heim, M., 1993, *The metaphysics of virtual reality*, New York: Oxford University Press.
- Hein, H., 1983, 'Liberating philosophy: An end to the dichotomy of matter and spirit', in: Could, C.C., ed., *Beyond domination: New perspectives on women and philosophy*, Totowa NJ: Rowman & Allanheld, pp. 123-141.
- Heintel, E., 2001, 'Eine (das), Einheit', in: Ritter et al. 2001: cols II, 361-384.
- Heinz, H.J., & Lee, M., 1978, *Namkwa: Life among the Bushmen*, London: Jonathan Cape.
- Held, K., 1989, 'Husserls These von der Europäisierung der Menschheit', in: Jamme, C., & Pöggeler, O., eds, *Phänomenologie im Widerstreit*, Frankfurt am Main: Suhrkamp.
- Hellman, E., 1935, *Rooiyard: A sociological survey of an urban native slum yard*, BA thesis, University of Witwatersrand; published as Rhodes-Livingstone Paper No. 13, London: Oxford

- University Press for Rhodes-Livingstone Institute, 1948; reprinted, Manchester: Manchester University Press for Institute for Social Research, 1969.
- Hempel, Carl G., 1952, 'Problems and changes in the empiricist criterion of meaning', in: Linsky, Leonard, ed., *Semantics and the philosophy of language*, Urbana IL: University of Illinois Press.
- Hempel, Carl G., 1961, 'Meaning', in: Ashmore, H.S., 1961, ed., *Encyclopaedia Britannica: A new survey of universal knowledge*, Chicago / London / Toronto: Encyclopaedia Britannica, p. XV, 133.
- Hempel, Carl G., 1973, 'The meaning of theoretical terms: A critique of the standard empiricist construal', *Studies in Logic and the Foundations of Mathematics*, 74: 367-378.
- Herberger, C.F., 1988, *The riddle of the sphinx: Calendric symbolism in myth and icon*, Anixi Attikis: Efstathiadis, reprint of the 1979 edition, New York etc.: Vantage Press.
- Herder, Johann Gottfried, 1877-1913, *Sämmtliche Werke*, eds Bernhard Suphan, B.L., Balde, J., Redlich, C.C., & Steig, R., Berlin: Weidmannsche Buchhandlung.
- Hergé, 1931, *Tintin au Congo*, Brussels etc.: Le Petit Vingtième / Casterman / Moulinesart / Egmont; Dutch tr. *Kuifje in Congo*, 1947, Dutch title altered into *Kuifje in Afrika*, 1954.
- Herodotus, 1963, *Historiën* [Greek text], Van Groningen, B.A., ed., Leiden: Brill.
- Herskovits, M.J., & Herskovits, F.S., 1973, eds, *Cultural relativism: Perspectives in cultural pluralism*, New York: Vintage.
- Herzl, T., 1972 [1896]; *The Jewish state: An attempt at a modern solution of the Jewish question*, English tr. d' Avigdor, S., 2nd edition 1934: Central Office of the Zionist Organization.
- Hesiod, 1914, *The Homeric Hymns and Homeric*, Evelyn-White, H.G., tr., Cambridge MA: Harvard University Press & Loeb / London: Heinemann.
- Hess, D.J., 1995, *Science and technology in a multicultural world: The cultural politics of facts and artifacts*, New York: Columbia University Press.
- Hicks, R.D., 1995, tr., *Diogenes Laertius: Lives of eminent philosophers, I-II*, Loeb Classical Library, Cambridge MA: Harvard University Press / London: Heinemann, earlier published 1937.
- Higham, C.F.W., 1996, 'Archaeology and linguistics in Southeast Asia: implications of the Austric hypothesis', *Bulletin of the Indo-Pacific Prehistory Association*, 14: 110-118.
- Hilliard, Asa G., III, 1995, 'Bringing Maat, destroying Isfet: The African and African diasporan presence in the study of Ancient KMT' in: Van Sertima, Ivan, ed., *Egypt: Child of Africa*, New Brunswick NJ: Transaction, pp. 127-.
- Hinnells, J.R., 1973, *Persian mythology*, London: Hamlyn.
- Hirschberg W., 1963, 'Der Gottesname Nyambi im Lichte alter westafrikanischer Reiseberichte' *Zeitschrift für Ethnologie*, 88: 163-179.
- Hobsbawm, E., & Ranger, T.O., 1983, eds, *The invention of tradition*, Cambridge: Cambridge University Press.
- Hoch, E., 1968, *Mbusa: A contribution to the study of Bemba initiation rites and those of neighbouring tribes*, Chinsali: Ilondola Language Centre.
- Hodder, I., 1987, ed., *The archaeology of contextual meanings*, Cambridge: Cambridge University Press.
- Hodder, I., & Hutson, Scott, 2003, *Reading the past: Current approaches to interpretation in archaeology*, Cambridge: Cambridge University Press, third edition, first published 1986.
- Hodgson, M., 1974, *The venture of Islam: Conscience and history in world civilization, I-III*, Chicago: University of Chicago Press.
- Hoenen, P., 1947, *Philosophie der anorganische natuur*, Antwerpen / Nijmegen: Standaard-Boekhandel, 3rd impression.
- Hoffman, M.A., 1979, *Egypt before the pharaohs*, New York: Knopf, rev. edition, 1991.
- Hogarth, D.G., Driver, S.R., Griffith, F.L.L., Headlam, Arthur C., Gardner, Ernest Arthur, & Haverfield, F., 1899, *Authority and archaeology, sacred and profane: Essays on the relation of monuments to Biblical and classical literature*, London: Murray.
- Hoiyer, H., 1954, 'The Sapir-Whorf hypothesis', in: Hoiyer, H., ed., *Language and culture*, Chicago: University of Chicago Press, pp. 92-105.
- Holland, L.B., 1933, 'The mantic mechanism at Delphi', *American Journal of Archaeology*, 27: 201-214.

- Hollis, M., & Lukes, S., eds, 1982, *Rationality and relativism*, Oxford: Blackwell.
- Homann, K., 2001, 'Geschichtslosigkeit', in: Ritter *et al.* 2001: cols III, 413.
- Homer, 1914, *The Homeric Hymns and Homerica*, Evelyn-White, H. G., tr., Cambridge MA: Harvard University Press & Loeb / London: Heinemann.
- Homerus [Homer], 1962, *Ilias. Odyssea* [Greek text], eds Bruijn, J.C., & Spoelder, C., Haarlem: Tjeenk Willink.
- Homer, I.B., 1951, tr., *The Book of Discipline (Mahavagga), Sacred Books of the Buddhists, IV*, Oxford: Oxford University Press, first edition 1938.
- Hookway, C., 1993, 'Indeterminacy of translation', in: Dancy, J., & Sosa, E., eds, *A companion to epistemology*, Oxford / Cambridge MA: Blackwell, first published 1992.
- Hopkins, Jasper, 1996, *Nicholas of Cusa on wisdom and knowledge*, Minneapolis MN: Banning.
- Horn, John L., & Masunaga, Hiromi, 2000, 'On the emergence of wisdom: Expertise development', in: Brown, Warren S., 2000b, ed., *Understanding wisdom: Sources, science, and society*, Philadelphia: Templeton Foundation Press, pp. 245-276.
- Hornung, E., 1971, *Der Eine und die Vielen: Ägyptische Gottesvorstellungen*, Darmstadt: Wissenschaftliche Buchgesellschaft; English tr. Baines, J., 1983, *Conceptions of god in Ancient Egypt: The one and the many*, London: Routledge & Kegan Paul.
- Horton, R., 1967, 'African traditional thought and western science', part 1, *Africa*, 37, 1: 50-71, part 2, *Africa*, 37, 2: 155-187; reprinted 1970 in: Wilson, B., ed., *Rationality*, Oxford: Blackwell, pp. 131-171.
- Horton, R., 1971, 'African conversion', *Africa*, 41: 85-108.
- Horton, R., 1973, 'Lévy-Bruhl, Durkheim and the scientific revolution', in: Horton, R., & Finnegan, R., eds, *Modes of thought: Essays on thinking in western and non-western societies*, London: Faber, pp. 249-305.
- Horton, R., 1975, 'On the rationality of conversion', *Africa*, 45: 219-235, 373-399.
- Horton, R., 1993, *Patterns of thought in Africa and the West: Essays on magic, religion and science*, Cambridge: Cambridge University Press.
- Horton, R., & Finnegan, R., 1973, eds, *Modes of thought*, London: Faber.
- Hough, W., 1894, 'Bark cloth', in: Wake, C. Staniland, ed., *Memoirs of the international congress of anthropology Chicago 1893*, Chicago: Schulte, p. 152.
- Hountondji, P.J. 1976, *Sur la 'philosophie africaine': Critique de l'ethnophilosophie*, Paris: Maspero; English tr. *African philosophy: Myth and reality*, London: Hutchinson University Library for Africa, 1983, 2nd edition: Bloomington: Indiana University Press, 1996.
- Hountondji, P.J., 1991, 'Conférences nationales en Afrique: Sens et limite du "modèle béninois" ', *L'opinion, bimensuel d'information et d'analyse* (Cotonou, Benin), 22, 25 October 1991: 5-7.
- Hountondji, P.J., 1994, ed., *Les savoirs endogènes: Pistes pour une recherche*, Paris: Karthala / Dakar: CODESRIA [Council for the Development of Social Science Research in Africa].
- Howe, S., 1999, *Afrocentrism: Mythical pasts and imagined homes*, London / New York: Verso; first published in 1998.
- Hrozny, B., 1951, *Ancient history of western Asia, India and Crete*, Prague: Artia.
- Huizinga, J., 1952, *Homo ludens: Proeve eener bepaling van het spel-element der cultuur*, Haarlem: Tjeenk Willink, 4th ed.
- Hülsmann, H., 2001a, 'Geist, objektiver [N. Hartmann]', in: Ritter *et al.* 2001: cols III, 206-207.
- Hülsmann, H., 2001b, 'Geistiges Sein [N. Hartmann]' in: Ritter *et al.* 2001: cols III, 216-217.
- Humphreys, Christmas, 1987, ed., *The wisdom of Buddhism*, 2nd ed. Atlantic Highlands NJ: Humanities Press International / London: Curzon Press.
- Huntington, Samuel, 1996, *The clash of civilizations and the remaking of the world order*, New York: Simon & Schuster.
- Husserl, E., 1965, *Phenomenology and the crisis of philosophy: Philosophy as rigorous science, and Philosophy and the crisis of European man*, tr. and ed. Lauer, Q., New York: Harper.
- Husserl, E., 1970a, *Logische Untersuchungen I-II, Husserliana, XVIII-XIX*, The Hague: Nijhoff, first published 1900; English tr. Findlay, J.N., *Logical investigations, I-II*, London: Routledge & Kegan Paul, 1970.
- Husserl, E., 1970b, *Krisis der europäischen Wissenschaften und die transzendente Phänome-*

- nologie, *Husserliana*, VI; Carr, D., tr., *The crisis of European Sciences and transcendental phenomenology*, Evanston IL: Northwestern University Press, 1970).
- Husserl, E., 1973, *Zur Phänomenologie der Intersubjektivität, I-III, 1929-1935*, *Husserliana*, XV, The Hague: Nijhoff.
- Hyden, G., 1980, *Beyond ujamaa in Tanzania: Underdevelopment and an uncaptured peasantry*, Berkeley, Los Angeles: University California Press.
- Hyden, G., & Bratton, M., 1992, eds, *Governance and politics in Africa*, Boulder / London: Lynne Rienner.
- Hyginus, 1872, *Hygini fabulae*, ed. Hermann Schmidt, Jena: Dufft.
- Hyland, D.A., 1995, *Finitude and transcendence in the Platonic dialogues*, Albany NY: State University of New York Press.
- IBM (International Business Machines Corporation), 1987, *Dictionary of computing*, Poughkeepsie NY: International Business Machines Corporation.
- Ifrah, G., 1991, *Universalggeschichte der Zahlen*, Frankfurt am Main / New York: Campus, 2nd edition 1994, German tr. of: *Histoire universelle des chiffres*, Paris: Robert Laffont / Seghers, 1981.
- Ige, Segun, 2002, 'Self-fashioning in political turmoil: Power, truth and rhetoric in Cicero', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 94-107.
- Illich-Svitych, V.M., 1967, 'Materialy k sravnitel'nomu slovarju nostraticheskikh jazykov', *Etimologija*, 1965, ed. Trubachev, O., Moscow: NAUKA.
- Illich-Svitych, V.M., 1976, *Opyt sravneniia nostraticheskikh iazykov, I-II*, Moskva: NAUKA.
- Ions, Veronica, 1980, *Mythologie van de wereld*, Amsterdam / Brussel: Elsevier, Dutch tr. of *The world's mythology*, London etc.: Hamlyn, 1974.
- Isaak, Mark, 2006, 'Flood stories from around the world', at: <http://home.earthlink.net/~misaak/floods.htm>, last retrieved 24 August 2011.
- Isambert, F.-A., 1976, 'L'élaboration de la notion de sacré dans l' "école" durkheimienne', *Archives des Sciences Sociales de Religion*, 42: 35-56.
- Isidor, of Seville, Saint, 1911, *Isidori Hispalensis episcopi Etymologiarum sive Originvm libri XX*, ed. Lindsay, Wallace Martin, Oxford: Clarendon; originally 7th c. CE.
- Jackson, Michael, 1989, *Paths toward a clearing: Radical empiricism and ethnographic inquiry*, Bloomington IN: Indiana University Press.
- Jacobs, J., 1989, 'Practical wisdom, objectivity and relativism', *American Philosophical Quarterly*, 26: 199-209.
- Jacobson-Widding, A., 1991, ed., *Body and space: Symbolic models of unity and division in African cosmology and experience*, Uppsala: Almqvist & Wiksell.
- Jacoby, Russell, 1994, *Dogmatic wisdom: How the culture wars divert education and distract America*, New York: Doubleday.
- Jacottet, Emile, 1899-1901, *Études sur les langues du Haut Zambèze, I-III*, Paris: Leroux.
- Jaeger, D., 1973, 'A general survey of the historical migration of the Kaonde clans from southern Congo into Zambia', *Tropical Man*, 4 (1971): 8-45.
- Jafta, L.D., 1992, 'The One, the Other, the Divine, the Many in Zulu traditional religion of Southern Africa', *Dialogue and Alliance*, 6: 79-90.
- Jahn, J., 1967, *Moentoe: Contouren van de neo-Afrikaanse cultuur*, Amsterdam: Moussault; Dutch tr. of: 1958, *Muntu: Umrise der neoafrikanische Kultur*, Düsseldorf / Köln: Diederichs.
- Jalla, Adolphe D., 1903, *Pioniers parmi les Ma-Rotse*, Florence: Claudienne.
- Jamal, Tazim, 2004, 'Virtue ethics and sustainable tourism pedagogy: *Phronesis*, principles and practice', *Journal of Sustainable Tourism*, 12, 6: 530-545.
- James, G.G.M., 1973, *Stolen legacy: The Greeks were not the authors of Greek philosophy, but the people of North Africa, commonly called the Egyptians*, New York: Philosophical Library; reprinted, San Francisco: Julian Richardson Associates, first published 1954.
- James, W., 1902, *Varieties of religious experience*, New York: Longmans, Green & Co.
- Janaway, Christopher, 1999, 'Introduction', in: *idem*, ed., *The Cambridge companion to Schopenhauer*, Cambridge: Cambridge University Press, pp. 1-17.

- Janssen, P.E.L., 1991, *Geweld als oorsprong van de samenleving: Over de cultuurtheorie van René Girard*, PhD thesis, Vrije Universiteit Amsterdam.
- Janzen, J.M., 1992, *Ngoma: Discourses of healing in Central and Southern Africa*, Los Angeles / Berkeley / London: University of California Press.
- Jarvie, I.C., 1972, *Concepts and society*, London: Routledge & Kegan Paul.
- Jarvie, I.C., 1976, 'On the limits of symbolic interpretation in anthropology', *Current Anthropology*, 17: 687-691.
- Jasanoff, J.H., & Nussbaum, A., 1996, 'Word games: The linguistic evidence in *Black Athena*', in: Lefkowitz, M.R., & MacLean Rogers, G., eds, *Black Athena revisited*, Chapel Hill & London: University of North Carolina Press, pp. 177-205.
- Jaulin, R., 1966, *La géomancie: Analyse formelle*, special issue, *Cahiers de l'Homme, Ethnologie-Geographic-Linguistique*, N.S., iv, Paris: Mouton.
- Jaulin, R., 1971, *La mort sara: L'Ordre de la vie ou la pensée de la mort au Tchad*, Paris: Plon.
- Jaulin, R., 1991, *Géomancie et islam*, Paris: Bourgeois.
- Jaynes, J., 1976, *The origin of consciousness in the breakdown of the bicameral mind*, Boston: Houghton Mifflin Cie.
- Jett, Stephen C., 1999, 'Resist-dyeing: A possible ancient transoceanic transfer', *NEARA [New England Antiquities Research Association] Journal*, 33, 1: 41-55.
- Jett, Stephen C., 2002, 'Pre-Columbian transoceanic contacts: The present state of the evidence', paper presented at the 2002 NEARA [New England Antiquities Research Association] ABC Plus Ten conference in Waltham, Massachusetts, at: <http://www.neara.org/jett/precolumbiantransoceanic.pdf>.
- Jewish Publication Society, 1985, *Tanakh: A new translation of the Holy Scriptures according to the traditional Hebrew text*, Philadelphia: Jewish Publication Society.
- Jeyes, U., 1989, *Old Babylonian extispicy: Omen texts in the British Museum*, Istanbul: Nederlands Historisch-Archaeologisch Instituut.
- Jiang, W.Y., 2005, 'Therapeutic wisdom in traditional Chinese medicine: A perspective from modern science', *Trends in Pharmacological Sciences*, 24: 558-663.
- Johnes, Arthur James, 1846, *Philological proofs of the original unity and recent origin of the human race, derived from a comparison of the languages of Asia, Europe, Africa, and America: Being an inquiry how far the differences in the languages of the globe are referrible to causes now in operation*, London: Smith.
- Johnson, J.M., 1977, 'Behind rational appearances: Fusion of thinking and feeling in sociological research', in: Douglas, J.D., & Johnson, J.M., eds, *Existential sociology*, Cambridge: Cambridge University Press.
- Johnstone, Frederick A., 1976, *Class, race and gold: A study of class relations and racial discrimination in South Africa*, Boston: Routledge & Kegan Paul.
- Jones, David, & Culliney, John, 1998, 'Confucian order at the edge of chaos: The science of complexity and ancient wisdom', *Zygon*, 33, 3: 395-404.
- Jones, S.G., 1997, ed., *Virtual culture: Identity & communication in cybersociety*, London: Sage.
- Jones, W.H.S., 1965, ed. / tr., *Pausanias: Description of Greece*, Cambridge MA: Harvard University Press / London: Heinemann, Loeb edition.
- Jongmans, D.G., & Gutkind, P.C.W., 1967, eds, *Anthropologists in the field*, Assen: van Gorcum.
- Joseph, G.G., 1991, *The crest of the peacock: Non-European roots of mathematics*, New York: Tauris.
- Jules-Rosette, B., 1979-80, 'Changing aspects of women's initiation in Southern Africa: An explanatory study', *Canadian Journal of African Studies*, 13, 3: 389-405.
- Jules-Rosette, B., 1996, 'What money can't buy: Zairian popular culture and symbolic ambivalence toward modernity', paper presented at the international conference on: 'L'Argent: feuille morte: L'Afrique Central avant et après le désenchantement de la modernité', Louvain, June 21-22, 1996.
- Julien, P, n.d. [1959], *Zonen van Cham*, Amsterdam: Scheltens & Giltay
- Jung, Carl Gustav, 1956, 'Die Symbolik der Polarität und Einheit (Kapitel IV-VI)', in: Jung, Carl Gustav, *Mysterium coniunctionis: Untersuchungen über die Trennung und Zusammensetzung der seelischen Gegensätze in der Alchemie, Psychologische Abhandlungen, II*,

- Zürich: Rascher.
- Jung, Carl Gustav, 1985, 'Symbole der Wandlung (1952)', in: *Gesammelte Werke*, Zürich: Rascher, pp. V, 421 f., first published 1912; Dutch tr. as: Jung, Carl Gustav, 1987, *Verzameld werk, VIII: De held en het moederarchetype*, Rotterdam: Lemniscaat.
- Jung, Carl Gustav, 1989, *Gesammelte Werke, I-XVIII*, Olten & Freiburg im Breisgau: Walter.
- Jung, Carl Gustav, & Pauli, W., 1971, *Natureerklärung und Psyche*, Olten: Walter.
- Junod, H.A., 1925, 'La divination au moyen de tablettes d'ivoire chez les Pédis', *Bulletin de la Société de Neuchatel de Géographie* [also known as: *Bulletin, Société neuchâteloise de géographie*], 34: 38-56.
- Junod, H.A., 1962, *The life of a South African tribe*, New Hyde Park NY: University Books, reprint of the 1927 second revised edition as published in London: Macmillan.
- Kaarsholm, P., 1991, ed., *Cultural struggle and development in Southern Africa*, London: Currey.
- Kaberry, P.M., 2004, *Aboriginal woman: Sacred and profane*, London: Routledge, first published 1939.
- Kagame, A. 1955 [1956], *La philosophie bantu-rwandaise de l'être*, Bruxelles: Académie royale des Sciences coloniales.
- Kaiser, M., & Shevoroshkin, V., 1988, 'Nostratic', *Annual Review of Anthropology*, 17, 309-329.
- Kaltenmark, M., 1965, *Lao-Tseu et le Taoisme*, Paris: Seuil.
- Kammerzell, F., 1994, *Panther Loewe und Sprachentwicklung im Neolithikum*, Göttingen: *Lingua Aegyptia Studia Monographica* 1.
- Kant, I., 1784, 'Beantwortung der Frage: Was ist Aufklärung?', *Berlinische Monatsschrift*, 12; reprinted: Kant, I., 1981, 'Beantwortung der Frage: Was ist Aufklärung?' *Theorie-Werkausgabe*, I-XII, pp. XI, 53-61, Frankfurt am Main: Suhrkamp.
- Kant, I., 1983a (1781 / 1787), *Kritik der reinen Vernunft*, Vols. III & IV of: Kant, I., *Werke in zehn Bänden*, Weischedel, W., ed., Sonderausgabe, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Kant, I., 1983b, 'Kritik der Urteilskraft', in: Weischedel, W., ed., *Kritik der Urteilskraft und Schriften zur Naturphilosophie*, in: *Kant: Werke in Zehn Bänden, VIII*, Sonderausgabe, Darmstadt: Wissenschaftliche Buchgesellschaft, pp. 233-620.
- Kant, I., 1983c / 1798, 'Anthropologie in pragmatischer Einsicht abgefasst von Immanuel Kant', Königsberg: F. Nicolovius; reprinted as: *Bd X, Schriften zur Anthropologie, Geschichtsphilosophie, Politik und Pädagogik, Zweiter Teil*, of: Kant, I., *Werke in Zehn Bänden*, Weischedel, W., ed., Sonderausgabe, Darmstadt: Wissenschaftliche Buchgesellschaft, 1983, pp. X, 395-690.
- Kant, I., 1983d / 1793, *Die Religion innerhalb der Grenzen der blossen Vernunft*, in: Kant, I., *Werke in zehn Bänden*, Weischedel, W., ed., Sonderausgabe, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Kapferer, B., 1976, ed., *Transaction and meaning: Directions in the anthropology of exchange and symbolic behavior*, Philadelphia PN: Institute for the Study of Human Issues.
- Kapferer, B., 1988, 'The anthropologist as hero – Three exponents of post-modernist anthropology', *Critique of Anthropology*, 8, 2: 77-104.
- Kaphagawani, D.N., & Malherbe, J.G., 1998, 'African epistemology', in: Coetzee, P.H., & Roux, A.P.J., eds, *The African philosophy reader*, London: Routledge, pp. 205-216.
- Kaplony, P., 1968, 'Eine Neue Weisheitslehre aus dem Alten Reich', *Orientalia*, NS, 37: 1-62. .
- Kapsch, Edda, 2007, *Verstehen des Anderen: Fremdverstehen im Anschluss an Husserl, Gadamer und Derrida*, Berlin: Parodos.
- Kardiner, A., 1939, ed., *The individual and his society*, New York: Columbia University Press.
- Kardiner, A., Linton, R., DuBois, C., & West, J., 1945, eds, *The psychological frontiers of society*, New York: Columbia University Press.
- Karlgren, B., 1957, *Grammata serica recensa*, special issue, *The Museum of Far Eastern Antiquities Bulletin*, 29, Stockholm: Museum of Far Eastern Antiquities.
- Karp, I., & Bird, C.S., 1987, eds, *Explorations in African systems of thought*, Washington DC: Smithsonian Institution Press.
- Karpati, M., 1984, 'An Oedipus myth in Gypsy tradition', in: Edmunds, L., & Dundes, A., eds, *Oedipus: A folklore casebook*, Madison WI: University of Wisconsin Press, p. 23-27.
- Karst, J., 1931, *Origines Mediterraneae: Die vorgeschichtlichen Mittelmeervölker nach Ursprung*,

- Schichtung und Verwandtschaft: Ethnologisch-linguistische Forschungen über Euskaldenak (Urbasken), Alarodier und Proto-Phrygen, Pyrenaeo-Kaukasier und Atlanto-Ligurer, West- und Ostiberer, Liguro-Leleger, Etrusker und Pelasger, Tyrrhener, Lyder und Hetiter*, Heidelberg: Winters.
- Kashoki, Mubanga E., 1972, 'Town Bemba: A sketch of its main characteristics', *African Social Research*, 13: 161-186.
- Kashoki, Mubanga E., 1975, 'Migration and language change: The interaction of town and country', in: Parkin, D., ed., *Town and country in Central and Eastern Africa: Sstudies presented and discussed at the twelfth International African seminar, Lusaka, September 1972*, London: Oxford University Press for International African Institute, pp. 228-249.
- Kassibo, B., 1992, 'La géomancie ouest-africaine: Formes endogenes et emprunts extérieurs', *Cahiers d'Études Africaines*, 32, 4, no. 128: 541-596.
- Kaulback, F., 2001, 'Geist, Laplacescher' in: Ritter et al. 2001: cols III, 206.
- Kearney, Richard, 2001, *The god who may be: A hermeneutics of religion*, Bloomington: Indiana University Press.
- Kearney, Richard, 2005, 'Thinking after terror: An interreligious challenge', *Journal of the Interdisciplinary Crossroads*, 2, 1: 1-24.
- Keesing, R.M., 1987, 'Anthropology as interpretive quest', *Current Anthropology*, 28: 161-176.
- Keita, L., 1974, 'Two philosophies of African history: Hegel and Diop', *Présence Africaine: Revue Culturelle du Monde Noir*, no. 91: 41-49.
- Kekes, J., 1983, 'Wisdom', *American Philosophical Quarterly*, 20: 277-286.
- Kekes, J., 1995, *Moral wisdom and good lives*, Ithaca NY: Cornell University Press.
- Keller, Evelyn Fox, 1984, *Reflections on gender and science*, New Haven CO: Yale University Press.
- Kemeny, John G., 1961, 'Semantics in logic', in: Ashmore, H.S., 1961, ed., *Encyclopaedia Britannica: A new survey of universal knowledge*, Chicago / London / Toronto: Encyclopaedia Britannica, pp. XX, 313[]-313G.
- Kennedy, Dane, 1990, 'The perils of the midday sun: Climatic anxieties in the colonial tropics', in: MacKenzie, John, ed., *Imperialism and the natural world*, Manchester: Manchester University Press, pp. 118-140.
- Kenyon, Gary M., 2003, 'Telling and listening to stories: Creating a wisdom environment for older people', *Generations*, 27, 3: 30-33.
- Kerényi, C., 1960, *Asklepios: Archetypal image of the physician's existence*, London: Thames & Hudson, English tr. of *Der göttliche Arzt: Studien über Asklepios und seine Kultstätten*, Basel: CIBA, 1947.
- Kerényi, C., 1969, 'Kore', in: Jung, C.G., & Kerényi, C., 1969, *Essays on a science of mythology: The myth of the divine child and the mysteries of Eleusis*, English tr. Hull, R.F.C., Princeton: Princeton University Press, pp. 101-155.
- Kern, Otto, 1888, 'Empedokles und die Orphiker', *Archiv für Geschichte der Philosophie*, 1: 498-508.
- Kidd, Dudley, 1906, *Savage childhood: A study of Kaffir children*, London: Black.
- Kierkegaard, also see: Haufniensis
- Kierkegaard, Søren Aabye, 1902, *Samlede værke, I-XIV*, eds Drachmann, A.B., Heiberg, J.L., & Lange, H.O., Kjøbenhavn: Gyldendalske boghandels forlag.
- Kiernan, J.P., 1982, 'The "problem of evil" in the context of ancestral intervention in the affairs of the living in Africa', *Man*, 17: 287-301.
- Kiernan, J.P., 1984, 'A cesspool of sorcery: How Zionists visualize and respond to the city', *Urban Anthropology*, 13, 23: 219-236.
- Kimmerle, Heinz, 1983, 'Dialektik der Grenze und Grenze der Dialektik', in: *Dialektik heute: Rotterdamer Arbeitspapiere*, Bochum: Germinal, pp. 127-141.
- Kimmerle, Heinz, 1985a, 'Schein im Vor-Schein der Kunst: Grenzüberschreitungen zur Identität und zur Nicht-Identität', *Tijdschrift voor Filosofie*, 47: 473-492.
- Kimmerle, Heinz, 1985b, 'Die Nietzsche-Interpretation der französischen Differenzphilosophie', in: Machá, K., ed., *Zur Genealogie einer Moral: Beiträge zur Nietzsche-Forschung*, München: Minerva, pp. 47-80.

- Kimmerle, Heinz, 1989, ed., *We, I and body: First joint symposium of philosophers from Africa and the Netherlands*, Amsterdam: Grüner.
- Kimmerle, Heinz, 1991, ed., *Philosophie in Afrika: Afrikanische Philosophie*, Frankfurt am Main: Qumran / Campus.
- Kimmerle, Heinz, 1993, 'Afrikanische Philosophie als Weisheitslehre?', in: Mall, R.A., & Lohmar, D., eds, *Philosophische Grundlagen der Interkulturalität*, Amsterdam / Atlanta: Rodopi, pp. 159-180.
- Kimmerle, Heinz, 1993, 'Hegel und Afrika: Das Glas zerspringt', *Hegel-Studien*, 28: 303-325.
- Kimmerle, Heinz, 1997, 'Philosophy in Gikuyu and in Venda proverbs (review)', *Quest: Philosophical Discussions: An International African Journal of Philosophy / Revue Africaine Internationale de Philosophie*, 9, 1-2: 162-168.
- Kimmerle, Heinz, & Oosterling, H.A.F., 2000, eds, *Sensus communis in multi- and intercultural perspective: On the possibility of common judgments in arts and politics*, Würzburg: Königshausen & Neumann.
- King, L.W., 1999, *Enuma Elish: The Seven Tablets of Creation: Or the Babylonian and Assyrian legends concerning the creation of the world and of mankind*, Escondido CA: BookTree, facsimile reprint of the 1902 edition, London: Luzac.
- Kingsley, Peter, 1995, 'Notes on air: Four questions of meaning in Empedocles and Anaxagoras', *Classical Quarterly*, 45, 1995: 26-29.
- Kingsley, Peter, 1995a, *Ancient philosophy, mystery, and magic: Empedocles and Pythagorean tradition*, Oxford: Clarendon.
- Kingsley, Peter, 1995b, 'Meetings with Magi: Iranian themes among the Greeks, from Xanthus of Lydia to Plato's Academy', *Journal of the Royal Asiatic Society*, 5: 173-209.
- Kingsley, Peter, 1999, *In the dark places of wisdom*, Inverness: Golden Sufi.
- Kirk, A., 1999, 'Crossing the boundary: Liminality and transformative wisdom in Q', *New Testament Studies*, 45: 1-18.
- Kitchen, K.A., 1966, *Ancient Orient and the Old Testament*, London: Tyndale.
- Ki-Zerbo, J., 1972, *Histoire de l'Afrique d'hier à demain*, Paris: Hatier.
- Klossowski, P., 1969, *Nietzsche et le cercle vicieux*, Paris: Mercure de France.
- Klossowski, P., 2009, 'Circulus vitiosus', English tr. Kuzma, J.D., *The Agonist: A Nietzsche Circle Journal*, 2, 1: 31-47, first published 1973.
- Kluckhohn, C., 1949, *Mirror for man*, New York: McGraw-Hill.
- Kluckhohn, C., 1959, *Common humanity and diverse cultures: The human meaning of the social sciences*, ed. Lerner, D., New York: Meridian.
- Knowles-Borishade, Adekotonbo F., 1991, 'Paradigm for classical African orature: Instrument for a scientific revolution?', *Journal of Black Studies*, 21, 4.
- Köbben, A.J.F., 1955, 'Zwarte planters: Proeve ener facettnografie', PhD thesis, Amsterdam University; printed Den Haag: Excelsior.
- Köbben, A.J.F., 1964, *Van primitieven tot medeburgers*, Assen: van Gorcum.
- Koertge, N., 1997, ed., *A house built on sand: Exposing postmodernist myths about science*, New York: Oxford University Press.
- Konings, P., van Binsbergen, Wim M.J., & Hesselings, G., 2000, eds, *Trajectoires de libération en Afrique contemporaine: Hommage à Robert Buijtenhuijs*, Paris: Karthala.
- Korff, R., 1995, 'The urban revolution: Civilisation in the concrete jungle?', paper read at the EIDOS (European Interuniversity Development Opportunities Study network) conference on Globalization and decivilization, Wageningen, 14-16 December 1995.
- Korsgaard, Christine, 1986, 'Kant's formula of humanity', *Kant-Studien*, 1986, 772: 183-202.
- Kousbroek, R., 1970, *Het avond-rood der magiërs*, Amsterdam: Meulenhoff.
- Koutsoumpos, Leonidas, & Zhuang, Yue, 2007, 'The way of *phronesis*: Revisiting traditional wisdom in architecture', paper, International Symposium 'Expressions of tradition wisdom', The Royal Academy for Overseas Sciences, The Royal museum for Central Africa & The Royal Museums of Art and History, Friday 28 September, 2007, Palais des Académies, Brussels, Belgium.
- Kouvouama, Abel, 2002, 'Truth in politics, and the Congolese political sphere', in: Salazar, Phil-

- ippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 186-196.
- Kramer, Deirdre A., 1990, 'Conceptualizing wisdom: The primacy of affect-cognition relations', in: Sternberg, Robert J., ed., *Wisdom: Its nature, origins, and development*, Cambridge: Cambridge University Press, pp. 279-313.
- Kramer, Deirdre A., 2000, 'Wisdom as a classical source of human strength: Conceptualization and empirical inquiry', *Journal of Social and Clinical Psychology*, 19: 83-101.
- Krige, E. Jensen, & Krige, J.D., 1943, *The realm of a rain-queen: A study of the pattern of Lovedu society*, London: Oxford University Press.
- Krijnen, E., 1991, 'PWD: Een squatterwijk tussen staat, stad en platteland: Verslag van een onderzoek in Francistown, Botswana', Drs of soc. sc. thesis, Department of Social History, Rotterdam: Erasmus Universiteit.
- Kroeber, A.B., 1938, 'Basic and secondary patterns of social structure', *Journal of the Royal Anthropological Institute of Great-Britain and Ireland*, 1938, 2: 299-309.
- Kubik, G., 1977, 'Patterns of body movement in the music of boys' initiation in South-east Angola', in: Blacking, J., ed., *The anthropology of the body*, London: Academic Press, pp. 253-274.
- Kuczyński, Janusz, 2001, 'Metaphilosophy, science, and art as foundation of wisdom, the co-creation of a rational and ethical universal society', *Dialogue and Universalism*, No. 7-8: 45-61.
- Kuhn, T.S., 1970, *The structure of scientific revolutions*, 2nd edition, Chicago: University of Chicago Press.
- Kumar, Deepak, 1991, *Science and empire: Essays in Indian context, 1700-1947*, New Delhi: Anamika Prakashan, National Institute of Science, Technology and Development.
- Kunzmann, U., & Baltes, P.B., 2003, 'Beyond the traditional scope of intelligence: Wisdom in action', in: Sternberg, R.J., Lautry, J., & Lubart, T.I., eds, *Models of intelligence for the next millennium*, Washington DC: American Psychological Association, pp. 329-343.
- Kuper, Adam, 1970, 'Lévi-Strauss comes to Africa: Speaking French', *African Social Research*, 10: 769-788.
- Kuper, Adam, 1979, 'The magician and the missionary', in: Van den Berghe, P., ed., *The liberal dilemma in South Africa*, London: Croom Helm, pp. 77-96.
- Kuper, H., 1969, *An African aristocracy: Rank among the Swazi*, London: Oxford University Press, first published 1947.
- Lafitau, J.F., 1724, *Moeurs des sauvages américains, comparées aux mœurs des premiers temps, I-II*, Paris: Saugrain & Hochereau.
- Lafontaine, J.S., 1972, ed., *The interpretation of ritual*, London: Tavistock.
- Lagerwerf, L., 1982, 'They pray for you': *Independent churches and women in Botswana*, Leiden / Utrecht: Interuniversitair Instituut voor Missionologie en Oecumenica.
- Lambek, M., 1981, *Human spirits: A cultural account of trance in Mayotte*, Cambridge: Cambridge University Press.
- Lambert, W.G., 1960, *Babylonian wisdom literature*, Oxford: Clarendon.
- Lampen, W., 1939, *Willibrord en Bonifatius*, Amsterdam: Van Kampen.
- Lange, Dierk, 2004, *Ancient kingdoms of West Africa: Africa-centred and Canaanite-Israelite perspectives: A collection of published and unpublished studies in English and French*, Dettelbach: Röhl.
- Lange, Dierk, 2011, 'Origin of the Yoruba and "The Lost Tribes of Israel"', *Anthropos*, 106: 579-595.
- Lange, H.O., 1925, *Das Weisheitsbuch des Amonemope aus dem Pap. 10474 des British Museums*, Kopenhagen: Det Kongelige Danske Videnskaberne Selskab, hist.-filol. Meddelelser, 11 / 2.
- Langer, S.K., 1942, *Philosophy in a new key*, Cambridge MA: Harvard University Press.
- Laplace, Pierre Simon, 1986 [5th edition 1825, first impr. 1814], *Essai philosophique sur les probabilités*, Paris: Bourgois.
- Larousse, P., & Augé, C., 1910, eds, *Le Larousse pour tous: Nouveau dictionnaire encyclopédique, I-II*, Paris: Larousse.
- Latour, B., 1987, *Science in action*, Cambridge MA: Harvard University Press.
- Latour, B., 1988, *The Pasteurization of France*, Cambridge MA: Harvard University Press..
- Latour, B., 1993, *Petites leçons de sociologie des sciences*, Paris: La découverte, also published as:

- La clef de Berlin: Et autres leçons d'un amateur de sciences*, Paris: La découverte.
- Latour, B., & Woolgar, S., 1979, *Laboratory life: The social construction of scientific facts*, Beverly Hills CA: Sage.
- Lauf, Detlef Ingo, 1976, *Symbole: Verschiedenheit und Einheit in östlicher und westlicher Kultur*, Frankfurt am Main: Insel.
- Leach, E., 1972, 'Two essays concerning the symbolic representation of time', in: Lessa, W., & Vogt, E.Z., eds, *Reader in comparative religion*, Evanston IL: Row, Peterson & Co. / New York: Harper & Row, pp. 108-116, earlier published 1958.
- Leach, E.R., 1976, *Culture and communication: The logic by which symbols are connected: An introduction to the use of structuralist analysis in social anthropology*, Cambridge: Cambridge University Press.
- Lebram, J.C.H., 1965, 'Nachbiblische Weisheitstraditionen', *Vetus Testamentus*, 15: 167-237.
- Lebulu, J.L., 1979, 'Religion as the dominant element of the superstructure among the Pare of Tanzania', *Social Compass*, 26, 4: 417-459.
- Leeuw, T.M.J., 1987, *Mununal knowledge and religious reality: A search for the premise of philosophical anthropology based on an interpretative study of the South African rain ritual*, Amsterdam: Rodopi.
- Lefkowitz, M.R., 1994, 'The myth of a "stolen legacy"', *Society*, 31, 3: 27-33.
- Lefkowitz, M.R., 1993, *Not out of Africa: How Afrocentrism became an excuse to teach myth as history*, New York: Basic Books.
- Lefkowitz, M.R., & MacLean Rogers, G., 1996, eds, *Black Athena revisited*, Chapel Hill & London: University of North Carolina Press.
- Legge, J., tr. & ed., 1993, *I Ching / Book of Changes*, The Chinese-English bilingual series of Chinese classics, Beijing: Hunan Publishing House.
- Lehmann, Johannes, 1980, *Buddha: Leben, Lehre, Wirkung: Der östliche Weg zur Zelibsterlösung*, München: Bertelsmann.
- Leichty, E., 1966, 'Teratological omens', in: Wendel, F., ed., *La divination en Mésopotamie ancienne et dans les régions voisines: XIVe Rencontre assyriologique internationale, Strasbourg, 2-6 juillet 1965*, Paris: Presses Universitaires de France, pp. 131-139.
- LePore, E., 1993, 'Principle of charity', in: Dancy, J., & Sosa, E., eds, *A companion to epistemology*, Oxford (UK) / Cambridge MA: Blackwell, first published 1992, pp. 365-366.
- Leroi-Gourhan, A., 1943, *Documents pour l'art comparé de l'Eurasie septentrionale*, Paris: Editions d'Art et d'Histoire.
- Leroi-Gourhan, A., 1945, *Evolution et techniques: Milieu et techniques*, Paris: Albin Michel, first published 1943.
- Leroi-Gourhan, A., 1958, 'Le symbolisme des grands signes dans l'art pariétal paléolithique', *Bulletin de la Société préhistorique française*, 55, p. 384-398.
- Leroi-Gourhan, A., 1961, *Le geste et la parole*, Paris: Albin Michel, reprinted 1964.
- Leroi-Gourhan, A., 1964, *Les religions de la préhistoire: Paléolithique*, Paris: Presses Universitaires de France (Mythes et religion 6).
- Lessa, W., & Vogt, E.Z., eds, *Reader in comparative religion*, New York: Harper & Row.
- Levinas, E., 1976, *Difficile liberté: Essais sur le judaïsme*, 2nd edition, Paris: Albin Michel.
- Levinas, E., 1981, *Autrement qu'être ou au-delà de l'essence: Le livre de poche edition*, The Hague: Nijhoff, 1974; English tr.: *Otherwise than being or beyond essence*, tr. Lingis, A., The Hague: Nijhoff, 1981.
- Lévi-Strauss, Claude, 1952, *Race and history*, Paris: U[nited] N[ations] E[ducational and] S[cientific] C[O]mmission].
- Lévi-Strauss, Claude, 1958-1973, *Anthropologie structurale, I-II*, Paris: Plon.
- Lévi-Strauss, Claude, 1962a, *La pensée sauvage*, Paris: Plon; Engl. tr. *The savage mind*, 1973, Chicago: University of Chicago Press / London: Weidenfeld & Nicholson, first published 1966; Dutch tr. *Het wilde denken*, Amsterdam: Meulenhoff.
- Lévi-Strauss, Claude, 1962b, *Le totémisme aujourd'hui*, Paris: Presses Universitaires de France; English tr. *Totemism*, Boston: Beacon Press, 1962.
- Lévi-Strauss, Claude, 1964-1971, *Mythologiques I. Le Cru et le Cuit*, 1964; *II. Du miel aux cendres*,

- 1966; III. *Origines des manières de table*, 1968; IV. *L'homme nu*, 1971, Paris: Plon
- Lévi-Strauss, Claude, 1968, 'The story of Asdiwal', in: Leach, E.R., ed., *The structural study of myth and totemism*, London: Tavistock, 2nd impr., pp. 1-47.
- Lévi-Strauss, Claude, 1979, *Myth and meaning*, London: Routledge & Kegan Paul.
- Levitt, H.M., 1999, 'The development of wisdom: An analysis of Tibetan Buddhist experience', *Journal of Humanistic Psychology*, 39: 86-105.
- Lévy-Bruhl, L., 1910, *Les fonctions mentales dans les sociétés inférieures*, Paris: Alcan; Engl. tr., 1926, *How natives think*, London: Allen & Unwin.
- Lévy-Bruhl, L., 1922, *La mentalité primitive*, Paris: Alcan.
- Lévy-Bruhl, L., 1927, *L'âme primitive*, Paris: Alcan.
- Lévy-Bruhl, L., 1931, *Le surnaturel et la nature dans la mentalité primitive*, Paris: Alcan.
- Lévy-Bruhl, L., 1947, 'Les carnets de Lucien Lévy-Bruhl', *Revue philosophique*, 137: 257-281.
- Lévy-Bruhl, L., 1963, *La mythologie primitive: Le monde mythique des Australiens et des Papous*, Paris: Presses Universitaires de France.
- Lewin, Fereshteh Ahmadi, 2000, 'Development towards wisdom and maturity: Sufi conception of self', *Journal of Aging and Identity*, 5, 3: 137-149.
- Lewis, B., 1976, *The world of Islam: Faith, people, culture*, London: Thames & Hudson.
- Lewis, B., 1993, *The Arabs in history*, London: Oxford University Press.
- Lewis, C.I., 1946, *An Analysis of knowledge and valuation*, La Salle: Open Court.
- Lewis, I.M., 1971, *Ecstatic religion: An anthropological study of spirit possession and shamanism*, Harmondsworth: Penguin; Dutch tr., 1972, *Religieuze extase*, Utrecht & Antwerpen: Spectrum.
- Lewis-Williams, J.D., 1992, 'Ethnographic evidence relating to "trance" and "shamans" among northern and southern Bushman', *South African Archaeological Bulletin*, 47: 56-60.
- Lewis-Williams, J.D., & Dowson, T.A., 1988, 'The signs of all times: Entoptic phenomena in Upper Paleolithic art', *Current Anthropology*, 29, 2: 201-217, with comments, pp. 217-245.
- Lhote, H., 1959, *The search for the Tassili frescoes*, English tr. Brodrick, A.H., New York: Dutton / London: Hutchinson; originally: *À la découverte des fresques du Tassili*, Paris: Arthaud, 1958; Dutch tr. *De rotstekeningen in de Sahara: De sporen van een 8000 jaar oude beschaving*, Leiden: Sijthoff, 1959.
- Lichtheim, M., 1973-1976-1980, *Ancient Egyptian literature, I-III*, Berkeley: University of California Press.
- Liddell, Henry George, Scott, Robert, & Drisler, Henry, 1897, *A Greek-English lexicon: Revised and augmented throughout*, New York: Harper, 8th edition.
- Liddell, Henry George, & Scott, Robert, 1968, *A Greek-English lexicon*, ed. Jones, H.S., with McKenzie, R., with a supplement, Oxford: Clarendon, reprint of the 1940 9th ed.
- Lidz, Theodore, 1989, *Oedipus in the Stone Age: A psychoanalytic study of masculinization in Papua New Guinea*, Madison CO: International Universities Press.
- Link, Hilde, 2007, '5 + 5 = 9: Numeric classification systems in Southern India and Eastern Indonesia as part of man's world view', paper, International Symposium 'Expressions of tradition wisdom', The Royal Academy for Overseas Sciences, The Royal museum for Central Africa & The Royal Museums of Art and History, Friday 28 September, 2007, Palais des Académies, Brussels, Belgium.
- Linton, R., 1936, *The study of man*, New York: Appleton-Century.
- Little, K., 1965, *West African urbanization: A study of voluntary associations in social change*, Cambridge: Cambridge University Press.
- Little, K., 1973, *African women in towns: An aspect of Africa's social revolution*, London: Cambridge University Press.
- Little, K., 1980, *The sociology of urban women's image in African literature*, London: Rowman & Littlefield.
- Little, W., Fowler, H.W., & Coulson, J., 1978, eds, *The shorter Oxford English dictionary: On historical principles, revised and edited by C.T. Onions, etymologies revised by G.W.S. Friedrichsen, third reset edition, I-II*, Oxford: Clarendon.
- Livingstone, D., 1971, *Missionary travels and researches in South Africa*, New York: Johnson

- Reprint Corporation, reprint of the 1858 Harper edition.
- Lloyd, G.E.R., 1987, *The revolutions of wisdom: Studies in the claims and practices of Ancient Greek science*, Berkeley / Los Angeles: University of California Press.
- Lloyd, P.C., 1974, *Power and independence: Urban Africans' perception of social inequality*, London: Routledge & Kegan Paul.
- Loades, A., & Rue, L.D., 1991, eds, *Contemporary classics in philosophy of religion*, La Salle IL: Open Court.
- Lock, M., & Schepher-Hughes, N., 1987, 'The mindful body: A prolegomenon to future work in medical anthropology', *Medical Anthropological Quarterly*, 1,1: 6-41.
- Lommel, A., 1967, *Shamanism*, New York: McGraw-Hill.
- Long, J.K., 1977, 'Extrasensory ecology: A summary of evidence', in: Long, J.K., ed., *Extrasensory ecology: Parapsychology and anthropology*, Metuchen NJ, & London: Scarecrow Press, pp. 371-396.
- Lopes, E.A. Correia, 1945, 'Observações sobre os clans no papel Manjaco', *Mundo Português*, 12: 139.
- Los, F.J., 1969, *Oost-Europa: In vóór- en vroeghistorische tijd*, Oostburg: Pieters.
- Lovelock, J., 1979, *Gaia: A new look at life on earth*, London: Oxford University Press.
- Lubbock, J., 1865, *Pre-historic times, as illustrated by ancient remains and the manners and customs of modern savages*, London: Williams & Norgate.
- Lukes, S., 1970, 'Methodological individualism reconsidered', in: Emmet, D., & MacIntyre, A., eds, *Sociological theory and philosophical analysis*, New York: Macmillan, pp. 76-88.
- Lumpkin, B., 1984, 'Mathematics and engineering in the Nile Valley', *Journal of African Civilization*, 6, 2: 102-119.
- Lynch, Gordon, 2007, *Between sacred and profane: Researching religion and popular culture*, London / New York: Tauris.
- Liyotard, J.-F., 1979, *La condition postmoderne: Rapport sur le savoir*, Paris: Minuit.
- Liyotard, J.-F., 1983, *Le différend*, Paris: Minuit.
- Maass, M., 1993, *Das antike Delphi: Orakel, Schätze und Monumente*, Darmstadt: Wissenschaftliche Buchgesellschaft.
- MacGaffey, W., 1978, 'Anthropology and the rationality of natives', *History in Africa*, 5: 101-120.
- MacIntyre, A., 1981, *After virtue: A study in moral theory*, London: Duckworth.
- Mackenzie, D.R., 1925, *The spirit-ridden Konde: A record of the interesting but steadily vanishing customs & ideas gathered during twenty-four years' residence amongst these shy inhabitants of the Lake Nyasa region, from witch-doctors, diviners, hunters, fishers & every native source*, London: Seeley, Service & Co.
- Mackenzie, Donald Alexander, 1923, *Myths of China and Japan*, London: Gresham.
- MacLennan, B.J., 2006, 'Individual soul and World Soul: The process of individuation in Neoplatonism & Jung', in: Arzt, Thomas, & Holm, Axel, eds, *Wegmarken der Individuation*, Studienreihe zur Analytischen Psychologie Band 1, Würzburg: Königshausen & Neumann, pp. 25-48.
- Madu, R.O., 1996, *African symbols, proverbs and myths: The hermeneutics of destiny*, New York: Lang.
- Maduniš, D., 2003, 'Vinko Pribojevic and the Glory of Slavs', *Magisterská práce [MA thesis]*, Historický ústav Stredoevropské univerzity Budapešť.
- Maduro, O., 1975, 'Marxist analysis and sociology of religions: An outline of international bibliography up to 1975', in: Maduro, O., ed., 1975, *Marxism and the sociology of religion*, special issue, *Social Compass*, 22, 3-4, Louvain: Centre de Recherches Socio-Religieuses, pp. 401-719.
- Maercker, A., Bohmig-Krumhaar, S.A., & Staudinger, U.M., 1998, 'Existentielle Konfrontation als Zugang zu weisheitsbezogenem Wissen und Urteilen: Eine Untersuchung von Weisheitsnominierten', *Zeitschrift für Entwicklungspsychologie und Pädagogische Psychologie*, 30: 2-11.
- Mafeje, A., 1971, 'The ideology of tribalism', *Journal of Modern African Studies*, 9: 253-261.
- Magubane, B., 1973, 'The "Xhosa" in town revisited: Urban social anthropology: A failure of method and theory', *American Anthropologist*, 75, 5: 1701-1715.
- Mai, Angelo, ed., 1859, *Novum Testamentum graece: Ex antiquissimo codice Vaticano*, New York: Appleton.

- Maine, H.S., 1883, *Ancient law*, London: Murray, first published 1861.
- Mákanjúolá Ilésanmí, T., 1991, 'The traditional theologians and the practice of òrìṣà religion in Yorùbáland', *Journal of Religion in Africa*, 21, 3: 216-226.
- Makinde, M.A., 1988, *African philosophy, culture and traditional medicine*, Athens OH: Ohio University Center for International Studies.
- Malinowski, B., 1926, *Crime and custom in savage society*, London: Kegan Paul, Trench, & Trubner.
- Malinowski, B., 1954, *Magic, science and religion and other essays*, New York: Doubleday (Anchor); first published as a collection 1948.
- Mall, R.A., 1984, 'Hermeneutik und Weltphilosophie: Zur Kritik einer reduktiven Hermeneutik', in: Kluxen, W., & Borsche, T., eds, *Tradition und Innovation, XIII. Deutscher Kongreß für Philosophie, Bonn (non vidi)*.
- Mall, R.A., 1985, 'Unity without uniformity: Prolegomena to any theory of hermeneutics', in: Singh, R., & Venk, W.M., eds, *Focus on quality: Selected proceedings of a conference on qualitative research methodology in the social sciences*, Durban. (non vidi).
- Mall, R.A., 1994, 'Überlegungen zu einer interkulturellen Vernunft', in: Schadel, E., & Voigt, U., eds, *Sein - Erkennen - Handeln: Festschrift für Heinrich Beck zum 1xv. Geburtstag*, Frankfurt am Main: Lang, pp. 53-59.
- Mall, R.A., 1995, *Philosophie im Vergleich der Kulturen: Interkulturelle Philosophie, eine neue Orientierung*, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Mall, R.A., & Lohmar, D., 1993, eds, *Philosophische Grundlagen der Interkulturalität*, Amsterdam / Atlanta: Rodopi.
- Malpas, J.E., 1988, 'The nature of interpretative charity', *Dialectica*, 42, 1: 17-36.
- Mandelbaum, D.G., 1949, ed., *Selected writings of Edward Sapir in language, culture, and personality*, Berkeley: University of California Press.
- Manheimer, R.J., 1992, 'Wisdom and method: Philosophical contributions to gerontology', in: Cole, T.R., van Tassel, D.D., & Kastenbaum, R., eds, *Handbook of the humanities and aging*, New York: Springer, pp. 426-440.
- Manning, S.W., 1990, 'Frames of reference for the past: Some thoughts on Bernal, truth, and reality', *Journal of Mediterranean Archaeology*, 3, 2: 255-274.
- Maquet, J.J., 1975, *Africanity: The cultural unity of Black Africa*, London etc.: Oxford University Press, first published 1972, as English tr. of *Africanité traditionnelle et moderne*, Paris: Présence Africaine, 1967.
- Marcy, G., 1931, 'Origine et significations des tatouages de tribus berbères', *Revue de l'Histoire des Religions*, 51, 102: 13-66.
- Maritain, Jacques, 1940, *Science and wisdom*, New York: Scribners Sons.
- Marks, S., & Trapido, S., 1988, eds, *The politics of race, class and nationalism in twentieth-century South Africa*, London / New York: Longman, reprint of the 1987 first impression.
- Marquard, Odo, 1989, 'Drei Betrachtungen zum Thema Philosophie und Weisheit', in: Oelmüller, Willi, 1989, ed., *Philosophie und Weisheit*, Paderborn: Schoeningh, pp. 275-308.
- Marshack, A., 1972, *The roots of civilization: The cognitive beginnings of man's first art, symbol and notation*, London: Weidenfeld & Nicholson / New York: McGraw-Hill.
- Martin, E., 2006, 'The end of the body?', in: Moore, Henrietta L., & Sanders, Todd, eds, *Anthropology in theory: Issues in epistemology*, Oxford: Blackwell.
- Marton, Y., 1994, 'The experiential approach to anthropology and Castaneda's ambiguous legacy', in: Goulet, J.G., & Young, R., eds, *Being changed by cross-cultural experiences: The anthropology of extraordinary experience*, Ontario: Broadview Press.
- Marvin, Francis Sydney, 1915, *The unity of Western civilization: Essays*, London: Milford.
- Marx, K., 1975a-1983a, *Das Kapital: Kritik der politische Ökonomie, erster Band, Hamburg 1867*, Text. Ser. 2, vol. 5, in: *Karl Marx - Friedrich Engels, Gesamtausgabe (MEGA) 1975-1983*, Berlin: Dietz.
- Marx, K., & Engels, F., 1975, *On religion*, Moscow: Progress Publishers.
- Marx, K., & Engels, F., 1975b-1983b, *Karl Marx - Friedrich Engels, Gesamtausgabe (MEGA)*, Berlin: Dietz.
- Maslow, Abraham H., 1968, *Toward a psychology of being*, rev. edition, New York: van Nostrand,

- first published 1962.
- Maslow, Abraham H., 1971, *The farther reaches of human nature*, New York: The Viking Press.
- Maspero, G., 1906, *History of Egypt, Chaldaea, Syria, Babylonia, and Assyria, I-XII*, ed., Sayce, A.H., English tr. McClure, M.L., London: Grolier Society.
- Maspero, H., 1950, 'Le Taoïsme', in: Demiéville, P., ed., 1950, *H. Maspero: Mélanges posthumes sur les religions et l'histoire de la Chine, II*, Paris: Civilisations du Sud, Publications du Musée Guimet, Bibliothèque de Diffusion.
- Maspero, H., 1971, *Le Taoïsme et les religions chinoises*, Paris: Gallimard.
- Masquelier, Adeline, 1995, 'Consumption, prostitution, and reproduction: The poetics of sweetness in "bori"', *American Ethnologist*, 22, 4: 883-906.
- Massignon, L., 1922, *La passion d'al-Husayn Ibn Mansour al-Hallaj: Martyr mystique de l'Islam, exécuté à Bagdad le 26 mars 922: Une étude d'histoire religieuse, I-II*, Paris: Geuthner; English version: *The passion of al-Hallaj, I-IV*, Bollingen Series, Princeton: Princeton University Press, 1983.
- Matumo, Z.I., 1993, *Setswana English Setswana dictionary*, Macmillan / Boleswa / Botswana Book Centre, revised version of the 1875 edition of Tom Brown's *Setswana dictionary*.
- Maupoil, B., 1943a, 'Contribution à l'origine musulmane de la géomancie dans le Bas-Dahomey', *Journal de la Société des Africanistes*, 13: 1-94.
- Maupoil, B., 1943b, *La géomancie à l'ancienne Côte des Esclaves*, Paris: Institut de l'Ethnologie.
- Maurizio, L., 1995, 'Anthropology and spirit possession: A reconsideration of the Pythia's role at Delphi', *The Journal of Hellenic Studies*, 115: 69-86.
- Mauss, Marcel, 1934, 'Les techniques du corps', in: Mauss, Marcel, *Sociologie et anthropologie*, pp. 363-386. Paris: Presses Universitaires de France, 1950; English version, 'Techniques of the body', *Economy and Society*, 2, 1 (1973): 70-88.
- Mauss, Marcel, 1966, 'Essai sur le don: Forme archaïque de l'échange', in: *idem, Sociologie et anthropologie*, Paris: Presses Universitaires de France, pp. 143-279, first published in: *L'Année Sociologique*, 1 (N.S.): 30-186, 1923-1924.
- Maw, J., & Picton, J., 1992, eds, *Concepts of the body / self in Africa*, Veröffentlichungen der Institute für Afrikanistik und Ägyptologie der Universität Wien, no. 60, Beiträge zur Afrikanistik, band 43, Wien: Afro-Pub.
- Maxwell, K.B., 1983, *Bemba myth and ritual: The impact of literacy on an oral culture*, New York / Frankfurt am Main / Berne: Lang, American University Studies series XI (Anthropology / Sociology), 2.
- Maxwell, Nicholas, 1984, *From knowledge to wisdom*, Oxford / New York: Blackwell.
- Maxwell, Nicholas, 2004, 'In defence of seeking wisdom', *Metaphilosophy*, 35, 5: 733-743.
- May R., 1968, 'The Delphic oracle as therapist', in: Simmel, M.L., ed., *The reach of mind: Essays in memory of Kurt Goldstein*, New York: Springer, pp. 211-218.
- Maybury-Lewis, D., 1992, *Millennium: Tribal wisdom and the modern world*, New York: Viking Press.
- Mayer, P.M., 1962, 'Migrancy and the study of Africans in towns', *American Anthropologist*, 64: 576-592.
- Mayer, P.M., 1971, '“Traditional” manhood initiation in an industrial city: The African view', in: de Jager, E.J., ed., *Man: Anthropological essays presented to O.F. Raum*, Cape Town: Struik, pp. 7-18.
- Mayer, P.M., 1980, ed., *Black villagers in an industrial society: Anthropological perspectives on labour migration in South Africa*, Cape Town: Oxford University Press.
- Mayer, P.M., & Mayer, I., 1974, *Townsmen or tribesmen: Conservatism and the process of urbanization in a South African city*, Oxford University Press, second impression of the second edition of 1971, first edition 1961.
- Mbembe, Achille, 1992, 'The banality of power and the aesthetics of vulgarity in the postcolony', *Public Culture*, 4, 2: 1-30.
- Mbembe, Achille, 2001, *On the postcolony*, Berkeley: University of California Press.
- Mbiti, J., 1990, *African religions and philosophy*, London: Heinemann, second edition.
- McAllister, P.A., 1980, 'Work, homestead and the shades: The ritual interpretation of labour migration among the Galeka' in Mayer, P., ed, *Black villagers in an industrial society: An*

- thropological perspectives on labour migration*, Cape Town: Oxford University Press, pp. 205-253.
- McClellan, J.E., 1992, *Colonialism and science: Saint Domingue in the Old Regime*, Baltimore MD: The Johns Hopkins University Press.
- McGinn, C., 1977, 'Charity, interpretation and belief', *Journal of Philosophy*, 74: 521-535.
- McIntyre, R., & Smith, D.W., 1976, 'Husserl's equation of meaning and noema', *The Monist*, 59, 115-132.
- McKenna, A.J., 1992, *Violence and difference: Girard, Derrida and deconstruction*, Champaign IL: University of Illinois Press.
- McKeon, R.M., 2001, 'Preface', in: Aristotle, 2001, *The Basic Works of Aristotle* ed. McKeon, R.M., New York: Modern Library, pp. v-vii, first edition Random House, 1941.
- McLuhan, M., 1966, *Understanding media: The extensions of man*, McGraw-Hill paperback edition, 3rd printing, first published 1964.
- Meacham, John A., 1983, 'Wisdom and the context of knowledge: Knowing that one doesn't know', in: Kuhn, Deanna, & Meacham, John A., eds, *On the development of developmental psychology*, Basel / New York: Karger, pp. 111-134.
- Mead, Margaret, 1928, *Coming of age in Samoa: A psychological study of primitive youth for western civilisation*, New York: Morrow.
- Mead, Margaret, 1930, *Growing up in New Guinea: A comparative study of primitive education*, New York: Blue Ribbon Books.
- Mead, Margaret, 1935, *Sex and temperament in three primitive societies*, New York: Morrow.
- Mechon Mamre, 2005, 'A Hebrew-English Bible according to the Masoretic text and the JPS 1917 edition', at: <http://www.mechon-mamre.org/p/pt/pto.htm>, last retrieved 26 October 2015.
- Meeussen, A.E., 1980, *Bantu lexical reconstructions*, Archief voor Antropologie, 27, Tervuren: Koninklijk Museum voor Midden-Afrika.
- Meeussen, A.E., n.d., 'Proto-Bantu reconstructions', at: <http://www.cbold.dcl.ish-lyon.cnrs.fr/Docs/Meeussen.html>, last retrieved 8 December 2004.
- Meggitt, M., 1958, 'Two Australian Aboriginal games and a problem of diffusion', *Mankind: Official Journal of the Anthropological Societies of Australia*, 5, 5: 191-194.
- Mehlig, Johannes, 1987, *Weisheit des alten Indien, I. Vorbuddhistische und nichtbuddhistische Texte*, München: Beck.
- Meillassoux, C., 1975, *Femmes, greniers et capitaux*, Paris: Maspero.
- Meillet, A., 1925, in: *Bulletin de la Société de Linguistique de Paris*, 26: 7f. (non vidi)
- Melland, F.H., 1967, *In witchbound Africa: An account of the primitive Kaonde tribe and their beliefs*, London: Cass; reprint of 1923 edition, London: Seeley & Service.
- Mendes, C., 1997, 'Discours et entropie de la représentation', in: Larreta, E.R., 1997, ed., *Représentation et complexité: L'agenda du Millenium*, Rio de Janeiro: UNESCO [United Nations Educational and Scientific Commission] / ISSC [International Social Science Council] / Educam, p. 97-183.
- Mendonsa, E.L., 1982, *The politics of divination: A processual view of reactions to illness and deviance among the Sisala of Northern Ghana*, Berkeley: University of California Press.
- Merker, M., 1904, *Die Masai*, Berlin: Reimer.
- Merle-Davis, J., 1933, ed., *Modern industry and the African: An enquiry into the effect of the copper mines of Central Africa upon native society and the work of the Christian missions*, London: Macmillan.
- Merzbach, U.C., & Boyer, C.B., 2011, *History of mathematics*, 3rd edition, New York: Wiley, first published 1968.
- Metz, Thaddeus, with van Binsbergen, Wim M.J., 2015, eds, *Engaging with the philosophy of Dismas A. Masolo*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, XXV, 1-2, also at: <http://www.quest-journal.net/2011.htm>.
- Meyer, B., 1995, 'Translating the devil: An African appropriation of Pietist Protestantism: The case of the Peki Ewe in Southeastern Ghana, 1847-1992', PhD thesis, University of Amsterdam.
- Meyer, B., 1996, 'Commodities and the power of prayer: Pentecostalist attitudes towards the market in contemporary Ghana', paper read at the conference 'Globalization and the con-

- struction of communal identities', Amsterdam, 29 February - 3 March 1996.
- Meyer, B., & Geschiere, Peter L., 1998, eds, *Globalization and identity: Dialectics of flow and closure*, Oxford: Blackwell; also special issue, *Development and Change*, 29, 4.
- Meyerowitz, E.L.R., 1951, *The sacred state of the Akan*, London: Faber & Faber.
- Meyerowitz, E.L.R., 1960, *The divine kingship in Ghana and in Ancient Egypt*, London: Faber & Faber.
- Michalski, K., 1997, *Logic and time: An essay on Husserl's theory of meaning*, Boston Studies in the Philosophy of Science, Dordrecht: Kluwer, English tr. of *Logika I czasy: Proba analizy Husserlowskiej teorii sensu*, 1988, Warszawa: Państwowy Instytut Wydawniczy.
- Michrina, B.P., & Richards, C.A., 1996, *Person to person: Fieldwork, dialogue, and the hermeneutic method*, Albany NY: State University of New York Press.
- Middleton, J., 1960, *Lugbara religion: Ritual and authority among an East African people*, London: Oxford University Press for International African Institute.
- Migerel, H., 1987, *La migration des zombis: Survivance de la magie antillaise en France*, Paris: Editions Caribéennes.
- Militarev, A., 1996, 'Home for Afrasian?: African or Asian: Area linguistic arguments', in: Griefenow-Mewis, C., & Voigt, R.M., eds, *Cushitic and Omotic languages: Proceedings of the Third International Symposium Berlin, March 17-19, 1994*, Köln: Köppe, pp. 13-32.
- Miner, H., ed., *The city in modern Africa*, London: Pall Mall.
- Mitchell, J.Clyde, 1956, *The Kalela dance: Aspects of social relationships among urban Africans in Northern Rhodesia*, Rhodes-Livingstone Paper No. 27, Manchester: Manchester University Press for Rhodes-Livingstone Institute.
- Mitchell, J. Clyde, 1960, *Tribalism and the plural society*, inaugural lecture, University College of Rhodesia and Nyasaland, London: Oxford University Press.
- Mitchell, J. Clyde, 1965, 'The meaning of misfortune for urban African', in: Fortes, M., & Dieterlen, G., eds, *African systems of thought*, London: Oxford University Press, p. 192-203.
- Mitchell, J. Clyde, 1966, 'Theoretical orientations in African urban studies', in: Banton, M., ed., *The social anthropology of complex societies*, London: Tavistock, pp. 37-68.
- Mitchell, J. Clyde, 1969, ed., *Social networks in urban situations*, Manchester: Manchester University Press.
- Mitchell, J. Clyde, 1971, 'Foreword', in: van Velsen, J., 1971, *The politics of kinship: A study of social manipulation among the Lakeside Tonga of Malawi*, Manchester: Manchester University Press, reprint of the 1964 edition, pp. v-xiv.
- Mitchell, R.E., 1968, 'The Oedipus myth and complex in Oceania with special reference to Truk', *Asian Folklore Studies*, 27: 131-145.
- Moffat, James, 1908-1926, (a) 'Essenes', in: Hastings c.s. 1908-1926, pp. V, 396-401.
- Moffat, James, 1908-1926, (b) 'Therapeutae', in: Hastings c.s. 1908-1926, pp. XII, 315-319.
- Mohammed ibn Omar el Tounisi, 1845, *Voyage au Darfour par le cheykh Mohamed ebn-Omar a[t]-Tounsy ou l'alignement de l'esprit par le voyage au Soudan et parmi les Arabes du centre de l'Afrique, publié en arabe par le Dr Nicolas Perron*, Paris: Duprat.
- Moles, J.L., 1993, 'Truth and untruth in Herodotus and Thucydides', in: Gill, C., & Wiseman, T.P., eds, *Lies and fiction in the Ancient World*, Austin: University of Texas Press, pp. 88-121.
- Momigliano, A.D., 1975, *Alien wisdom: The limits of hellenization*, Cambridge: Cambridge University Press.
- Monfouga-Nicolas, Jacqueline, 1972, *Ambivalence et culte de possession: Contribution à l'étude du Bori hausa*, Paris: Anthropos.
- Monier-Williams, Monier, 1899, *A Sanskrit-English dictionary etymologically and philologically arranged with special reference to cognate Indo-European languages, new edition with the collaboration of E. Leumarm, C. Cappeller et. al.*, Oxford: Clarendon.
- Monroe, K.R., 1996, *The heart of altruism: Perceptions of a common humanity*, Princeton: Princeton University Press.
- Montagu, A., 1974, *Man's most dangerous myth: The fallacy of race*, 5th edition, first published 1942, reprinted 1945, New York: Columbia University Press.
- Moore, S. Falk, 1973, 'Law and social change: The semi-autonomous social field as an appropri-

- ate subject of study', *Law and Society Review*, 7: 719-746.
- Moore, S. Falk, 1994, *Anthropology and Africa: Changing perspectives on a changing scene*, Charlottesville: University of Virginia Press.
- Moret, A., & Davy, C., 1926, *From Tribe to Empire*, tr. Childe, V. Gordon, New York: Knopf; English tr. of *Des clans aux empires: L'organisation sociale chez les primitifs et dans l'ancien Orient*, Paris: Albin Michel, 1923.
- Morin, E., 1973, *Introduction à la pensée complexe*, Paris: ESF éditeur.
- Morin, E., & Piatelli-Palmarini, Massimo, 1974, eds, *L'unité de l'homme: Invariants biologiques et universaux culturels*, Paris: Seuil.
- Morin, E., 1980, *La méthode. III. La connaissance de la connaissance*, Paris: Seuil.
- Morus (= Lewinsohn, R.), 1960, *De toekomst onthuld*, Amsterdam / Brussel: Elsevier, Dutch, tr. of *Die Enthüllung der Zukunft*, Hamburg: Rowohlt, 1958.
- Moser, P.K., 1993, 'Gettier problem', in: Dancy, J., & Sosa, E., eds, *A companion to epistemology*, Oxford (UK) / Cambridge MA: Blackwell, first published 1992, pp. 157-159.
- Mosima, Pius Maija, 2016, 'Philosophic sagacity and intercultural philosophy: Beyond Henry Odera Oruka', PhD thesis, Tilburg University.
- Mudimbe, V.Y., 1973, *Entre les eaux: Dieu, un prêtre, la révolution*, Paris: Présence Africaine.
- Mudimbe, V.Y., 1974, *L'Autre face du royaume: Une introduction à la critique des langages en folie*, Lausanne: L'Age d'Homme.
- Mudimbe, V.Y., 1976, *Le bel immonde: Récit*, Paris: Présence Africaine; English tr. *Before the birth of the moon*, New York: Simon & Schuster, 1989.
- Mudimbe, V.Y., 1979, *Air: Etude sémantique*, Wien-Föhrenau: Institut für Völkerkunde der Universität Wien / E. Stiglmayr, Acta Ethnologica et Linguistica.
- Mudimbe, V.Y., 1982, *L'Odeur du père: Essai sur les limites de la science et de la vie en Afrique noire*, Paris: Présence Africaine.
- Mudimbe, V.Y., 1988, *The invention of Africa: Gnosis, philosophy, and the order of knowledge*, Bloomington & Indianapolis: Indiana University Press / London: Currey.
- Mudimbe, V.Y., 1991a, *Parables and fables: Exegesis, textuality, and politics in Central Africa*, Madison: University of Wisconsin Press.
- Mudimbe, V.Y., 1991b, 'Letters of reference', *Transition*, 53: 62-78.
- Mudimbe, V.Y., 1992a, 'Saint Paul-Michel Foucault?', *Transition*, 57: 122-127.
- Mudimbe, V.Y., 1992b, 'African Athena? *Transition*, 58: 114-123.
- Mudimbe, V.Y., 1994a, *The Idea of Africa*, Bloomington & London: Indiana University Press.
- Mudimbe, V.Y., 1994b, *Les corps glorieux des mots et des êtres*, Montréal: Humanitas. (non vidi)
- Mudimbe, V.Y., 1997, *Tales of faith: Religion as political performance in Central Africa: Jordan Lectures 1993*, London & Atlantic Highlands: Athlone Press.
- Mudimbe, V.Y., 2004, 'De la cosmologie dogon: Une méditation', *Revue Ponti / Ponts*, n. 4 / 2004: *Actes du colloque Astres et désastres*, pp. 235-248.
- Mudimbe, V.Y., 2008, [Black Athena and Apollodorus], Paper contributed to conference on African Athena - *Black Athena Revisited*, Warwick U.K., 6-8 November 2008, convenor Daniel Orrells.
- Mudimbè, V.Y., 2011, 'Kata Nomon: Letter to René Devisch', in: Devisch, René, & Nyamnjoh, Francis B., eds, *The postcolonial turn: Re-imagining anthropology and Africa*, Bamenda / Leiden: Langaa / African Studies Centre, pp. 143-196.
- Mulago, V., 1965, *Un visage africain du Christianisme: L'union vitale bantou face à l'unité vitale ecclésiastique*, Paris: Présence Africaine.
- Müller, H.-R., 1977-78, 'Die weisheitliche Lehrerzählung im Alten Testament und seiner Umwelt', *Welt des Orients*, 9: 77-98.
- Müller, L.F., 2002, 'Een intercultureel filosofische studie naar het bewustzijn van de Ashanti in Ghana', Drs thesis intercultural philosophy, Erasmus University Rotterdam.
- Muller, L.F., 2008, 'The reality of spirits? A historiography of the Akan concept of mind', *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 22: 163-184.
- Müller, Max, 1875-1910, ed., *Sacred books of the East, I-LI*, Oxford: Clarendon, reprinted, Motilal Banarsidass, Delhi, 1988.

- Munday, J.T., 1960, 'Some traditions of the Nyendwa clan of Northern Rhodesia', *African Studies*, 14, 4: 435-54.
- Mundle, C.W.K., 1964, 'Is "paranormal precognition" a coherent concept?', *Journal of Parapsychology*, 6: 179-194.
- Murithi, T., 2006, 'Practical peacemaking wisdom from Africa: Reflections on ubuntu', *Journal of Pan African Studies*, 1, 4: 25-37.
- Murphy, R.E., 1981, *Wisdom literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Esther*, Grand Rapids: Eerdmans.
- Murphy, R.E., 2002, *The tree of life: An exploration of Biblical wisdom literature*, Grand Rapids: Eerdmans.
- Murray, H.J.R., 1952, *A history of board-games other than chess*, Oxford: Clarendon Press.
- Murray, M.A., 1962, *The witch-cult in western Europe*, Oxford: Clarendon; first published 1921.
- Murray, S.O., 1979, 'The scientific reception of Castaneda', *Contemporary Sociology*, 8: 189-196.
- Musées de Marseille / Réunion des Musées Nationaux, 1992, *Jouer dans l'Antiquité, [catalogue d'une exposition au] Musée d'Archéologie Méditerranéenne – Centre de la Vieille Charité 22 novembre 1991-16 février 1992*, Marseille: Musée d'Archéologie Méditerranéenne.
- Mutumba Mainga, 1972, 'A history of Lozi religion to the end of the nineteenth century', in: Ranger, T.O., & Kimambo, I., eds, *The historical study of African religion*, London: Heinemann, pp. 95-107.
- Mve Ondo, B., 2007, *Sagesse et initiation à travers les contes, mythes et légendes fang*, Paris: l'Harmattan; reprint of 1991 edition published at Libreville, for which publisher not stated.
- Mveng, E., 1965, *L'art d'Afrique noire: Liturgie et langage religieux*, Paris: Mame.
- Mveng, E., 1972, *Les sources grecques de l'histoire africaine*, Paris: Présence Africaine.
- Nancy, J.-L., 1993, *The birth to presence*, Stanford: Stanford University Press.
- Nandy, A., 1990, ed., *Science, hegemony and violence: A requiem for modernity*, Delhi: Oxford University Press.
- Ndaya Tshiteku, J., 2008, *Prendre le bic: Le Combat Spirituel congolais et les transformations sociales*, PhD thesis, Erasmus University Rotterdam / Leiden: African Studies Centre.
- Ndaya, also see Duran-Ndaya.
- Ndigi, Oum, 1996, 'Gb / K.b / Gbgb / Kòbà / Kòbàkòbà: Ou le nom du dieu de la terre et de l'oiseau créateur mythologique chez les Égyptiens et les Basaa du Cameroun', *Bulletin: Société d'Égyptologie*, 20: 49-70.
- Ndigi, Oum, 1997, *Les Basa du Cameroun et l'antiquité pharaonique égypto-nubienne: Recherche historique et linguistique comparative sur leurs rapports culturels à la lumière de l'égyptologie, I-II*, thèse de doctorat, Université Lumières, Lyon 2, published: Lille: Septentrion.
- Ndigi, Oum, 2001, 'La Maat égyptienne et le Mbok basaa – notes pour une étude comparée des fondements constitutionnels de deux civilisations africaines', *Cahiers Caribéens d'Égyptologie*, 2, fév./mar. 2001: 79-86.
- Ndigi, Oum, 2004, 'A propos des noms de la grenouille et du lézard en égyptien ancien et en basaa', *Cahiers Caribéens d'Égyptologie*, N° 6 Février / Mars 2004.
- Needham, J., 1969, *The grand titration: Science and society in East and West*, Toronto: University of Toronto Press.
- Needham, J., with Wang Ling et al., 1956-, *Science and civilization in China*, numerous volumes, series still in progress, Cambridge: Cambridge University Press; especially II. *History of scientific thought*, 1956.
- Nekes, H., & Planert, W., 1911, *Lehrbuch der Jaunde-sprache*, Berlin: Reimer.
- Nelson, C., 1988, 'An anthropologist's dilemma: Fieldwork and interpretive inquiry', *Alif: Journal of Comparative Poetics*, 8: 53-66.
- Nencel, L., & Pels, P., 1991, eds, *Constructing knowledge: Authority and critique in social science*, London: Sage.
- Nesher, D., 1997, 'Peircean realism: Truth as the meaning of cognitive signs representing external reality', *Transactions of the Charles S. Peirce Society*, 33, 1: 201-257.
- Nethersole, Reingard, 2002, 'Re-claiming identity as truth: On the politics of African Renaissance', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth*

- in politics: Rhetorical approaches to democratic deliberation in Africa and beyond, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 143-150.
- Neubauer, A., 1965, *La géographie du Talmud*, Amsterdam: Meridian, facsimile reprint of the first edition of 1868, Paris: Académie des inscriptions et belles-lettres.
- New Testament, see Mai 1859
- Newbury, D., 1980, 'The clans of Rwanda: An historical hypothesis', *Africa*, 50, 4: 389-403.
- Ngubane, [Sibisi] H., 1977, *Body and mind in Zulu medicine: An ethnography of health and disease in Nyuswa-Zulu thought and practice*, London / New York / San Francisco: Academic Press.
- Ngubane, cf. Sibisi
- Ngwane, George, 1996, *Settling disputes in Africa: Traditional bases for conflict resolution*, Yaounde: Buma Kor.
- Nielsen, Kai, 1993, 'Philosophy and the search for wisdom', *Teaching Philosophy*, 16, 1: 5-20.
- Nietzsche, F.W., 1886, *Jenseits von Gut und Böse*, Leipzig: Kröner, 1886; English tr. Kaufmann, W., *Beyond good and evil*, New York: Random House, 1966.
- Nietzsche, F.W., 1930, *Die Geburt der Tragödie / Der griechische Staat*, Leipzig: Kröner, first published 1872.
- Nietzsche, F.W., 1968, 'Zur Genealogie der Moral', in: *Nietzsche Werke Kritische Gesamtausgabe, VI*, Berlin: de Gruyter & Co., pp. 259-430, first published 1887.
- Nietzsche, F.W., 1973a, 'Also sprach Zarathustra (1885)', *Werke*, Schlechta, Karl, ed., München / Wien: Hanser, pp. II, 275-561.
- Nietzsche, F.W., 1973b, 'Die frühliche Wissenschaft (1882)', *Werke*, Schlechta, Karl, ed., München / Wien: Hanser, pp. II, 7-274.
- Niven, W.D., 1908-1926, 'Good and evil', in: Hastings c.s. 1908-1926, pp. VI, 318-326.
- Njock, P.E., 2005, 'Basaa-English-French-German dictionary: Littoral, Centre, Sud and Sud-Ouest provinces, République du Cameroun', at: www.silcam.org/languages/languagepage.php?languageid=13, retrieved 4-3-2016.
- Noel, Jana, 1999, 'On the varieties of phronesis', *Educational Philosophy and Theory*, 31, 3: 273-289.
- Noort, Ed, 1998, *Das Buch Josua: Forschungsgeschichte und Problemfelder*, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Norbeck, Edward, 1963, 'African rituals of conflict', *American Anthropologist*, 65: 1254-1279.
- Nordstrom, C., & Robben, A.C.G.M., 1995, eds, *Fieldwork under fire: Contemporary studies of violence and survival*, Berkeley / Los Angeles / London: University of California Press.
- Norton, M.B., 2004, 'An interview with Seyyed Hossein Nasr: "Scripture, society, and traditional wisdom"', *Journal of Philosophy & Scripture*, 2, 1: 39-43.
- Noth, Martin, & Thomas, D.W., 1955, eds, *Wisdom in Israel and in the Ancient Near East* [H.H. Rowley Festschrift], Leiden: Brill.
- Nougayrol, J., 1947, 'Jeux profanes jeux sacrés', *Revue d'Assyriologie et d'Archéologie orientale*, 41: 46-49.
- Ntekim-Rex, Yewande, 2007, 'Proverbs as vehicle of traditional wisdom in Yoruba culture', paper, International Symposium 'Expressions of tradition wisdom', The Royal Academy for Overseas Sciences, The Royal museum for Central Africa & The Royal Museums of Art and History, Friday 28 September, 2007, Palais des Académies, Brussels, Belgium.
- Nuchelmans, G., 1971, *Overzicht van de analytische wijsbegeerte*, Utrecht / Antwerpen: Spectrum, 2nd impression.
- Nuttall, S., & Michaels, C., 2000, eds, *Sense of culture: South African cultural studies*, Cape Town: Oxford University Press.
- Nwanunobi, C.O., 1984, 'The *deus otiosus* concept in traditional Igbo religion: An examination through transactional analysis', *Anthropos*, 79, 1-3: 145-154.
- O'Brien, Denis, 1990, 'Héraclite et l'unité des opposés', *Revue de Métaphysique et de Morale*, 95: 147-171.
- O'Connor, David, & Reid, Andrew, 2003, *Ancient Egypt in Africa*, London: UCL [University College of London] Press.
- Obayashi, Taryo, 1989, 'La partition trifonctionnelle dans la mythologie japonaise: Rivalité trian-

- gulaire entre trois divinités: Amatérasu, Susanowo et Ohokuninushi', in: *Georges Dumézil in Memoriam, III, Études indo-européennes* 8, Lyon: Institut d'Études Indo-Européennes.
- Obbink, H.T., n.d., 'Mythen der Egyptenaren', in: van Hamel, A.G., n.d. [ca. 1940], ed., *De tuin der goden: Mythen der Egyptenaren, volken van Voor-Azie, Indiers, Grieken, Scandinaviërs en Kelten*, Utrecht: De Haan, 3rd impr., pp. 1-56.
- Obenga, T., 1973, *L'Afrique dans l'antiquité*, Paris: Presence Africaine.
- Obenga, T., 1992, *Ancient Egypt and Black Africa*, London: Karnak House.
- Obenga, T., 1993, *Origine commune de l'égyptien ancien, du copte et des langues négro-africaines: Introduction à la linguistique historique africaine*, Paris: L'Harmattan.
- Obenga, T., 2001, *Le sens de la lutte contre l'africanisme eurocentriste*, Paris: L'Harmattan / Gif-sur-Yvette: Khépera.
- Ode, A.W.M., 1927, 'Reflexe von "Tabu" und "Noa" in den Indogermanischen Sprachen', *Mededelingen der Koninklijke Akademie van Wetenschappen*, afd. Letterkunde, 63, A, 3: 73-100.
- Odera Oruka, H.O., 1990a, 'Cultural fundamentals in philosophy: Obstacles in philosophical dialogues', *Quest – Philosophical discussions*, 4, 2: 20-37.
- Odera Oruka, H.O., 1990b, ed., *Sage philosophy: Indigenous thinkers and modern debate on African philosophy*, Leiden: Brill.
- Oelmüller, Willi, 1989, ed., *Philosophie und Weisheit*, Paderborn: Schoeningh.
- Oesterreich, T.K., 1921, *Grundbegriffe der Parapsychologie: Eine philosophische Studie*, Pfullingen: Baum.
- Ogbaa, K., 1992, *Gods, oracles, and divination: Folkways in Chinua Achebe's novels*, Trenton NJ: Africa World Press.
- Ogden, C.K., & Richards, I.A., 1972, *The meaning of meaning: A study of the influence of language upon thought and of the science of symbolism: With supplementary essays by B. Malinowski and F.G. Crookshank*, London: Routledge, 10th edition, first edition 1944.
- Okolo, Benoît, 1980, 'Tradition et destin: Horizons d'une herméneutique philosophique africaine', *Présence Africaine*, 114 (2^{ième} trimestre 1980), pp. 18-26.
- Okolo, Benoît, 1981, 'Tradition et destin: Essai sur la philosophie herméneutique de P. Ricoeur, M. Heidegger et H.-G. Gadamer (Résumé de la thèse)', *Cahiers Philosophiques Africains*, 9: 129-143.
- Okot p'Bitek, 1974, *Song of Lawino: A lament*, Nairobi: Modern African Library, first published 1966, Nairobi: East African Publishing House; Dutch tr. Okot p'Bitek., 1980, *Lied van Lawino en Lied van Ocol*, tr. van Binsbergen, Wim M.J., & van Rijsewijk, A., Maasbree: Zelen.
- Olivier de Sardan, J.-P., 1988, 'Jeu de la croyance et "je" ethnologique: Exotisme religieux et ethno-égocentrisme', *Cahiers d'Etudes Africaines*, 28, 3-4: 527-540.
- Oluwole, S., 1998, 'African philosophy as illustrated in If'a corpus', *Imodoye: Journal of African Philosophy*, 5, 2: 7-22.
- Onians, R.B., 1951, *The origins of European thought: About the body, the mind, the soul, the world, time, and fate: New interpretations of Greek, Roman and kindred evidence also of some basic Jewish and Christian beliefs*, Cambridge: Cambridge University Press.
- Onions, C.T., 1978, ed., *The shorter Oxford English dictionary: On historical principles, I-II*, third edition, Oxford: Clarendon Press.
- Onwuejiegwu, M., 1971, 'The cult of the Bori spirits among the Hausa', in: Douglas, M., & Kaberry, P.M., eds, *Man in Africa*, New York: Doubleday Anchor, pp. 279-305; first published 1969, London: Tavistock.
- Oomen, B., 2003, 'Legal syncretism in Sekhukhune: Local law and the power of traditional leaders in northern South Africa', in: van Binsbergen, Wim M.J., in collaboration with Pelgrim, R., 2003a, ed., *The dynamics of power and the rule of law: Essays on Africa and beyond: In honour of Emile Adriaan B. van Rouveroy van Nieuwaal*, Berlin / Münster: LIT for African Studies Centre, pp. 167-193.
- Oosterling, H.A.F., 1989, 'Oedipus and the Dogon: Myth of modernity interrogated' in: Kimmerle, H., ed., *I, we and the body*, Amsterdam: Grüner, pp. 27-45.
- Oosterling, H.A.F., 1996, *Door schijn bewogen: Naar een hyperkritiek van de xenofobe rede*, Kampen: Kok Agora.

- Oosterling, H.A.F., 1999a, 'Een wereld van verschil: Over zingeving en (spi)ritualiteit in post-moderne tijden', paper read at the opening session of the Research Group on Spirituality, Netherlands / Flemish Association for Intercultural Philosophy, Philosophical Faculty, Erasmus University Rotterdam.
- Oosterling, H.A.F., 1999b, 'Kunst en de spiritualiteit van het nihilisme', paper read at the opening session of the Research Group on Spirituality, Netherlands / Flemish Association for Intercultural Philosophy, Philosophical Faculty, Erasmus University Rotterdam.
- Oosterling, H.A.F., 1999c, 'Aporie als existentielle ervaring: (spi)ritualiteit', paper read at the opening session of the Research Group on Spirituality, Netherlands / Flemish Association for Intercultural Philosophy, Philosophical Faculty, Erasmus University Rotterdam.
- Oosterling, H.A.F., & Thissen, S., 1998, eds, *Chaos ex machina: Het ecosofisch werk van Félix Guattari op de kaart gezet*, Rotterdam: Instituut voor de Studie van Filosofie en Kunst.
- Opoku, Kofi A., 1987, 'Ancient wisdom in the African heritage', *Christian Jewish Relations*, 20: 45-61.
- Oppenheimer, S., 1998, *Eden in the East: The drowned continent of Southeast Asia*, London: Weidenfeld & Nicholson, second impression 2001.
- Ortigue, M.C., & Ortigue, E., 1966, *Oedipe africain*, Paris: Plon.
- Orwell, G., 1949, *Animal farm*, London: Seeker & Warburg.
- Orwell, G., 1961, 1984, New York: New American Library.
- Osha, Sanya, 2000, 'Theorising the postcolony or the force of the commandment: Meditations on Achille Mbembe's "On the postcolony"', *Quest: An African Journal of Philosophy*, 14: 113-122.
- Osha, Sanya, 2002, 'Ethics and revisionism in Nigerian governance', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 82-93.
- Osha, Sanya, 2003, *Wim van Binsbergen: Parricide and a Hardened Forrester*, University of Ibadan, Seminar series 3.
- Osha, Sanya, 2004, "'Man will live well": On the poetics of corruption in the global age', in: van Binsbergen, Wim M.J., & van Dijk, Rijk, eds, *Situating globality: African agency in the appropriation of global culture*, Leiden: Brill, pp. 147-160.
- Osha, Sanya, 2005, 'The frontier of interculturality: A Review of Wim van Binsbergen's *Intercultural encounters*' in: *Africa Development*, 30, 1-2, 2005: 239-250.
- Osha, Sanya, 2011-2013, *Parricide and a hardened forrester: Wim van Binsbergen and Valentin Mudimbe - their significance for African Studies*, Haarlem: Papers in Intercultural Philosophy - Transcontinental Comparative Studies, No. 3; also at: <http://www.quest-journal.net/PIP/Osha%20%203rd%20round.pdf>.
- Osha, Sanya, with van Binsbergen, Wim M.J., 2008, ed., *African feminisms*, special issue of: *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 20, 1-2, 2006; also at: <http://www.quest-journal.net/2006.htm>.
- Ostoya, P., 1962, 'Le succès d'un mauvais livre: *Le matin des magiciens*', *La Nature - Science Progrès*, juin 1962, pp. 263-264.
- Otto, Eberhard, 1975-1986, 'Anti ('ntj)', in: Helck, W., Otto, E., & Westendorf, W., eds, *Lexikon der Ägyptologie, I-VI*, Wiesbaden, Harrassowitz, cols 1, 318-319.
- Otto, R., 1917, *Das Heilige: Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen*, Munich: Beck.
- Ovid, 1812, *Metamorphoses, translated into English verse under the direction of Sir Samuel Garth by John Dryden, Alexander Pope, Joseph Addison, William Congreve and other eminent hands, I-III*, London: Suttaby, Evance, & Fox; Sharpe & Hailes; Taylor & Hesse.
- Ovid, 1815, *Metamorphoses: In fifteen books: With the notes of John Minellius, and others, in English, with a prose version of the Author, ed. & tr. Bailey, N.*, Dublin: Wogan.
- Ovidius, 1928, *Metamorphoses*, eds. Merkel, R., & Ehwald, R., *Ovidii Opera, II*, Leipzig: Teubner.
- Owolabi, Kolowole A., 2001 'The quest for method in African philosophy: A defense of the hermeneutic-narrative approach', *The Philosophical Forum*, 32, 2: 147-163.
- Ozawa, Shigeo, 1968, *Kodai nihongo to chusei mongorugo*, Tokyo: Fuzanbo.
- Pai Wen P'ien, 1976, *Pai Wen P'ien or the hundred questions: A dialogue between two Taoists on the macrocosmic and microcosmic system of correspondences*, tr. Homann, R., Leiden: Brill,

- Nisaba no. 4.
- Palmer, R., 1969, *Hermeneutics: Interpretation theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*, Evanston: Northwestern University Press.
- Palter, R., 1996, 'Black Athena, Afrocentrism, and the history of science', in: Lefkowitz, M.R., & MacLean Rogers, G., eds, *Black Athena revisited*, Chapel Hill & London: University of North Carolina Press, pp. 209-266.
- Pappademos, J., 1984, 'The Newtonian synthesis in physical science and its roots in the Nile Valley', *Journal of African Civilizations*, 6, 2: 84-101.
- Pâques, V., 1964, *L'Arbre cosmique dans la pensée populaire et dans la vie quotidienne du Nord-Ouest africain*, Travaux et Mémoires, no. 70, Paris: Institut d'Ethnologie de l'Université de Paris.
- Parfitt, T., 1993, *De verdwenen stad: Het mysterie van de zwarte joden in Afrika*, Baarn: Bigot & Van Rossum, Dutch tr. of *Journey to the vanished city: The search for a lost tribe of Israel*, London etc.: Hodder & Stoughton, 1992.
- Parfitt, Tudor, & Semi, Emanuela Trevisan, 2005, *Jews of Ethiopia: The birth of an elite*, London [etc.]: Routledge.
- Park, R.E., Burgess, E.W., & McKenzie, R., 1925, eds, *The city*, Chicago: University of Chicago Press.
- Parke, H.W., & Wormell, D.E., 1956, *The Delphic oracle, I. The history, II. The oracular responses*, Oxford: Blackwell, new edition.
- Parkin, D., 1966, 'Urban voluntary associations as institutions of adaptation', *Man* [N.S.], 1, 1: 190-195.
- Parkin, D., 1969, *Neighbours and nationals in an African city ward*, London: Routledge & Kegan Paul.
- Parkin, D., 1975, ed., *Town and country in East and Central Africa*, London: Oxford University Press for International African Institute.
- Parsons, T., 1949, *The structure of social action*, Glencoe: Free Press, first published 1937.
- Partridge, E., 1979, *Origins: A short etymological dictionary of modern English*, London: Routledge & Kegan Paul, first published 1958.
- Pasupathi, M., & Staudinger, U.M., 2001, 'Do advanced moral reasoners also show wisdom? Linking moral reasoning and wisdom-related knowledge and judgement', *International Journal of Behavioral Development*, 25: 401-415.
- Paton, Alan, 1948, *Cry the beloved country*, New York: Scribner.
- Patterson, C.B., 1991, 'Plutarch's "Advice on marriage": Traditional wisdom through a philosophical lens', *Aufstieg und Niedergang der römischen Welt, II*, 33:5: 4709-4723.
- Paulme, D., 1937, 'La divination par les chacals chez les Dogon de Sanga', *Journal de la Société des Africanistes*, 7, 1: 1-14.
- Pausanias, see Jones.
- Pauwels, L., & Berger, J., 1960, *Le matin des magiciens: Introduction au réalisme fantastique*, Paris: Gallimard.
- Pedersen, Torsten, n.d., 'Austic words in IndoEuropean and AfroAsiatc?': at: <http://www.angelfire.com/rant/tgpedersen/austic.html>, last retrieved 22 May 2006.
- Peek, Phillip M., 1991, ed., *African divination systems: Ways of knowing*, Bloomington: Indiana University Press.
- Peil, M., & Sada, P.O., 1984, *African urban society*, Chichester: Wiley.
- Peirce, Charles S., 1931-1958, *Collected Papers, I-VIII*, Cambridge MA: Harvard University Press.
- Peiros, I., 1998, *Comparative linguistics in Southeast Asia*, Canberra: Australian National University.
- Peixoto Ferreira, Pedro, 2001, 'Um Estudo Sistemático Sobre a Máquina Territorial Primitiva', at: <http://www.geocities.com/ppf75/TXT/MTP.pdf>.
- Pels, P., 1993, 'Critical matters: Interactions between missionaries and Waluguru in colonial Tanganyika, 1930-1961', PhD thesis, University of Amsterdam.
- Pels, P., & Salemink, O., 1994, 'Introduction: Five theses on ethnography as colonial practice', *History and Anthropology*, 8, 1-4: 1-34.
- Pemberton III, John, 2000, ed., *Insight and artistry in African divination*, Washington DC [etc.]: Smithsonian Institution Press.
- Peperzak, A., 1983, 'Phenomenology-ontology-metaphysics: Levinas' perspective on Husserl and

- Heidegger', *Man and World*, 16: 113-127.
- Perdue, Leo G., & Turner, V.W., 1978, 'Communitas, poverty, and the ethics of James', paper prepared for the Seminary-Religion Study Colloquium, April 3, 1978, Enid OK: Phillips University.
- Petitjean P., Jami, C., & Moulin, A.M., 1992, eds, *Science and empires: Historical studies about scientific development and European expansion*, Dordrecht: Kluwer.
- Petrie, W.M. Flinders, 1940, *The wisdom of the Egyptians*, London: Egyptian Research Account / British School of Archaeology in Egypt, No. 63.
- Philippi, Donald L., 1977, *Kojiki* [English tr.], Tokyo: University of Tokyo Press.
- Phimister, I.R., & van Onselen, C., 1978, *Studies in the history of African mine labour in colonial Zimbabwe*, Gwelo: Mambo Press.
- Pickering, A., 1984, *Constructing quarks*, Chicago: University of Chicago Press.
- Pickering, A., 1992, ed., *Science as practice and culture*, Chicago: University of Chicago Press.
- Pickering, William Alexander, 1840, *Pioneering in Formosa: Recollections of adventures among mandarins, wreckers, & head-hunting savages*, London: Hurst & Blackett.
- Pinches, T.G., 1893, 'Yà and Yàwa in Assyro-Babylonian inscriptions', *Proceedings of the Society of Biblical Archaeology*, 15: 13-15.
- Pingree, D., 1978, *The Yavanajātaka of Sphujidhvaja, I-II*, Harvard Oriental Series 48, Cambridge MA / London: Harvard University Press.
- Plato, 1975, *Plato in twelve volumes*, Loeb Classical Library, Cambridge MA: Harvard University Press / London: Heinemann, including among others *The Republic, Timaeus, Cleitophon, Critias, Gorgias, Menexenus, Protagoras, Epistles, Theaetetus*, earlier editions 1929, 1952, reprinted 1999.
- Platzeck, E.W., 2001, 'Ars combinatoria', in: Ritter et al. 2001: cols I, 521-522.
- Plutarch, 1875, *Plutarchi Vitae parallelae, I-IX*, ed. Sintenis, C., Leipzig: Teubner.
- Plutarch, 1911, 'Vita Marcelli', *Plutarchi Vitae parallelae*, ed. Sintenis, C., Leipzig: Teubner, pp. II, 121-156.
- Plutarch, 1934a-1935a, *Plutarch's Moralia, I-XVI*, Greek text with English tr., Babbitt, F.C., Cambridge MA: Harvard University Press & Loeb / London: Heinemann.
- Plutarch, 1934b-1935b, *De Iside et Osiride*, Greek text with English tr., Babbitt, F.C., in: *Plutarch's Moralia, I-XVI*, Cambridge MA: Harvard University Press & Loeb / London: Heinemann, pp. V, 7-191.
- Plutarch, 1989, 'On Herodotus's malice', in: Gent, A.G., tr., *Plutarch's miscellanies and essays*, Boston: Little & Brown.
- Poewe, K., 1996, 'Writing culture and writing fieldwork: The proliferation of experimental and experiential ethnographies', *Ethnos*, 61, 3-4: 177-206.
- Poignant, Roslyn, 1967, *Oceanic mythology*, London / New York: Hamlyn.
- Pokorny, J., 1959-1969, *Indogermanisches etymologisches Wörterbuch, I-II*, Bern & Munich: Franke.
- Poliakov, L., 1979, *De arische mythe: Over de bronnen van het racisme en de verschillende vormen van nationalisme*, Amsterdam: Arbeiderspers; Dutch tr. of *Le mythe aryen*, Paris: Calmann-Lévy, 1971.
- Pool, R., 1994, *Dialogue and the interpretation of illness: Conversations in a Cameroon village*, Oxford: Berg / New York: New York University Press.
- Poortman, J.J., 1978, *Vehicles of consciousness: The concept of hylic pluralism (ochema), I-IV*, Utrecht / Adyard, Madras, India, etc.: Theosophical Society in the Netherlands / Theosophical Publishing House Adyar-Madras; English tr. of *Ochema*, Assen: Van Gorcum, 1954.
- Popova, A., 1974, 'Analyse formelle et classification des jeux de calcul mongols', *Etudes Mongoles*, 5: 14-17.
- Popper, K.R., 1957, *The poverty of historicism*, London: Routledge & Kegan Paul.
- Popper, K.R., 1959, *The logic of scientific discovery*, New York: Basic Books, first published in German in 1935, *Logik der Forschung: Zur Erkenntnistheorie der modernen Naturwissenschaft*, Vienna: Springer.
- Poster, Mark, 1995, 'Postmodern virtualities', in: Featherstone, Mike, & Burrows, Roger, eds,

- Cyberspace, cyberbodies, cyberpunk: *Cultures of technological embodiment*, London: Sage, pp. 79-95.
- Presbrey, Gail M., 1999, 'The wisdom of African sages', *New Political Science*, 21, 1: 89-102.
- Preston Blier, S., 1993, 'Truth and seeing: Magic, custom, and fetish in art history', in: Bates, Robert H., Mudimbe, V.Y., & O'Barr, Jean, eds, *Africa and the disciplines: The contributions of research in Africa to the social sciences and humanities*, Chicago: University of Chicago Press, pp. 139-166.
- Prigogine, I., & Stengers, I., 1984, *Order out of chaos: Man's new dialogue with nature*, Toronto etc.: Bantam.
- Prigogine, I., & Stengers, I., 1988, *Entre le temps et l'éternité*, Paris: Arthème Fayard.
- Pritchard, James B., 1969, ed., *Ancient Near Eastern texts relating to the Old Testament*, Princeton: Princeton University Press; first published in 1950, reprinted 1954.
- Pritchett, K., 1993, *The liar school of Herodotos*, Amsterdam: Gieben.
- Probst, P., 1996, 'Mchape '95, or the sudden fame of Billy Goodson Chisupe: An essay on the politics of time and remembering in postcolonial Malawi', paper presented at the 12th Satterthwaite Colloquium on African Religion & Ritual, 13-16 April, 1996.
- Procée, H., 1991, *Over de grenzen van culturen: Voorbij universalisme en relativisme*, Meppel: Boom.
- Procesi, Lidia, & Kasereka Kavwahirehi, 2012, eds, *Beyond the lines: Fabien Eboussi Boulaga, A philosophical practice / Au-delà des lignes: Fabien Eboussi Boulaga, une pratique philosophique*, Munich: LINCOM, LINCOM Cultural Studies 09.
- Proctor, R., 1995, *Cancer wars: How politics shapes what we know and don't know about cancer*, Boston: Basic Books.
- Proust, M., 1913-1927, *A la recherche du temps perdu, I-VII*, Paris: Gallimard.
- Ptah-Hotep, 1917, 'The precepts of Ptah-Hotep', in: Horné, Charles F., *The sacred books and early literature of the East, II: Egypt*, New York: Parke, Austin, & Lipscomb, pp. 62-78; [actual date c. 2200 BCE]
- Putnam, Hilary, 1975, 'The meaning of "meaning"', in: Putnam, H., *Mind, language and reality: Philosophical papers, I*, Cambridge: Cambridge University Press, pp. 215-271.
- Putnam, Hilary, 1978, *Meaning and the moral sciences*, London: Routledge & Kegan Paul.
- Putnam, Hilary, 1981, *Reason, truth, and history*, Cambridge: Cambridge University Press.
- Pye, M., & Morgan, R., 1975, eds, *The cardinal meaning: Essays in comparative hermeneutics, Buddhism and Christianity*, The Hague: Mouton.
- Quanchi, M., 2004, 'Indigenous epistemology, wisdom and tradition: Changing and challenging dominant paradigms in Oceania', Paper presented to the *Social Change in the 21st Century Conference*, Centre for Social Change Research, Queensland University of Technology, 29 October 2004.
- Quine, W.V.O., 1960, *Word and object*, Cambridge MA: [Massachusetts] [Institute of] [Technology] Press.
- Quine, W.V.O., 1969, *Ontological relativity and other essays*, New York: Columbia University Press.
- Quine, W.V.O., 1970, 'On the reasons for the indeterminacy of translation', *Journal of Philosophy*, 67: 178-183.
- Quine, W.V.O., 1974, *The roots of reference*, La Salle: Open Court.
- Quine, W.V.O., 1980a, 'Two dogmas of empiricism', in: Quine, W.V.O., *From a logical point of view: 9 logico-philosophical essays*, second edition, Cambridge MA: Harvard University Press, pp. 20-46, first published 1953.
- Quine, W.V.O., 1980b, *From a logical point of view: 9 logico-philosophical essays*, second edition, Cambridge MA: Harvard University Press.
- Quine, W.V.O., 1990a, *Pursuit of truth*, Cambridge MA: Harvard University Press.
- Quine, W.V.O., 1990b, 'The phoneme's long shadow', in: Headland, T.N., Pike, Kenneth L., & Harris, Marvin, eds, *Emics and etics: The insider / outsider debate*, *Frontiers of Anthropology* no. 7, Newbury Park / London / New Delhi: Sage, pp. 164-167.
- Quinn, P.L., & Taliaferro, C., 2000, eds, *A companion to the philosophy of religion*, Malden / Oxford: Blackwell, first published 1997.
- Quintino, F.R.R., 1964, 'O totemismo na Guiné Portuguesa', *Boletim Cultural da Guiné Portu-*

- guesa, 19, 74: 117-128.
- Quispel, G., 1992, ed., *De Hermetische gnosis in de loop der eeuwen*, Baarn: Tirion.
- Raab, Earl, 1969, 'The Black revolution and the Jewish question', in: Hentoff, Nat, ed, *Black anti-Semitism and Jewish racism*, New York: Baron, pp. 15-42.
- Rabinow, P., 1984, ed., *The Foucault reader*, Harmondsworth: Penguin.
- Radcliffe-Brown, A.R., 1940, 'Preface', in: Fortes, M., & Evans-Pritchard, E.E., eds, *African political systems*, London: Oxford University Press, pp. xi-xxiii.
- Radcliffe-Brown, A.R., 1952, *Structure and function in primitive society*, London: Oxford University Press.
- Radin, D.I., 1997, *The conscious universe: The scientific truth of psychic phenomena*, San Francisco: Harper.
- Radin, D.I., & Nelson, R.D., 1989, 'Evidence for consciousness-related anomalies in random physical systems', *Foundations of Physics*, 19, 12: 1499-1514.
- Radin, Paul, 1949, 'The basic myth of the North American Indians', in: *Der Mensch und die mythische Welt, Eranos-Jahrbuch*, 17: 359-419 (published 1950, Winterthur: Rhein Verlag).
- Radin, Paul, 1957, *Primitive man as a philosopher*, foreword John Dewey, New York: Dover, first published 1927, New York / London: Appleton & Co.
- Ralushai, N.M.N., & Gray, J.R., 1977, 'Ruins and traditions of the Ngoni and the Mbedzi among the Venda of the northern Transvaal', *Rhodesian History*, 8: 1-11.
- Ramose, M.B., 1999, *African philosophy through ubuntu*, Avondele: Mond.
- Ranger, T.O., 1967, *Revolt in Southern Rhodesia 1896-1897*, London: Heinemann; 2nd edition 1979.
- Ranger, T.O., 1968a, 'Connexions between "primary resistance movements" and modern mass nationalism in East and Central Africa', *Journal of African History*, 9: 437-453, 631-641.
- Ranger, T.O., 1968b, ed., *Aspects of Central African history*, London: Heinemann.
- Ranger, T.O., 1968c, ed., *Emerging themes of African history*, Dar es Salaam: East African Publishing House.
- Ranger, T.O., 1970, *The African voice in Southern Rhodesia*, London: Heinemann.
- Ranger, T.O., 1972, "'Mcape'", paper read at the conference on the History of Central African Religious Systems, Lusaka, organised by the University of Zambia / University of California Los Angeles.
- Ranger, T.O., 1975a, 'The Mwana Lesa movement of 1925', in: Ranger, T.O., & Weller, J., eds, *Themes in the Christian history of Central Africa*, London etc.: Heinemann, pp. 45-75.
- Ranger, T.O., 1975b, *Dance and society in eastern Africa, 1890-1970*, London: Heinemann.
- Ranger, T.O., 1978, 'Witchcraft belief in the history of three continents: An Africanist perspective', Wiles lectures, Belfast, October 1978.
- Ranger, T.O., & Kimambo, I., 1972, eds, *The historical study of African religion*, London: Heinemann.
- Ranger, T.O., & Weller, J., 1975, eds, *Themes in the Christian history of Central Africa*, London: Heinemann.
- Rappenglück, Michael A., 1999, *Eine Himmelskarte aus der Eiszeit? Ein Beitrag zur Urgeschichte der Himmelskunde und zur paläoastronomischen Methodik, ausgezeigt am Beispiel der Szene in Le Puits, Grotte de Lascaux (Com. Montignac, Dép Dordogne, Rég. Aquitaine, France)*, Frankfurt am Main: Lang.
- Rasing, T., 1995, *Passing on the rites of passage: Girls' initiation rites in the context of an urban Roman Catholic community on the Zambian Copperbelt*, Leiden / London: African Studies Centre / Avebury.
- Rasing, T., 2001, *The bush burned the stones remain: Women's initiation and globalization in Zambia*, PhD thesis, Erasmus University Rotterdam; Hamburg / Boston / Münster: LIT.
- Rattansi, A., 1994, "'Western' racisms, ethnicities and identities in a "postmodern" frame', in: Rattansi, A., & Westwood, S., eds, *Racism, modernity and identity: On the western front*, London: Polity, pp. 15-86.
- Rattray, R.S., 1923, *The Ashanti*, London: Oxford University Press.
- Rattray, R.S., 1927, *Religion and art in Ashanti*, London: Oxford University Press.
- Ray, Matthew Alun, 2003, *Subjectivity and irreligion: Atheism and agnosticism in Kant, Schopen-*

- hauer, and Nietzsche, Burlington: Ashgate, Ashgate New Critical Thinking in Philosophy.
- Razafintsalama, A., 1988, 'Les ancêtres au coeur de la vie et de la sagesse: Jalons pour une théologie en terre malgache', *Telega*, 53: 11-29.
- Read, B., with Li Yu-Thien, 'Chinese materia medica', *Peking Natural History Bulletin*, 1934-1939, and separate volumes, Peiping: French Bookstore, 1924-1939.
- Redaktion, 2001, 'Menschheit, Menschengeschlecht [I. Antike, Mittelalter, und frühe Neuzeit]', in: Ritter *et al.* 2001: cols V, 1127-1128.
- Redd, A., Roberts-Thomson, J., Karafet, T., Banshad, M., Jorde, L.B., Naidu, J.M., Walsh, B., & Hammer, M.F., 'Gene flow from the Indian Subcontinent to Australia: Evidence from the Y chromosome', *Current Biology*, 12: 673-677.
- Redford, D.B., 1992, *Egypt, Canaan, and Israel in ancient times*, Princeton: Princeton University Press.
- Redmayne, A., 1970, 'Chikanga: An African diviner with an international reputation', in: Douglas, M., ed., *Witchcraft confessions and accusations*, London: Tavistock, pp. 103-128.
- Reece Phillips, T.E., & Morgan, W.W., 1961, 'Saturn', in: Ashmore, H.S., 1961, ed., *Encyclopaedia Britannica: A new survey of universal knowledge, I-XXIV*, Chicago / London / Toronto: Encyclopaedia Britannica, pp. XX, 8-10.
- Rehbock, T., 2001, 'Rettung der Phänomene' in: Ritter *et al.* 2001: cols VIII, 941-944.
- Reichling, A., 1967, *Het woord. Een studie omtrent de grondslag van taal & taalgebruik*, 2nd impr., Zwolle: Tjeenk Willink.
- Renfrew, C., 1979, *Before civilisation: The radiocarbon revolution and prehistoric Europe*, Harmondsworth: Penguin.
- Renfrew, C., & Zubrow, E.B.W., 1994, eds, *The ancient mind: Elements of cognitive archaeology*, Cambridge: Cambridge University Press.
- Rensma, Ritske, 2009, *Innateness of myth: A new interpretation of Joseph Campbell's reception of C.G. Jung*, New York: Continuum.
- Reymond, A., 1963, *History of the sciences in Greco-Roman antiquity*, Engl. tr de Bray, R.G., of the 1st edition of *Histoire des sciences exactes et naturelles dans l'Antiquité gréco-romaine*, Paris, 1924, New York: Biblio / Tannen, this tr. first published 1927
- Rheingold, H., 1991, *Virtual reality*, London: Secker & Warburg.
- Rheingold, H., 1993, *The virtual community: Homesteading on the electronic frontier*, New York: Addison Wesley.
- Rhodes, James M., 2003, *Eros, wisdom, and silence: Plato's erotic dialogues*, Columbia: University of Missouri Press.
- Rice, Eugene F., 1958, *The Renaissance idea of wisdom*, Cambridge MA: Harvard University Press.
- Rice, Michael, 1990, *Egypt's making: The origins of ancient Egypt, 5000-2000 B.C.*, London & New York: Routledge.
- Richards, Audrey I., 1932, *Hunger and work in a savage tribe: A functional study of nutrition among the Southern Bantu*, London: Routledge.
- Richards, Audrey I., 1982, *Chisungu: A girls' initiation ceremony among the Bemba of Zambia*, London / New York: Tavistock, first published 1956.
- Ricoeur, Paul, 1960, *Finitude et culpabilité*, Paris: Aubier.
- Ricoeur, Paul, 1971, 'The model of the text: Meaningful action considered as a text', *Social Research*, 38: 529-562.
- Ricoeur, Paul, 1974, *The conflict of interpretations: Essays in hermeneutics*, ed. by Don Ihde, tr. Willis, Domingo, Evanston: Northwestern University Press.
- Ricoeur, Paul, 1976, *Interpretation theory: Discourse and the surplus of meaning*, Fort Worth: Texas Christian University Press.
- Ricoeur, Paul, 1981a, 'Hermeneutics and the critique of ideology', in: Ricoeur 1981b: 63-100.
- Ricoeur, Paul, 1981b, *Hermeneutics and the human sciences: Essays on language, action and interpretation*, ed. & tr. Thompson, J.B., New York: Cambridge University Press / Paris: Editions de la Maison des Sciences de l'Homme.
- Ricoeur, Paul, 1996, *A key to Edmund Husserl's Ideas I*, Milwaukee WI: Marquette University Press.
- Riedlinger, H., 2001, 'Geistseele, Vernunftseele', in: Ritter *et al.* 2001: cols III, 217-219.
- Riedweg, Christoph, 1995, 'Orphisches bei Empedokles', *Antike und Abendland*, 41: 34-59.

- Ries, W., 2001, 'Geist, freier', in: Ritter *et al.* 2001: cols III, 203-206.
- Ringleben, Joachim, 1977, *Hegels Theorie der Sünde: Die Subjektivitäts-logische Konstruktion eines theologischen Begriffs*, Berlin: de Gruyter.
- Ritter, J., Gruender, K., & Gabriel, G., 2001, eds, *Historisches Wörterbuch der Philosophie: Unter Mitwirkung von mehr als 1200 Fachgelehrten: Völlig neugearbeitete Ausgabe des 'Wörterbuchs der philosophischen Begriffe' von Rudolf Eisler, I-XIII*, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Robbins, F.E. 1916, 'The lot oracle at Delphi', *Classical Philology*, 11: 278-292.
- Roberts, J.M., Arth, M.J., & Bush, R.R., 1959, 'Games in culture', *American Anthropologist* 61: 579-605.
- Robertson Smith, W., 1927, *Lectures on the religion of the Semites, I. The fundamental institutions*, 3rd ed., London: Black; first published 1894.
- Robertson, C.C. 1984, 'Women in the urban economy', in: Hay, M.J., & Stichter, S., eds, *African women south of the Sahara*, Essex: Longman, pp. 33-50.
- Robertson, Roland, 1970, *The sociological interpretation of religion*, Oxford: Blackwell.
- Robinson, G., 1981, *Raven the trickster: Legends of the North American Indians*, London: Chatto & Windus.
- Rodrigues de Areia, M.L., 1985, *Les symboles divinatoires: Analyse socio-culturelle d'une technique de divination des Cokwe de l'Angola* (ngom bo ya cisuka), Coimbra: Universidade de Coimbra.
- Roebroeks, W., 1995, 'Policing the boundary'? Continuity of discussions in 19th and 20th century palaeoanthropology', in: Corbey, R., & Theunissen, B., eds, *Ape, man, apeman: Changing views since 1600*, Leiden: Department of Prehistory, Leiden University, pp. 173-179.
- Rogers, A.D., 1985, 'Human prudence and implied divine sanctions in Malagasy proverbial wisdom', *Journal of Religion in Africa*, 15, 3: 216-226.
- Rogers, R.W., 1912, *Cuneiform parallels to the Old Testament*, London etc.: Frowde / Oxford: Oxford University Press.
- Róheim, G., 1945, *The Eternal Ones of the Dream*, New York: International Universities Press.
- Róheim, G., 1950, *Psychoanalysis and the social sciences, I-II*, New York: International Universities Press.
- Rollefson, G.O., 1992, 'A Neolithic game board from 'Ain Ghazal, Jordan', *Bulletin of the American Schools of Oriental Research*, 286, May 1992: 1-5.
- Römer, W.H.Ph., von Soden, W., & Kaiser, O., 1990, eds, *Weisheitstexte, I. Texte aus der Umwelt des Alten Testaments, III, 1*, Gütersloh: Mohn, pp. 48-67.
- Roper, L., 1994, *Witchcraft, sexuality and religion in Early Modern Europe*, London / New York: Routledge.
- Rorty, Richard, 1979, *Philosophy and the mirror of nature*, Princeton: Princeton University Press.
- Rorty, Richard, 1989a, 'Two meanings of "logocentrism": A reply to Norris', in: Dasenbrock, Reed Way, ed., *Redrawing the lines: Analytic philosophy, deconstruction, and literary theory*, Minneapolis: University of Minnesota Press, pp. 204-216.
- Rorty, Richard, 1989b, *Contingency, irony and solidarity*, Cambridge: Cambridge University Press.
- Röschenthaler, Ute, 2004, 'Neuheit, Bricolage oder Plagiat? Zur Entstehung neuer Tanzbünde im Cross River Gebiet (im Südwesten Kameruns und Südosten Nigerias)', *Paideuma*, 50: 193-223.
- Rosen, Stanley, 2000, *G.W.F. Hegel: An introduction to the science of wisdom*, South Bend IN: St. Augustines Press, first published 1974.
- Rosenberg, M.E., 1993, 'Dynamic and thermodynamic tropes of the subject in Freud and in Deleuze and Guattari', *Postmodern Culture*, 4, 1, at: <http://jefferson.village.virginia.edu/pmc.text-only/issue.993/rosenber.993>, retrieved 24 August 2000.
- Ross, A.P., 1981, 'The dispersion of the nations in Genesis 11:1-9', *Bibliotheca Sacra*, 138: 119-138.
- Rossouw, Johann, 2002, 'May I have your faith? Truth, media and politics', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African*

- Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 165-177.
- Rostovtsev, M.I., 1929, *The animal style in south Russia and China*, Princeton: Princeton University Press.
- Rotman, B., 1993, *Signifying nothing: The semiotics of zero*, Stanford: Stanford University Press.
- Rouse, J., 1987, *Knowledge and power: Toward a political philosophy of science*, Ithaca: Cornell University Press.
- Rowlands, Michael, 2003, 'The unity of Africa', in: O'Connor, David, & Reid, Andrew, *Ancient Egypt in Africa*, London: UCL [University College of London] Press, pp. 39-54.
- Russ, L., 1984, *Mancala games*, Algonac MI: Reference Publications.
- Russell, Bertrand A.W., 1905, 'On denoting', *Mind*, 14: 479-493.
- Russell, Bertrand A.W., 1950, *An inquiry into meaning and truth*, London: Allen & Unwin.
- Ryle, G., 1949, *The concept of mind*, London: Hutchinsons.
- Said, E.W., 1978, *Orientalism*, London: Routledge & Kegan Paul.
- Salamone, F.A., 1979, 'Epistemological implications of fieldwork and their consequences', *American Anthropologist*, 81: 46-60.
- Salazar, Philippe-Joseph, 1998, *Afrique du Sud: La révolution fraternelle*, Paris: Hermann.
- Salazar, Philippe-Joseph, 2002a, 'Foreword and acknowledgments: Democratic rhetoric' in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim M.J., 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 13-17.
- Salazar, Philippe-Joseph, 2002b, 'The judge and the people: Deliberating on true land claims', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim M.J., 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 178-185.
- Salazar, Philippe-Joseph, 2002c, *An African Athens. Rhetoric and the shaping of democracy in South Africa*, Mahwah & London: Lawrence Erlbaum Associates.
- Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim M.J., 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2; also at: <http://www.quest-journal.net/2002.htm>.
- Salvaing, B., 1994, *Les missionnaires à la rencontre de l'Afrique du 19ième siècle*, Paris: L'Harmattan.
- Samarbakhsh-Liberge, Lydia, 2002, '“Truth and history” in the post-apartheid South African context', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 151-164.
- Samoff, Joel, & Stromquist, Nelly P., 'Managing knowledge and storing wisdom? New forms of foreign aid?' *Development & Change*, 32, 4: 631-656.
- Sandbothe, M., & Zimmerli, W.C., 1994, eds, *Zeit-Medien-Wahrnehmung*, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Sapir, Edward, 1921, *Language*, New York: Harcourt, Brace & World.
- Sardar, Ziauddin, 1988, ed., *The revenge of Athena: Science, exploration and the Third World*, London: Mansell.
- Sarkio, P., 1994, *Die Weisheit und Macht Salomos in der israelitischen Historiographie*, Helsinki / Göttingen: S[chriften der F[in]nischen E[xegetischen G]esellschaft], 60.
- Sarton, George, 1927-1947, *Introduction to the history of science, I-III in 5 volumes*, Baltimore: Williams & Wilkins.
- Sarton, G., 1952, *A history of science: Ancient science through the Golden Age of Greece*, Cambridge MA: Harvard University Press.
- Sartre, Jean-Paul, 1943, *L'être et le néant*, Paris: Gallimard, English tr. *Being and nothingness*, tr. Barnes, H., New York: Philosophical Library, 1956.
- Sartre, Jean-Paul, 1946, *Réflexions sur la question juive*, Paris: Gallimard.
- Schapera, I., 1938, *Handbook of Tswana law and custom*, London: Oxford University Press for

- International African Institute.
- Schapera, I., 1943, *Tribal legislation among the Tswana of the Bechuanaland Protectorate*, London: Lund, Humphries & Co.
- Schapera, I., 1963, *Government and politics in tribal societies: Josiah Mason lectures delivered at the University of Birmingham*, London: Watts, first published 1956.
- Schapera, I., 1970, *Tribal innovators: Tswana chiefs and social change 1795-1940*, London School of Economics Monographs on Social Anthropology 43, London: University of London.
- Schebesta, P., 1964, 'Der Gottesname Nyambi', *Anthropos*, 59, 1-2: 267-269.
- Scheftelowitz, F., 1922, *Die Entstehung der manichäischen Religion und des Erlösungsmysteriums*, Giessen: Töpelmann.
- Scheler, M., 1954, *Vom ewigen im Menschen: Die christliche Liebesidee und die gegenwärtige Welt*, in: *Max Scheler Gesammelte Werke*, ed. Scheler, Maria, pp. V, 355-401, Bern: Francke, first published 1917.
- Scheub, Harold, 1977, *African oral narratives, proverbs, riddles, poetry, and song*, Boston: Hall, first published in 1971 as: *Bibliography of African oral narratives*.
- Scheub, Harold, 1985, 'A review of African oral traditions and literature', *The African Studies Review*, 28, 2-3: 1-72.
- Scheub, Harold, 2000, *A dictionary of African mythology: The mythmaker as storyteller*, New York / Oxford etc.: Oxford University Press.
- Schilder, K., & van Binsbergen, Wim M.J., 1993, 'Recent Dutch and Belgian perspectives on ethnicity in Africa', in: van Binsbergen, Wim M.J., & Schilder, K., *Ethnicity in Africa*, eds, special issue of *Afrika Focus*, 9, 1-2: 3-15.
- Schlee, G., 1989, *Identities on the move: Clanship and pastoralism in northern Kenya*, Manchester / New York: Manchester University Press & St. Martin's Press.
- Schlee, G., & Werner, K., 1996, *Inklusion und Exklusion: Die Dynamik von Grenzbeziehungen im Spannungsfeld von Markt, Staat und Ethnizität*, Köln: Koppe.
- Schlick, M., 1949, 'Meaning and verification', in: Feigl, H., & Sellars, W., eds, *Readings in philosophical analysis, I*, New York: Appleton Century-Crofts, pp. 146-170.
- Schloss, Jeffrey P., 2000, 'Wisdom traditions as mechanisms for organismal integration: Evolutionary perspectives on homeostatic laws of life', in: Brown, Warren S., 2000b, ed., *Understanding wisdom: Sources, science, and society*, Philadelphia: Templeton Foundation Press, pp. 153-191.
- Schmidgen, H., ed., 1995, *Asthetik und Maschinismus: Texte zu und von Félix Guattari*, Berlin: Merve.
- Schmidl, M., 1915, 'Zahl und Zahlen in Afrika', *Mitteilungen der Anthropologischen Gesellschaft in Wien*, 45: 165-209.
- Schoffeleers, J. Mathijs, 1978, 'Particularism vs. universalism: An unresolved problem in Durkheim's theory of religion', paper delivered at the Durkheim session of the IXth World Congress of sociology, Uppsala, Sweden, August 10-1-1978.
- Schoffeleers, J. Mathijs, 1979, ed., *Guardians of the Land: Essays on African territorial cults*, Gwelo: Mambo Press.
- Schoffeleers, J. Mathijs, 1991, 'Ritual healing and political acquiescence: The case of Zionist churches in Southern Africa', *Africa*, 61, 1: 1-25.
- Schoffeleers, J. Mathijs, 1992, *River of blood: The genesis of a martyr cult in southern Malawi*, Madison: Wisconsin University Press.
- Schoffeleers, J. Mathijs, 1996, 'The healer Billy Goodson Chisupe and the post-Banda crisis of expectations in Malawi', in: *Antropologie als passie: Studiedag ter gelegenheid van het afscheid van Ineke van Wetering*, Amsterdam: Vakgroep Culturele Antropologie / Sociologie der Niet-Westerse Samenlevingen, Vrije Universiteit, 12 April 1996, pp. 51-74.
- Schoffeleers, J. Mathijs, 2008, *Mang'anja traditional religion: Spirit beliefs and practices in Malawi's Lower Shire valley*, ed. Welling, Menno, no place (the Netherlands) / Zomba (Malawi): Mlambe Foundation.
- Schouten, J., n.d. [ca. 1965], *De slangestaf van Asklepios: Symbool der geneeskunde*, Amsterdam / Meppel: Koninklijke Pharmaceutische Fabrieken v.h. Brocades-Stheeman & Pharmacia.

- Schroeder, B., 1996, *Altared ground: Levinas, history, and violence*, New York & London: Routledge.
- Schroll, M.A., & Schwartz, S.A., 2005, 'Whither psi and anthropology? An incomplete history of SAC[Society for the Anthropology of Consciousness]'s origins, its relationship with trans-personal psychology and the untold stories of Castaneda's controversy', *Anthropology of Consciousness*, 16: 6-24.
- Schuster, J.A., & Yeo, R.R., 1986, *The politics and rhetoric of scientific method*, Dordrecht: Reidel.
- Schuyt, C.J.M., 1986, *Filosofie van de sociale wetenschappen*, Leiden: Nijhoff.
- Schwab, W.B., 1967, [Comment on Epstein 1967], *Current Anthropology*, 8, 4: 290-1.
- Schwaller de Lubicz, I., 1955-1956, *Her-bak, pois chiche, visage vivant de l'Ancienne Egypte: Her-bak, disciple de la sagesse égyptienne, I-II*, Paris: Flammarion.
- Scorgie, F., 2002, 'Virginity testing and the politics of sexual responsibility: Implications for AIDS intervention', *African Studies*, 61, 1: 55-75.
- Scott, R.B.Y., 1971, *The way of wisdom in the Old Testament*, New York / London: Macmillan.
- Sedley, David, 1998, *Lucretius and the transformation of Greek wisdom*, Cambridge: Cambridge University Press.
- Seekings, J., & Natrass, N., 2005, *Class, race and inequality in South Africa*, New Haven CO / London: Yale University Press.
- Segal, Robert A., 2007, 'Jung and Lévy-Bruhl', *Journal of Analytical Psychology* 52, 5: 635-658.
- Segy, L., 1953, 'Circle-dot sign on African ivory carvings', *Zaire*, 7, 1: 35-54.
- Seidel, C., 2001, 'Fetischismus', in: Ritter *et al.* 2001: cols II, 940-942.
- Seidenberg, A., 1960, 'The diffusion of counting practices', *University of California Publications in Mathematics*, 3, 4: 215-299.
- Seidenberg, A., 1960-1962, 'The ritual origin of geometry', *Archive for History of Exact Sciences* (Berlin), 1: 488-527.
- Sekoni, R., 1992, 'Semio-centrism in African imagination: The example of Yoruba divination discourse', *Acta Semiotica Fennica*, 1, 125-134.
- Seligman, C.G., n.d., *Report on totemism and religion of the Dinka of the Sudan*, Khartoum: Sudan Press.
- Sen, Amartya, 1999, *Development as freedom*, New York: Random House-Anchor.
- Sengers, Gerda, 2002, *Women and demons*, Leiden: Brill; originally PhD thesis, Erasmus University Rotterdam, 2000.
- Serequeberban, T., 1994, *The hermeneutics of African philosophy: Horizon and discourse*, London: Routledge.
- Serres, M., & Latour, B., 1995, *Conversations on science, culture and time*, Ann Arbor: Michigan University Press.
- Sethe, K., 1930, *Urgeschichte und älteste Religion der Ägypter*, Leipzig: Abhandlungen für die Kunde des Morgenlandes, 18, 4.
- Shah, I., 1971, *The Sufis*, Garden City NY: Doubleday, first published 1964.
- Shapin, S., & Schaffer, S., 1985, *Leviathan and the air pump*, Princeton: Princeton University Press.
- Shapiro, S.O., 2000, 'Proverbial wisdom in Herodotus', *Transactions of the American Philological Association*, 130: 89-118.
- Sharma, D., 1969, *The differentiation theory of meaning in Indian logic*, The Hague: Mouton.
- Sharp, Lesley A., 2000, 'The commodification of the body and its parts', *Annual Review of Anthropology*, 29: 287-328.
- Sharpe, E.J., 1994, *Comparative religion: A history*, 2nd edition, this edition first published 1987, La Salle: Open Court, this book first published 1975.
- Sheldon, K., 1996, ed., *Courtyards, markets, city streets: Urban women in Africa*, Boulder: Westview Press.
- Sheldrake, R., 1981, *A new science of life: The hypothesis of formative causation*, London: Blond & Briggs / Los Angeles: Tarcher.
- Sheldrake, R., 1988, *The presence of the past: Morphic resonance and the habits of nature*, New York: Times Books / London: Collins.

- Sheldrake, R., & Fox, M., 1997, *Wetenschap & spiritualiteit: In gesprek over een nieuwe visie, Utrecht / Antwerpen: Kosmos - Z & K; Dutch translation of: Natural grace*, London: Bloomsbury, 1996.
- Shelton, A.J., 1964, 'On recent interpretations of *deus otiosus*: The withdrawal of High God in West African religion', *Man*, 64, 1: 53-54.
- Shelton, A.J., 1965, 'The meaning and method of Afa divination among the Northern Nsuka Ibo', *American Anthropologist*, 67, 6: 1441-1455.
- Shepperson, G., & Price, T., 1958, *Independent African*, Edinburgh: Edinburgh University Press.
- Sheriff, J.K., 1989, *The fate of meaning: Charles Peirce, structuralism, and literature*, Princeton: Princeton University Press.
- Sherratt, A., 1991, 'Sacred and profane substances: The ritual use of narcotics in Later Neolithic Europe', in: Garwood, P., Jennings, R., Skeates, J., & Toms. D., eds, *Sacred and profane*, Oxford: Oxford Committee for Archaeology, Sacred and Profane Conference Proceedings.
- Sherwood, Yvonne, & Hart, Kevin, 2005, eds, *Derrida and religion: Other testaments*, New York / London: Routledge.
- Shinnie, P.L., 1971, 'The legacy to Africa', in: Harris, J.R., ed., *The legacy of Egypt*, Oxford: Clarendon, 2nd edition, pp. 434-455.
- Shoemaker, S., 1986, 'Introspection and the self', *Midwest Studies in Philosophy*, 10, 1: 101-120.
- Shore, B. 1996, *Culture in mind: Cognition, culture, and the problem of meaning*, New York: Oxford University Press.
- Sibisi, also see Ngubane
- Sibisi, H. [= Ngubane, H.], 1975, 'The place of spirit possession in Zulu cosmology', in: Whisson, M.G., & West, M.E., eds, *Religion and social change in Southern Africa*, Cape Town: Philip, pp. 48-57
- Sierksma, Fokke, 1979, *Religie, seksualiteit & agressie: Een cultuurhistorische bijdrage tot de verklaring van de spanning tussen de sexen*, Groningen: Konstapel; definitive, scientific edition of the earlier: *De roof van het vrouwengeheim: De mythe van de dictatuur der vrouwen en het ontstaan der geheime mannenootschappen*, The Hague: Mouton, 1962.
- Simón, Francisco Marco, 2005, 'Religion and religious practices of the Ancient Celts of the Iberian peninsula', *Journal of Interdisciplinary Celtic Studies*, 6: *The Celts in the Iberian peninsula*, at: http://www4.uwm.edu/celtic/ekeltoi/volumes/vol6/6_6/marco_simon_6_6.html .
- Simons, H.J., & Simons [-Alexander], R.E., 1969, *Class and colour in South Africa 1850-1950*, Harmondsworth: Penguin.
- Simonse, S., 1992, *Kings of disaster: Dualism, centralism and the scapegoat king in southeastern Sudan*, Leiden: Brill.
- Simonse, S., 1998, 'Conflict, accommodation, and avoidance: From Gregory Bateson to René Girard', in: Elias, M., & Reis, R., eds, *Getuigen ondanks zichzelf: Voor Jan-Matthijs Schoffeleers bij zijn zeventigste verjaardag*, Maastricht: Shaker, pp. 131-156.
- Simpson, W.K., 1973, *The literature of Ancient Egypt*, New Haven: Yale University Press.
- Skinner, S., 1980, *Terrestrial astrology: Divination by geomancy*, London: Routledge & Kegan Paul.
- Sklar, R.L., 1993, 'The African frontier for political science', in: Bates, R.H., Mudimbe, V.Y., & O'Barr, J., 1993, eds, *Africa and the disciplines: The contributions of research in Africa to the social sciences and humanities*, Chicago: University of Chicago Press, pp. 83-110.
- Skorupski, John, 1976, *Symbol and theory: A philosophical study of theories of religion in social anthropology*, Cambridge: Cambridge University Press.
- Skorupski, John, 1978, 'The meaning of another culture's beliefs', in: Hookway, C., & Pettit, Philip, eds, *Action and interpretation: Studies in the philosophy of the social sciences*, Cambridge: Cambridge University Press, pp. 83-106.
- Skorupski, John, 1999, 'Meaning, use, verification', in: Hale, B., & Wright, C., eds, *A companion to the philosophy of language*, Oxford: Blackwell, first published 1997, pp. 29-59.
- Small, M.W., 2004, 'Wisdom and now managerial wisdom: Do they have a place in management development programs?', *Journal of Management Development*, 23, 8: 751-764.
- Smart, N., & Srinivasa Murthy, B., 1997, eds, *East-West ecounters in philosophy and religion*, London: Sangam.

- Smeets, Riëks, 1999, 'Het Narten-epos staat in de literatuur van de Noord-Kaukasus centraal: Menig geslacht denkt af te stammen van de Narten, helden uit een oerwereld', *NRCWebpagina's*, 16-12-1999, at: <http://retro.nrc.nl/W2/Lab/Profiel/Kaukasus/nartenepos.html>, retrieved 2nd December 2013.
- Smith, Barry, Munn, Katherine, & Papakin, Igor, 2004, 'Bodily systems and the spatial-functional structure of the human body', in: Pisanelli, D., ed., *Ontologies in medicine*, Amsterdam / Berlin etc.: IOS-Press, pp. 39-63.
- Smith, D., & McIntyre, R., 1982, *Husserl and intentionality: A study of mind, meaning and language*, Dordrecht: Reidel.
- Smith, D.B., 1990, *The conceptual practices of power: A feminist sociology of knowledge*, Boston: Northeastern University Press.
- Smith, M.J., 1984, 'Sonnenauge', in: Helck, W., Otto, E., & Westendorf, W., eds, *Lexikon der Ägyptologie, I-VI*, Wiesbaden, Harrassowitz, cols V, 1082-1087.
- Smith, Nicholas D., 1998, 'Wisdom', in: Craig, Edward, ed., *Routledge encyclopedia of philosophy*, London & New York: Routledge, pp. 752-755.
- Smith, P. Christopher, 1991, *Hermeneutics and human finitude: Toward a theory of ethical understanding*, New York: Fordham University Press.
- Snell, B., 1955, *Die Entdeckung des Geistes: Studien zur Entstehung des europäischen Denkens bei den Griechen*, Hamburg: Claassen & Goverts, first published 1946; Eng. tr. *The discovery of the mind: The Greek origins of European thought*, New York: Harper & Row, 1953.
- Soderblom, Laurence A., & Johnson, Torrence V., 1982, 'The moons of Saturn', *Scientific American*, January 1982, 246: 101-114.
- Sogolo, Godwin S., 1987, 'Translational problems: Meaning and reality in African thought', *Ultimate Reality and Meaning: International Studies in the Philosophy of Understanding*, 10, 1: 67-73.
- Sogolo, Godwin S., 1993, *Foundations of African philosophy*, Ibadan: Ibadan University Press.
- Sogolo, Godwin S., 1998, 'Logic and rationality', in: Coetzee, P.H., & Roux, A.P.J., 1998, eds, *The African philosophy reader*, London: Routledge, pp. 217-233.
- Sokal, A.D., 1996, 'Transgressing the boundaries: Toward a transformative hermeneutics of quantum gravity', *Social Text*, 46 / 47: 217-252, in French translation incorporated as appendix in Sokal & Bricmont 1997: 211-252.
- Sokal, A.D., & Bricmont, J., 1997, *Impostures intellectuelles*, Paris: Jacob.
- Sokolon, Marlene K., 2002, 'Politics and emotions: Aristotle and the symphony of reason and emotion', Paper prepared for delivery at the 2002 Annual Meeting of the American Political Science Association, Boston, August 29-September 1, 2002; at: <http://apsaproceedings.cup.org/Site/papers/001/001020SokolonMar.pdf>.
- Somé, Malidoma Patrice, 1998, *The healing wisdom of Africa: Finding life purpose through nature, ritual, and community*, New York: Tarcher / Putnam.
- Southall, A.W., 1961, 'Introductory summary', in: Southall, A.W., ed., *Social change in modern Africa*, London: Oxford University Press, pp. 1-66.
- Spengler, O., 1993, *Der Untergang des Abendlandes: Umriss einer Morphologie der Weltgeschichte, I-II*, München: D[eutsche T]aschenbuch [V]erlag; first edition published in 1918-1922, München: Beck.
- Sperber, Dan, 1968, *Le structuralisme en anthropologie*, Paris: Seuil.
- Sperber, Dan, 1974, 'Contre certains a priori anthropologiques', in: Morin & Massimo 1974: 491-512.
- Sperber, Dan, 1975, *Rethinking symbolism*, Cambridge: Cambridge University Press.
- Sperber, Dan, 1980, 'Is symbolic thought prerational?', in: Foster, Mary, & Brandes, Stanley, eds, *Symbol as sense*, New York: Academic Press, pp. 25-44.
- Sperber, Dan, 1981, 'L'Interprétation en anthropologie', *L'Homme*, 21, 1: 69-82.
- Sperber, Dan, 1982a, 'Apparently irrational beliefs', in: Hollis, M., & Lukes, S., eds, *Relativity and rationalism*, Cambridge MA: Massachusetts Institute of Technology, pp. 149-180.
- Sperber, Dan, 1982b, *Le savoir des anthropologues: Trois essais*, Collection Savoir, Paris: Hermann.
- Sperber, Dan, 1996, *Explaining culture - A naturalistic approach*, Oxford: Blackwell.

- Spiegelberg, Wilhelm, 1917, *Der Ägyptische Mythos vom Sonnenauge, der Papyrus der Tierfabeln – Kufi. Nach dem Leidener demotischen Papyrus I 384 bearbeitet von Wilhelm Spiegelberg*, Hildesheim-Zürich-New York: Olms / Strassburg: Strassburger Druckerei und Verlagsanstalt vorm[ä]lig Schultz.
- Spiegelberg, Wilhelm, 1927, *The credibility of Herodotus' account of Egypt in the light of the Egyptian monuments*, Oxford: Blackwell.
- Spiro, M.E., & Hallowell, A.I., 1965, eds, *Context and meaning in cultural anthropology*, New York: Free Press.
- Spiro, M.E., 1966, 'Religion, problems of definitions and explanation', in: Banton, M., ed., *Anthropological approaches to the study of religion*, London: Tavistock, pp. 85-126.
- Spiro, M.E., ed., 1965, *Context and meaning in cultural anthropology*, New York: Free Press.
- Spivak, Gayatri Chakravorty, 1987, *In other worlds: Essays in cultural politics*, London: Methuen.
- Spivak, Gayatri Chakravorty, 1988, 'Can the subaltern speak?', in: Nelson, Gary, & Grossberg, Lawrence, eds, *Marxism and the interpretation of culture*, London: Macmillan / Urbana IL: University of Illinois Press, pp. 271-313.
- Spivak, Gayatri Chakravorty, 1990, *The post-colonial critic: Interviews, strategies, dialogues*, London: Routledge.
- Staal, F., 1989, *Rules without meanings: Ritual, mantras and the human sciences*, Toronto Studies in Religion 4, New York: Lang.
- Stam, James H., 1976, *Inquiries into the origins of language: The fate of a question*, New York: Harper & Row.
- Stanner, W.E.H., 1967, 'Reflexions on Durkheim and aboriginal studies', in: Freedman, M., ed., *Social organization: Essays presented to Raymond Firth*, Chicago: Aldine, pp. 217-240.
- Starostin, Sergei, & Starostin, George, 1998-2008, Tower of Babel etymological database, participants: Russian State University of the Humanities (Center of Comparative Linguistics), Moscow Jewish University, Russian Academy of Sciences (Dept. of History and Philology), Santa Fe Institute (New Mexico, USA), City University of Hong Kong, and Leiden University, at: <http://starling.rinet.ru/babel.htm>.
- Staudinger, U.M., & Baltes, P.B., 1996, 'Interactive minds: A facilitative setting for wisdom-related performance', *Journal of Personality and Social Psychology*, 77: 746-762.
- Stern, Paul, 1997, 'The rule of wisdom and the rule of law in Plato's *Statesman*', *American Political Science Review*, 91, 2: 264-276.
- Sternberg, Robert J., 1990, ed., *Wisdom: Its nature, origins, and development*, Cambridge (UK): Cambridge University Press.
- Sternberg, Robert J., 1990, ed., *Wisdom: Its nature, origins, and development*, Cambridge (UK): Cambridge University Press.
- Sternberg, Robert J., 2004, 'Why smart people can be so foolish', *European Psychologist*, 9, 3: 145-150.
- Stivale, C.J., 1993, 'Pragmatic / Machinic: Discussion with Felix Guattari (19 March 1985)', *Pre-Text: A Journal of Rhetorical Theory*, 14, 3-4: 215-250.
- Stokes, Michael C., 1971, *One and many in Presocratic philosophy*, Washington DC: Harvard University Press for Center for Hellenic Studies.
- Stol, M., with Wiggermann, F.A.M., 1983, *Zwangerschap en geboorte in Babylonië en in de Bijbel*, Leiden: Brill; expanded and revised English edition, *Birth in Babylonia and the Bible: Its Mediterranean setting*, Cuneiform Monographs 14, Groningen: Styx.
- Stoller, P., & Olkes, C., 1987, *In sorcery's shadow: A memoir of apprenticeship among the Songhay of Niger*, Chicago: University of Chicago Press.
- Störig, H.J., 1965, *Kleine Weltgeschichte der Wissenschaft, I-II*, Stuttgart: Kohlhammer.
- Stricker, B.H., 1963-1989, *De geboorte van Horus, I-V*, Leiden: Brill voor het Vooraziatische Genootschap Ex Oriente Lux.
- Strijbos, S., 1995, 'How can systems thinking help us in bridging the gap between science and wisdom?', *Systems Practice*, 8, 361-376.
- Strong, J.H., 1989, *Strong's exhaustive concordance: Compact edition*, Grand Rapids: Baker Book House, reprint of the unspecified late-19th century edition.
- Struik, Dirk Jan, 1948, *A concise history of mathematics, I-II*, New York: Dover.

- Stubbs, Dacre, 1978, *Prehistoric art of Australia*, South Melbourne: Sun Books, first published 1974.
- Sturtevant, W.G., 1964, 'Studies in ethnoscience', *American Anthropologist*, 66: 99-131.
- Sumner, C., 1999, ed., *Living springs of wisdom and philosophy, I. Problematics of an African philosophy*, Addis-Ababa: Addis-Ababa University.
- Sussman, D.G., 2001, *The idea of humanity: Anthropology and anthropology in Kant's ethics*, New York / London: Routledge.
- Symposium 2007, International Symposium 'Expressions of tradition wisdom', The Royal Academy for Overseas Sciences, The Royal museum for Central Africa & The Royal Museums of Art and History, Friday 28 September, 2007, Palais des Académies, Brussels, Belgium.
- Takahashi, Masami, 2000, 'Toward a culturally inclusive understanding of wisdom: Historical roots in the East and West', *The International Journal of Aging and Human Development*, 51, 3: 217-230.
- Takahashi, Masami, & Bordia, Prashant, 2000, 'The concept of wisdom: A cross-cultural comparison', *International Journal of Psychology*, 35, 1: 1-9.
- Talmon, S., 1963, "'Wisdom" in the Book of Esther', *Vetus Testamentum*, 13, 4: 419-455.
- Tanret, Michel, 2007, "'When walking about, keep your feet on the ground!": Traditional wisdom from Mesopotamia', paper, International Symposium 'Expressions of tradition wisdom', The Royal Academy for Overseas Sciences, The Royal museum for Central Africa & The Royal Museums of Art and History, Friday 28 September, 2007, Palais des Académies, Brussels, Belgium.
- Taranto, M.A., 1989, 'Facets of wisdom: A theoretical synthesis', *International Journal of Aging and Human Development*, 29, 1-21.
- Taussig, Michael T., 1980, *The devil and commodity fetishism in South America*, Chapel Hill: University of North Carolina Press.
- Taylor, C., 1908-1926, 'Accidie', in: Hastings c.s. 1908-1926, pp. I, cols 65-66.
- Taylor, C., 1992, *Multiculturalism and 'the politics of recognition'*, Princeton: University of Princeton Press.
- te Velde, H., 1975-1986, 'Schu', in: Helck, W., & Otto, E. / Westendorf, W., eds, *Lexikon der Ägyptologie, I-VI.*, Wiesbaden: Harrassowitz, V, 735-737.
- Tegnæus, H., 1950, *Le héros civilisateur: Contribution à l'étude ethnologique de la religion et de la sociologie africaines*, Studia Ethnographica Upsaliensia no. 2, Stockholm.
- Tehindrazanarivelo, E.D., 1997, 'Fieldwork: The dance of power', *Anthropology & Humanism*, 22, 1: 54-60.
- Teilhard de Chardin, Pierre, 1955, *Les oeuvres complètes, I. Le phénomène humain*, Paris: Seuil.
- Teilhard de Chardin, Pierre, 1956, *Les oeuvres complètes, II. L'Apparition de l'homme*, Paris: Seuil.
- Teilhard de Chardin, Pierre, 1965, *Les oeuvres complètes, VIII. La place de l'homme dans la nature (Le groupe zoologique humaine)*, Paris: Seuil, first published Paris: Albin Michel, 1956.
- Tempels, F. [P.], 1955, *Bantoe-filosofie*, Antwerpen: De Sikkel.
- Temple, R.F.G., 1976, *The Sirius mystery*, London: Sidwick & Jackson.
- Terofal, F., 1975, 'Orde Kwastvinnigen', in: Grzimek, B., ed., *Het leven der dieren: Encyclopedie van het dierenrijk, V. Wissen 2 en Amfibieën*, Utrecht / Antwerpen: Het Spectrum, pp. V 307-310, Dutch tr. of Grzimek, B., *Grzimek's Tierleben: Enzyklopädie des Tierreiches*, Zürich: Kindler, 1970.
- Tester, S.J., 1989, *A history of western astrology*, New York: Ballantine, repr. of 1987 first edition.
- Texts of Taoism, 1900-1910, Sacred Books of the East, XXXIX-XL: Translated by various oriental scholars*, ed. M. Müller, first published Oxford: Clarendon Press, reprinted 1988, Delhi: Motilal Banarsidass.
- Theal, G.M., 1898-1903, ed., *Records of South Eastern Africa, I-IX*, Cape Town: Government of the Cape Colony.
- Thiel, J.F., 1973, 'Der Nzambi-Name in der Ethnohistorie', *Anthropos*, 68, 3-4: 625-628.
- Thieme, Hartmut, 1997, 'Lower Palaeolithic hunting spears from Germany', *Nature*, 385, 6619: 807-810.
- Thoden van Velzen, H.U.E., 1984, 'Irma at the window: The fourth script of Freud's specimen dream', *American Imago*, 41, 3: 245-293.
- Thoden van Velzen, H.U.E., 1995, 'Revenants that cannot be shaken: Collective fantasies in a

- Maroon society', *American Anthropologist*, 97, 4: 722-732.
- Thoden van Velzen, H.U.E., & van Wetering, W., 1988, *The great father and the danger: Religious cults, material forces and collective fantasies in the world of the Surinamese Maroons*, Dordrecht: Foris, Verhandelungen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Carribean Series 9.
- Thomas, M.G., Parfitt, T., Weiss, D.A., Skorecki, K., Wilson, J.F., le Roux, M., Bradman, N., Goldstein, D.B., 2000, 'Y chromosomes traveling South: The Cohen modal haplotype and the origins of the Lemba - the "Black Jews of Southern Africa"', *American Journal of Human Genetics*, 66, 2: 674-686.
- Thomas, P., Veverka, J., Morrison, D., Davies, M., & Johnson, T.V., 1983, 'Saturn's small satellites: Voyager imaging results', *Journal of Geophysical Research: Space Physics* (1978-2012), November 1, 1983, 8743-8754.
- Thompson, R.C., 1903-1904, *The devils and evil spirits of Babylonia*, London: Luzac.
- Thorndike, L., 1923-1958, *A history of magic and experimental science: During the first thirteen centuries of our era, I-VIII*, New York: Columbia University Press.
- Thundy, Z.P., 1993, *Buddha and Christ: nativity stories and Indian traditions*, Leiden: Brill.
- Tiger, L., 1967, 'Bureaucracy and urban symbol systems', in: Miner, H., ed., *The city in modern Africa*, London: Pall Mall Press, pp. 105-121.
- Tillich, P., 1987, *Writings in the philosophy of religion*, Clayton, John, ed., Darmstadt: Wissenschaftliche Buchgesellschaft.
- Tischler, J., n.d., 'Indo-European etymology', incorporated in: Starostin & Starostin 1998-2008.
- Todes, A., & Walker, N., 1992, 'Women and housing policy in South Africa: A discussion of Durban case studies', *Urban Forum*, 3, 2: 115-140.
- Tolkien, J.R.R., 1937, *The hobbit, or There and back again*, London: Unwin Books, numerous reprints.
- Tönnies, F., 1887, *Gemeinschaft und Gesellschaft*, Berlin: Füss.
- Tornay, Serge, 1979, 'Generations, classes d'âges et superstructures: A propos de l'étude d'une ethnie du cercle karimojong (Afrique orientale)', in: *Equipe écologie et anthropologie des sociétés pastorales*, ed., *Pastoral production and society*, Cambridge / Paris: Cambridge University Press / Editions de la Maison des Sciences de l'Homme, pp. 307-327.
- Toulabor, C., 2000, 'Sacrifices humains et politique: Quelques exemples contemporains en Afrique', in: Konings, P., van Binsbergen, Wim M.J., & Hesselings, G.S.C.M., *Trajectoires de libération en Afrique contemporaine*, Paris: Karthala, pp. 211-226.
- Toulmin, Stephen, 1985, *The return to cosmology: Postmodern science and the theology of nature*, Berkeley etc.: University of California Press, first published 1982.
- Townshend, P., 1976-1977, 'The S[outh]-W[est] |A[frica] game of ||f'i's, das Lochspiel, in the wider context of African mankala', *Journal - Süd-JW[est]-|A[frikanische] Wissenschaftliche Gesellschaft*, 31: 85-98.
- Townshend, P., 1982, 'Bao, Mankala: The Swahili ethic in African idiom', *Paideuma* 28: 175-191.
- Toynbee, A.J., 1952, *Beschaving in het geding*, Bussum: Kroonder; Dutch tr. of *Civilization on trial*, London etc: Oxford University Press, 1948.
- Traoré, M.L., 1979, 'Vers une pensée originelle africaine: Exposé géomantique, critiques de la négritude et du consciencisme', These de 3e cycle, Université de Paris-IV.
- Trautmann, R., 1939-1940, *La divination à la Côte des Esclaves et à Madagascar: Le Vôdoû Fa - le Sikidy*, Mémoires de l'Institut Français d'Afrique Noire, no. 1, Paris: Larose.
- Tremearne, A.J.N., 1914, *The ban of the bori: Demons and demon-dancing in West and North Africa*, London: Heath, Cranton & Ousely.
- Tremearne, A.J.N., 1915, 'Bori beliefs and ceremonies', *Journal of the Anthropological Institute of Great Britain and Ireland*, 45: 23-68.
- Trevor-Roper, H.R., 1965, *The rise of Christian Europe*, London: Thames & Hudson.
- Trevor-Roper, H.R., 1969, *The European witch-craze in the 16th and 17th centuries*, Harmondsworth: Penguin.
- Tripp, Edward, 1974, *The Meridian handbook of classical mythology: Originally published as Crowell's handbook of classical mythology*, New York & Scarborough ON: New American

- Library, 7th impr, first published 1970.
- Troisfontaines, Claude, 1980, 'L'identité du social et du religieux selon René Girard', *Revue Philosophique de Louvain*, 78: 71-90.
- Trombetti, Alfredo, 1907, *Come si fa la critica di un libro: Con nuovi contributi alla dottrina della monogenesi del linguaggio e alla glottologia generale comparata*, Bologna: Beltrami.
- Trowbridge, Richard Hawley, 2005, 'The scientific approach of wisdom', PhD thesis, Union Institute & University, Cincinnati OH.
- Tschiamalenga Ntumba, M., 1989, 'Afrikanische Weisheit', in: Oelmüller, Willi, ed., *Philosophie und Weisheit*, Paderborn: Schoeningh, pp. 24-38.
- Tucker, W.J., 1939, *Principes d'astrologie scientifique*, Paris: Vrin.
- Turnbull, D., 1993, 'Local knowledge and comparative scientific traditions', *Knowledge and Policy*, 6,3-4: 29-54.
- Turner, Donald, n.d. 'Altruism across species boundaries: Kant and Levinas on the meaning of human uniqueness', at: http://www.metanexus.net/conference2003/pdf/WOLPaper_Turner_Donald.pdf.
- Turner, V.W., 1964, 'Symbols in Ndembu ritual', in: Gluckman, H. Max, ed., *Closed systems and open minds*, Edinburgh: Oliver & Boyd, pp. 20-51.
- Turner, V.W., 1967a, 'Muchona the hornet, interpreter of religion', in: Turner 1967b: 131-150.
- Turner, V.W., 1967b, *The forest of symbols: Aspects of Ndembu ritual*, Ithaca NY / London: Cornell University Press.
- Turner, V.W., 1967c, 'Mukanda: The rite of circumcision', in: Turner 1967b: 151-279.
- Turner, V.W., 1968a, *Schism and continuity in an African society: A study of Ndembu village life*, Manchester: University of Manchester; repr. of 1957 ed.
- Turner, V.W., 1968b, *The drums of affliction: A study of religious processes among the Ndembu of Zambia*, London: Oxford University Press.
- Turner, V.W., 1969, *The ritual process*, London: Routledge & Kegan Paul.
- Turner, V.W., 1974, *Dramas, fields and metaphors: Symbolic action in human society*, Ithaca & London: Cornell University Press.
- Turner, V.W., 1975, *Revelation and divination in Ndembu ritual*, Ithaca & London: Cornell University Press.
- Turner, V.W., 1982, *Celebration: Studies in festivity and ritual*, Washington: Smithsonian Institutions Press.
- Turner, V.W., & Turner, E., 1978, *Image and pilgrimage in Christian culture*, Oxford: Blackwell.
- Tutu, Desmond, 1994, *The rainbow people of God: The making of a peaceful revolution*, New York: Doubleday.
- Tyler, S., 1987, *The unspeakable: Discourse, dialogue, and rhetoric in the post-modern world*, Madison: University of Wisconsin Press.
- Tyler, E.B., 1871, *Primitive culture: Researches into the development of mythology, philosophy, religion, language, art and custom*, London: Murray; reprinted 1948, New York: Harper; chapters xi-xix also published and reprinted separately as *Religion in Primitive Culture*.
- Tyler, E.B., 1994, *The collected works of Edward Burnett Tyler*, London: Routledge.
- Ullman, M., 1972, *Die Natur- und Geheimwissenschaft im Islam, Handbuch der Orientalistik, Erste Abteilung: Der Nahe und der Mittlere Osten, Ergänzungsband VI, 2. Abschnitt*, Leiden: Brill.
- Uyanné, Frank U., 1994, 'Truth, ethics and divination in Igbo and Yoruba traditions: (A reply to Emmanuel Eze)', *Quest: Philosophical Discussions*, 8, 1: 91-96.
- Uzoho, V.N., 1974, 'The sacred and the profane in the traditional religion of Africa', *West African Religion*, 15: 30-43.
- Vaihinger, H., 1986, *Philosophie des Als Ob: System der theoretischen, praktischen und religiösen Fiktionen der Menschheit auf Grund eines idealistischen Positivismus*, abridged edition, Leipzig: Scientia, Aalen, first published 1924.
- Vail, L., 1989a, ed., *The creation of tribalism in Southern Africa*, London / Berkeley & Los Angeles: Currey / University of California Press.
- Vail, L., 1989b, 'Ethnicity in Southern African history', in: Vail 1989a: 1-19.
- Valerius Maximus, 1976, *Factorum et dictorum memorabilium libri novem: Cum incerti auctoris fragmento de praenominibus recensuit et emendavit C. Kempfivs*, Hildesheim / New York:

- Olms, reprint of the original edition, Berlin: Reimer, 1854
- van Beek, Walter E.A., 1988, ed., *Mimesis en geweld: Beschouwingen over het werk van René Girard*, Kampen: Kok Agora.
- van Beek, Walter E.A., & Peek, Philip M., 2013, eds, *Realities re-viewed: Dynamics of African divination*, Zürich / Berlin / Münster: LIT.
- van Binsbergen, Wim M.J., 1966, 'De cultuur der Mae Enga', Cand. Soc. Sc. thesis, University of Amsterdam, Anthropological Sociological Centre, mimeo.
- van Binsbergen, Wim M.J., 1967 / 2007, 'Het begrippenpaar 'sacré / profane' van Émile Durkheim: Een verkenning, Cand. Soc. Sc. thesis in sociology, Amsterdam University; updated with an extensive Postscript 2007, at: http://shikanda.net/african_religion/het%20begrippenpaar%201967%20def4.pdf.⁶⁹²
- van Binsbergen, Wim M.J., 1968, 'Durkheim's begrippenpaar "sacré / profane"', *Kula*, 8, 4: 14-21.
- van Binsbergen, Wim M.J., 1970, 'Natuurlijke taal en conversen van meerplaatsige relaties', postgraduate seminar paper, University of Amsterdam, Institute for General Linguistics, mimeo, at: http://www.shikanda.net/publications/conversen_FINAL3.pdf
- van Binsbergen, Wim M.J., 1971, 'Religie en samenleving: Een studie over het bergland van N.W. Tunesië', Drs of Social Science thesis, University of Amsterdam, Anthropological Sociological Centre, at: www.shikanda.net/Berber/access.htm
- van Binsbergen, Wim M.J., 1974, *Kinship, marriage and urban-rural relations: A preliminary study of law and social control among the Nkoya of Kaoma District and of Lusaka, Zambia*, Leiden: African Studies Centre, Conference Papers Series; greatly revised version, van Binsbergen, Wim M.J., 1977, 'Law in the context of Nkoya society', in: Roberts, S., ed., *Law and the family in Africa*, The Hague / Paris: Mouton, pp. 39-68; also at: <http://shikanda.net/publications/articles/ASC-12349806-080.pdf>.
- van Binsbergen, Wim M.J., 1976a, 'Shrines, cults and society in North and Central Africa: A comparative analysis', paper read at the Association of Social Anthropologists of Great Britain and the Commonwealth (ASA) Annual Conference on Regional Cults and Oracles, Manchester, at: <http://www.shikanda.net/Berber/social.htm>.
- van Binsbergen, Wim M.J., 1976b, 'The dynamics of religious change in Western Zambia', *Ufahamu*, 6: 69-87.
- van Binsbergen, Wim M.J., 1977, 'Occam, Francis Bacon, and the transformation of Zambian society', *Cultures et développement*, 9, 3: 489-520; also at: <http://shikanda.net/publications/articles/ASC-12349806-074.pdf>.
- van Binsbergen, Wim M.J., 1979a, 'Explorations in the sociology and history of territorial cults in Zambia', in: Schoffeleers, J.M., ed, *Guardians of the land*, Gwelo: Mambo Press, pp. 47-88, fulltext at: <http://shikanda.net/publications/ASC-1239806-042.pdf>; revised version in: Wim M.J. van Binsbergen, *Religious change in Zambia: Exploratory studies*, chapter 3, pp. 100-134, fulltext at: <http://shikanda.net/publications/ASC-1239806-067.pdf>.
- van Binsbergen, Wim M.J., 1979b, 'Anthropological fieldwork: "There and Back Again"', *Human Organization*, 38, 2: 205-20; reprinted in the present volume as Chapter 2.
- van Binsbergen, Wim M.J., 1979c, 'The infancy of Edward Shelonga: An extended case from the Zambian Nkoya', in: van der Geest, J.D.M., & van der Veen, K.W., eds, *In search of health: Six essays on medical anthropology*, Amsterdam: Anthropological Sociological Centre, pp. 19-90; also at: <http://shikanda.net/publications/ASC-1239806-041.pdf> and also: www.shikanda.net/african_religion/infano.htm, reprint now in press in: van Binsbergen, in press (a).
- van Binsbergen, Wim M.J., 1980a, 'Popular and formal Islam, and supralocal relations: the Highlands of north-western Tunisia, 1800-1970', *Middle Eastern Studies*, 16: 71-91; also at: www.shikanda.net/Berber/popular%20Islam%20PDF.pdf
- van Binsbergen, Wim M.J., 1980b, 'Interpreting the myth of Sidi Mhâmmed: Oral history in the highlands of North-Western Tunisia', in: Brown, K., & Roberts, M., eds, *Using oral sources:*

⁶⁹² The author's personal website is temporarily mirrored at: '<http://www.quest-journal.net/shikanda/>', which may be substituted in the URLs of his publications below, instead of '<http://shikanda.net/>'

- Vansina and beyond, special issue, *Social Analysis*, 1, 4: 51-73.
- van Binsbergen, Wim M.J., 1980c, 'The unit of study and the interpretation of ethnicity: Studying the Nkoya of Western Zambia', paper read at the Conference on the Interaction of History and Anthropology in Southern Africa, Manchester, United Kingdom, September 1980, cf. 1981c.
- van Binsbergen, Wim M.J., 1981a, 'Theoretical and experiential dimensions in the study of the ancestral cult among the Zambian Nkoya', paper read at the symposium on Plurality in Religion, International Union of Anthropological and Ethnological Sciences Intercongress, Amsterdam, 22-25 April, 1981, http://www.shikanda.net/african_religion/ancest.htm ; reprinted in: van Binsbergen, in press (a).
- van Binsbergen, Wim M.J., 1981b, *Religious Change in Zambia: Exploratory studies*, London / Boston: Kegan Paul International, also at Google Books.
- van Binsbergen, Wim M.J., 1981c, 'The unit of study and the interpretation of ethnicity: Studying the Nkoya of Western Zambia', *Journal of Southern African Studies*, 8, 1: 51-81.
- van Binsbergen, Wim M.J., 1982, 'Ziekteculten in een Zambiaanse stad en de koppeling van produktiewijzen', in: van Binsbergen, Wim M.J., & Geschiere, Peter L., eds, *Oude produktiewijzen en binnendringend kapitalisme: Antropologische verkenningen in Afrika*, Amsterdam: Vrije Universiteit, pp. 201-247.
- van Binsbergen, Wim M.J., 1984, 'Can anthropology become the theory of peripheral class struggle? Reflexions on the work of P.-P. Rey', in: van Binsbergen, Wim M.J., & Hesselning, G.S.C.M., eds, *Aspecten van staat en maatschappij in Afrika: Recent Dutch and Belgian Research on the African state*, Leiden: African Studies Centre, pp. 163-180; earlier German version in: van Binsbergen, Wim M.J., 1984, 'Kann die Ethnologie zur Theorie des Klassenkampfes in der Peripherie werden?', *Österreichische Zeitschrift für Soziologie*, 9, 4: 138-148; English version reprinted in van Binsbergen 2003b: 75-92.
- van Binsbergen, Wim M.J., 1985a, 'The historical interpretation of myth in the context of popular Islam' in: van Binsbergen, Wim M.J., & Schoffeleers, J.M., 1985, eds, *Theoretical explorations in African religion*, London / Boston: Kegan Paul, pp. 189-224; also at: <http://shikanda.net/publications/ASC-1239806-058.pdf>.
- van Binsbergen, Wim M.J., 1985b, 'The cult of saints in north-western Tunisia: An analysis of contemporary pilgrimage structures', in: E. Gellner, ed., *Islamic dilemmas: Reformers, nationalists and industrialization: The southern shore of the Mediterranean*, Berlin / New York / Amsterdam: Mouton, pp. 199-239; also at: www.shikanda.net/african_religion/culti.htm
- van Binsbergen, Wim M.J., 1985c, 'From tribe to ethnicity in western Zambia: The unit of study as an ideological problem', in: van Binsbergen, Wim M.J., & Geschiere, Peter L., eds, *Old modes of production and capitalist encroachment: Anthropological explorations in Africa*, London: Kegan Paul International, pp. 181-234; also at: <http://www.shikanda.net/ethnicity/from.htm>
- van Binsbergen, Wim M.J., 1987a / 2003b, 'De schaduw waar je niet overheen mag stappen: Een westers onderzoeker op het Nkoja meisjesfeest', in: van Binsbergen, Wim M.J., & Doornbos, M.R., eds, *Afrika in spiegelbeeld*, Haarlem: In de Knipscheer, pp. 139-182; English version: 'The shadow you are not supposed to tread upon': Female initiation and field-work in central western Zambia', paper presented at the Third Satterthwaite Colloquium on African Religion and Ritual, University of Manchester/ Satterthwaite (Cumbria), 21-24 April, 1987; revised version in: van Binsbergen 2003b: ch.3, pp. 93-124, also at: http://shikanda.net/intercultural_encounters/index.htm
- van Binsbergen, Wim M.J., 1987b, 'Culturele dilemma's van de ontwikkelingswerker', in: 'Over de grenzen van culturen', ed. Proce, H., special issue of *Wijsgerig Perspectief op Maatschappij en Wetenschap*, 27, 4, 1986-87, pp. 124-28; also at: <http://shikanda.net/general/dilemmas.htm>.
- van Binsbergen, Wim M.J., 1987c, 'Likota Iya Bankoya: Memory, myth and history', *Cahiers d'Etudes Africaines*, special issue on *Modes populaires d'histoire en Afrique*, eds Jewsiewicki, B., & Moniot, C., 27, 3-4: 359-392; also at: <http://shikanda.net/publications/ASC-1239806-054.pdf>
- van Binsbergen, Wim M.J., 1988a, 'The land as body: An essay on the interpretation of ritual among the Manjaks of Guinea-Bissau', in: Frankenberg, R., ed., *Gramsci, Marxism, and phenomenology: Essays for the development of critical medical anthropology*, special issue of

- Medical Anthropological Quarterly*, new series, 2, 4, december 1988, pp. 386-401; <http://www.shikanda.net/publications/ASC-1239806-229.pdf>.
- van Binsbergen, Wim M.J., 1988b, *Een buik openen*, Haarlem: In de Knipscheer; also at: www.shikanda.net/literary/Buik%20Openen.pdf
- van Binsbergen, Wim M.J., 1988c, 'Chiefs and the state in independent Zambia: Exploring the Zambian national press', *Journal of Legal Pluralism and Unofficial Law*, special issue on 'Chieftaincy and the state in Africa', ed. van Rouveroy van Nieuwaal, E.A.B., 25 & 26: 139-201; also at: <http://www.shikanda.net/publications/ASC-1239806-055.pdf>.
- van Binsbergen, Wim M.J., with the assistance of Krijnen, E., 1989b, *A preliminary quantitative analysis of plot "owners" in the PWD squatter area, Francistown, 1989*, Francistown: Applied Research Unit Ministry of Local Government and Lands, Republic of Botswana / African Studies Centre, Leiden; also at <http://shikanda.net/francistown/PWD%20REPORT.pdf>.
- van Binsbergen, Wim M.J., 1990, 'Church, cult, and lodge: In quest of therapeutic meaning in Francistown, Botswana', paper presented at the 6th Satterthwaite Colloquium on African Religion and Ritual, Cumbria (U.K.), 21-24 april 1990, 58 p.; also seminar paper, University of Cape Town, August 1990, and University of Louvain, January 1991; published in part as: van Binsbergen 2005f; also at: http://www.shikanda.net/publications/church_cult_lodge_1990.pdf
- van Binsbergen, Wim M.J., 1991a, 'Becoming a sangoma: Religious anthropological field-work in Francistown, Botswana', *Journal of Religion in Africa*, 21, 4: 309-344; greatly revised version in: van Binsbergen, Wim M.J., 2003, *Intercultural encounters: African and anthropological towards a philosophy of interculturality*, Berlin / Boston / Münster: LIT, chapter 5, pp. 155-193; also at: http://shikanda.net/intercultural_encounters/index.htm
- van Binsbergen, Wim M.J., 1991b, 'De chaos getemd? Samenwonen en zingeving in modern Afrika', in: Claessen, H.J.M., ed., *De chaos getemd?*, Leiden: Faculteit der Sociale Wetenschappen, Rijksuniversiteit Leiden, pp. 31-47; English version now being included in: van Binsbergen, in press (a); also at: <http://www.shikanda.net/ethnicity/dechaos.htm>
- van Binsbergen, Wim M.J., 1992a, *Kazanga: Ethniciteit in Afrika tussen staat en traditie*, inaugural lecture, Amsterdam: Vrije Universiteit; shortened French version: 'Kazanga: Ethnicité en Afrique entre Etat et tradition', in: Binsbergen, Wim M.J. van, & Schilder, K., ed., *Perspectives on ethnicity in Africa*, special issue, *Afrika Focus*, Gent, 1993, 1: 9-40; English version with postscript: van Binsbergen, Wim M.J., 1994, 'The Kazanga festival: Ethnicity as cultural mediation and transformation in central western Zambia', *African Studies*, 53, 2, 1994, pp. 92-125; English version also at: <http://www.shikanda.net/publications/ASC-1239806-060.pdf>.
- van Binsbergen, Wim M.J., 1992b, *Tears of Rain: Ethnicity and history in central western Zambia*, London / Boston: Kegan Paul International; also at: <http://www.shikanda.net/ethnicity/Tearsweb/pdftears.htm>
- van Binsbergen, Wim M.J., 1992c, 'De onderzoeker als spin, of als vlieg, in het web van de andere cultuur: naar aanleiding van Filip de Boecks medische etnografie van het Lunda gebied', *Medische Antropologie*, 4, 2: 255-267, also at: www.shikanda.net/publications/spin_web_1992.pdf.
- van Binsbergen, Wim M.J., 1993a, 'African Independent churches and the state in Botswana', in: Bax, M., & de Koster, A., eds, *Power and prayer: Essays on Religion and politics*, CENTREPOL-VU Studies 2, Amsterdam: VU University Press, pp. 24-56; shortened version of: van Binsbergen, Wim M.J., 1990, 'The state and African Independent churches in Botswana: A statistical and qualitative analysis of the application of the 1972 Societies Act', paper presented at the conference on Power and Prayer, Institute for the Study of Politics and religion, Free University, Amsterdam, 10-14 December 1990; full version at: http://www.shikanda.net/african_religion/botso.htm
- van Binsbergen, Wim M.J., 1993b, 'Mukanda: Towards a history of circumcision rites in western Zambia, 18th-20th century', in: Chrétien, J.-P., avec collaboration de Perrot, C.-H., Prunier, G., & Raison-Jourde, D., ed., *L'invention religieuse en Afrique: Histoire et religion en Afrique noire*, Paris: Agence de Culture et de Coopération Technique / Karthala, pp. 49-103, also at: <http://www.shikanda.net/ethnicity/mukanda.htm>
- van Binsbergen, Wim M.J., 1993c, " " Geef hem dan maar aan de krokodillen": Staats-

- vorming, geweld en culturele discontinuïteit in voor-koloniaal Zuidelijk Centraal Afrika', contribution to a special issue on state formation, guest editors Dahles, H., & Trouwborst, A., *Antropologische Verkenningen*, 12, 4: 10-31, 1993; English version: "Then give him to the crocodiles": State formation, violence and cultural discontinuity in pre-colonial South Central Africa', in: van Binsbergen c.s. 2003j: 197-219; also at: <http://www.shikanda.net/publications/ASC-1239806-084.pdf>.
- van Binsbergen, Wim M.J., 1993d, 'Making sense of urban space in Francistown, Botswana', in: Nas, P.J.M., ed., *Urban symbolism*, Leiden: Brill, Studies in Human Societies, 8, pp. 184-228; also at: <http://www.shikanda.net/ethnicity/making.htm>
- van Binsbergen, Wim M.J., 1994a, 'Divinatie met vier tabletten: Medische technologie in Zuidelijk Afrika', in: Jaak van der Geest, Paul ten Have, Gerhard Nijhoff and Piet Verbeek-Heida, eds, *De macht der dingen: Medische technologie in cultureel perspectief*, Amsterdam: Spinhuis, pp. 61-110; that collective work also at Google Books.
- van Binsbergen, Wim M.J., 1994b, 'Dynamiek van cultuur: Enige dilemma's van hedendaags Afrika in een context van globalisering', *Antropologische Verkenningen*, 13, 2, 17-33, English version: van Binsbergen, Wim M.J., 1995, 'Popular culture in Africa: dynamics of African cultural and ethnic identity in a context of globalization', in: van der Klei, J.D.M., ed., *Popular culture: Africa, Asia and Europe: beyond historical legacy and political innocence*, Proceedings Summer-school 1994, Utrecht: CERES, pp. 7-40; also at: www.shikanda.net/publications/ASC-1239806-057.pdf
- van Binsbergen, Wim M.J., 1994c, 'Minority language, ethnicity and the state in two African situations: the Nkoya of Zambia and the Kalanga of Botswana', in: Fardon, R., & Furniss, G., eds, *African languages, development and the state*, London etc.: Routledge, pp. 142-188; now being included in: van Binsbergen, in press (a).
- van Binsbergen, Wim M.J., 1995a, 'Aspects of democracy and democratisation in Zambia and Botswana: Exploring political culture at the grassroots', *Journal of Contemporary African Studies*, 13, 1: 3-33; also at: also at: <http://www.shikanda.net/ethnicity/democrac.htm> ; reprinted as: van Binsbergen, Wim M.J., 2004, 'Aspects of democracy and democratization in Zambia and Botswana', in: Young, Tom, ed., *Readings in African politics*, International Africa Institute in cooperation with Indiana University Press and James Currey, London etc., 2004: 202-214; now being included in: van Binsbergen, in press (a).
- van Binsbergen, Wim M.J., 1995b, 'Divination and board-games: exploring the links between geomantic divination and the mancala board-games in Africa and Asia', paper read at the International Colloquium 'Board-games in Academia', Leiden, 9-13 April, 1995, revised version reprinted in van Binsbergen 1997c / 2011e: 219-252.
- van Binsbergen, Wim M.J., 1995c, 'Four-tablet divination as trans-regional medical technology in Southern Africa', *Journal of Religion in Africa*, 25, 2: 114-140.
- van Binsbergen, Wim M.J., 1995d, 'Globalisation *avant la lettre*? The case of Islamic geomancy and its world-wide spread, ca. 900-1995 CE', paper read at the conference on: 'The global oikumene and the spread of knowledge', organised by the Department of Social Anthropology, University of Stockholm, on behalf of the Netherlands / Stockholm / Chicago network on globalisation, Sigtuna (Sweden), 9-12 September 1995.
- van Binsbergen, Wim M.J., 1995e, 'Globalisation and decivilisation in urban Botswana: Towards a transcultural aesthetics?', paper read at the EIDOS [European Interuniversity Development Opportunity Studies network] Conference on globalisation and decivilisation, Agricultural University Wageningen, The Netherlands, 14-16 December 1995, also at: www.shikanda.net/publications/eidos_1995pdf.pdf.
- van Binsbergen, Wim M.J., 1996a, 'The astrological origin of Islamic geomancy', paper read at 'The SSIPS [Society for the Study of Islamic Philosophy and Science] / SAGP [Society of Ancient Greek Philosophy] 1996, 15th Annual Conference: "Global and Multicultural Dimensions of Ancient and Medieval Philosophy and Social Thought: African, Christian, Greek, Islamic, Jewish, Indigenous and Asian Traditions, Binghamton University", Department of Philosophy / Center for Medieval and Renaissance studies (CEMERS), at: http://www.shikanda.net/ancient_models/BINGHAMTON%201996.pdf

- van Binsbergen, Wim M.J., 1996b, 'Time, space and history in African divination and board-games', in: Tiemersma, D., & Oosterling, H.A.F., eds, *Time and temporality in intercultural perspective: Studies presented to Heinz Kimmerle*, Amsterdam: Rodopi, pp. 105-125; reprinted in the present volume as Chapter 14.
- van Binsbergen, Wim M.J., 1996c, 'Transregional and historical connections of four-tablet divination in Southern Africa', *Journal of Religion in Africa*, 26, 1: 2-29; ; fulltext also at: <http://shikanda.net/publications/ASC-1239806-062.pdf>
- van Binsbergen, Wim M.J., 1996d, 'Black Athena and Africa's contribution to global cultural history', *Quest – Philosophical Discussions: An International African Journal of Philosophy*, 1996, 9, 2 / 10, 1: 100-137.
- van Binsbergen, Wim M.J., 1996e, '“Zambia voor ‘gevorderden”': Ontnuchterende impressies van een onderzoeksreis', *Zambia Nieuwsbrief*, celebratory supplement at the occasion of the publication of the 75th issue, October 1996: 9-10; also at: at: <http://www.shikanda.net/publications/ASC-1239806-250.pdf>
- van Binsbergen, Wim M.J., 1996f, 'Regional and historical connections of four-tablet divination in Southern Africa', *Journal of Religion in Africa*, 26: 2-29; ; also at: <http://shikanda.net/publications/ASC-1239806-062.pdf>
- van Binsbergen, Wim M.J., 1997a, ed., *Black Athena: Ten Years After*, Hoofddorp: Dutch Archaeological and Historical Society, special issue, *Talanta: Proceedings of the Dutch Archaeological and Historical Society*, vols. 28-29, 1996-97, updated version, 2011, *Black Athena Twenty Years Later*, Berlin / Boston / Munster: LIT.
- van Binsbergen, Wim M.J., 1997b, 'Black Athena Ten Years After: Towards a constructive reassessment', in: van Binsbergen, Wim M.J., 1997, ed., *Black Athena: Ten Years After*, Hoofddorp: Dutch Archaeological and Historical Society, special issue, *Talanta: Proceedings of the Dutch Archaeological and Historical Society*, 28-29: 11-64; also at: http://shikanda.net/topicalities/Black_Athena_comes_of_Age_chapter1.pdf
- van Binsbergen, Wim M.J., 1997c, 'Rethinking Africa's contribution to global cultural history: Lessons from a comparative historical analysis of mankala board-games and geomantic divination', in: van Binsbergen, Wim M.J., 1997, ed., *Black Athena: Ten Years After*, Hoofddorp: Dutch Archaeological and Historical Society, special issue, *Talanta: Proceedings of the Dutch Archaeological and Historical Society*, vols 28-29, 1996-97, pp. 221-254; reprinted in van Binsbergen 2011: 221-254; also at: http://shikanda.net/topicalities/Black_Athena_comes_of_Age_chapter9.pdf
- van Binsbergen, Wim M.J., 1997d, *Virtuality as a key concept in the study of globalisation: Aspects of the symbolic transformation of contemporary Africa*, The Hague: WOTRO [Netherlands Foundation for Tropical Research, a division of the Netherlands Research Foundation NWO], Working papers on Globalisation and the construction of communal identity, 3; much reworked reprint in the present volume as Chapter 1.
- van Binsbergen, Wim M.J., 1997e, 'Ideology of ethnicity in Central Africa', in: Middleton, J.M., ed., *Encyclopaedia of Africa South of the Sahara, I-IV*, New York: Scribners, pp. II, 91-99; full text at: http://shikanda.net/topicalities/binsbergen_Encyclopaedia.pdf
- van Binsbergen, Wim M.J., 1997f, 'Mary's room: A case study on becoming a consumer in Francistown, Botswana', in: Fardon, et al. 1999: 179-206, also at: www.shikanda.net/publications/ASC-1239806-082.pdf
- van Binsbergen, Wim M.J., 1998a, 'Globalization and virtuality: Analytical problems posed by the contemporary transformation of African societies', in: Meyer, B., & Geschiere, Peter L., eds, *Globalization and identity: Dialectics of flows and closures*, special issue, *Development and Change*, 29, 4, October 1998, pp. 873-903; also as: van Binsbergen, Wim M.J., 1998b, 'Globalization and virtuality: Analytical problems posed by the contemporary transformation of African societies', in: Meyer, B., & Geschiere, P., eds, *Globalization and identity: Dialectics of flow and closure*, Oxford: Blackwell, pp. 273-303; fulltext at: www.shikanda.net/publications/ASC-1239806-064.pdf
- van Binsbergen, Wim M.J., 1998c, 'Sangoma in Nederland: Over integriteit in interculturele bemiddeling', in: Elias, M., & Reis, R., eds, *Getuigen ondanks zichzelf: Voor Jan-Matthijs Schoffeleers bij zijn zeventigste verjaardag*, Maastricht: Shaker, pp. 1-29; English version 'Sangoma in the North Atlantic region: On integrity in intercultural mediation', in van

- Binsbergen 2003b: Ch. 6, pp. 195-234.
- van Binsbergen, Wim M.J., 1999a, 'Culturen bestaan niet': *Het onderzoek van interculturaliteit als een openbreken van vanzelfsprekendheden*, Rotterdam: Faculteit der Wijsbegeerte Erasmus Universiteit Rotterdam, Rotterdamse Filosofische Studies XXIV; greatly revised and expanded English version was published as: van Binsbergen, Wim M.J., 2002, 'Cultures do not exist': Exploding self-evidences in the investigation of interculturality', *Quest: An African Journal of Philosophy*, special issue on language and culture, 13: 37-114; and in: van Binsbergen, Wim M.J., 2003, *Intercultural encounters: African and anthropological lessons towards a philosophy of interculturality*, Berlin / Boston / Münster: LIT, ch. 15, pp. 459-524; also at: http://shikanda.net/intercultural_encounters/index.htm
- van Binsbergen, Wim M.J., 1999b, 'Enige filosofische aspecten van culturele globalisering: Met bijzondere verwijzing naar Malls interculturele hermeneutiek', in: Baars, J., & Starmans, E., eds, *Het eigene en het andere: Filosofie en globalisering: Acta van de 21 Nederlands-Vlaamse Filosofiedag, Delft: Eburon*, pp. 37-52; revised English version in: van Binsbergen 2003b: Chapter 12, 'Some philosophical aspects of cultural globalisation, with special reference to Mall's intercultural hermeneutics', also at: http://shikanda.net/intercultural_encounters/Intercultural_encounters_FINALDEFDF09.pdf
- van Binsbergen, Wim M.J., 1999c, 'Islam as a constitutive factor in so-called African traditional religion and culture: The evidence from geomantic divination, mankala boardgames, ecstatic religion, and musical instruments', paper for the conference on 'Transformation processes and Islam in Africa', African Studies Centre and Institute for the Study of Islam in the Modern World, Leiden, 15 October, 1999, at: www.shikanda.net/african_religion/islampaper_def_2003_RTf.pdf
- van Binsbergen, Wim M.J., 1999d, 'De ondergang van het westerse subject: Félix Guattari en de culturele antropologie', in: Oosterling, H.A.F., & Thissen, S., eds, *Chaos ex machina: Het ecosofisch werk van Félix Guattari op de kaart gezet*, Rotterdam: Faculteit Wijsbegeerte Erasmus Universiteit Rotterdam, pp. 73-86, 149-150; greatly augmented and revised English version, first published in *Quest: An African Journal of Philosophy*, and subsequently reprinted in the present volume as Chapter 10.
- van Binsbergen, Wim M.J., 1999e, 'Reconciliation: A major African social technology of shared and recognised humanity (*ubuntu*)', paper read at the 'Seminar on culture and globalisation', Human Sciences Research Council, Pretoria, 21st April, 1999; reprinted in van Binsbergen 2003b: 349-374; also at: http://shikanda.net/intercultural_encounters/index.htm
- van Binsbergen Wim M.J., 1999f, 'Nkoya royal chiefs and the Kazanga cultural association in western Central Zambia today: Resilience, decline or folklorisation?', in: van Rouveroy van Nieuwaal, E.A.B., & van Dijk, R., eds, *African chieftaincy in a new socio-political landscape*, Hamburg: Hamburg / Boston / Munster; also at: <http://shikanda.net/ethnicity/nkoya.htm>
- van Binsbergen, Wim M.J., 2000a, 'Dans le troisième millénaire avec Black Athena?', in: Fauvelle-Aymar, F.-X., Chrétien, J.-P., & Perrot, C.-H., eds, *Afrocentrismes: L'histoire des Africains entre Égypte et Amérique*, Paris: Karthala, pp. 127-150, also at: www.shikanda.net/publications/ASC-1239806-098.pdf
- van Binsbergen, Wim M.J., 2000b, 'Le point de vue de Wim van Binsbergen', in: 'Autour d'un livre: Afrocentrism, de Stephen Howe, et Afrocentrismes: L'histoire des Africains entre Égypte et Amérique, de Jean-Pierre chrétien [sic], François-Xavier Fauvelle-Aymar et Claude-Hélène Perrot (dir.)', *Politique Africaine*, no. 79, octobre 2000, pp. 175-180, fulltext at: <http://shikanda.net/publications/ASC-1239806-255.pdf>
- van Binsbergen, Wim M.J., 2000c, 'Derrida on religion: Glimpses of interculturality', paper read at the April 2000 meeting of the Research Group on Spirituality, Dutch-Flemish Association for Intercultural Philosophy; reprinted in the present volume as Chapter 6.
- van Binsbergen, Wim M.J., 2000d, 'Sensus communis or sensus particularis? A social-science comment', in: Kimmerle, H., & Oosterling, H., 2000, eds, *Sensus communis in multi- and intercultural perspective: On the possibility of common judgments in arts and politics*, Würzburg: Königshausen & Neumann, pp. 113-128, reprinted in van Binsbergen 2003b as Chapter 9; also at: http://shikanda.net/intercultural_encounters/intercultural_encounters_FINALDEFDF09.pdf
- van Binsbergen, Wim M.J., 2000e, 'Crossing cultural boundaries', *Compass Newsletter: For endogenous development*, no. 3, July 2000, special issue on: Vitality, health and disease: in

- soils, crops, animals and people, guest editor Sarshan Shankar, pp. 12-13; reprinted in the present volume as Chapter 3.
- van Binsbergen, Wim M.J., 2000f, 'Creating "A Place to Feel at Home": Christian church life and social control in Lusaka, Zambia (1970s)', in: Konings, P., van Binsbergen, Wim M.J., & Hesselning, G.S.C.M., eds, *Trajectoires de libération en Afrique contemporaine: Hommage à Robert Buijtenhuijs*, Paris / Leiden: Karthala / African Studies Centre, pp. 223-250, fulltext at: <http://shikanda.net/publications/ASC-1239806-083.pdf>.
- van Binsbergen, Wim M.J., 2000g, 'La chambre de Mary, ou comment devenir consommatrice à Francistown, Botswana', in: de Lame, D., & Zabus, C., 2000c, eds, *Changements au féminin en Afrique noire: Anthropologie et littérature, I-II*, Paris: L'Harmattan, pp. I, 37-85; French version of van Binsbergen 1997f.
- van Binsbergen, Wim M.J., 2001a, 'Noordatlantische wetenschap als etno-wetenschap: Een intercultureel-filosofische reflectie op Sandra Harding', paper read at the seminar on 'Kennis en Cultuur' (Knowledge and culture), Annual Meeting, Netherlands Association for the Philosophy of Science, Utrecht, 23 November, 2001; revised version as: van Binsbergen 2002b, which is reprinted in the present volume.
- van Binsbergen, Wim M.J., 2001b, 'Ubuntu and the globalisation of Southern African thought and society', in: Boele van Hensbroek, P., ed., *African Renaissance and ubuntu philosophy*, special issue of: *Quest: An African Journal of Philosophy*, 15, 1-2: 53-89; revised reprint in van Binsbergen 2003b: 427-458; also at: http://shikanda.net/intercultural_encounters/index.htm
- van Binsbergen, Wim M.J., 2001c, 'Witchcraft in modern Africa as virtualised boundary conditions of the kinship order', in: Bond, G.C., & Ciekawy, D.M., eds, *Witchcraft dialogues: Anthropological and philosophical exchanges*, Athens OH: Ohio University Press, pp. 212-263; also at: http://www.shikanda.net/african_religion/witch.htm
- van Binsbergen, Wim M.J., 2002a, 'ICT vanuit intercultureel perspectief: Een Afrikaanse verkenning', in: de Mul, J., ed., *Filosofie in cyberspace: Reflecties op de informatie- en communicatietechnologie*, Kampen: Klement, pp. 88-115; English version: 'ICT and intercultural philosophy: An African exploration', in: van Binsbergen 2003b: 395-426; also at: http://shikanda.net/intercultural_encounters/index.htm
- van Binsbergen, Wim M.J., 2002b, 'The underpinning of scientific knowledge systems: Epistemology or hegemonic power? The implications of Sandra Harding's critique of North Atlantic science for the appreciation of African knowledge systems', paper presented at the Colloquium 'La rencontre des rationalités', organised by the African Centre for Advanced Studies, the International Council for Philosophy and Humanistic Studies (CIPSH) and UNESCO [United Nations Educational and Scientific Commission], Porto Novo, Benin, September 18-21, 2002, revised version: van Binsbergen 2007b; reprinted in the present volume as Chapter 13.
- van Binsbergen, Wim M.J., 2002c, 'From an African bestiary to universal science? Cluster analysis opens up a world-wide historical perspective on animal symbolism in divine attributes, divination sets, and in the naming of clans, constellations, zodiacs, and lunar mansions', revised version in press as: van Binsbergen, in press (d); an earlier, now obsolete, version at: http://shikanda.net/ancient_models/animal.htm
- van Binsbergen, Wim M.J., 2003a, 'Sangoma en filosoof: Eenheid in de praktijk, dilemma in de theorie', in: Bulhof, I.N., Poorthuis, M., & Bhagwandin, V., eds, *Mijn plaats is geen plaats: Ontmoetingen tussen wereldbeschouwingen*, Kampen: Klement-Pelckmans, pp. 219-231; compilation of van Binsbergen 2000e and 2004c, both reprinted in the present volume as Chapters 3 and 8.
- van Binsbergen, Wim M.J., 2003b, *Intercultural encounters: African, anthropological and historical lessons towards a philosophy of interculturality*, Berlin / Hamburg / London: LIT; also at: http://shikanda.net/intercultural_encounters/Intercultural_encounters_FINALDEFDEF9.pdf (2003c deleted)
- van Binsbergen, Wim M.J., 2003d, 'Reconciliation: Ideas and procedures constituting the African social technology of shared and recognised humanity', in: van Binsbergen 2003b: 349-374, at: http://shikanda.net/intercultural_encounters/Intercultural_encounters_FINALDEFDEF9.pdf;

- earlier version available at: http://www.shikanda.net/african_religion/reconcil.htm.
- van Binsbergen, Wim M.J., 2003e, 'The translation of Southern African sangoma divination towards a global format, and the validity of the knowledge it produces', paper read at the symposium 'World views, Science and Us', Brussels, Centre Leo Apostel, Free University Brussels, Belgium, 10 June 2003, published in: van Binsbergen 2003b: ch. 7, pp. 235-297; also at: http://shikanda.net/intercultural_encounters/Intercultural_encounters_FINALDEFDEF9.pdf
- van Binsbergen, Wim M.J., 2003f, 'Introduction: The dynamics of power and the rule of law in Africa and beyond: Theoretical perspectives on chiefs, the state, agency, customary law, and violence', in: van Binsbergen c.s. 2003j: 9-47, also at: www.shikanda.net/publications/ASC-1239806-373.pdf
- van Binsbergen, Wim M.J., 2003g, '“Then give him to the crocodiles”: Violence, state formation, and cultural discontinuity in west central Zambia, 1600-2000', in: van Binsbergen c.s. 2003a: 197-220, also at: www.shikanda.net/publications/ASC-1239806-084.pdf
- van Binsbergen, Wim M.J., 2003h, 'Cultures do not exist: Exploding self-evidences in the investigation of interculturality', in: van Binsbergen 2003b: ch. 15, pp. 459-524, at: http://shikanda.net/intercultural_encounters/Intercultural_encounters_FINALDEFDEF9.pdf; Dutch version, 1999, *Culturen bestaan niet*, inaugural lecture chair of foundations of intercultural philosophy, Erasmus University Rotterdam, Rotterdam: Rotterdam Filosofische Studies, also at: www.shikanda.net/publications/oratie_EUR_na_presentatie.pdf
- van Binsbergen, Wim M.J., in collaboration with Pelgrim, R., 2003j, ed., *The dynamics of power and the rule of law: Essays on Africa and beyond: In honour of Emile Adriaan B. van Rouveroy van Nieuwaal*, Berlin / Münster: LIT for African Studies Centre, also at: <http://www.shikanda.net/ethnicity/just.htm>
- van Binsbergen, Wim M.J., 2003k, 'The leopard and the lion: An exploration of Nostratic and Bantu lexical continuity in the light of Kammerzell's hypothesis', at: www.shikanda.net/ancient_models/leopard_lion_nostratic_bantu_kammerzell.pdf.
- van Binsbergen, Wim M.J., 2004a, 'Editorial', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in Politics: Rhetorical Approaches to Democratic Deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 5-12.
- van Binsbergen, Wim M.J., 2004b, Postscript: Aristotle in Africa – Towards a Comparative Africanist reading of the South African Truth and Reconciliation Commission', in: Philippe-Joseph Salazar, Sanya Osha, Wim van Binsbergen, eds, *Truth in Politics, Rhetorical Approaches to Democratic Deliberation in Africa and beyond*, special issue: *Quest: An African Journal of Philosophy*, 16, 1-2: 238-272; reprinted in the present volume as Chapter 9.
- van Binsbergen, Wim M.J., 2004c, 'African spirituality: An approach from intercultural philosophy', *Polylog: Journal for Intercultural Philosophy*, 2003, 4. Simultaneously a Spanish version was published in the same venue: 'Espiritualidad africana: Un enfoque desde la filosofía intercultural', at: <http://them.polylog.org/4/fbw-en.htm>; English version reprinted in the present volume as Chapter 8.
- van Binsbergen, Wim M.J., 2004d, 'Long -range mythical continuities across Africa and Asia: Linguistic and iconographic evidence concerning leopard symbolism', paper presented at the Round Table on Myth, Department of Sanskrit and Indian Studies, Harvard University, Cambridge (Mass.), 8-10 May, 2004; at: http://www.shikanda.net/ancient_models/leopard_harvard_return.pdf.
- van Binsbergen, Wim M.J., 2005a, '“An incomprehensible miracle” – Central African clerical intellectualism versus African historic religion: A close reading of Valentin Mudimbe's *Tales of Faith*', in: Kai Kresse, ed., *Reading Mudimbe*, special issue of the *Journal of African Cultural Studies*, 17, 1, June 2005: 11-65; reprinted in the present volume as Chapter 12.
- van Binsbergen, Wim M.J., 2005b, 'Editorial: The Roman Catholic church, and the hermeneutics of race, as two contexts for African philosophy', *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, XIX, No. 1-2, 2005: 3-20.
- van Binsbergen, Wim M.J., 2005c, 'Towards an Intercultural Hermeneutics of Post-'9 / 11' Reconciliation: Comments on Richard Kearney's 'Thinking After Terror: An Interreligious Challenge', *Journal of Interdisciplinary Crossroads*, 2, 1: 58-70 (April 2005, actual date of publication January 2006); reprinted in the present volume.

- van Binsbergen, Wim M.J., 2005d, 'Divination through space and time', key note address, International conference, Leiden, National Museum for Ethnology (conveners: Phillip Peek, Walter van Beek, Jan Jansen, Annette Schmidt): 'Realities re-viewed / revealed: Divination in sub-Saharan Africa – Réalités revues / révélées: Divination en Afrique sub-saharienne, July 4-5, 2005; revised version at: http://www.shikanda.net/ancient_models/divination_keynote_leiden2005/web%20pages/keynote_divination_leiden_2005.htm
- van Binsbergen, Wim M.J., 2005e, 'Derrida on religion: Glimpses of interculturality', *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, XIX, No. 1-2, 2005: 129-152; reprinted in the present volume as Chapter 6.
- van Binsbergen, Wim M.J., 2005f, '“We are in this for the money”: Commodification and the sangoma cult of Southern Africa' in: van Binsbergen & Geschiere 2005: 351-378; fulltext at: http://shikanda.net/topicalities/Wim_van_Binsbergen_Commodification_and_sangoma_cult.pdf.
- van Binsbergen, Wim M.J., 2006a, 'Mythological archaeology: Situating sub-Saharan cosmogonic myths within a long-range intercontinental comparative perspective', in: Osada, Toshiki, with the assistance of Hase, Noriko, eds, *Proceedings of the Pre-symposium of RIHN [Research Institute for Humanity and Nature] and 7th ESCA [Ethnogenesis of South and Central Asia] Harvard-Kyoto Roundtable*, Kyoto: RIHN, pp. 319-349, also at: http://shikanda.net/ancient_models/kyoto_as_published_2006_EDIT2.pdf.
- van Binsbergen, Wim M.J., 2006b, 'Further steps towards an aggregative diachronic approach to world mythology, starting from the African continent', paper read at the International Conference on Comparative Mythology, organized by Peking University (Research Institute of Sanskrit Manuscripts & Buddhist Literature) and the Mythology Project, Asia Center, Harvard University (Department of Sanskrit and Indian Studies), May 10-14, 2006, at Peking University, Beijing, China, at: http://www.shikanda.net/ancient_models/Further%20steps%20odef.pdf
- van Binsbergen, Wim M.J., 2007a, 'Manchester as the birth place of modern agency research: The Manchester School explained from the perspective of Evans-Pritchard's book *The Nuer*', in: de Bruijn, M., van Dijk, Rijk, & Gewald, Jan-Bart, eds, *Strength beyond structure: Social and historical trajectories of agency in Africa*, Leiden: Brill, pp. 16-61; fulltext at: http://shikanda.net/ethnicity/Manchester_English.pdf
- van Binsbergen, Wim M.J., 2007b, 'The underpinning of scientific knowledge systems: Epistemology or hegemonic power? The implications of Sandra Harding's critique of North Atlantic science for the appreciation of African knowledge systems', in: Hountondji, Paulin J., ed., *La rationalité, une ou plurielle*, Dakar: CODESRIA [Conseil pour le développement de la recherche en sciences sociales en Afrique] / UNESCO [United Nations Educational and Scientific Commission], pp. 294-327; reprinted in the present volume as Chapter 13.
- van Binsbergen, Wim M.J., 2007c, ed., *Lines and rhizomes - The transcontinental element in African philosophies*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, XXI, XXI, 1-2, 2007; also at: <http://www.quest-journal.net/2007.htm>
- van Binsbergen, Wim M.J., 2007d, 'The eclectic scientism of Félix Guattari: Africanist anthropology as both critic and potential beneficiary of his thought', in: van Binsbergen 2007c: 155-228; reprinted in the present volume as Chapter 10.
- van Binsbergen, Wim M.J., 2008a, ed., *African philosophy and the negotiation of practical dilemmas of individual and collective life*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, XXII, 1-2, 2008; also at: <http://www.quest-journal.net/2008.htm>
- van Binsbergen, Wim M.J., 2008b, 'Traditional wisdom – Its expressions and representations in Africa and beyond: Exploring intercultural epistemology', in: van Binsbergen 2008a: 49-120, revised reprint in the present volume as Chapter 16.
- van Binsbergen, Wim M.J., 2008c, *Braambos: Een gedicht*, Haarlem: Shikanda, reprinted in: van Binsbergen, Wim M.J., 2015, *Verspreide gedichten*, Haarlem: Shikanda; also at: www.shikanda/PRESS/literair.htm
- van Binsbergen, Wim M.J., with the collaboration of Isaak, Mark, 2008d, 'Transcontinental mythological patterns in prehistory: A multivariate contents analysis of flood myths worldwide challenges Oppenheimer's claim that the core mythologies of the Ancient

- Near East and the Bible originate from early Holocene South East Asia', *Cosmos: The Journal of the Traditional Cosmology Society*, 23 (2007): 29-80, fulltext at: http://shikanda.net/ancient_models/Binsbergen_Edinburgh_2007_%20ofor_Cosmos.pdf.
- van Binsbergen, Wim M.J., 2008e, 'Ideology of ethnicity in Central Africa', in: Middleton, John M., with Joseph Miller, eds., *New Encyclopedia of Africa*, New York: Scribner's/ Gale, pp. 11, 319-328; full text at: http://shikanda.net/topicalities/binsbergen_Encyclopaedia.pdf; revised version of van Binsbergen 1997e.
- van Binsbergen, Wim M.J., 2009a, 'Rupture and fusion in the approach to myth: Situating myth analysis between philosophy, poetics and long-range historical reconstruction', *Religion Compass*, 3: 1-34, also at: http://shikanda.net/topicalities/RECO_128_def.pdf
- van Binsbergen, Wim M.J., 2009b, *Expressions of traditional wisdom from Africa and beyond: An exploration in intercultural epistemology*, Brussels: Royal Academy of Overseas Sciences / Academie Royale des Sciences d'Outre-mer, Classes des Sciences morales et politiques, Mémoire in-8°, Nouvelle Série, Tome 53, fasc. 4; revised reprint in *Quest: An African Journal of Philosophy*, and subsequently in the present volume as Chapter 16.
- van Binsbergen, Wim M.J., 2009bc, 'Giving birth to Fire: Evidence for a widespread cosmology revolving on an elemental transformative cycle, in Japan, throughout the Old World, and in the New World', paper presented at the Third Annual Meeting of the International Association for Comparative Mythology, Tokyo, Japan, 23-24 May 2009; available at: http://www.shikanda.net/topicalities/paper_Japan_final.pdf.
- van Binsbergen, Wim M.J., 2010a, 'The continuity of African and Eurasian mythologies: General theoretical models, and detailed comparative discussion of the case of Nkoya mythology from Zambia, South Central Africa', in: van Binsbergen, Wim M.J., & Venbrux, Eric, eds., *New perspectives on Myth: Proceedings of the Second Annual Conference of the International Association for Comparative Mythology, Ravenstein (the Netherlands), 19-21 August, 2008*, Haarlem: Papers in Intercultural Philosophy and Transcontinental Comparative Studies, pp. 143-225, also at: http://www.quest-journal.net/PIP/New_Perspectives_On_Myth_2010/New_Perspectives_on_Myth_Chapter9.pdf.
- van Binsbergen, Wim M.J., 2010b, 'The spiked wheel trap as a cultural index fossil in African prehistory: An exercise in global distribution analysis based on Lindblom's 1935 data', at: http://shikanda.net/topicalities/spiked_wheel_trap.pdf.
- van Binsbergen, Wim M.J., 2010c, 'Africa's splendid social technology of reconciliation, and the political sociology of its under-utilisation at the national and international level', in: Tagou, Célestin, ed., *The dynamics of conflict, peace and development in African societies: From local to international*, Yaounde: Presses des Universités Protestantes d'Afrique, pp. 63-120; also at: http://shikanda.net/topicalities/paper_2009_Yaounde.pdf
- van Binsbergen, Wim M.J., 2010d, 'The heroes in Flood myths worldwide; Seeking to capture prehistoric modes of thought by means of quantitative contents analysis' (70 pp.), paper delivered at the 4th Annual Meeting, International Association for Comparative Mythology, Department of Sanskrit and Asian Studies, Harvard University, Cambridge (MA), USA, 8-9 October 2010, at: http://shikanda.net/topicalities/binsbergen_flood_heroes.pdf
- van Binsbergen, Wim M.J., 2010e, "'A reed-and-bee complex?': Excerpt from Wim van Binsbergen, 'The continuity of African and Eurasian mythologies as seen from the perspective of the Nkoya people of Zambia, South Central Africa', 2nd Annual Conference International Association for Comparative Mythology, Ravenstein (the Netherlands), 19-21 August 2008.", *i-Medjat: Papyrus électronique des Ankhou: Revue caribéenne pluridisciplinaire éditée par l'Unité de Recherche-Action Guadeloupe (UNIRAG)*, 5, septembre 2010: 7-8.
- van Binsbergen, Wim M.J., 2010a, 'A unique Nkoya statuette associated with cults of affliction (Western Zambia)' at: http://shikanda.net/topicalities/Mwendanjangula_final.pdf, now in the press in: van Binsbergen, in press (a).
- van Binsbergen, Wim M.J., 2010b, 'Existential dilemmas of a North Atlantic anthropologist in the production of relevant Africanist knowledge', in: Devisch, René, & Nyamnjoh, Francis B., eds., *The postcolonial turn: Re-imagining anthropology and Africa*, Bamenda / Leiden: Langaa / African Studies Centre, pp. 117-142; www.shikanda.net/topicalities/postcolonial_turn/binsbergen_existential_dilemmas_postcolonial_turn.pdf

- van Binsbergen, Wim M.J., 2010c, 'Is there a future for Afrocentrism despite Stephen Howe's dismissive 1998 study?' in: van Binsbergen 2011e: 253-282; also at: http://www.shikanda.net/topicalities/chapter_10_Black%20Athena_COMES_OF_AGE_.pdf.
- van Binsbergen, Wim M.J., 2010d, 'Expressions of traditional wisdom: What Africa can teach the world today', *Annales: Centre Universitaire de Kasumbale, Extension de l'Université de Lubumbashi*, 1, 1: 25-55.
- van Binsbergen, Wim M.J., 2010e, ed., *Black Athena comes of age*, Berlin / Boston / Munster: LIT; also at: http://shikanda.net/topicalities/Black_Athena_comes_of_Age_toc.pdf
- van Binsbergen, Wim M.J., 2010f, 'The limits of the Black Athena thesis and of Afrocentricity as empirical explanatory models: The *Borean hypothesis, the Back-into-Africa hypothesis and the Pelasgian hypothesis as suggestive of a common, West Asian origin for the continuities between Ancient Egypt and the Aegean, with a new identity for the goddess Athena', in: van Binsbergen 2010e: 297-338; fulltext at: http://shikanda.net/topicalities/chapter_12_Black%20Athena_COMES_OF_AGE_.pdf
- van Binsbergen, Wim M.J., 2010g, *Shimmerings of the Rainbow Serpent: Towards the interpretation of crosshatching motifs in Palaeolithic art: Comparative mythological and archaeoastronomical explorations inspired by the incised Blombos red ochre block, South Africa, 70 ka BP, and Nkoya female puberty rites, 20th c. CE*, at: http://shikanda.net/ancient_models/crosshatching_FINAL.pdf
- van Binsbergen, Wim M.J., 2012a, 'Production, class formation, and the penetration of capitalism in the Kaoma rural district, Zambia, 1800-1978', in: Panella, Cristiana, ed., *Lives in motion, indeed. Interdisciplinary perspectives on social change in honour of Danielle de Lame*, Series 'Studies in Social Sciences and Humanities', 174, Tervuren: Royal Museum for Central Africa, pp. 223-272; also at: www.shikanda.net/topicalities/class_formation.pdf
- van Binsbergen, Wim M.J., 2012b, 'The eclectic scientism of Félix Guattari: Africanist anthropology as both critic and potential beneficiary of his thought', in: Procesi, Lidia, & Kasereka Kavwahirehi, eds, *Beyond the lines: Fabien Eboussi Boulaga, A philosophical practice / Au-delà des lignes: Fabien Eboussi Boulaga, une pratique philosophique*, Munich: LINCOM, LINCOM Cultural Studies 09, pp. 259-318; reprinted in the present volume as Chapter 10.
- van Binsbergen, Wim M.J., 2012c, 'A note on the Oppenheimer-Tauchmann thesis on extensive South and South East Asian demographic and cultural impact on sub-Saharan Africa in pre- and protohistory', paper presented at the International Conference 'Rethinking Africa's transcontinental continuities in pre- and protohistory', African Studies Centre, Leiden, 12-13 April 2012, at: http://www.shikanda.net/Rethinking_history_conference/wim_tauchmann.pdf
- van Binsbergen, Wim M.J., 2012d, *Before the Presocratics: Cyclicity, transformation, and element cosmology: The case of transcontinental pre- or protohistoric cosmological substrates linking Africa, Eurasia and North America*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, XXIII-XXIV, 1-2, 2009-2010, pp. 1-398, book version: Haarlem: Shikanda; fulltext at: <http://www.quest-journal.net/2009-2010.htm>.
- van Binsbergen, Wim M.J., 2012e, 'Key note - Rethinking Africa's transcontinental continuities in pre- and protohistory', paper presented at the International Conference 'Rethinking Africa's transcontinental continuities in pre- and protohistory', African Studies Centre, Leiden, 12-13 April 2012, at: http://www.shikanda.net/Rethinking_history_conference/wim_keynote.pdf
- van Binsbergen, Wim M.J., 2012f, *Spiritualiteit, heelmaking en transcendentie: Een intercultureel-filosofisch onderzoek bij Plato, in Afrika, en in het Noordatlantisch gebied, vertrekkend vanuit Otto Duintjers* Onuitputtelijk is de Waarheid, Haarlem: Shikanda, Papers in Intercultural Studies and Transcontinental Comparative Studies, 10, fulltext at: www.quest-journal.net/PIP/spiritualiteit.pdf.
- van Binsbergen, Wim M.J., 2012g, 'The relevance of Buddhism and Hinduism for the study of Asian-African transcontinental continuities', paper presented at the International Conference 'Rethinking Africa's transcontinental continuities in pre- and protohistory', Leiden, African Studies Centre, 12-13 April 2012, at: http://www.shikanda.net/Rethinking_history_conference/accessto.htm.
- van Binsbergen, Wim M.J., 2013, 'African divination across time and space: Typology and intercultural epistemology', in: van Beek, Walter E.A., & Peek, Phillip M., eds, *Realities re-viewed: Dynamics of African divination*, Zürich / Berlin / Münster: LIT, pp. 339-375; prepublication version at: http://shikanda.net/ancient_models/divination_space_time_2008.pdf. The epistemological

- section is reprinted in the present volume as a separate argument (Chapter 15).
- van Binsbergen, Wim M.J., 2014a, 'From distribution of traits to conjectural world history: A methodological and theoretical exercise with special reference to head-hunting', pre/publication copy, at: <http://www.shikanda.net/topicalities/headhunting.pdf>.
- van Binsbergen, Wim M.J., 2014b, *Het dorp Mabombola: Vestiging, verwantschap en huwelijk in de sociale organisatie van de Zambiaanse Nkoya*, Haarlem: Papers in Intercultural Philosophy and Transcontinental Comparative Studies, 15, also at: www.quest-journal.net/PIP/Mabombola%20TEXT%20oluluz%20%20ALLERBEST.pdf
- van Binsbergen, Wim M.J., 2014c, 'Als je negers op een afstand ziet...': *Otterspeers jonge Hermans: Al te persoonlijke kanttekeningen bij het eerste deel van Otterspeers W.F. Hermans biografie*, Haarlem: Shikanda.
- van Binsbergen, Wim M.J., 2015, *Een lekker sodemiertje: Een kind op weg naar de poëzie (autobiografie 1947-1963)*, Haarlem: Shikanda.
- van Binsbergen, Wim M.J., in press (a), 'Our drums are always on my mind': *Nkoya history, culture, and society, Zambia*, Haarlem: Shikanda, Papers in Intercultural Philosophy / Transcontinental Comparative Studies.
- van Binsbergen, Wim M.J., in press (b), *Provisional report on research into the protohistoric transcontinental connections of the Bamileke people of Cameroon*, Haarlem: Shikanda, Papers in Intercultural Philosophy and Transcontinental Comparative Studies.
- van Binsbergen, Wim M.J., in press (c), *Cluster analysis assessing the relation between the world's linguistic macro-phyla: On the basis of the distribution of proposed *Borean reflexes in their respective lexicons: With explorations of possible *Borean reflexes in Niger-Congo and the latter's homeland, departing from Guthrie's proto-Bantu*, Haarlem: Shikanda, Papers in Intercultural Philosophy - Transcontinental Comparative Studies.
- van Binsbergen, Wim M.J., in press (d), *From an African bestiary to universal science? Cluster analysis opens up a world-wide historical perspective on animal symbolism in divine attributes, divination sets, and in the naming of clans, constellations, zodiacs, and lunar mansions*, Haarlem: Shikanda, Papers in Intercultural Philosophy / Transcontinental Comparative Studies; an earlier, now obsolete, version at: http://shikanda.net/ancient_models/animal.htm
- van Binsbergen, Wim M.J., in press (e), *Joseph Karst (1871-1942) as pioneer of long-range approaches to Mediterranean Bronze Age ethnicity (Sea Peoples and Table of Nations)*, Haarlem: Papers in Intercultural Philosophy and Transcontinental Comparative Studies.
- van Binsbergen, Wim M.J., in press (f), *Towards the Pelasgian hypothesis: An integrative perspective long-range ethnic, cultural, linguistic and genetic affinities encompassing Africa, Europe, and Asia*, Haarlem: Shikanda, Papers in Intercultural Philosophy / Transcontinental Comparative Studies.
- van Binsbergen, Wim M.J., in press (g), *Sun cults in Africa and beyond: Aspects of the hypothetical Pelasgian heritage? Grafton Elliot Smith's 'Heliolithic Culture' revisited after a hundred years*, Haarlem: Shikanda, Papers in Intercultural Philosophy / Transcontinental Comparative Studies.
- van Binsbergen, Wim M.J., in press (h), *The leopard's unchanging spots: A pictorial account of comparative research on the transcontinental history of leopard-skin symbolism, shamanism, and African agency*, Haarlem: Shikanda, Papers in Intercultural Philosophy / Transcontinental Comparative Studies.
- van Binsbergen, Wim M.J., forthcoming, *Religion and social organisation in north-western Tunisia, I: Kinship, spatiality, and segmentation, II: Cults of the land, and Islam*.
- van Binsbergen, Wim M.J., n.d., unpublished fieldnotes Tunisia (1968-), Guinea-Bissau (1981, 1982, 1983), Zambia (1972-), Botswana (1988-), Cameroon (2006, 2015).
- van Binsbergen, Wim M.J., & Buijtenhuijs, R., 1978, 'Als je de maatschappij binnenste buitenkeert, waar zit haar rafelrand dan? Bedenkingen tegen de weghap-antropologie van Bovenkerk en Brunt', *Sociologische Gids*, 25, 5: 401-412.
- van Binsbergen, Wim M.J., & Doornbos, M.R., 1987, eds, *Afrika in spiegelbeeld*, Haarlem: In de Knipscheer.
- van Binsbergen, Wim M.J., & Geschiere, Peter L., 1985a, 'Marxist theory and anthropological

- practice: The application of French Marxist anthropology in fieldwork', in: van Binsbergen & Geschiere 1985b: 235-289.
- van Binsbergen, Wim M.J., & Geschiere, Peter L., 1985b, eds, *Old modes of production and capitalist encroachment*, London/Boston: Kegan Paul International, also at Google Books; much altered English version of the original Dutch: *Oude produktiewijzen en binnendringend kapitalisme: Antropologische verkenningen in Afrika*, Amsterdam: Free University, 1982.
- van Binsbergen, Wim M.J., & Geschiere, Peter L., 2005, eds, *Commodification: Things, agency and identities: The Social Life of Things revisited*, Berlin / Boston / Münster: LIT; also at: www.shikanda.net/ethnicity/commodif.htm
- van Binsbergen, Wim M.J., Reijntjens, F., & Hesselning, G.S.C.M., 1986, 'Aspects of modern state penetration in Africa', in: van Binsbergen, Wim M.J., Reijntjens, F., & Hesselning, G.S.C.M., eds, *State and local community in Africa*, Brussels: Cahiers du CEDAF, pp. 369-400.
- van Binsbergen, Wim M.J., & Schilder, Kees, 1993, eds, *Ethnicity in Africa*, special issue of *Afrika Focus*, 9, 1-2, 1993: 3-15.
- van Binsbergen, Wim M.J., & Schoffeleers, J.M., 1985, eds, *Theoretical explorations in African religion*, London / Boston: Kegan Paul International.
- van Binsbergen, Wim M.J., & van Dijk, Rijk, 2004, eds, *Situating globality: African agency in the appropriation of global culture*, Leiden: Brill.
- van Binsbergen, Wim M.J., & Venbrux, Eric, 2010, eds, *New perspectives on myth: Proceedings of the Second Annual Conference of the International Association for Comparative Mythology*, Haarlem: Shikanda, Papers in Intercultural Philosophy / Transcontinental Comparative Studies, also at: http://www.quest-journal.net/PIP/New_Perspectives_On_Myth_2010/toc_proceedings_IACM_2008_2010.htm
- van Binsbergen, Wim M.J., & Wiggermann, F.A.M., 1999, 'Magic in history: A theoretical perspective, and its application to Ancient Mesopotamia', in: Abusch, T., & van der Toorn, K., eds, *Mesopotamian magic*, Groningen: Styx, pp. 3-34, also at: www.shikanda.net/ancient_models/gen3/magic.htm.
- van Binsbergen, Wim M.J., & Woudhuizen, Fred. C., 2011, *Ethnicity in Mediterranean Protohistory*, British Archaeological Reports (BAR) International Series No. 2256, Oxford: Archaeopress, also at: www.shikanda.net/topicalities/Ethnicity_MeditProto_ENDVERSION%20code%LOW%20DPI.pdf
- van de Burg, I., & Meyers, D., ed., 1987, *Bataille: Kunst, geweld en erotiek als grensveraring*, Amsterdam: SUA [Socialistische Uitgeverij Amsterdam].
- van den Dungen, Wim, 2002-2004, 'The maxims of good discourse or the wisdom of Ptahhotep, ca.2200 BCE', at: <http://www.maat.sofiatopia.org/ptahhotep.htm>, retrieved 21st January 2008.
- van der Veer, P., 1995, *Modern orientalisme: Essays over de Westerse beschavingsdrang*, Amsterdam: Meulenhoff.
- van der Veen, K.W., 1972, *I give thee my daughter: A study of marriage and hierarchy among the Anavil Brahman of South Gujarat*, Assen: van Gorcum.
- van der Waerden, B.L., 1974, *Science Awakening, I-II*, Groningen: Noordhoff / New York: Oxford University Press.
- van Dijk, R., 1992, 'Young Malawian puritans: Young Puritan preachers in a present-day African urban environment', PhD thesis, University of Utrecht.
- van Dijk, R., 1999, *Fundamentalism, gerontocratic rule, and democratisation in Malawi: The changing position of the young in political culture*, New York: St Martin's Press.
- van Dijk, R., & Pels, P., 1996, 'Contested authorities and the politics of perception: Deconstructing the study of religion in Africa', in: Werbner, Richard P., & Ranger, T.O., eds, *Postcolonial identities in Africa*, London: ZED, pp. 245-271.
- van Gulik, R., 1961, *Sexual life in ancient China: A preliminary survey of Chinese sex and society from ca. 1500 B.C. till 1644 A.D.*, Leiden: Brill; French tr.: 1971, *La vie sexuelle dans la Chine ancienne*, Paris: Gallimard.
- van Kesteren, Geert, & van Amerongen, Arthur, 2000, *Mwenda(j)angula! Aids in Zambia*, Amsterdam: Mets & Schilt / Cape Town: Philip.
- van Onselen, Charles, 1976, *Chibaro: African mine labour in Southern Rhodesia 1900-1933*, London: Pluto.
- van Onselen, Charles, 1978, 'Black workers in Central African industry: A critical essay on the

- historiography and sociology of Rhodesia', in: Phimister, Ian, & van Onselen, Charles, eds, *Studies in the history of African mine labour*, Gwelo: Mambo.
- van Os, C.H., n.d. [ca. 1955], *Moa-Moa: Het moderne denken en de primitieve wijsheid*, Amsterdam: Meulenhoff.
- van Peursen, C.A., 1993, *Ars inveniendi: Filosofie van de inventiviteit: Van Francis Bacon tot Immanuel Kant*, Kampen: Kok Agora.
- van Praag, H., 1962, *Wijsheid en schoonheid van India*, Zeist; de Haan / Antwerpen: Standaard.
- van Sertima, I., 1983, ed., *Blacks in science: Ancient and modern*, New Brunswick NJ & Oxford: Transaction.
- van Sertima, I., 1986, ed., *Cheikh Anta Diop (Great African thinkers: 1)*, New Brunswick NJ & Oxford: Transaction.
- van Tillo, G.P.P., 1994, *Onthullingen: Spiritualiteit sociologisch beschouwd*, Tilburg: Edmund Husserl-Stichting / Gianotten.
- van Velsen, J., 1971, *The politics of kinship: A study of social manipulation among the Lakeside Tonga of Malawi*, Manchester: Manchester University Press, reprint of the 1964 edition.
- van Wetering, W., 1988, 'The ritual laundering of black money among Surinam Creoles in the Netherlands', in: Quarles van Ufford, P., & Schoffeleers, J. Mathijs, 1988, eds, *Religion and development: Towards an integrated approach*, Amsterdam: Free University Press, pp. 247-264.
- Vansina, J., 1961, *De l'histoire orale: Essai de méthode historique*, Annales, Série in-8°, 36, Tervuren: Musée Royal de l'Afrique Centrale.
- Vansina, J., 1966, *Kingdoms of the savanna*, Madison: Wisconsin University Press.
- Vansina, J., 1983, 'Is elegance proof? Structuralism and African history', *History in Africa*, 10: 307-348.
- Varro, M. Terentius, 1976, *Antiquitates rerum divinarum, Teil I Die Fragmente*, Caraduns, B., ed., Mainz: Akademie der Wissenschaften unter der Literatur / Wiesbaden: Steiner.
- Vedder, Ben, 2007, *Heidegger's philosophy of religion: From God to the Gods*, Chicago: Duquesne University Press.
- Vergeer, C., 2000, *Het Panterjong: Leven en lijden van Jezus de Nazarener*, Nijmegen: S[ocialistische J]U[itgeverij] N[ijmegen].
- Verharen, Charles C., 1997, '“The New World and the dreams to which it may give rise”: An African and American response to Hegel's challenge', *Journal of Black Studies*, 27, 4: 456-493.
- Verrips, J., 2001, 'The Golden Bough and Apocalypse Now: An-other fantasy', *Postcolonial Studies: Culture, Politics, Economy*, 4, 3, 1: 335-348.
- Vico, G., 1988, *De antiquissima Italorum sapientia ex linguae latinae originibus eruenda* [originally published Naples: 1710], tr. Palmer, L.M., *On the most ancient wisdom of the Italians*, Ithaca NY & London: Cornell University Press.
- Vidal, Claudine, 2004, 'La commémoration du génocide au Rwanda: Violence symbolique, mémorisation forcée et histoire officielle', *Cahiers d'Études Africaines*, 175, 94, 3: 575-592.
- Vigilant, L., Pennington, R., Harpending, Henry, Kocher, T.D., & Wilson, Allan C., 1989, 'Mitochondrial DNA sequences in single hairs from a southern African population', *Proceedings of the National Academy of Sciences of the United States of America*, 86: 9350-9354.
- Villa-Vicencio, Charles, 2002, 'Learning to live together with bad memories', in: Salazar, Philippe-Joseph, Osha, Sanya, & van Binsbergen, Wim, 2002, eds, *Truth in politics: Rhetorical approaches to democratic deliberation in Africa and beyond*, special issue, *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 16, 1-2: 37-49.
- Villems, Richard, 2006, 'The earth diver myth and genetics', oral presentation at the Pre-symposium of RIHN [Research Institute for Humanity and Nature] and 7th ESCA [Ethnogenesis in South and Central Asia] Harvard-Kyoto Roundtable, Kyoto, 2006 (not in the proceedings).
- Villers, M., Cavalerra, G., & de Guibert, J., eds, 1938, *Dictionnaire de spiritualité ascétique et mystique, doctrine et histoire, I*, Paris: Beauchesne, first published 1932.
- Virilio, Paul, 1989, 'Trans-Appearance', tr. Stoll, Diana, *Artforum*, 27, 10: 129-130.
- Virilio, Paul, 1990, *L'inertie polaire*, Paris: Bourgois.
- Virilio, Paul, 1995a, 'Trajektivität und Transversalität: Ein Gespräch über Félix Guattari', in: Schmidgen, H., 1995, *Aesthetik und Maschinismus: Texte zu und von Félix Guattari*, Berlin: Merve, pp. 25-37.

- Virilio, Paul, 1995b, *La vitesse de libération*, Paris: Galilée.
- Virilio, Paul, 2002, *Ground Zero*, London & New York: Verso.
- Vitebsky, Piers, 1995, *The shaman: Voyages of the soul - Trance, ecstasy and healing from Siberia to the Amazon*, Living Wisdom Series, London: Macmillan / Duncan Baird.
- Vokey, Daniel, 1999, 'MacIntyre, moral value, and Mahayana Buddhism: Embracing the unthinkable in moral education', *Educational Theory*, 49, 1: 91-106.
- von Bunsen, Ernst, 1870, *Die Einheit der Religionen: Im Zusammenhange mit den Völkerwanderungen der Urzeit under der Geheimlehre, I-II*, Berlin: Mitscher & Röstell.
- von Goethe, Johann Wolfgang, 1879, *Die Wahlverwandschaften*, in: *idem, Werke Nach den vorzüglichsten Quellen rev. ausgegeben, XIV-XVI*, Berlin: Hempel, first published 1809.
- von Goethe, Johann Wolfgang, 1879, *Der Zauberlehrling*, in: *idem, Werke Nach den vorzüglichsten Quellen rev. ausgegeben*, Berlin: Hempel, first published 1809.
- von Goethe, Johann Wolfgang, 1981, 'Faust. Eine Tragödie' [Urfaust], in: *Johann Wolfgang Goethe Werke, VI*, Frankfurt am Main.
- von Leibniz, Gottfried Wilhelm, Freiherr, 1874, *Die Theodicee neu übersetzt und mit Einleitung, Anmerkungen und Register versehen von A. Buchenau, Philosophische Werke, IV*. Leipzig: Dürr'sche Buchhandlung.
- von Leibniz, Gottfried Wilhelm, Freiherr, 1875-1890, *Die philosophischen Schriften, I-VII*, Berlin: Gerhardt.
- von Leibniz, Gottfried Wilhelm, Freiherr, 1994, *Writing on China*, ed. and tr. Cook, Daniel J., & Rosemont Jr, Henry, Chicago & LaSalle: Open Court.
- von Rad, G., 1971, *Weisheit im alten Israel*, Neukirchen-Vluyn: Neukirchener Verlag / Kevelaer: Butzon & Bercker.
- von Schelling, Friedrich Wilhelm Joseph, 1804, *Philosophie und Religion*, Tübingen: Cotta.
- von Schlegel, F., 1808, *Über die Sprache und Weisheit der Indier*, Heidelberg: Mohr & Zimmer.
- von Sicard, H., 1950, 'The origins of some of the tribes in the Belingwe Reserve: 7. The Twamamba under Chief Chitawudze and the Pfuko clan', *NADA ([Southern Rhodesia] Native Affairs Department Annual)*, 27: 7-19.
- von Sicard, H., 1952, *Ngoma lungundu: Eine Afrikanische Bundeslade*, Studia Ethnographica Upsaliensis, V, Uppsala: Universitet Uppsala.
- von Sicard, H., 1962, 'Lemba clans', *NADA ([Southern Rhodesia] Native Affairs Department Annual)*, 39: 68-80.
- von Sicard, H., 1968-1969, 'Luwe und verwandte mythische Gestalten', *Anthropos*, 63-64: 665-737.
- von Trotha, Trutz, 2003, 'Wars of defeat from Hiroshima to 9 / 11', in: van Binsbergen, Wim M.J., with Pelgrim, R., ed., *The dynamics of power and the rule of law: Essays on Africa and beyond: In honour of E.A.B. van Rouveroy van Nieuwaal*, Berlin / Münster / London: LIT, pp. 263-284.
- Vroon, P., 1992, *Wolfsklem: De evolutie van het menselijk gedrag*, Baarn: Ambo.
- Waaijman, Kees, 2002, *Spirituality: Forms, foundations, methods*, Louvain / Paris / Dudley MA: Peeters.
- Waley, A., 1934, *The way and its power: A study of the 'Tao Tê Ching' and its place in Chinese thought*, London: Allen & Unwin.
- Walker, E.H., 1977, 'The compleat [sic] quantum mechanical anthropologist', in: Long, J.K., ed., *Extrasensory ecology: Parapsychology and anthropology*, Metuchen NJ & London: Scarecrow, pp. 53-95.
- Wallace, Alfred Russel, 1904, *Man's place in the universe: A study of the results of scientific research in relation to the unity or plurality of worlds*, London: Chapman & Hall.
- Wanjohi, G.J., 1997, *The wisdom and philosophy of the Gikuyu proverbs: The Kihotoo world-view*, Nairobi: Paulines Publications Africa.
- Warner, W.L., & Lunt, P.S., 1946, *The social life of a modern community*, New Haven: Yale University Press.
- Wasilewska, Ewa, 1991, 'Archaeology of religion: Colors as symbolic markers dividing sacred from profane', *Journal of Prehistoric Religion*, 5: 36-41.
- Wastiau, B., 1997, 'Mahamba: The transforming arts of spirit possession among the Luvale-speaking people of the Upper Zambezi', PhD thesis, University of East Anglia.
- Watson-Verran, H., & Turnbull, D., 1995, 'Science and other indigenous knowledge systems', in:

- Jasanoff, S., Markle, G., Pinch, T., & Petersen, J., eds, *Handbook of science and technology studies*, Thousand Oaks: Sage, pp. 115-139.
- Weber, Max, 1922, *Gesammelte Aufsätze zur Religionssoziologie, I. Die protestantische Ethik und der Geist des Kapitalismus. Die protestantischen Sekten und der Geist des Kapitalismus. Die Wirtschaftsethik der Weltreligionen. I. Konfuzianismus und Taoismus. II. Hinduismus und Buddhismus; III. Das antike Judentum*, Tübingen: Mohr.
- Weber, Max, 1969, *The theory of social and economic organization*, New York / London: The Free Press / Collier-Macmillan, English tr. of *Wirtschaft und Gesellschaft, I*, Tübingen: Mohr, 1985 / 1919.
- Weber, Max, 1985 / 1919, *Wirtschaft und Gesellschaft: Grundriss der verstehenden Soziologie, I-III, Studienausgabe*, Tübingen: Mohr (Siebeck), first published 1919.
- Wei, D., 1995, *Hàn Ying Cidian / A Chinese English dictionary*, Beijing: Foreign Language Teaching and Research Press, first published 1988.
- Weidtmann, Niels, 2007, 'Traditional wisdom in sub-Saharan Africa: An African origin of philosophy', paper, International Symposium 'Expressions of tradition wisdom', The Royal Academy for Overseas Sciences, The Royal museum for Central Africa & The Royal Museums of Art and History, Friday 28 September, 2007, Palais des Académies, Brussels, Belgium.
- Weigle, Marta, 1987, 'Creation and procreation, cosmogony and childbirth: Reflections on *ex nihilo*, earth diver, and emergence mythology', *The Journal of American Folklore*, special issue on *Folklore and Feminism*, 100, 398: 426-435.
- Weinreb, F., 1982, *Die Astrologie in der juedischen Mystik*, München: Trauros.
- Weiping, Chen, 2005, 'Metaphysical wisdom and lifeworld: Tendencies in research on the history of Chinese philosophy at the juncture of the twentieth and twenty-first centuries', *Contemporary Chinese Thought*, 37, 1: 24-33.
- Welbourn, F.B., & Ogot, B.A., 1966, *A place to feel at home: A study of two independent churches in western Kenya*, London etc.: Oxford University Press.
- Wellhausen, J., 1927, *Reste arabisches Heidentums*, 2nd edition, Berlin / Leipzig: de Gruyter.
- Wendt, W.E., 1976, "'Art mobilier" from Apollo 11 Cave, South West Africa: Africa's oldest dated works of art', *South African Archaeological Bulletin*, 31: 5-11.
- Werbner, Richard P., 1973, 'The superabundance of understanding: Kalanga rhetoric and domestic divination', *American Anthropologist*, 75: 414-440.
- Werbner, Richard P., 1984, 'The Manchester School in South-Central Africa', *Annual Review of Anthropology*, 13: 157-185.
- Werbner, Richard P., 1985, 'The argument of images: From Zion to the Wilderness in African churches', in: van Binsbergen, Wim M.J., & Schoffeleers, J.M., eds, *Theoretical explorations in African religion*, London / Boston: Kegan Paul International, pp. 253-286.
- Werbner, Richard P., 1986, 'The political economy of bricolage', *Journal of Southern African Studies*, 13: 151-156.
- Werbner, Richard P., 1989, 'Making the hidden seen: Tswapong wisdom divination', in: Werbner, Richard P., 1989, *Ritual passage sacred journey: The process and organization of religious movement*, Washington / Manchester: Smithsonian Institution Press / Manchester University Press, ch. 1, pp. 19-60.
- Werbner, Richard P., 1997, ed., *Memory and the postcolony: African anthropology and the critique of power*, London / New York: Zed Books.
- Werthmann, Katja, 2002, 'Matan bariki, "women of the barracks": Muslim Hausa women in an urban neighbourhood in northern Nigeria', *Africa*, 72, 1: 112-130.
- West, John Anthony, 1987, *Serpent in the sky: The high wisdom of Ancient Egypt*, New York: Julian.
- West, M.E., 1975, 'The shades come to town: Ancestors and urban independent churches', in: Whisson, M.G., & West, M.E., eds, *Religion and social change in Southern Africa*, Capetown: Phillip, pp. 185-206.
- West, M.L., 1983, *The Orphic poems*, Oxford: Oxford University Press.
- Westcott, J., 1962, 'The sculpture and myths of Eshu-Elegba, the Yoruba trickster: Definition and interpretation in Yoruba iconography', *Africa*, 32: 336-354.

- Wheatley, J.M.O., & Edge, H.L., 1976, eds, *Philosophical dimensions of parapsychology*, Springfield IL: Thomas.
- Whitaker, C.S., 1991, 'A coda on Afrocentricity', in: Sklar, R.L., & Whitaker, C.S., eds, *African politics and problems in development*, Boulder CO: Lynne Rienner, pp. 357-391.
- White, C.M.N., 1953, 'Conservatism and modern adaptation in Luvalé female puberty ritual', *Africa*, 23, 1: 15-25.
- White, C.M.N., 1957, 'Clan, chieftainship and slavery in Luvalé political organization', *Africa*, 27: 59-75.
- Whitehead, A.N., 1928, *Symbolism: Its meaning and effect*, [Barbour-Page lectures, University of Virginia 1927], Cambridge: Cambridge University Press.
- Whitehead, A.N., 1997, *Science and the modern world*, New York: Free Press (Simon & Schuster), first published Cambridge: Cambridge University Press, 1925.
- Whitehead, A.N., & Russell, Bertrand A.W., 1910, *Principia Mathematica, I-III*, Cambridge: Cambridge University Press.
- Whorf, B. L., 1956, *Language, thought, and reality*, New York / London: MIT Press.
- Whybray, R.N., 1989, 'The social world of the wisdom writers', in: Clemens, R.E., ed., *The world of Ancient Israel: Sociological, anthropological and political perspectives*, Cambridge: Cambridge University Press, pp. 227-250.
- Wicker, K. O'Brien, 2000, 'Mami Water in African religion and spirituality', in: Olupona, J.K., & Long, C.H., eds, *African spirituality: Forms, meanings and expressions*, Waltham MA: Crossroads, pp. 198-222.
- Widengren, G., 1965, *Mani and Manichaeism*, London: Weidenfeld; first published 1961; also a German edition, *Mani and der Manichäismus* Stuttgart: Kohlhammer 1961.
- Wieringa, Tommy, 2009, *Caesarion*, Amsterdam: De Bezige Bij.
- Wiggers, A.J., Lissens, R.F., Devreker, A., Kooy, G.A., & Lauwerier, H.A., eds, 1975, *Grote Winkler Prins: Encyclopedie in twintig delen*, Amsterdam / Brussel: Elsevier, s.v. 'osmose', pp. XIV, 728-729.
- Wiggins, D., 1999, 'Meaning and truth conditions: From Frege's grand design to Davidson's', in: Hale, B., & Wright, C., 1999, eds, *A companion to the philosophy of language*, Oxford: Blackwell, first published 1997, pp. 3-28.
- Wilhelm, R., 1931, *Wandlung und Dauer: Die Weisheit des I Ging*, Jena / Düsseldorf / Köln: Diederichs.
- Willame, J.-C., 1974, 'L'autre face du royaume ou le meurtre du père', *Zaire-Afrique*, 84: 237-243.
- Williams, Bernard, 1995, *Making sense of humanity and other philosophical papers, 1982-1993*, Cambridge: Cambridge University Press.
- Williams, H.S., & Williams, E.H., 1904, *A history of science, I-V*, New York / London: Harper.
- Williams, J.J., 1930, *Hebrewisms of West Africa: From Nile to Niger with the Jews*, London: Allen & Unwin.
- Williams, R.J., 1971, 'Egypt and Israel', in: Harris, J.R., ed., *The legacy of Egypt*, 2nd ed., Oxford: Clarendon, pp. 257-290.
- Williamson, L., 1992, *Ishaku: An African Christian between two worlds*, Lima OH: Fairway.
- Williamson, William, 1899, *The great law: A study of religious origins and of the unity underlying them*, London: Longmans, Green, & Co.
- Willis, Roy, 1994, ed., *Mythen van de mensheid*, Baarn: Anthos; Dutch tr. of *World mythology*, 1993, London / New York: Duncan Baird.
- Willoughby, W.C., 1905, 'Notes on the totemism of the Becwana', *Journal of the Royal Anthropological Institute of Great-Britain and Ireland*, 35: 295-314.
- Wilmsen, E.N., 1989, *Land filled with flies: A political economy of the Kalahari*, Chicago & London: University of Chicago Press.
- Wilmsen, E.N., 1993, 'Primal anxiety and the production of ethnography of true primitiveness', paper read at the conference 'Symbols of change: Trans-regional culture and local practice in Southern Africa', Berlin, Freie Universität, January 1993; revised version published as: Wilmsen, Edwin N., 1995, 'Primitive politics in sanctified landscapes: The ethnographic fictions of Laurens van der Post', *Journal of Southern African Studies*, 21, 2: 201-223.
- Wilson, E., 1991, *The sphinx in the city: Urban life, the control of disorder, and women*, Berkeley: University of California Press.

- Wilson, Edmund, 1969, *The Dead Sea scrolls: 1947-1969*, New York: Oxford University Press; earlier version London, 1955, Fontana paperback.
- Wilson, G., 1942, *The economics of detribalization in Northern Rhodesia, I & II*, Rhodes-Livingstone Papers 5-6; reprint, Manchester: Manchester University Press for Institute for Social Research, 1968.
- Wilson, M., 1969-1971, 'The Sotho, Venda and Tsonga', in: Wilson, M., & Thompson, L., eds, *Oxford history of South Africa, I-II*, London: Oxford University Press, pp. 1, 131-182.
- Winch, P., 1964, 'Understanding a primitive society', *American Philosophical Quarterly*, 1: 307-324, reprinted in: Wilson, B.R., ed., *Rationality*, Oxford: Blackwell, 1970, pp. 78-111.
- Winch, P., 1970, *The idea of a social science and its relation to philosophy*, London: Routledge & Kegan Paul, first published 1958.
- Winkelman, Michael, 1982, 'Magic: A theoretical reassessment', *Current Anthropology*, 23, 1: 37-66.
- Winkelman, Michael, 1986, 'Trance states: A theoretical model and cross-cultural analysis', *Ethos*, 14: 174-203.
- Winkelman, Michael, & Peek, Phillip, eds, 2005, *Divination and healing: Potent vision*, Tucson AZ: University of Arizona Press.
- Winters, Clyde A., 1980a, 'The genetic unity of Dravidian and African languages and culture', Proceedings of the International Symposium on Asian Studies (PISAS) 1979, Hong Kong: Asian Research Service. [*non vidi*, only available in Web summary]
- Winters, Clyde A., 1980b, 'A note on the unity of Black civilizations in Africa, Indo-China, and China', Proceedings of the International Symposium on Asian Studies (PISAS), Hong Kong: Asian Research Service. [*non vidi*, only available in Web summary]
- Wiredu, K., 1980, *Philosophy and an African culture: The case of the Akan*, Cambridge: Cambridge University Press.
- Wiredu, K., 1990, 'Are there cultural universals', *Quest: Philosophical discussions*, 4, 2: 4-19.
- Wiredu, K., 1995, 'Time and African thought', paper read at the 'International conference on time and temporality in intercultural perspective', Rotterdam, 14-15 December, 1995, revised version in: Tiemersma, D., & Oosterling, H.A.F., eds, *Time and temporality in intercultural perspective: Studies presented to Heinz Kimmerle*, Amsterdam: Rodopi, pp. 127-136.
- Wiredu, K., 1996, *Cultural universals and particulars: An African perspective*, Bloomington & Indianapolis, Indiana University Press.
- Wiredu, K., & Gyekye, K., 1992, eds, *Person and community: Ghanaian philosophical studies*, Washington DC: Council for Research in Values and Philosophy.
- Wirth, Louis, 1938, 'Urbanism as a way of life', *American Journal of Sociology*, 44: 1-24.
- Wittgenstein, L., 1964, *Tractatus logico-philosophicus: Logisch-philosophische Abhandlung*, Frankfurt am Main: Suhrkamp, first published 1921; Eng tr. 1922, *Tractatus logico-philosophicus*, London: Routledge & Kegan Paul.
- Wittgenstein, L., 1967a, 'Bemerkungen über Frazer's *The Golden Bough*', *Synthese*, 17: 233-253.
- Wittgenstein, L., 1967b, *Philosophische Untersuchungen*, Frankfurt am Main: Suhrkamp, first published 1953; English tr. 1972, *Philosophical investigations*, tr. Anscombe, G.E.M., Oxford: Blackwell, reprint of third edition, this tr. first published 1953.
- Wittgenstein, L., 1972, *Philosophical investigations*, tr. Anscombe, G.E.M., Oxford: Blackwell, reprint of third edition, first published 1953.
- Wittgenstein, L., 1973, 'The limits of my language mean the limits of my world (1921)', in: Douglas, M., ed., *Rules and meanings*, Harmondsworth: Penguin, p. 201.
- Witzel, Michael, 1992, 'Meaningful ritual: Structure, development and interpretation of the Tantric Agnihotra ritual of Nepal', in: van den Hoek, A.W., Kolff, D.H.A., & Oort, M.S., eds, *Ritual, state and history in South Asia. Essays in honour of J.C. Heesterman*, Leiden etc.: Brill, pp. 774-827.
- Witzel, Michael, 2001, 'Comparison and reconstruction: Language and mythology', *Mother Tongue*, 6: 45-62.
- Witzel, Michael, 2010, 'Pan-Gaean Flood myths: Gondwana myths – and beyond', in: van Binsbergen, Wim M.J., & Venbrux, Eric, eds, *New Perspectives on Myth: Proceedings of the Second Annual Conference of the International Association for Comparative Mythology, Ravenstein (the Netherlands), 19-21 August, 2008*, Leiden / Haarlem: Shikanda, Papers in

- Intercultural Philosophy and Transcontinental Comparative Studies, pp. 217-235.
- Witzel, Michael, 2012, *The origins of the world's mythologies*, New York: Oxford University Press.
- Woepcke, F., 1863, 'Mémoire sur la propagation des chiffres indiens', *Journal Asiatique*, 6 Sér. I, pp. 27-79, 234-290, 442-529.
- Wolf, D.L., 1996, *Feminist dilemmas in fieldwork*, Boulder CO: Westview.
- Wolkstein, D., & Kramer, S.N., 1983, *Inanna, queen of heaven and earth: Her stories and hymns from Sumer*, New York: Harper & Row.
- Woodburn, J., 1982, 'Social dimensions of death in four African hunting and gathering societies', in: Bloch, M., & Parry, J., eds, *Death and the regeneration of life*, Cambridge: University Press, pp. 187-210.
- Woolley, B., 1992 *Virtual worlds: A journey in hype and hyperreality*, Oxford: Blackwell.
- Worsley, P.M., 1956, 'Emile Durkheim's theory of knowledge', *Sociological Review*, 4: 47-62.
- Worsley, P.M., 1967, 'Groote Eylandt totemism and "Le Totémisme aujourd'hui"', in: Leach, E.R., 1967, ed., *The structural study of myth and totemism*, London: Tavistock, ASA [Association of Social Anthropologists] Monograph no. 5, pp. 141-159.
- Woudhuizen, Fred C., 2005, 'Etruscan adds four hundred years of history to Africa as a name, a concept and a continent', *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, 18: 125-128.
- Wright, C., 1999, 'The indeterminacy of translation', in: Hale, B., & Wright, C., 1999, eds, *A companion to the philosophy of language*, Oxford: Blackwell, first published 1997, pp. 397-426.
- Yang, Shih-Ying, 2001, 'Conceptions of wisdom among Taiwanese Chinese', *Journal of Cross-Cultural Psychology*, 32, 6: 662-680.
- Young, R., 1994, 'Egypt in America: *Black Athena*, racism and colonial discourse', in: Rattansi, A., & Westwood, S., 1994, eds, *Racism, modernity and identity: On the western front*, London: Polity, pp. 150-169.
- Yutang, Lin, 1942, ed., *The wisdom of China and India*, New York: Random House.
- Yutang, Lin, 1943, ed., *The wisdom of Confucius*, New York: The Modern Library.
- Yutang, Lin, 1986, ed., *The wisdom of Laotse*, New York: Random House, first published 1958.
- Zahan, D., 1979, *The religion, spirituality and thought of traditional Africa*, Chicago: University of Chicago Press.
- Zaslavsky, C., 1990, *Africa counts: Number and pattern in African culture*, Brooklyn NY: Lawrence Hill, second paperback edition, first published 1973, Boston: Prindle, Weber & Schmidt
- Zipf, G.K., 1965, *Human behaviour and the principle of least effort: An introduction to human ecology*, Cambridge MA: Addison, first published 1949.
- Zuckermandl, V., 1963, *Die Wirklichkeit der Musik*, Zürich: Rhein.
- Zukav, G., 1979, *The dancing Wu-Li masters: An overview of the new physics*, New York: Morro.

Envoy

When in the Spring of 2015 I started on the editing of this book, it was out of dissatisfaction. The definitive book on my life-long Nkoya research ('Our Drums Are Always On My Mind', in press (a)) only required some tedious updating for which I lacked the inspiration, and my ongoing 'Sunda' empirical research on 'Rethinking Africa's transcontinental continuities in pre- and protohistory', recently enriched by a spell of field-work on the Bamileke Plateau, Cameroon, had reached a break-through. The models of transcontinental interaction which I had hitherto applied, had turned out to need more rethinking than I had bargained for, and the prospects of bringing out the Nkoya or the Sunda book by the end of the year were thwarted. I thought to remedy this unpleasant situation by quickly compiling a book of my many articles on intercultural philosophy. Most of these had already been published and therefore could be expected to be in an accomplished state of textual editing. But I had totally misjudged, both the amount of work involved (given my current standards of perfection), and the centrality this new project was to occupy within the entire scope of my intellectual production. Only gradually did I come to realise what I was really doing: writing my philosophical and Africanist testament, by bringing to bear, upon the original arguments conceived for a philosophical audience, the full extent of my comparative empirical research over the last two decades. In this way, what emerged was increasingly a coherent statement on empirically-grounded intercultural philosophy, greatly inspired and intellectually equipped by my philosophical adventure around the Rotterdam chair of Foundations of Intercultural Philosophy, yet revisiting and reviving the methods and theories of my original training, research and teaching as an anthropologist. The book has thus become a passionate if vicarious dialogue with African and European philosophers and anthropologists on the possibility and the requirements of valid transcontinental intercultural knowledge. It brings out my life-long conviction that anthropological participant observation, humbly, receptively and patiently living the life of the host community, learn-

ing its language and culture, remains the most effective and convincing method for such knowledge construction.

Both anthropology and philosophy are in the first place text production. Writing constitutes the decisive act of research (van Binsbergen 2014c: 62). It amounts to the invention of a language, whose concepts and syntactically underpinned relationships are at the heart of the scholarly endeavour. Of the unexpectedly excessive amount of time gone into the production of this book, two months full-time were spent on compiling (with all editorial implications) the two indexes with which it is now to conclude. They sum up, more comprehensively and conspicuously than the 650 preceding pages, the language that I have developed and wish to share at the end of my career. These indexes constitute the ultimate empirical grounding of the many things I have to say. Dozens of short descriptive essays ('text blocks'), and a full bibliography, provide new and convincing underpinning of the flow of philosophical, theoretical and ethnographic argument as rendered in detail in the indexes. Although occasionally I could not help touching on the piquant institutional and personal details of my intellectual adventures since 1995, this book is not about the settling of pending accounts, but (at least, that is what I hope) about the emergence of a truly comprehensive, interdisciplinary, historicising, global and counter-hegemonic vision of the world – as viewed from its historical heart and origin, Africa.

(c) 2015 Wim van Binsbergen / Shikanda Press

Index of authors

Here follows an exhaustive listing of all authors whose works are cited in the present book. Per entry, after surname and given name, first appear the relevant *main-text page numbers* in ascending order, followed by the relevant *footnote page numbers*, likewise in ascending order – e.g.: Adams, Peter, 13, 35-36, 377, 45n-46n, 553n – regardless of the actual footnote *numbers*. Surnames preceded by a prefix such as 'de', 'von', 'van' appear under that prefix. Co-authors are exclusively listed under the first author as declared in the title of the publication concerned. Some authors also appear, with further details, in the *General index*, below, and there are marked by #.

cf. = 'compare, see also'; *q.v.* = 'see there'; *passim* = 'does occur frequently but no specific pages listed'; *i.e.* = 'that is'; – = 'insert the entry's key word'; # = *cf. Index of authors*

- Abdel-Malek, Anouar, 418
Abimbola, Wande, 484, 108n, 343n, 506n
Abimbola, Wande, & Hallen, Barry, 506n
Abu Maar, 257, 257n
Abusch, T., & van der Toorn, K., 20n
Achebe, Chinua, 118, 405
Achenbaum, A.W., 520
Achenbaum, A.W., & Orwoll, L., 528n
Achterberg, Gerrit, 54, 329, 327n
Adedeji, J., 506n
Adelaar, A., 26
Adjaye, J.K., 502n
Adkins, A.W.H., 11n
Adler, M., 22n
Adler, Mortimer J., 526
Adorno, T.W., 312n
Aerts, D., 515n
Agarwal, A., & Narain, S., 522n
Agassi, J., 89n
Agrippa, H. Cornelius, 333, 333n
Aguessy, H., 341, 454n
Ajayi, B., 506n
Akiwowo, Akinsola, 108n, 343n
Albee, Edward, 175n
Alberuni, 475n
Albright, William Foxwell, 32, 240n, 528n
al-'Arabi, 214
Alexander, Ray, 52, 47n, 247n; *cf.* Simons
al-Gaznawi, 257n
Al-GHaznawi, see al-Gaznawi
al-Hindi, see Tumtum
Alighieri, see Dante
al-Jili, 214
Allegro, J.M., 455
Alliez, E., 331n
Almeder, R., 115n
Alpers, E.A., 274n, 277n
Althusser, Louis, 359-360, 405-406
Alverson, H., 116
Amadiume, I., 407n
Ames, Roger T., & Hall, David L., 534n
Ameve, K., 531n
Amougou, Jean-Bertrand, 57, 371, 378, 380, 371n, 515n
Amselle, J.-L., 421-422, 421n-422n, 447n
Anati, E., 274n
Anaxagoras, 260
Anaximander, 226
Anaximenes, 469, 469n
Andersen, L., 510n
Anderson, Bernhard W., 11n
Anderson-Levitt, Kathryn M., 116n
Angas, G.F., 447n
Anidjar, Gil, 224n
Ankermann, B., 454n
Anselm, St, 394
Anthias, E., & Yuval-Davis, N., 282n
Apollodoros, 28, 397, 22n, 196n, 456n
Apollonius Rhodius, 414n, 456n
Apostel, L., 108n
Appadurai, A., 105-107, 357, 403, 405, 275n, 356n, 438n
Appiah, K.A., 403, 405, 417, 464, 8n, 405n, 465n
Apter, A., 104
Apthorpe, R.J., 396n, 454n
Aquinas, St Thomas, 114, 397
Archimedes, 478, 218n, 313n
Ardelt, M., 520, 522n, 524n
Arendt, Hannah, 300, 240n
Aristoteles, Aristotle, 36, 50, 56-57, 65-66, 102-103, 114, 214, 227, 235, 260, 262, 289-293, 302, 306, 308, 312-313, 315-317, 320, 356-357, 377, 395, 397, 469, 478, 506, 519-520, 522, 526, 531, 536, 543, 37n, 103n, 114n, 291n-293n, 302n, 305n, 316n, 469n, 520n
Armstrong, K., 236n
Armstrong, W.E., 454n

- Arnaiz-Villena, A., Dimitroski, K., Pachó, A., Moscoso, J., Gómez-Casado, E., Silvera-Redondo, C., Varela, P., Blagoevska, M., Zdravkovska, V., & Martínez-Laso, J., 19n, 516n
- Aromolaran, A., 108n, 343n, 506n
- Arthur, R.H., 530
- Asad, T., 467, 177n
- Asante, M.K., 373, 270n
- Ashton, Paul, Bartlett, A.J., & Clemens, Justin, 14n
- Assefa, H., 550n
- Assmann, A., 524n
- Assmann, J., 275n
- Atchley, Robert C., 524n
- Atz, B.K., 364-365
- Augé, M., 260, 342-343, 343n, 348n
- Augustine, St., 40, 114, 195, 201, 234, 260, 427, 516n
- Austin, J.L., 167, 104n
- Aya, R., 359n
- Bachman, J., 10
- Badawy, A., 252n
- Badiou, Alain, 14n, 220n
- Baetens Beardmore, H., 25, 68, 52n
- Bagalwa-Mapatano, J., 362n
- Baigent, M., & Leigh, R., 219
- Bailey, A.W., 158n
- Bailey, F.G., 339n
- Baker, G.P., & Hacker, P.M.S., 115n
- Bakhtiar, L., 524n
- Bal, Willy, 424n
- Baldry, H.C., 11
- Balick, M.J., 523
- Baltes, P.B., 520
- Baltes, P.B., & Freund, A.M., 524n
- Baltes, P.B., Glueck, J., & Kunzmann, U., 524n
- Baltes, P.B., Smith, J., Staudinger, U.M., & Sowarka, D., 524n
- Banton, M., 96n
- Barber, K., & Farias, P.F. de M., 531n
- Barnes, John, 339n
- Barnes, R.H., 496n
- Barrett, D.B., 388n
- Barth, F., 282n, 339n
- Barthes, R., 327, 327n
- Bascom, William R., 343, 506-507, 343n, 506n
- Basso, K.H., & Selby, H.A., 115n
- Bastide, R., 19n
- Bataille, G., 226, 282n
- Bates, R.H., Mudimbe, V.Y., & O'Barr, J., 394
- Bateson, Gregory, 336, 349-351, 368, 343n, 349n
- Baudrillard, J., 330, 358
- Baummann, H., 20, 196
- Beaton, A.C., 454n
- Becker, Heike, 362n
- Bednarik, Robert G., 547n
- Beecher-Stowe, Harriet, 37
- Beerling, R.F., 114n
- Bekker, Immanuel, 506
- Bell, J.S., 515n, 552n
- Bell, R.H., 417
- Bengtsson, J.D., & Ruhlen, M., 10, 25-26
- ben-Jochanan, Y.A.A., 425
- Benoit, P., 32
- Benveniste, E., 227, 229, 390, 231n, 227n, 390n
- Berglund, A.-I., 33
- Bergmann, F.G., 9
- Bergson, Henri, 226, 233, 224n
- Berkes, F., Colding, J., & Folke, C., 522n
- Berlinerblau, J., 270n, 404n, 425n
- Bernabé, Alberto, 530n
- Bernal, John Desmond, 466, 466n
- Bernal, Martin Gardiner, 7, 30, 54-55, 231, 293, 314, 373, 406-407, 410, 412, 474, 531, 11n, 19n, 26n, 34n, 144n, 273n, 293n-294n, 406n, 465n-466n, 535n
- Bernard-Donals, M., & Glejzer, R.R., 291n
- Bernasconi, Robert, 338, 520n
- Bernoulli, J., 329
- Bernstein, B., 229n
- Berremann, G.D., 175
- Berve, H., 510n
- Bessel, Wilhelm, 59n
- Best, S., 329n
- Betegh, Gábor, 530n
- Bethe, C.W., 522n
- Bewaji, Tunde J.A.I., 108n, 506n
- Bewaji, Tunde J.A.I., & Ramose, M.B., 51, 216n, 301n
- Bhabha, H.K., 315n
- Bhagwandin, Vinod, 64
- Bierens de Haan, J.D., 292n
- Bilgrami, A., 512n, 551n
- Birket-Smith, K., 495
- Black, M., 229n
- Blacking, J., 116n
- Blanchard-Fields, F., Brannan, J.R., & Camp, C.J., 524n
- Blaut, J.M., 473n
- Blažek, Václav, 26n
- Bleek, W.H.I., 25,
- Bleek, Wolf, 52, 64, 170-171, 173-175, 177, 177n; cf. van der Geest
- Bloch, M., 318n
- Blumenbach, J.F., 388n
- Blust, R., 19n
- Blyden, Edward, 405
- Bochner, S., 467
- Bödeker, H.E., 11
- Boele van Hensbroeck, Pieter, 49, 67, 352n
- Boëthius, 16
- Bohannon, Laura, see Bowen, E. Smith
- Bohm, D., & Hiley, B.J., 515n, 552n
- Boisveain, J.F., 52, 436, 339n
- Bok, B.J., Jerome, L.E., & Kurtz, P., 512
- Bokar, Cerno, 394
- Boll, F., Bezold, C., & Gundel, W., 497n
- Bomhard, Allan R., 232n
- Bomhard, Allan R., & Kerns, J.C., 232n
- Bond, George C., & Ciekawy, Dianne M., 151n
- Bonin, W., 513n
- Bonnafé, P., 348n
- Bonnet, H., 21n, 420n, 556n
- Bonser, W., 33
- Bonte, P., 253n
- Borger, R., 498n
- Borghouts, J.F., 144n
- Bottéro, J., 508
- Bouché-Leclercq, A., 508
- Bourdieu, P., 336
- Bourgeois, A., 407
- Bourgignon, E., 274n
- Bourriaud, N., 366
- Bowen, E. Smith [ps. of Laura Bohannon], 169
- Bowler, P., 447n
- Bowles, Samuel, & Gintis, Herbert, 535n
- Boyce, M., 202n
- Bratton, M., 309n
- Braun, Lucien, 389
- Brenner, Louis, 66-67, 388n
- Breuil, Abbé Henri, 495n
- Breuil, Abbé Henri, Lothe, H., & le Col. Brenans, 499n
- Brier, B., 513n, 551n
- Broad, C.D., 513n
- Brockway, L.H., 473n
- Broeks, Peter D.H., 51, 195, 432, 62n
- Brooke, Alan England, McLean, Norman, & Thackeray, Henry St. John, 529n
- Brown, Alexandra R., 528n
- Brown, B., 530
- Brown, D.E., 10, 31, 486, 555, 147n, 202n
- Brown, J.T., 31, 196
- Brown, L.M., 320n
- Brown, N.O., 348n
- Brown, R., 356n
- Brown, Robert, 332
- Brown, W.P., 528n
- Brown, Warren S., 244n
- Bruder, Edith, & Parfitt, Tudor, 18n
- Brunner, H., 21n, 528n
- Bruno, Giordano, 12n
- Bryant, M.D., 531n
- Buakasa, T. k. M., 395
- Budge, E.A. Wallis, 407, 19n, 233n
- Buijtenhuijs, R., 17n, 364n
- Bulhof, Ilse N., 64, 114n
- Bunker, E.C., Chatwin, C.B., & Farkas, A.R., 274n
- Bürger, G.A., 166
- Burkert, W., 530n
- Burleson, Blake, 39
- Burstein, Stanley Mayer, 60n
- Burton, R.F., 533n
- Burt, Edwin A., 244n
- Butterworth, E.A.S., 531n
- Buttyendijk, F.J.J., 350n
- Calder, Charles, 308
- Callon, A., & Latour, B., 453n, 478n
- Cameron, Verney Lovett, 447n
- Cammann, Schuyler v. R., 274n

- Camp, C.V., 528n
 Campbell, J., 274n
 Canning, P., 33n
 Cannuyer, Christian, 528n
 Capra, F., 262, 523n
 Carcopino, Jérôme, 54
 Carnap, Rudolf M., 115
 Carrier, J.G., & Miller, D., 357n
 Carruthers, Jacob H., 528n
 Carter, H., & Mace, A.C., 31
 Cartwright, N., 453n
 Casas, Javier Picon, 114n
 Casaubon, D.D., 114
 Cassin, Barbara, 296, 299, 302, 318, 291n, 305n
 Cassirer, Ernst, 115, 359, 114n-115n, 360n, 485n
 Castaneda, Carlos, 349-351, 367-368, 350n-351n
 Caubergs, L., & Devisch, René, 136n
 Cavalli-Sforza, Luigi L., 25, 25n
 Cavalli-Sforza, Luigi L., Piazza, A., & Menozzi, A., 25, 26n
 Celano, A.J., 525n
 Centre Culturel International de Cerisy-la-Salle / Mallet, M.-L., 282n
 Ceram, C.W., 9n
 Césaire, Aimé, 406
 Chamberlain, Basil Hall, 32
 Chami, F., 8n
 Chantraine, P., 394n
 Cheater, A.P., 105n
 Cherry, J., 459
 Childe, V.G., 34n
 Chittick, W.C., 524n
 Chock, P., & Wyman, J., 106, 116
 Choudhury, Enamul, 524n
 Chrétien, J.-P., & Prunier, G., 122
 Christie, A., 469
 Cicero, Marcus Tullius, 11, 292, 307-308, 313, 395, 531
 Ciekawy, Diane, 64, 151n, 204n
 Clark, Shari Jill, 330n
 Clarke, J.D., 507
 Claus, Hugo, 54
 Cliffe, L., Coleman, J.S., & Doornbos, M.R., 309n
 Clifford, James, 353n
 Clodd, Edward, 447n
 Coedes, G., 475n
 Cohen, A.P. & Comaroff, J.L., 125n
 Cohen, Avner, 93n
 Cohen, Hermann, 13, 244n
 Cohen, I.B., 468n
 Cohen, R., 359n
 Coia, Valentina, Destro-Bisol, Giovanni, Verginelli, Fabio, Battaglia, Cinzia, Boschi, Ilaria, Cruciani, Fulvio, Spedini, Gabriella, Comas, David, Calafell, 577n
 Colarusso, John, 201n
 Colenso, John William, 160n
 Collier, Mary Jane, & Hicks, Darwin, 317, 310n-311n
 Collingwood, R.G., 244n
 Collins, Jo, 39
 Colson, Elizabeth, 64, 533, 550, 35n, 339n
 Comaroff, Jean, 67, 259, 100n, 119n, 259n
 Comaroff, John, 259n, 318n-319n
 Comaroff, Jean, & Comaroff, John, 192, 111n, 259n, 294n, 299n, 347n, 454n
 Comte, A., 13, 41, 248, 337n
 Conrad, J., 116, 197, 391, 555
 Coomaraswamy, Ananda K., 522n
 Cooper, D., 93n
 Cooper, F., 92n-93n
 Copans, J., 467, 177n, 364n
 Copernicus, Nicolaus, 178, 525
 Coquery-Vidrovitch, Cathérine, 54, 67
 Corbeil, J.J., 128n
 Corbey, Raymond, 49
 Cornell, D., 282n
 Cory, I.P., 60n
 Cotterell, Arthur, 31, 33, 196, 14n, 22n, 556n
 Coudert, A., 468n
 Cowell, E.B., 147n, 233n
 Crahay, Franz, 405-406
 Craigie, P., 275n
 Cramer, C., 89n, 535n
 Crenshaw, J.L., 528n
 Creten, P., 128n
 Creighton, M.L., 194
 Crick, M., 115n
 Crosby, A., 473n
 Cross, Sholto, 192, 200
 Crowley, Aleister, 332n
 Crowley, E.L., 197n
 Cruciani, F., Santolamazza, P., Shen, P., Macaulay, V., Moral, P., Olckers, A., Modiano, D., Holmes, S., Destro-Bisol, G., Coia, V., Wallace, D.C., Oefner, P.J., Torroni, A., Cavalli-Sforza, L.L., Scozzari, R., Underhill, P.A., 557n
 Crump, T., 491, 490n
 Culin, S., 484, 281n
 Cumont, F., 32
 Cunnison, Ian G., 339n, 396n, 454n
 Curnow, Trevor, 525n
 Cusanus, N., 383, 525n
 d'Andrade, R.G., 115n
 d'Errico, F., Henshilwood, C., Lawson, G., Vanhaeren, M., Tillier, A.-M., Soressi, M., Bresson, F., Maureille, B., Nowell, A., Lakarra, J., Backwell, L., & Julien, M., 547n
 Dacre of Glanton, Baron, see Trevor-Rooper
 d'Hertefeldt, M., 454n
 Dalby, David, 154n
 Dalmiya, V., 268
 Damen, Jos, 68
 Dampier, W.C., 332n
 Daneel, Inus, 391
 Dante Alighieri, 316n
 Darwin, C., 10, 472
 da Silveira SJ, Father Gonçalo, 152n
 Daumas, F., 195
 Davidson, Basil, 425
 Davidson, D., 115, 115n, 270n
 Dawson, C., 8
 de Boeck, F., 64, 391, 533, 35n, 111n, 128n, 431n, 548n
 de Boeck, F., & Devisch, René, 431n
 de Bonald, L.G.A., 249
 de Broesses, C., 341n
 Cooper, D., 93n
 de Buck, A., 420n, 556n
 de Certeau, M., 244, 395, 427, 429-430, 395n
 de Cervantes Saavedra, Miguel, 330
 de Craemer, Willy, 391
 de Dijn, H., 525n
 de Flacourt, Étienne, 447n
 de Gobineau, J.A., 9, 346
 de Haan, Leo, 16-17, 17n
 de Heusch, Luc, 391, 416, 418, 11n
 de Jong, Ferdinand, 534, 275n, 438n
 de Jonge, Klaas, 52
 de Josselin de Jong, P.E., 8
 de La Mettrie, O., 535
 de Lame, Danielle, 391, 433
 de Maistre, J., 249
 de Mille, R., 350n
 de Mul, Jos, 48, 45n, 14n, 520n, 525n
 de Quatrefages, A., 9, 447n
 de Rosny, E., 376, 438-440
 de Saussure, F., 250, 362n
 de Spinoza, B., 114, 297, 525, 12n, 516n, 525n
 de Swaan, Bram, 232
 de Vaux, R., 32
 de Veyrières, P., & de Méritens, G., 531n
 de Voogt, Alex, 67
 de Vries, H., 395n
 de Vries, Hugo, 423
 de Vries, Mzn, S.Ph., 195
 de Waelhens, A., 114n
 de Wit, Augusta, 196
 Declé, L., 447n
 Deguy, Michel, & Dupuy, Jean-Pierre, 199n
 Deledicq, A., & Popova, A., 490n
 Deleuze, Giles, 321-323, 325, 335, 337, 346, 355, 358, 366-367, 323n, 331n, 348n, 357n
 Deleuze, Giles, & Guattari, Félix, 330-331, 346, 348, 355-357, 359, 109n, 322n, 331n, 346n, 348n, 350n-351n, 356n-357n, 362n, 367n
 Dell, K.J., 528n
 Democritos, 103
 Dempsey, T., 510n
 Denbow, J., & Wilmsen, E., 495n
 Dennett, D.C., 536
 Dennett, R.E., 20-21
 Derrida, Jacques, 48, 50, 54, 56, 65,

- 114, 208, 223-242, 262, 282, 322, 355, 362, 390, 395-396, 480, 525; Derrida, 34n-35n, 114n, 16n, 119n, 224n, 228n-229n, 231n, 234n, 236n, 238n-239n-241n, 244n, 260n, 389n-390n, 395n, 473n, 525n, 536n
- Derrida, Jacques, & Vattimo, G., 390n
- Descartes, René, 235, 260, 265, 268, 302, 344, 522, 12n, 337n, 344n
- Deussen, P., 244n
- Devisch, René, 37, 53-54, 56, 64, 67-68, 97, 136-141, 363, 391, 431, 433, 484, 539, 53n, 16n, 136n, 169n, 204n, 282n, 352n-353n, 363n, 431n, 506n, 548n
- Devisch, René, & Brodeur, C., 363n, 431n
- Devisch, René, & Nyamnjoh, F., 169n, 353n, 439n
- Devisch, René, & Vervaeck, B., 363n
- Dewey, J., 115n
- Diagne, P., 405-406, 414n
- Dick-Read, Robert, 22, 27, 27n
- Diels, H., 468n, 516n
- Dierse, U., & Kuhlen, R., 331n
- Dieterlen, G., 388n
- Dietz, T., 16
- Dijksterhuis, E.J., 469n
- Dik, S., 7
- Dillon-Malone, Clive, 259n
- Dilthey, W., 48, 114, 251, 520, 12n, 114n, 525n
- Dinkelacker, Ernst, 154n
- Diogenes Laertius, 520
- Diop, Cheikh Anta, 373, 405-407, 8n, 244n
- Dixon, Roland B., 9, 556n
- Djunatan, Stephanus, 53
- Dodds, E.R., 530n-531n
- Doke, C.M., 531n
- Dolgin, J.L., Kemnitzer, D.S., & Schneider, D.M., 115n
- Dolgopolsky, Aron B., 23, 25, 154n, 149n
- Dooley, M., 211
- Doornbos, Martin R., 54, 64, 17n
- Doornbos, Martin R., & van Binsbergen, Wim MJ., 54-55, 309n
- Dörrie, H., 292n
- dos Santos, J., 152n, 277n
- Doucette, Joseph Melvin, 454n
- Douglas, Mary, 54, 115, 192, 14n, 229n, 350n
- Doxtader, Erik, 300n
- Dräffkorn Kilmer, A., 20n
- Dreyfus, H.L., 114n
- Driberg, J.H., 454n
- Droogers, André, 64
- Duintjer, Otto, 49, 526, 17n, 244n
- Dumézil, G., 28n-29n, 389n
- Dumont, L., 474
- Dupire, M., & Gertler, D., 359n
- Dupré, J., 453n, 473n
- Duran-Ndaya, Julie, 53, 384, 433, 433n; cf. Ndaya
- Durkheim, Émile, 13, 41, 43, 87, 128, 130, 134, 153, 194, 199, 237, 241, 247-252, 255, 283, 336-337, 345, 365, 541, 128n, 149n, 236n, 247n-248n, 485n
- Dutrochet, R.J.H., 332
- Eboussi Boulaga, Fabien, 50, 66, 401, 13n
- 'Editor' (and various authors of individual sections, including Fulda, F., Kohlenberger, H.K., Marquard, O., Nobis, H.M., Oering-Hanhoff, L., Rothe, K., Verbeke, G.), 260n
- Egberts, A., 26n
- Einstein, A., Podolsky, B., & Rosen, N., 515n, 552n
- Einstein, A., Tolman, R.C., & Podolsky, B., 515n, 552n
- Eisenbud, J., 513n, 551n
- Ejiofor, L.U., 454n
- Ekoué, Léocadie, 64
- Ela, J.-M., 392-393, 426
- Eliade, M., 10, 22, 248n, 274n, 531n
- Empedocles, 21, 531, 11n, 227n, 293n, 394n, 420n
- Epstein, A.L. / Bill, 93-95, 169, 96n, 125n, 339n-340n
- Epstein, Ron, 524n
- Erasmus, D., 114, 383, 12n
- Erikson, E.H., 54, 524n
- Ess, Charles, 538n
- Euclides, 107
- Evans-Pritchard, E.E., 54, 337-338, 503, 506, 247n, 337n, 373n, 447n, 477n, 506n, 544n
- Eze, Emmanuel Chukwudi, 14, 108n, 314n, 506n
- Fabian, Johannes, 391, 366n, 485n, 531n
- Fagan, B.M., 31n
- Fagen, Robert, 349n
- Fahd, T., 534n
- Fahrenfort, J.J., 338
- Fairbanks, A., 469n
- Fairman, H.W., 373n
- Fardon, Richard, 53, 67, 96n, 111n, 388n
- Fardon, Richard, van Binsbergen, Wim M.J., & van Dijk, Rijk, 53, 16n, 275n, 340n
- Farmer, S., Henderson, J.B., & Witzel, M., 114n
- Faulkner, R.O., 499n
- Fausto-Sterling, A., 453n
- Fauth, W., 26n, 233n, 434n
- Fauvelle, F.-X., 373, 8n, 407n; cf. Fauvelle-Aymar
- Fauvelle-Aymar, F.-X., Chrétien, J.-P., & Perrot, C.-H., 51, 270n-271n, 425n; cf. Fauvelle
- Featherstone, Mike, 64, 96n, 116n
- February, Vernon D., 51, 63-64, 66, 14n, 301n
- Fédry, J., 548n
- Feldman, Susan, 18n
- Ferguson, J., 93n, 116n
- Fernandez, James W., 391, 533, 539, 115n, 252n, 548n
- Fetter, B., 149, 199n
- Feuchtwang, S., 253n
- Feuerbach, Ludwig, 247, 244n
- Fewkes, J.W., 9
- Feyerabend, P.K., 453n
- Feyerabend, P.K., & Maxwell, G., 265n
- Feynman, R., 320n
- Fichte, J.G., 335n
- Fields, K.E., 392n, 421n
- Finch, C.S., 477n
- Finkel, Irving, 67, 498n
- Finnegan, R., 318n
- Fiskejo, Magnus, 510
- Flacourt, E., 447n
- Fleming, Harold Crane, 19n
- Flight, Colin, 154n
- Flyvbjerg, Bent, 520n
- Foeken, Dick, 16-17, 17n
- Fontenrose, J., 456, 554, 22n, 434n, 458n, 510n
- Ford, Clyde W., 531n
- Ford, J.A., 10
- Forster, H., 96n
- Fortes, Meyer, 54, 416, 418, 359n, 454n
- Fortes, Meyer, & Dieterlen, G., 388n
- Fortuyn, Pim, 16
- Foster, B.R., 528n
- Foster, G.M., 173
- Foucault, [Paul-]Michel, 44, 104, 322-323, 328-329, 336, 365, 373, 386, 390, 395-397, 408, 413, 421, 438, 512, 543, 313n, 331n, 335n, 401n
- Fowers, Blaine J., 520
- Fox, M., 261-262, 266, 266n
- Frake, C., 447n
- Frankenburg, Ronald, 339n
- Frankfort, Henry, 407, 413, 8n
- Frazer, James G., 398, 407, 546, 477n
- Freeman, D., 39
- Freeman, E., 115n
- Frege, G., 115n
- Freud, S., 38-39, 253-254, 256, 324, 326, 332, 343, 348, 358-359, 367, 398, 404-405, 413, 415, 421, 12n, 199n, 213n, 341n, 343n, 348n, 447n
- Friedman, Jonathan, 64, 96n, 98n
- Frobenius, L., 276, 413, 274n
- Fromm, E., 54, 305n, 312n
- Funder, M., 353n
- Furniss, Graham, 67, 388n
- Gadamer, H.-G., 114, 212, 224, 227, 520, 212n, 468n, 520n, 525n
- Galilei, G., 536n
- Gallagher, Shaun, 520n
- Galley S., 154n
- Gamble, C., 270n, 274n
- Gandhi, M., 210, 12n

- García, L., & Pelechano, V., 522n
 Gardiner, Alan H., 499n, 528n
 Gardiner Bernal, Martin, see Bernal, Martin
 Gardiner, M., 415; cf. Freud, S.
 Garver, Eugene, 297, 306, 318, 291n, 302n, 305n
 Garvey, Marcus, 293
 Gault, R.T., 332n
 Gay, Peter, 54, 312n
 Geertz, C., 8n, 115n
 Gellner, Ernest A., 54, 445
 Gerdes, Paulus, 68
 Gerold-Scheepers, T.J.F.A., & van Binsbergen, Wim M.J., 88n, 122n
 Geschiere, Peter L., 52, 56, 64, 97, 142-144, 147-148, 150-151, 153-157, 192, 311, 111n, 142n, 150n, 154n, 162n, 198n, 309n, 347n
 Geschiere, Peter L., with Fisiy, C.F., 347n
 Gettier, E., 61, 542, 559, 446n, 542n
 Geuijen, K., 124n
 Gewalt, Jan-Bart, 362n
 Geyer, Carl-Friedrich, 525n
 Giddens, Anthony, 98n, 115n
 Gill, Christopher, 114n
 Gilmore, D., 8
 Gimbutas, M.A., 25, 29n
 Ginzburg, C., 144n, 274n, 456n
 Girard, René, 249, 12n, 199n, 213n, 249n
 Girardot, N.J., 333n
 Gitay, Y., 303
 Gleib, R.F., 32
 Gleick, J., 331n
 Gluckman, H. Max, 52, 54, 88, 95-96, 121-122, 131, 550, 95n-96n, 121n, 128n, 251n-252n, 319n, 339n-340n, 373n, 447n, 544n, 550n
 Glueck, Nelson, 32
 Gödel, K., 329
 Godelier, M., 252n-253n
 Godlovitch, Stanley, 529n
 Goedicke, H., & Roberts, J.J.M., 8n
 Goethe, Göthe, see: von Goethe
 Goldenweiser, A., 247n
 Goldsmith, Elisabeth, 10
 Goodenough, W., 115n
 Goodman, F., 274n
 Goody, J., 247, 447n, 485n
 Goonatilake, S., 473n
 Gopala Pillai, N., 160n
 Gordon, C.H., 9n
 Görg, M., 275n
 Gorter, Herman, 54
 Götze, A., 530n
 Gould, R.T., & Anonymous, 470
 Gracia, J.J.E., & Davis, D., 201n
 Graf, Fritz, 530n
 Gramsci, A., 259, 360
 Grandy, R., 115n
 Granet, Marcel, 345-346, 345n
 Grant, Michael, 32
 Graves, R., 22, 195, 395n, 414n, 456n, 516n
 Gray, C., 407n
 Griaule, Marcel, 416, 418, 499, 531, 454n, 506n, 532n
 Griaule, Marcel, & Dieterlen, G., 59n-60n
 Griffith[s], Bede [?], 215
 Grimm, P., 513n, 551n
 Groos, K., 486, 491
 Grossato, A., 196
 Guattari, Félix, 44, 50, 57, 66, 179, 226, 266, 321-338, 340-369, 371n, 199n, 322n-323n, 328n, 331n, 335n, 341n-346n, 348n, 350n-351n, 355n-357n, 362n-363n, 366n-367
 Guattari, Félix, with Deleuze, Giles, 44, 226, 347, 349, 356, 335n, 348n
 Gundlach, R., 528n
 Guorong, Yang, 522n
 Guthrie, Malcolm, 25, 203, 6n, 19n, 154n
 Gutkind, P.C.W., 169, 88n, 93n
 Guyer, Paul, 365
 Gyekye, K., 297, 515, 551, 297n, 515n, 551n
 Habel, Norman C., 11n
 Habermas, J., 10, 208, 212, 212n
 Hadot, P., 525n
 Hajjar, Lisa, 303
 Halifa, al-Hajj, 257n
 Halifax, J., 274n
 Hall, J., 350n
 Hall, J.A., & Jarvie, I., 445
 Halliwell, S., 530n
 Halverson, Richard, 520n
 Hamerton-Kelly, R.G., 249n
 Hammer, M.F., Karafet, T., Rasanayagam, A., Wood, E.T., Altheide, T.K., Jenkins, T., Griffiths, R.C., Templeton, A.R., & Zegura, S.L., 557n
 Hamminga, Bert, 67
 Hammond-Tooke, W.D., 198n
 Hanna, Fred J., & Ottens, Allen J., 524n
 Hannerz, Ulf, 64, 96, 106, 125-126, 131, 96n, 116n, 124n-125n
 Hansen, Karen Tranberg, 93n
 Haraway, D., 453n
 Harding, Sandra, 54, 58, 67, 315-316, 396, 406, 445, 448-450, 452, 455, 463-465, 467-480, 516, 543, 315n, 396n, 408n, 448n, 453n, 463n, 468n, 475n, 516n
 Harding, Sandra, & O'Barr, J., 448n, 516n
 Harrigan, P., 160n
 Harrod, James B., 29n, 557n
 Hartland, E.S., 454n
 Hartmann, F., 333n
 Hartshorne, Charles, 525n
 Harvey, D., 98n
 Hassenstein, Bernhard, 349n
 Hastings, J., with Selbie, J.A., & Gray, L.H., 31, 233
 Haudricourt, André G., 454n
 Haufniensis, Vigilius [ps. of Kierkegaard, Søren Aabye], 355n, also see Kierkegaard
 Haverkort, Bertus, 64, 179
 Haverkort, Bertus, & Hiemstra, W., 522n
 Hayles, N.K., 453n
 Headland, T.N., Pike, K.L., & Harris, M., 42n, 143n
 Hébert, J.C., 52n, 506n
 Hebeqa, Meinrad, 57, 371-372, 374-380, 371n, 373n, 515n
 Heeren, A.H.L., 388n
 Hegel, G.W.F., 10, 13-14, 226, 251, 260, 314, 334-335, 351-352, 372, 397, 423, 483, 559, 10n, 12n, 244n, 314n, 335n, 525n
 Heidegger, Martin, 48, 114, 116, 226, 229, 395-397, 421, 520, 525-526, 114n, 520n, 525n
 Heidel, A., 275n
 Heim, M., 357n
 Hein, H., 265n
 Heintel, E., 11n
 Heinz, H.J., & Lee, M., 172
 Heisenberg, W., 329
 Held, K., 114n
 Hellman, E., 86
 Hempel, Carl J., 112, 115
 Herakleitos, 40, 226, 468-469, 468n, 516n
 Herberger, C.F., 497n
 Herder, see von Herder
 Hergé, ps. of Remi, George Prosper, 4, 37n
 Hermans, Willem Frederik, 54
 Hermes Trismegistus, 328, 333
 Herodotos, 11, 40, 306, 397, 407, 413, 531, 9n, 19n, 407n, 530n
 Herskovits, Melville, 358-359
 Herskovits, Melville, & Herskovits, F.S., 358-359, 467
 Herzl, T., 236n
 Hesiod, 397, 530, 147n, 456n, 556n
 Hess, D.J., 473n
 Hesselning, Gerti S.C.M., 36, 53
 Hicks, R.D., 520
 Higham, C.F.W., 19n
 Hilliard, Asa G., III, 406n
 Hinnells, J.R., 195
 Hirafuji, Kikuko, 54
 Hirschberg, W., 18n
 Hitchens, Christopher E., 211
 Hobbshawm, E., & Ranger, T.O., 119, 160, 531n
 Hoch, E., 128n
 Hodder, I., 546n
 Hodgson, M., 8n
 Hoenen, P., 103n
 Hoffman, M.A., 23
 Hogarth, D.G., Driver, S.R. Griffith, F. L., Headland, Arthur C., Gardner, Ernest Arthur, & Haverfield, F., 248n