

101 Essential Readings in the Study of Religion

- Ackerman R., *The Myth and Ritual School: J.G. Frazer and the Cambridge Ritualists* (1991)
- Alter R., *The Art of Biblical Narrative* (1981)
- Assmann J., *Das kulturelle Gedächtnis. Schrift, Erinnerung und politische Identität in frühen Hochkulturen* (1992)
- Bateson G., *Steps to an Ecology of Mind* (1972)
- Bell C., *Ritual Theory, Ritual Practice* (1992)
- Bellah R., *Religion in Human Evolution: From the Paleolithic to the Axial Age* (2001)
- Benveniste É., *Le vocabulaire des institutions indo-européennes* (1969)
- Bernand & Gruzinski, *De l'idolâtrie. Une archéologie des sciences religieuses* (1988)
- Billeter F., *Études sur Tchouang-Tseu* (2004)
- Boas F., *Primitive Art* (1927)
- Borgeaud P., *Aux origines de l'histoire des religions* (2004)
- Boyarin D., *Dying for God: Martyrdom and the Making of Christianity and Judaism* (1999)
- Bowersock G.W., *Mosaics as History: The Near East from Late Antiquity to Islam* (2006)
- Brelich A., *Paidés e Parthenoi* (1969)
- Burkert W., *Structure and History in Greek Mythology and Ritual* (1982)
- Caillois R., *Les jeux et les hommes. Le masque et le vertige* (1958)
- Canetti E., *Masse und Macht* (1960)
- Cassirer E., *Philosophie der symbolischen Formen* (1923)
- Certeau M. de, *L'écriture de l'histoire* (1975)
- Cohn N., *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages* (1957)
- Crossan J.D., *The Historical Jesus: The Life of a Mediterranean Jewish Peasant* (1991)
- Culianu I.P., *Éros et magie à la Renaissance, 1484* (1984)
- Cumont F., *Recherches sur le symbolisme funéraire des Romains* (1942)
- Daube D., *The New Testament and Rabbinic Judaism* (1956)
- Deissmann A., *Licht vom Osten. Das Neue Testament und die neuentdeckten Texte der hellenistisch-römischen Welt* (1923)
- De Martino E., *La fine del mondo. Contributo all'analisi delle apocalissi culturali* (1977)
- Descola P., *Par-delà nature et culture* (2005)
- Detienne M., *L'invention de la mythologie* (1981)
- Dodds E.R., *The Greeks and the Irrational* (1951)
- Doniger W., *Other Peoples' Myths: The Cave of Echoes* (1989)
- Douglas M., *Purity and Danger: An Analysis of Concepts of Pollution and Taboo* (1966)
- Dumézil G., *Mythe et épopée* (1968-73)
- Dumont L., *Homo Hierarchicus. Essai sur le système des castes* (1966)
- Durkheim É., *Les formes élémentaires de la vie religieuse* (1912)
- Eisler R., *Man into Wolf: An Anthropological Interpretation of Sadism, Masochism and Lycanthropy* (1951)

- Eliade M., *Traité d'histoire des religions* (1949)
- Evans-Pritchard E., *Witchcraft, Oracles, and Magic among the Azande* (1937)
- Frazer J.G., *The Golden Bough: A Study in Magic and Religion* (1906-1915)
- Freud S., *Der Mann Moses und die monotheistische Religion* (1939)
- Frobenius L., *Kulturgeschichte Afrikas* (1933)
- Fustel de Coulanges N.D., *La cité antique* (1864)
- Geertz C., *The Interpretation of Cultures* (1973)
- Ginzburg C., *Storia notturna. Una decifrazione del sabba* (1989)
- Girard R., *La violence et le sacré* (1972)
- Gombrich R.F., *What the Buddha Thought* (2009)
- Goodenough E.R., *Jewish Symbols in the Greco-Roman Period* (1953-1968)
- Goody J., *The Domestication of the Savage Mind* (1977)
- Granet M., *La pensée chinoise* (1934)
- Grimes R., *The Craft of Ritual Studies* (2013)
- Halbwachs M., *La topographie légendaire des Évangiles en Terre Sainte* (1941)
- Havelock E., *Preface to Plato* (1963)
- Hazard P., *La crise de la conscience européenne, 1680-1715* (1935)
- Holdrege B., *Veda and Torah: Transcending the Textuality of Scripture* (1995)
- Hollier D., *Le Collège de sociologie, 1937-1939* (1979)
- Illich I., *In the Vineyard of the Text: A Commentary to Hugh's Didascalicon* (1996)
- Ingold T., *The Perception of the Environment: Essays on Livelihood, Dwelling, and Skill* (2000)
- James W., *The Varieties of Religious Experience* (1902)
- Jolles A., *Einfache Formen* (1930)
- Jung & Kerényi, *Einführung in das Wesen der Mythologie* (1941)
- LaFleur W.R., *The Karma of Words: Buddhism and the Literary Arts in Medieval Japan* (1986)
- Léroi-Gourhan A., *Le geste et la parole* (1964-1965)
- Lévi-Strauss C., *Anthropologie structurale* (1958) & *La pensée sauvage* (1962)
- Lincoln B., *Discourse and the Construction of Society: Comparative Studies of Myth, Ritual, and Classification* (1989)
- Lotman J.M., *Vnutri misljaščich mirov. Čelovek, tekst, semiosfera, kult'ura* (1990)
- Mair V.H., *Painting and Performance: Chinese Picture Recitation and Its Indian Genesis* (1988)
- Malinowski B., *Argonauts of the Western Pacific* (1922)
- Mauss M., *Sociologie et anthropologie* (1950)
- Müller F.M., *Introduction to the Science of Religion* (1882)
- Mungello D.E., *Curious Land: Jesuit Accommodation and the Origins of Sinology* (1985)
- Nock A.D., *Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo* (1933)
- Onians R.B., *The Origins of European Thought: About the Body, the Mind, the Soul, the World, Time, and Fate* (1954)
- Pépin J., *Mythe et allégorie. Les origines grecques et les contestations judéo-chrétiennes* (1958)
- Propp V.J., *Morfologija skazki* (1928)

- Rappaport R.A., *Ritual and Religion in the Making of Humanity* (1999)
- Rohde E., *Psyche. Seelencult und Unsterblichkeitsglaube der Griechen* (1892)
- Rozik E., *The Roots of Theatre: Rethinking Ritual and Other Theories of Origin* (2002)
- Rykwert J., *The Idea of a Town: The Anthropology of Urban Form* (1976)
- Sahlins M., *Islands of History* (1976)
- Said E.W., *Orientalism* (1978)
- Santillana & Dechend, *Hamlet's Mill: An Essay Investigating the Origins of Human Knowledge and its Transmission through Myth* (1969)
- Scholem G., *Sabbatai Ševi: The Mystical Messiah* (1973)
- Schweitzer A., *Von Reimarus zu Wrede. Eine Geschichte der Leben-Jesu-Forschung* (1906)
- Smith J.Z., *Imagining Religion* (1982) & *Relating Religion* (2004)
- Smith W.C., *What Is Scripture? A Comparative Approach* (1994)
- Strehlow T.G.H., *Songs of Central Australia* (1971)
- Stroumsa G.G., *La fin du sacrifice. Les mutations religieuses de l'antiquité tardive* (2005)
- Suzuki D.T., *Essays in Zen Buddhism* (1927-1934)
- Taubes J., *Die politische Theologie des Paulus* (1993)
- Taylor C.M., *A Secular Age* (2007)
- Todorov T., *La conquête de l'Amérique. La question de l'autre* (1982)
- Tolkien J.R.R., *On Fairy-stories* (1939; 1964)
- Turner V., *The Ritual Process: Structure and Anti-Structure* (1969)
- Usener H.K., *Götternamen. Versuch einer Lehre von der Religiösen Begriffsbildung* (1896)
- Van Gennep A., *Les rites de passage* (1909)
- Wansbrough J., *The Sectarian Milieu: Context and Composition of Islamic Salvation History* (1978)
- Warburg A., *Der Bilderatlas Mnemosyne* (1929)
- Weber M., *Gesammelte Aufsätze zur Religionssoziologie* (1920)
- Whitehouse H., *Modes of Religiosity: A Cognitive Theory of Religious Transmission* (2004)
- Wittgenstein L., *Bemerkungen über Frazers „The Golden Bough“* (1931)
- Yu A.C., *Comparative Journeys: Essays on Literature and Religion East and West* (2008)
- Zipes J., *The Irresistible Fairy Tale: The Cultural and Social History of a Genre* (2012)

NOTE. There is no need to underline the idiosyncratic and 'non-canonical' character of this list. For one thing, the list does not include early modern milestones in the critical study of religion, such as Michel de Montaigne's *Essais* (1588), Baruch Spinoza's *Tractatus theologico-politicus* (1670), or Giambattista Vico's *Scienza Nuova* (1744), to name but a few. If you are looking for textbooks and anthologies, highly recommended are W. Braun and R.T. McCutcheon (eds.), *Guide to the Study of Religion* (2000); H.G. Kippenberg and K. von Stuckrad, *Einführung in die Religionswissenschaft* (2003); J.J. Kripal (et alii), *Comparing Religions: Coming to Terms* (2014); R.A. Segal, *The Myth and Ritual Theory: An Anthology* (1998); M.A. Stausberg and S. Engler (eds.), *The Oxford Handbook of the Study of Religion* (2016); I. Strenski, *Understanding Theories of Religion* (2006; 2015); and M. Taylor (ed.), *Critical Terms for Religious Studies* (1998). On the very concept of religion, see also T. Asad, *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (1993); C.A. Barton and D. Boyarin, *Imagine No Religion: How Modern Abstractions Hide Ancient Realities* (2016); D. Dubuisson, *L'Occident et la religion. Mythes, science et idéologie* (1998); E. Feil, *Religio. Die Geschichte eines neuzeitlichen Grundbegriffs* (1986-2001); J.A. Josephson Storm, *The Invention of Religion in Japan* (2012); T. Masuzawa, *The Invention of World Religions: Or, How European Universalism Was Preserved in the Language of Pluralism* (2005); B. Nongbri, *Before Religion: A History of a Modern Concept* (2013); and S.J. Tambiah, *Magic, Science, Religion, and the Scope of Rationality* (1990). Last updated: September 2022.