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neo-Shamans; Celtic shamanism and Druidic shamans; Ethnographic fragments: Philip 'Greywolf' Shallcrass, a Druid shaman
Heathenry and seidr Ethnographic fragments: Hrafnar community (San Francisco) seidr and possession; Comments on the ethnographic fragments; 4. 'Celtic' and 'Northern' shamanisms? Contesting the past; Celtic shamanisms; Academic approaches to Celtic shamanisms; Neo-Shamanic interpretations of Celtic shamanisms; Northern shamanisms; Did Celtic and Northern shamanisms exist?; 5. 'Sacred' sites? Neo-Shamans and prehistoric heritage; Problematizing the 'sacred'; Neo-Shamanic engagements with 'sacred' sites; Neo-Shamanic interpretations of 'sacred' sites
'The temple of the nation' aka 'that site': Stonehenge 6. Waking Neolithic ancestors: further controversies and 'reburial'; 'Desecration' at Avebury; Hands-on resolutions; Unpacking the preservation ethic; Contests to the preservation ethic; Buster and bulldozers: 'Seahenge'; A British reburial issue?; 7. Invading Anthros, thieving Archos, Wannabe Indians: academics, neo-Shamans and indigenous communities; An 'Anthros' dilemma; The 'Wannabes'; Neo-Shamans and the capitalist ethic; Native Americans, 'Anthros' and 'Archos'; Ancient Pueblos and neo-Shamans; Neo-shamanic neo-colonialism?
8. Conclusion: neo-Shamanisms in post-modernity Appendix: Resolution of the 5th Annual meeting of the Tradition Elders Circle and AIM resolution; Notes; Bibliography; Index

Sommario/riassunto

Robert J. Wallis explores the interface between the 'new' and prehistoric shamans of popular culture and anthropology, drawing on interviews with a variety of practitioners, particularly contemporary pagans in Britain and orth America.
