Healing Logics

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Any bibliography treating a topic so complex, addressed in the literature of so many disciplines, must finally be a selective one. The criterion used in compiling this list has been the inclusion of representative works of greatest interest and utility to two groups of readers: cultural specialists (especially folklorists), and those in the healing professions. With these readers in mind, we have adapted the structure of the excellent bibliography found in *Herbal and Magical Medicine*, which should also be consulted (Kirkland et al. 1992, 197–233). As with this work, we have not attempted to cross-reference entries; the reader should check all categories pertinent to the topic. Unlike the previous bibliography, however, in those entries involving a practice common within a particular population we have given categorical priority to the community rather than the practice. In searching for information concerning African-American practice relating to childbirth, for example, the first place to look is 3B, then 1G for more general references on the topic, and possibly 4C for information concerning African origins. This choice was made to assist those in medical settings who are often called upon to address clinical issues relating to practice common within a specific population. We also suggest that the reader review the references cited in the articles included in this collection.

The ancillary areas of medical sociology and medical anthropology are merely touched on; the reader is encouraged to consult bibliographies available in the standard works in those fields. Researchers should also investigate the extensive and growing resources available electronically through the internet, which range from the biomedical mainstay MEDLINE to eccentric and highly individual web pages devoted to the most esoteric of healing practices.
The entries in this bibliography are included because they elucidate nonconventional health practice within cultural systems of belief. Readers interested solely in scientifically supported data concerning pharmaceutical efficacy or potential negative interaction with conventional treatment should investigate sources such as Mark Blumenthal’s compendium, *The Complete German Commission E Monographs* (Austin, Texas: American Botanical Council; Boston: Integrative Medicine Communications, 1998) or *The Physicians Desk Reference for Herbal Medicines* (Montvale, NJ: Medical Economics Company, 2000), or the online database NAPRALERT.

The references found in this bibliography were compiled by Michael Owen Jones. Erika Brady was responsible for their organization into the present format, with the assistance of Jacob Owen and Cara Hoglund.

**Bibliography Outline**

I. Traditional and alternative beliefs and practices
   A. Ethnobotany and herbalism
   B. Magic, witchcraft, shamanism, and charms
      (a) Practitioners
      (b) Practices
   C. Religious healing in Vodou, Santería, Lucumí, Candomblé, Spiritism, and Spiritualism
   D. General religious and faith healing
   E. Psychosomatic conditions and hypnosis
   F. Ethnopsychiatry, psychotherapy, and symbolic healing
   G. Menstruation, pregnancy, childbirth and children, and midwifery
   H. Home remedies, popular beliefs, and superstitions
   I. Evil eye
   J. Burn healing, blood stopping, wart healing, and thrash cures
   K. Metaphor, narrative, and ritual
   L. Powwow
   M. Veterinary healing practices
   N. Geophagy
   O. Homeopathy and holistic healing
II. North American folk medicine: Regional variations
   A. Southwestern
   B. Northeastern
   C. Southern
   D. Midwestern
   E. Western
   F. Urban
III. Ethnomedical traditions in North America
   A. American Indian
   B. African, African American, Afro-Caribbean
   C. Hispanic or Latino
Bibliographic Listings

I. Traditional and alternative beliefs and practices

IA. Ethnobotany and herbalism


I.B(a). Magic, witchcraft, shamanism, and charms: Practitioners


**I.B**

Magic, witchcraft, shamanism, and charms: Practices


**I.C**

Religious healing in Vodou, Santeria, Lucumí, Candomblé, Spiritism, and Spiritualism


**I.D. General religious and faith healing**


I. E. Psychosomatic conditions and hypnosis


I.F.

**Ethnopsychiatry, psychotherapy, and symbolic healing**


I.G. Menstruation, pregnancy, childbirth and children, and midwifery


Cattermole-Tally, Frances M. 1978. From the mystery of conception to the miracle of birth: An historical survey of beliefs and rituals surrounding the pregnant woman in Germanic folk tradition, including modern American folklore. Ph.D. diss., University of California, Los Angeles.


I.H. Home remedies, popular beliefs, and superstitions


II. Evil eye


I.J. Burn healing, blood stopping, wart healing, and thrush cures

I.K. Metaphor, narrative, and ritual


**I.L. Powwow**

**I.M. Veterinary healing practices**

**I.N. Geophagy**
I.O. Homeopathy and holistic healing


II. North American folk medicine: Regional variations

II.A. Southwestern


II.B. Appalachian


II.B. Northeastern


II.C. Southern


II.D. Midwestern


II.E. Western


II.F. Urban


III. Ethnomedical Traditions in North America

III.A. American Indian


III.B. African, African American, Afro-Caribbean


III.C Hispanic or Latino


III.D. Pennsylvania German


III.E. Asian American


III.F. Canadian

IV. World ethnomedical traditions
IV.A. Latin American


Frei, Barbara. 1997. Medical ethnobotany of the Isthmus-Sierra Zapotecs (Oaxaca, Mexico) and biological-phytochemical investigation of selected plants. Ph.D. diss., Eidgenoessische Technische Hochschule, Zurich, Switzerland.


IV.B. Caribbean


**IV.C. African**


**IV.D. Asian**


IV.E. British


IV.F. European


Cattermole-Tally, Frances M. 1978. From the mystery of conception to the miracle of birth: An historical survey of beliefs and rituals surrounding the pregnant woman in Germanic folk tradition, including modern American folklore. Ph.D. diss., University of California, Los Angeles.


**IV.G. Judaic and biblical**


**V. History of medicine**


———. 1854c. The case of the strong-minded woman from Boston in a sugar house with bronchitis and illustrating the therapeutic power of the vapor of boiling cane juice. Boston Medical and Surgical Journal 51 (12): 229–36.


Moncrief, John. 1716. The poor man’s physician or the receipts of the famous John Moncrief of Tippermalloch being a choice collection of simple and easy remedies for most distempers. Very useful for all persons, especially those of a poorer condition. 2nd ed., enlarged and corrected. Edinburgh: n.p.


Willis, Thomas. 1684. Dr. Willis’s practice of physick, being the works of that renowned and famous physician. London: n.p.


Wright, Jonathan. 1927. The medicine of primitive man. Medical Life 34: 363–408.


VI. General studies


VII. “Quackery”


VIII. Specific Pathologies


