



PROJECT MUSE®

Healing Logics

Erika Brady

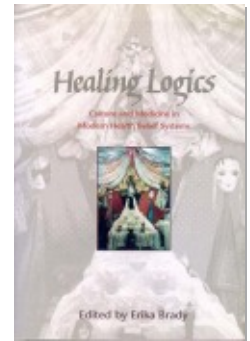
Published by Utah State University Press

Brady, Erika.

Healing Logics: Culture and Medicine in Modern Health Belief Systems.

Utah State University Press, 2001.

Project MUSE.muse.jhu.edu/book/9398.



➔ For additional information about this book

<https://muse.jhu.edu/book/9398>

Access provided at 29 Mar 2020 19:47 GMT with no institutional affiliation



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

Bibliography

FOLKLORE AND MEDICINE

MICHAEL OWEN JONES AND ERIKA BRADY,
WITH JACOB OWEN AND CARA HOGLUND

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

- D. Pennsylvania German
- E. Asian American
- F. Canadian
- IV. World ethnomedical traditions
 - A. Latin American
 - B. Caribbean
 - C. African
 - D. Asian
 - E. British
 - F. European
 - G. Judaic and biblical
- V. History of medicine
- VI. General studies
- VII. "Quackery"
- VIII. Specific pathologies

BIBLIOGRAPHIC LISTINGS

I. *Traditional and alternative beliefs and practices*

I.A. *Ethnobotany and herbalism*

- Alpers, William G. 1915. Remarks on digitalis. *Cleveland Medical Journal* 14: 99–112.
- Angier, Bradford. 1978. *Field guide to medicinal wild plants*. Harrisburg, Pennsylvania: Stackpole Books.
- Balick, M. J. 1990. Ethnobotany and the identification of therapeutic agents from the rainforest. *Ciba Foundation Symposium* 154: 22–31.
- Bergen, Fanny D. 1892. Some bits of plant lore. *Journal of American Folklore* 5: 19–22.
- . 1899. *Animal and plant lore collected from the oral tradition of English speaking folk. Memoirs of the American Folk-Lore Society*. Vol. 7. Boston and New York: n.p.
- Berman, Alex. 1956. A striving for scientific respectability: Some American botanics and the nineteenth century plant materia medica. *Bulletin of the History of Medicine* 30 (1): 7–31.
- Browner, Carole H. 1985. Criteria for selecting herbal remedies. *Ethnology* 24: 13–32.
- Campa, Arthur L. 1950. Some herbs and plants of early California. *Western Folklore* 9: 338–47.
- Castleman, Michael. 1995. *The healing herbs: The ultimate guide to the curative power of nature's medicines*. New York: Bantam Books.
- Chiej, Roberto. 1984. *The Macdonald encyclopedia of medicinal plants*. London: Macdonald.
- Crellin, John K., and J. Philpott. 1990. *Herbal medicine past and present*. 2 vols. Durham, North Carolina: Duke University Press.
- Croom, Edward M. 1983. Documenting and evaluating herbal remedies. *Economic Botany* 37: 13–27.
- de Laszlo, Henry, and Paul S. Henshaw. 1954. Plant materials used by primitive peoples to affect fertility. *Science* 119: 626–30.
- Dixon, Royal, and Raymond Comstock. 1914. Wicked or irreligious plants and their superstitions. Part 2 of The folk-lore of plants. *Trend* 8 (1): 124–27.

- Duke, James. 1995. Assessment of plants as medicines: A tale of two tales. *Journal of Alternative and Complementary Medicine* 1 (1): 9–13.
- Etkin, Nina L. 1988. Ethnopharmacology: Biobehavioral approaches in the anthropological study of indigenous medicines. *Annual Review of Anthropology* 17: 23–42.
- . 1993. Anthropological methods in ethnopharmacology. *Journal of Ethnopharmacology* 38: 93–104.
- Farnsworth, Norman R., Akerel Olayiwola, Audry S. Bingel, Djaja D. Soejarto, and Zhengang Guo. 1985. Medicinal plants in therapeutics. *World Health Organization Bulletin* 63 (6): 965–81.
- Feil, Harold. 1957. Story of the foxglove. *Bulletin of the Cleveland Medical Library* 4 (4): 59–64.
- Fletcher, Robert, M.D. 1896. The witches' pharmacopoeia. *Bulletin, Johns Hopkins Hospital* 7 (65): 147–56.
- Foote, John, M.D. 1916. Trees in medicine. *American Forestry* 22: 648–53.
- Gibbs, R. D. 1974. *Chemotaxonomy of flowering plants*. Montreal: McGill-Queen's University Press.
- Gray, M. A. 1996. Herbs: Multicultural folk medicines. *Orthopaedic Nursing* 15 (2): 49–56.
- Grieve, Maud. [1931] 1971. A modern herbal: The medicinal, culinary, cosmetic, and economic properties. In *Cultivation and folk-lore of herbs, grasses, fungi, shrubs, and trees with all their modern scientific uses*. 2 vols. New York: Dover.
- Harborne, Jeffrey B., and H. Baxter, eds. 1993. *Phytochemical dictionary: A handbook of bioactive compounds from plants*. London and Washington, D.C.: Taylor and Francis.
- Hoffman, F. A., and D. Eskinazi. 1995. NIH Office of Alternative Medicine Conference: Federal agencies explore the potential role of botanicals in U.S. health care. *Journal of Alternative and Complementary Medicine* 1 (3): 303–8.
- Houghton, Peter J. 1995. The role of plants in traditional medicine and current therapy. *Journal of Alternative and Complementary Medicine* 1: 131–43.
- Hung, O. L., R. D. Shih, W. K. Chiang, L. S. Nelson, R. S. Hoffman, and L. R. Goldfrank. 1997. Herbal preparation use among urban emergency department patients. *Academic Emergency Medicine* 4 (3): 209–13.
- Jagendorf, Moritz A. 1962. Apples in life and lore. *New York Folklore Quarterly* 18: 273–83.
- James, R. R. 1928. Ophthalmic leechdoms. *British Journal of Ophthalmology* 12: 401–10.
- Kirkland, James, Holly F. Mathews, C. W. Sullivan III, and Karen Baldwin, eds. 1992. *Herbal and magical medicine: Traditional healing today*. Durham, North Carolina: Duke University Press.
- Kowalchik, Claire, and William H. Hylton, eds. 1987. *Rodale's illustrated encyclopedia of herbs*. Emmaus, Pennsylvania: Rodale.
- Kreig, Margaret. 1966. *Green medicine*. New York: Bantam.
- Kyerematen, G. A., and E. O. Ogunlana. 1987. An integrated approach to the pharmacological evaluation of traditional materia medica. *Journal of Ethnopharmacology* 20 (3): 191–207.
- Lee, Charles O. 1960. The Shakers as pioneers in the American herb and drug industry. *American Journal of Pharmacy* 132 (5): 178–93.
- Lewis, Walter L., and M. P. F. Elvin-Lewis. 1977. *Medical botany: Plants affecting man's health*. New York: Wiley and Sons.

- Lipp, F. J. 1989. Methods for ethnopharmacological field work. *Journal of Ethnopharmacology* 25: 139–50.
- Lucas, E. H. 1959. The role of folklore in discovery and rediscovery of plant drugs. *Centennial Review of Arts and Science* 3: 173–88.
- Maxwell, Hu. 1918. Indian medicines: Numerous popular remedies obtained from forest trees. *Scientific American* 86 (suppl. 2224): 100–103.
- McCullen, J. T. 1962. The tobacco controversy, 1571–1961. *North Carolina Folklore* 10 (1): 30–35.
- Messer, E. 1991. Systematic and medicinal reasoning in Mitla folk botany. *Journal of Ethnopharmacology* 33 (1–2): 107–28.
- Miller, Genevieve. 1959. The sassafras tree. *Bulletin of the Cleveland Medical Library* 6 (1): 3–7.
- Moerman, Daniel E. 1977. *American medical ethnobotany: A reference dictionary*. New York: Garland.
- . 1991a. Poisoned apples and honeysuckles: The medicinal plants of Native America. In *The anthropology of medicine: From culture to method*, ed. Lola Romanucci-Ross, Daniel E. Moerman, and Laurence R. Tancredi, 147–57. New York: Bergin and Garvey.
- . 1991b. The medicinal flora of native North America: An analysis. *Journal of Ethnopharmacology* 31: 1–42.
- Morton, Julia Frances. 1977. *Major medicinal plants: Botany, culture, and uses*. Springfield, Illinois: Thomas.
- . 1981. *Atlas of medicinal plants of Middle America: Bahamas to Yucatan*. Springfield, Illinois: Charles C. Thomas.
- Pang, Z., F. Pan, and S. He. 1996. Ginkgo biloba l: History, current status, and future prospects. *Journal of Alternative and Complementary Medicine* 2 (3): 359–63.
- Rainey, Frank L. 1929. Animal and plant lore. *Kentucky Folk-Lore and Poetry Magazine* 4 (1): 8–15.
- Relihan, Catherine. 1946. Farm lore: Herb remedies. *New York Folklore Quarterly* 2 (2): 156–58.
- Resch, K. L., and E. Ernst. 1995. Garlic (*Allium sativum*)—A potent medicinal plant. Translated from German. *Fortschritte der Medizin* 113 (20–21): 311–15.
- Schweisheimer, Waldemar. 1942. Christmas plants and Christmas trees in medicine. *Medical Record* 155: 541–43.
- Silvette, H., P. S. Larson, and H. B. Haag. 1958. Medical uses of tobacco, past and present. *Virginia Medical Monthly* 85: 472–84.
- Smitherman, J., and P. Harber. 1991. A case of mistaken identity: Herbal medicine as a cause of lead toxicity. *American Journal of Industrial Medicine* 20 (6): 795–98.
- Spjut, R. W., and R. E. Perdue, Jr. 1976. Plant folklore: A tool for predicting sources of antihumor activity? *Cancer Treatment Reports* 60: 979–85.
- Stern, E. 1997. Two cases of hepatitis C treated with herbs and supplements. *Journal of Alternative and Complementary Medicine* 3 (1): 77–82.
- Swain, T. 1963. *Chemical plant taxonomy*. New York: Academic Press.
- Tajonar, L. S. N.d. *Plantas y yerbas curativas de Mexico*. Sucursal, Mexico: Gomez Gomez Hnos.
- Thiselton Dyer, T. F. 1889. *The folk-lore of plants*. New York: n.p.

- Trotter, R. T., and M. H. Logan. 1986. Informant consensus: A new approach for identifying potentially effective medicinal plants. In *Plants in indigenous medicine and diet: Biobehavioral approaches*, ed. N. L. Etkin, 91–112. New York: Gordon and Breach (Redgrave).
- Upton, R. 1997. Herbal monographs push natural medicines into the twenty-first century. *Journal of Alternative and Complementary Medicine* 3 (4): 397–99.
- Vestal, Paul K., Jr. 1973. Herb workers in Scotland and Robeson Counties. *North Carolina Folklore* 21: 166–70.
- Wilson, Eddie W. 1953. The onion in folk belief. *Western Folklore* 12: 94–104.
- Wilson, Miki. 1960a. St. John's wort. *Journal of the Indiana State Medical Association* 53 (2): 316–17.
- . 1960b. Vervain. *Journal of the Indiana State Medical Association* 53 (3): 482–83.
- . 1960c. Rosemary. *Journal of the Indiana State Medical Association* 53 (4): 712–13.
- . 1960d. Hawaii—Rich in lore of medicinal herbs. *Journal of the Indiana State Medical Association* 53 (6): 1206–11.
- Young, Kathleen L. 1983. Ethnobotany: A methodology for folklorists. Master's thesis, Western Kentucky University, Bowling Green.
- I.B(a). *Magic, witchcraft, shamanism, and charms: Practitioners***
- Atkinson, Jane Monnig. 1992. Shamanisms today. *Annual Review of Anthropology* 21: 307–30.
- Charles, Lucile Hoerr. 1953. Drama in shaman exorcism. *Journal of American Folklore* 66: 95–122.
- Forbes, Thomas R. 1950. Witch's milk and witches' marks. *Yale Journal of Biology and Medicine* 22: 219–25.
- Garcia, R. L. 1977. "Witch doctor?" A hexing case of dermatitis. *Cutis* 19 (1): 103–5.
- Guimera, L. M. 1978. Witchcraft illness in the Evuzok nosological system. *Culture, Medicine and Psychiatry* 2 (4): 373–96.
- Hand, Wayland D. 1980a. The folk healer: Calling and endowment. In *Magical medicine*, 43–56. Berkeley and Los Angeles: University of California Press.
- . 1980b. Physical harm, sickness, and death by conjury: A survey of the sorcerer's evil art in America. In *Magical medicine*, 215–25. Berkeley and Los Angeles: University of California Press.
- . 1985. Magical medicine: An alternative to "alternative medicine." *Western Folklore* 44: 240–51.
- McClenon, J. 1993. The experiential foundations of shamanic healing. *Journal of Medicine and Philosophy* 18 (2): 107–27.
- McMillan, D. W. 1932. Witch doctors and their practices. *Journal of the Florida Medical Association* 18: 179–84.
- Middleton, John, ed. 1967. *Magic, witchcraft, and healing*. Garden City, New York: Natural History Press (published for the American Museum of Natural History).
- Myerhoff, Barbara G. 1966. The doctor as culture hero: The shaman of Rincon. *Anthropological Quarterly* 39: 60–72.
- Neki, J. S., B. Joinet, N. Ndosu, G. Kilonzo, J. G. Hauli, and G. Duvinage. 1986. Witchcraft and psychotherapy. *British Journal of Psychiatry* 149: 145–55.
- Roberts, A. H. 1952. We aren't magicians, but . . . verbal charms survive in the machine age. *Tennessee Folklore Society Bulletin* 18: 82–84.

- Rogers, Spencer L. 1942. Shamans and medicine men. *Ciba Symposia* 4 (1): 1202–14.
- Sharon, Douglas C. 1978. *Wizard of the four winds: A shaman's story*. New York: Free Press.
- Sharp, P. T. 1982. Ghosts, witches, sickness and death: The traditional interpretation of injury and disease in a rural area of Papua New Guinea. *Papua New Guinea Medical Journal* 25 (2): 108–15.
- Thorndike, Lynn. 1929. Magic and medicine. *Medical Life* 36: 148–55.
- Weimer, S. R., and N. L. Mintz. 1976. Health practice at the technologic/folk interface: Witchcraft as a culture-specific diagnosis. *International Journal of Psychiatry in Medicine* 7 (4): 351–62.
- Wintrob, R. M. 1973. The influence of others: Witchcraft and rootwork as explanations of behavior disturbances. *Journal of Nervous and Mental Disorders* 156 (5): 318–26.

I.B(b). Magic, witchcraft, shamanism, and charms: Practices

- Bergen, Fanny D. 1890. Some saliva charms. *Journal of American Folklore* 3: 51–59.
- Budge, Sir Ernest Alfred Thomas Wallis. 1930. *Amulets and Superstitions*. London and New York: n.p.
- Halpern, Barbara Kerewsky, and John Miles Foley. 1978. The power of the word: Healing charms as an oral genre. *Journal of American Folklore* 91: 103–4.
- Hand, Wayland D. 1980a. Folk curing: The magical component. In *Magical medicine*, 1–16. Berkeley and Los Angeles: University of California Press.
- . 1980b. The magical transfer of disease. In *Magical medicine*, 17–42. Berkeley and Los Angeles: University of California Press.
- Kanner, Leo. 1939. Mistletoe, magic, and medicine. *Bulletin of the History of Medicine* 7: 875–936.
- Lewis, B. S. 1941. Double double: Cauldron bubble. *Journal of the Royal Naval Medical Service* 27 (4): 379–82.
- Merrifield, Ralph. 1955. Witch bottles and magical jugs. *Folklore* 66: 195–207.
- Van der Geest, S., and S. R. Whyte. 1989. The charm of medicines: Metaphors and metonyms. *Medical Anthropology Quarterly* 3: 345–67.
- Vlachos, I. O., S. Beratis, and P. Hartocollis. Magico-religious beliefs and psychosis. *Psychopathology* 30 (2): 93–99.
- Wilson, Thomas. 1891. The amulet collection of Professor Belucci. *Journal of American Folklore* 4: 144–46.
- Winters, S. R. 1937. Magic medicine. *Hygeia* 15: 630–33.

I.C. Religious healing in Vodou, Santería, Lucumí, Candomblé, Spiritism, and Spiritualism

- Alonso, L., and W. D. Jeffrey. 1988. Mental illness complicated by the Santería belief in spirit possession. *Hospital and Community Psychiatry* 39 (11): 1188–91.
- Bailey, James A. 1991. *The Yoruba of southwestern Nigeria and Santería in the southeastern United States*. New Bern, North Carolina: Godolphin House.
- . 1996. Santería and Palo Mayombe: The presence of Afro-Cuban artifacts at Wrightsville Beach. *North Carolina Folklore Journal* 43: 128–41.
- Bascom, William. 1950. The focus of Cuban Santería. *Southwestern Journal of Anthropology* 6: 64–68.

- Berthold, S. Megan. 1989. Spiritism as a form of psychotherapy: Implications for social work practice. *Social Casework: Journal of Contemporary Social Work* (October): 502–9.
- Bird, Hector R., and Ian Canino. 1981. The sociopsychiatry of espiritismo: Findings of a study in psychiatric populations of Puerto Rican and other Hispanic children. *Journal of the American Academy of Child Psychiatry* 20: 725–40.
- Brandon, George. 1990. Sacrificial practices in Santería, an African-Cuban religion in the United States. In *Africanisms in American culture*, ed. Joseph E. Holloway, 119–47. Bloomington: Indiana University Press.
- . 1991. The uses of plants in healing in an Afro-Cuban religion, Santería. *Journal of Black Studies* 22: 55–76.
- Brown, David H. 1989. *Garden in the machine: Afro-Cuban sacred art and performance in New York City*. Ph.D. diss., Yale University, New Haven, Connecticut.
- . 1993. Thrones of the Orichas: Afro-Cuban altars in New Jersey, New York, and Havana. *African Arts* 26 (4): 44–59, 85.
- Budiansky, S. 1984. Voodoo on the campus. *Nature* 310 (5980): 718.
- Byers, James F. 1970. Voodoo: Tropical pharmacology or psychosomatic psychology? *New York Folklore* 26: 305–12.
- Canizares, Raul. 1990. The epiphany and the Cuban Santería. *Journal of Dharma* 15: 309–13.
- . 1993. *Walking with the night: The Afro-Cuban world of Santería*. Rochester, Vermont: Destiny Books.
- Craan, A. G. 1988. Toxicological aspects of voodoo in Haiti. *Biomedical and Environmental Sciences* 1 (4): 372–81.
- Crapanzano, Vincent, and Vivian Garrison, eds. 1977. *Case studies in spirit possession*. New York: John Wiley.
- Curtis, James R. 1982. Santería: Persistence and change in an Afro-Cuban cult religion. In *Objects of special devotion: Fetishism in popular culture*, 336–51. Bowling Green, Ohio: Bowling Green Popular Press.
- Davis, E. W. 1983. The ethnobiology of the Haitian zombi. *Journal of Ethnopharmacology* 9 (1): 85–104.
- Edwards, Gary, and John Mason. 1985. *Black Gods: Orisa studies in the New World*. New York: Yoruba Theological Archministry.
- Finkler, Kaja. 1981. Focus on adherents of spiritualism. Part 2 of Non-medical treatments and their outcomes. *Culture, Medicine and Psychiatry* 5 (1): 65–103.
- . 1985. *Spiritualist healers in Mexico: Successes and failures of alternative therapeutics*. New York: Praeger.
- Fisch, Stanley. 1968. Botánicas and spiritualism in a metropolis. *Milbank Memorial Fund Quarterly* 46: 377–88.
- Fishman, R. G. 1979. Spiritualism in western New York: A study in ritual healing. *Medical Anthropology* 3: 1–22.
- George, Victoria. 1980. Santería cult and its healers: Beliefs and traditions preserved in Los Angeles. Master's thesis, University of California, Los Angeles.
- Golden, K. M. 1977. Voodoo in Africa and the United States. *American Journal of Psychiatry* 134 (12): 1425–27.
- Gonzales-Wippler, Migene. 1973. *Santería: African magic in Latin America*. Garden City, New York: Doubleday and Anchor.

- . 1982. *The Santería experience*. Englewood Cliffs, New Jersey: Prentice-Hall.
- . 1984. *Rituals and spells of Santería*. New York: Original Publications.
- . 1994. *Santería: The religion*. St. Paul, Minnesota: Llewellyn Publications.
- Greenfield, S. M. 1987. The return of Dr. Fritz: Spiritist healing and patronage networks in urban, industrial Brazil. *Social Science and Medicine* 24 (12): 1095–1108.
- . 1992. Spirits and spiritist therapy in southern Brazil: A case study of an innovative, syncretic healing group. *Culture, Medicine, and Psychiatry* 16 (1): 23–51.
- Gregory, Steven. 1986. *Santería in New York: A study in cultural resistance*. Ph.D. diss., New School for Social Research, New York.
- Guevara-Ramos, L. M. 1982. Espiritismo and medical care. *American Journal of Psychiatry* 139 (9): 1216.
- Gustafson, M. B. 1989. Western voodoo: Providing mental health care to Haitian refugees. *Journal of Psychosocial Nursing and Mental Health Services* 27 (12): 22–25.
- Hanley, E. 1995. Santería, an alternative pulse (images of Cuba as seen by contemporary photographers). *Aperture* 141 (fall): 30–37.
- Harwood, Alan. 1977a. Description and analysis of an alternative psychotherapeutic approach. Part 1 of Puerto Rican spiritism. *Culture, Medicine and Psychiatry* 1: 69–95.
- . 1977b. An institution with preventive and therapeutic functions in community psychiatry. Part 2 of Puerto Rican spiritism. *Culture, Medicine and Psychiatry* 1: 135–53.
- . 1977c. *Rx: Spiritist as needed: A study of Puerto Rican community mental health resources*. New York: Wiley.
- Hess, David J. 1994. *Samba in the night: Spiritism in Brazil*. New York: Columbia University Press.
- Hohmann, A. A., M. Richeport, B. M. Marriott, G. J. Canino, M. Rubio-Stipek, and H. Bird. 1990. Spiritism in Puerto Rico: Results of an island-wide community study. *British Journal of Psychiatry* 156: 328–35.
- Koss, Joan D. 1977a. Religion and science divinely related: A case history of spiritism in Puerto Rico. *Caribbean Studies* 16: 22–43.
- . 1977b. Social process, healing and self-defeat among Puerto Rican spiritualists. *American Ethnologist* 4: 453–69.
- . 1980. The therapist spiritist training project in Puerto Rico: An experiment to relate the traditional healing system to the public health system. *Social Science and Medicine* 14B: 255–66.
- . 1987. Expectations and outcomes for patients given mental health care or spiritist healing in Puerto Rico. *American Journal of Psychiatry* 144 (1): 56–61.
- Lachatanere, Romolo. 1942. *Manual de Santería*. Havana: Editorial Caribe.
- Lefever, Harry G. 1996. When the saints go riding in: Santería in Cuba and the United States. *Journal for the Scientific Study of Religion* 35: 318–30.
- Lichstein, Peter R. 1992. Rootwork from the clinician's perspective. In *Herbal and magical medicine: Traditional healing today*, ed. James Kirkland, Holly F. Mathews, C. W. Sullivan III, and Karen Baldwin, 99–117. Durham, North Carolina: Duke University Press.
- Lindsay, Arturo, ed. 1996. *Santería aesthetics in contemporary Latin American art*. Washington, D.C.: Smithsonian Institution Press.
- Lubchansky, Isaac, Gladys Egri, and Janet Stokes. 1970. Puerto Rican spiritualists view mental illness: The faith healer as paraprofessional. *American Journal of Psychiatry* 127: 312–21.

- Macklin, June. 1974. Belief, ritual and healing: New England spiritualism and Mexican-American spiritism compared. In *Religious movements in contemporary America*, ed. I. I. Zaretsky and M. P. Leone, 383–417. Princeton, New Jersey: Princeton University Press.
- Mason, Michael Atwood. 1993. The blood-that-runs-through-the-veins: The creation of identity and a client's experience of Cuban-American Santería-dilogun divination. *Drama Review* 37: 119–30.
- . 1994. "I bow my head to the ground": The creation of bodily experience in a Cuban American Santería initiation. *Journal of American Folklore* 107: 23–39.
- Mathews, J. L. 1985. Voodoo and foreign bodies of the stomach. *Gastrointestinal Endoscopy* 31 (6): 408–9.
- Mena, Aipy. 1998. Cuban Santería, Haitian Vodun, Puerto Rican spiritualism: A multiculturalist inquiry into syncretism. *Journal for the Scientific Study of Religion* 37: 15–27.
- Metraux, A. 1972. *Voodoo in Haiti*. New York: Schocken Books.
- Morales-Dorta, Jose. 1976. *Puerto Rican espiritismo: Religion and psychotherapy*. New York: Vantage Press.
- Murphy, Joseph M. 1988. *Santería: An African religion in America*. Boston: Beacon Press.
- . 1993. *Santería: African spirits in America*. Boston: Beacon Press.
- Newell, William Wells. 1888. Voodoo worship and child sacrifice in Hayti. *Journal of American Folklore* 1: 16–30.
- . 1889. Reports of voodoo worship in Hayti and Louisiana. *Journal of American Folklore* 2: 41–47.
- Nunez, Luis Manuel. 1992. *Santería: A practical guide to Afro-Caribbean religion*. Dallas, Texas: Spring Publications.
- Oba, Egun. 1989. *Ita: Mythology of the Yoruba religion*. Miami: Obaecun Books.
- Pasquali, E. A. 1994. Santería. *Journal of Holistic Nursing* 12 (4): 380–90.
- Perez y Mena, Andres Isidoro. 1991. *Speaking with the dead: Development of Afro-Latin religion among Puerto Ricans in the United States: A study into the interpenetration of civilizations in the New World*. New York: AMS Press.
- Polk, Patrick A. 1997. *Haitian vodou flags*. Jackson: University Press of Mississippi.
- , ed. 1998. *Botanica: Art and spirit in Los Angeles*. Los Angeles: UCLA Folk Art Group.
- Richard, M. P., and A. Adato. 1980. The medium and her message: A study of spiritualism at Lily Dale, New York. *Review of Religious Research* 22: 186–97.
- Rigaud, Milo. 1969. *Secrets of voodoo*. New York: Arco.
- Rogers, F. B. 1975. Dr. Thomas W. Fossett (1813–94): Yankee spiritualist. *Journal of the History of Medicine and Allied Sciences* 30 (1): 62–65.
- Sanchez Cardenas, Julio. 1993. Santería or orisha religion: An old religion in a new world. In *South and Meso-American native spirituality: From the cult of the feathered serpent to the theology of liberation*, 474–95. New York: Crossroad Publishing.
- Sandoval, Mercedes Cros. 1977. Afro-Cuban concepts of disease and its treatment in Miami. *Journal of Operational Psychiatry* 8: 52–63.
- . 1979. Santería as a mental health care system: An historical overview. *Social Science and Medicine* 13B: 137–51.
- . 1983. Santería. *Journal of the Florida Medical Association* 70: 620–28.
- Saphir, J. R., A. Gold, J. Giambrone, and J. F. Holland. 1967. Voodoo poisoning in Buffalo, New York. *Journal of the American Medical Association* 202 (5): 437–38.

- Sargant, W. 1967. Witch doctoring, zar, and voodoo: Their relation to modern psychiatric treatments. *Proceedings of the Royal Society of Medicine* 60 (10): 1055–60.
- Simpson, George Eaton. 1946. Four vodun ceremonies. *Journal of American Folklore* 59: 154–67.
- Singer, Merrill. 1984. Indigenous treatment for alcoholism: The case of Puerto Rican spiritism. *Medical Anthropology* 8 (4): 246–73.
- Singer, Merrill, and R. Garcia. 1989. Becoming a Puerto Rican espiritista: Life history of a female healer. In *Women as healers: Cross-cultural perspectives*, ed. C. S. McClain, 157–85. New Brunswick, New Jersey: Rutgers University Press.
- Snow, Loudell F. 1973. “I was born just exactly with the gift”: An interview with a voodoo practitioner. *Journal of American Folklore* 86: 272–81.
- . 1979. Voodoo illness in the black population. In *Culture, curers, and contagion*, ed. Norman Klein, 179. Ovato, California: Chandler and Sharp.
- Sosa, Juan J. 1981. La Santería: A new way of looking at reality. Master’s thesis, Florida Atlantic University, Boca Raton, Florida.
- The spiritualist: Healer and co-therapist. A panel discussion. 1976. *Proceedings of Puerto Rican Conferences on Human Services* (20 October): 181–90.
- Stevens-Arroyo, Anthony M., and Andres I. Pérez y Mena, eds. 1995. *Enigmatic powers: Syncretism with African and indigenous peoples’ religions among Latinos*. New York: Bildner Center for Western Hemisphere Studies.
- Vega, Marta Moreno. 1995. The Yoruba orisha tradition comes to New York City. *African American Review* 29: 201–6.
- Ward, Colleen. 1980. Spirit possession and mental health: A psycho-anthropological perspective. *Human Relations* 33: 149–63.
- . 1981. Spirit possession and neuroticism in a West Indian Pentecostal community. *British Journal of Clinical Psychology* 20: 295–96.
- Weiss, C. I. 1992. Controlling domestic life and mental illness: Spiritual and aftercare resources used by Dominican New Yorkers. *Culture, Medicine and Psychiatry* 16 (2): 237–71.
- Yates, Irene. 1946. Conjures and cures in the novels of Julia Peterkin. *Southern Folklore Quarterly* 10: 137–49.
- Zayas, L. H., and P. O. Ozuah. 1996. Mercury use in espiritismo: A survey of botanicas. Letter. *American Journal of Public Health* 86 (1): 111–12.

I.D. *General religious and faith healing*

- Ahronheim, J. H. 1958. Medicine and religion. *Mississippi Valley Medical Journal* 80: 200–202, 209, 216.
- Bilu, Y., and E. Witztum. 1994. Culturally sensitive therapy with ultra-orthodox patients: The strategic employment of religious idioms of distress. *Israel Journal of Psychiatry and Related Sciences* 31 (3): 170–82.
- Bram, Joseph. 1958. Spirits, mediums, and believers in contemporary Puerto Rico. *Transactions of the New York Academy of Sciences* 20: 340–47.
- Camino, Linda A. 1992. The cultural epidemiology of spiritual heart trouble. In *Herbal and magical medicine: Traditional healing today*, ed. James Kirkland, Holly F. Mathews, C. W. Sullivan III, and Karen Baldwin, 118–36. Durham, North Carolina: Duke University Press.

- Corrine, L., V. Bailey, M. Valentine, E. Morantus, and L. Shirley. 1992. The unheard voices of women: Spiritual interventions in maternal-child health. *American Journal of Maternal Child Nursing* 17 (3): 141–45.
- Csordas, Thomas J. 1983. The rhetoric of transformation in ritual healing. *Culture, Medicine and Psychiatry* 7: 333–75.
- . 1988. Elements of charismatic persuasion and healing. *Medical Anthropology Quarterly* 2: 121–42.
- . 1994. *The sacred self: A cultural phenomenology of charismatic healing*. Berkeley: University of California Press.
- Davis, D. T., A. Bustamante, C. P. Brown, G. Wolde-Tsadik, E. W. Savage, X. Cheng, and L. Howland. 1994. The urban church and cancer control: A source of social influence in minority communities. *Public Health Reports* 109 (4): 500–506.
- Etherington, Judy. 1968. Faith healing. *Foxfire* 2 (1): 15–24, 61–70.
- Fields, Suzanne. 1976. Folk healing for the wounded spirit. *Innovations* 3 (1): 2–18.
- Finkler, Kaja. 1981a. A comparative study of health seekers: Or, why do some people go to doctors rather than to spiritist healers? *Medical Anthropology* 5: 383–424.
- . 1981b. Focus on adherents of spiritualism. Part 2 of Non-medical treatments and their outcomes. *Culture, Medicine and Psychiatry* 5: 65–103.
- Frank, Jerome D. 1975. The faith that heals. *Johns Hopkins Medical Journal* 137: 127–31.
- Hand, Wayland D. 1980. *Magical medicine: The folkloric component of medicine in the folk belief, custom, and ritual of peoples of Europe and America*. Berkeley and Los Angeles: University of California Press.
- Harrell, David Edwin, Jr. 1975. *All things are possible: The healing and charismatic revivals in modern America*. Bloomington: Indiana University Press.
- Hieger, Roy R. 1957. Divine healing. The history of faith cures and their status today. *Journal of the Kansas Medical Society* 58 (12): 939.
- Hufford, David J. 1977. Christian religious healing. *Journal of Operational Psychiatry* 8: 22–27.
- . 1985. Sainte Anne de Beaupré: Roman Catholic pilgrimage and healing. *Western Folklore* 44: 194–207.
- . 1987. The love of God's mysterious will: Suffering and the popular theology of healing. *Listening* 22: 225–39.
- Idler, E. L. 1989. Moral medicine: Symbolic content in nineteenth century Shaker therapeutics. *Culture, Medicine and Psychiatry* 13 (1): 1–24.
- Jankovic, S. M., D. V. Sokic, Z. M. Levic, V. Susic, N. Stojsavljevic, and J. Drulovic. 1996. Epilepsy, eponyms and patron saints (history of Western civilization). *Rpski Arhiv Za Celokupino Lekarstvo* 124 (5–6): 162–65.
- Jones, Michael Owen. 1967. Folk belief: Knowledge and action. *Southern Folklore Quarterly* 31: 304–9.
- . 1972. *Why faith healing?* Ottawa: National Museum of Man, Canadian Centre for Folk Culture Studies Mercury Series No. 5.
- . 1998. The aesthetic-emotional aspect of orthodoxy: Interview transcripts, proposed video and possible health implications. Unpublished report, Canadian Museum of Civilization, 93.
- . 1999. On chanting, iconography and emotion: What are some implications for health research? In *From chantre to djak: Cantorial traditions in Canada*, ed. Robert B. Klymasz. Hull, Ontario: Canadian Museum of Civilization. Forthcoming.

- Kong, B. W., J. M. Miller, and R. T. Smoot. 1981. Churches as high blood pressure control centers. *American Journal of Public Health* 71: 1173.
- Kurt, D. V. 1982. The Virgin of Guadalupe and the politics of becoming human. *Journal of Anthropological Research* 38: 194–210.
- Littlewood, R., and S. Dein. 1995. The effectiveness of words: Religion and healing among the Lubavitch of Stamford Hill. *Culture, Medicine and Psychiatry* 19 (3): 339–83.
- Loomis, C. Grant. 1940. Hagiological healing. *Bulletin of the History of Medicine* 8: 636–42.
- Mandell, A. 1980. Toward a psychobiology of transcendence: God in the brain. In *The psychobiology of consciousness*, ed. D. Davidson and R. Davidson, 374–464. New York: Plenum.
- McDonnell, K. 1976. *Charismatic renewal and the churches*. New York: Seabury Press.
- Mickley, J., and K. Soeken. 1993. Religiousness and hope in Hispanic- and Anglo-American women with breast cancer. *Oncology Nursing Forum* 20 (8): 1171–77.
- Miller, Joseph L. 1933. The healing gods or medical superstition. *West Virginia Medical Journal* 29: 465–78.
- Miller, Russell. 1994. A leap of faith. *New York Times*, 30 January, V8: 1, 24.
- Novo Pena, Silvia. 1993. Religion. In *The Hispanic-American almanac*, 367–86. Detroit: Gale Research.
- Pedersen, D., and V. Baruffati. 1989. Healers, deities, saints and doctors: Elements for the analysis of medical systems. *Social Science and Medicine* 29 (4): 487–96.
- Pimple, Kenneth D. 1995. Ghosts, spirits, and scholars: The origins of modern spiritualism. In *Out of the ordinary: Folklore and the supernatural*, ed. Barbara Walker, 75–89. Logan: Utah State University Press.
- Stolley, J. M., H. Koenig. 1997. Religion/spirituality and health among elderly African Americans and Hispanics. *Journal of Psychosocial Nursing and Mental Health Services* 35 (11): 32–38.
- Zimmerman, Leo M. 1937. Cosmos and Damian: Patron saints of surgery. *Bulletin of the Society of Medical History* 5: 69–87.

I.E. *Psychosomatic conditions and hypnosis*

- Bevilacqua, J. 1980. Voodoo-myth of mental illness? *Journal of Psychiatric Nursing and Mental Health* 18 (2): 17–23.
- Binik, Y. M. 1985. Psychosocial predictors of sudden death: A review and critique. *Social Science and Medicine* 20 (7): 667–80.
- Byers, James F. 1970. Voodoo: Tropical pharmacology or psychosomatic psychology? *New York Folklore* 26: 305–12.
- Campinha-Bacote, J. 1992. Voodoo illness. *Perspectives in Psychiatric Care* 28 (1): 11–17.
- Cannon, Walter B. 1942. "Voodoo" death. *American Anthropologist* 46: 169–81.
- Cappannari, S. C., B. Rou, H. S. Abram, and D. C. Buchanan. 1975. Voodoo in the general hospital. A case of hexing and regional enteritis. *Journal of the American Medical Association* 232 (9): 938–40.
- Chaturvedi, S. K., P. S. Chandra, M. K. Issac, and C. Y. Sudarshan. 1993. Somatization misattributed to non-pathological vaginal discharge. *Journal of Psychosomatic Research* 37 (6): 575–79.
- Cohen, S. I. Voodoo death, the stress response, and AIDS. *Advances in Biochemical Psychopharmacology* 44: 95–109.

- D'Andrea, V. J. 1978. Cancer pathomimicry: A report of three cases. *Journal of Clinical Psychiatry* 39 (3): 233–40.
- Eastwell, H. D. 1987. Voodoo death in Australian aborigines. *Psychiatric Medicine* 5 (1): 71–73.
- Ebert, D., and P. Martus. 1994. Somatization as a core symptom of melancholic type depression. Evidence from a cross-cultural study. *Journal of Affective Disorders* 32 (4): 253–56.
- Furnham, A. 1989. Overcoming “psychosomatic” illness: Lay attributions of cure for five possible psychosomatic illnesses. *Social Science and Medicine* 29 (1): 61–67.
- Kleinman, A. 1982. Neurasthenia and depression: A study of somatization and culture in China. *Culture, Medicine and Psychiatry* 6 (2): 117–90.
- Lex, Barbara. 1974. Voodoo death: New thoughts on an old explanation. *American Anthropologist* 76: 818–23.
- Medor, C. K. 1992. Hex death: Voodoo magic or persuasion? *Southern Medical Journal* 85 (3): 244–47.
- Pang, K. Y., and M. H. Lee. 1994. Prevalence of depression and somatic symptoms among Korean elderly immigrants. *Yonsei Medical Journal* 35 (2): 155–61.
- Ravenscroft, K., Jr. 1965. Voodoo possession: A natural experiment in hypnosis. *International Journal of Clinical and Experimental Hypnosis* 13 (3): 157–82.
- Snell, J. E. 1967. Hypnosis in the treatment of the “hexed” patient. *American Journal of Psychiatry* 124: 311–16.
- Tung, M. P. 1994. Symbolic meanings of the body in Chinese culture and “somatization.” *Culture, Medicine and Psychiatry* 18 (4): 483–92.
- Veyrat, J. G., and J. Ferrier. 1989. From Haitian voodoo and Brazilian candomble to European hyperapnea. Applications to psychosomatic medicine. In French. *Annales Medico-Psychologiques* 147 (3): 341–47.
- Wintrob, R. M. 1973. The influence of others: Witchcraft and rootwork as explanations of behavior disturbances. *Journal of Nervous and Mental Disorders* 156 (5): 318–26.

I.F. *Ethnopsychiatry, psychotherapy, and symbolic healing*

- Aneshensel, C. S., and C. A. Sucoff. 1996. The neighborhood context of adolescent mental health. *Journal of Health and Social Behavior* 37 (4): 293–310.
- Aneshensel, C. S., V. A. Clark, and R. R. Frerichs. 1983. Race, ethnicity, and depression: A confirmatory analysis. *Journal of Personality and Social Psychology* 44 (2): 385–98.
- Angermeyer, M. C., and H. Matschinger. 1994. Lay beliefs about schizophrenic disorder: The results of a population survey in Germany. *Acta Psychiatrica Scandinavica*, suppl. 382, 39–45.
- Ardon, R. C., A. J. Rubel, C. W. O’Neill, and R. H. Murray. 1983. A folk illness (susto) as an indicator of real illness. Letter. *Lancet* 2 (8363): 1362.
- Barnett, E. A. 1989. Notes on nervios: A disorder of menopause. *Journal of Transcultural Nursing* 10 (2–3): 159–69.
- Ben-Amos, D. 1994. Bettelheim among the folklorists. *Psychoanalytic Review* 81 (3): 509–35.
- Brekke, J. S., and C. Barrío. 1997. Cross-ethnic symptom differences in schizophrenia: The influence of culture and minority status. *Schizophrenia Bulletin* 23 (2): 305–16.
- Camas-Diaz, L. 1981. Puerto Rican *espiritismo* and psychotherapy. *American Journal of Orthopsychiatry* 138 (11): 1477–81.

- Chopra, M. 1995. Folk medicine and psychiatry. Letter. *Lancet* 345 (8963): 1510.
- Cowley, S. 1991. A symbolic awareness context identified through a grounded theory study of health visiting. *Journal of Advanced Nursing* 16 (6): 648–56.
- Davidson, J. R. 1985. The shadow of life: Psychosocial explanations for placenta rituals. *Culture, Medicine and Psychiatry* 9 (1): 75–92.
- Davison, C., S. Frankel, and G. D. Smith. 1992. The limits of lifestyle: Re-assessing “fatalism” in the popular culture of illness prevention. *Social Science and Medicine* 34 (6): 675–85.
- Diagnosis and treatment of depression in late life: The NIH Consensus Development Conference Statement. 1993. *Psychopharmacology Bulletin* 29 (1): 87–100.
- Dorta-Morales, José. 1976. *Puerto Rican espiritismo: Religion and psychotherapy*. New York: Vantage Press.
- Dow, James. 1986. Universal aspects of symbolic healing: A theoretical synthesis. *American Anthropologist* 88: 56–69.
- Edgerton, Robert B., Marvin Karno, and Irma Fernandez. 1970. Curanderismo in the metropolis: The diminished role of folk psychiatry among Los Angeles Mexican-Americans. *American Journal of Psychotherapy* 24 (1): 124–34.
- Eisenberg, Leon. 1981. The physician as interpreter: Ascribing meaning to the illness experience. *Comprehensive Psychiatry* 22: 239–48.
- Finkler, Kaja. 1980. Non-medical treatments and their outcomes. *Culture, Medicine and Psychiatry* 4: 271–310.
- . 1989. The universality of nerves. *Health Care for Women International* 10 (2–3): 171–79.
- Fisch, R. Z. 1992. Psychosis precipitated by marriage: A culture-bound syndrome? *British Journal of Medical Psychology* 65 (4): 385–91.
- Flaskerud, J. H., and L. T. Hu. 1992. Relationship of ethnicity to psychiatric diagnosis. *Journal of Nervous and Mental Disease* 180 (5): 296–303.
- Frank, Jerome D. 1967. *Persuasion and healing: A comparative study of psychotherapy*. New York: Schocken.
- Frerichs, R. R., C. S. Aneshensel, and V. A. Clark. 1981. Prevalence of depression in Los Angeles County. *American Journal of Epidemiology* 113 (6): 691–99.
- Gillin, John. 1948. Magical fright. *Psychiatry* 11: 387–400.
- Gomez, E. A., and G. E. Gomez. 1985. Folk psychiatry and psychoanalysis. *Journal of the American Academy of Psychoanalysis* 13 (3): 379–90.
- Harwood, Alan. 1977a. Description and analysis of an alternative psychotherapeutic approach. Part 1 of Puerto Rican spiritism. *Culture, Medicine and Psychiatry* 1: 69–95.
- . 1977b. *Rx: Spiritist as needed: A study of Puerto Rican community mental health resources*. New York: Wiley.
- Herrera, Mary Armstrong. 1972. The miseries and folk medicine. *North Carolina Folklore* 20: 42–46.
- Huang, J., J. Fox, C. Gordon, and A. Jackson-Smale. 1993. Symbolic decision support in medical care. *Artificial Intelligence in Medicine* 5 (5): 415–30.
- Jayawardene, R. 1993. Illness perception: Social cost and coping-strategies of malaria cases. *Social Science and Medicine* 37 (9): 1169–76.
- Karno, M. 1974. Some folk beliefs about mental illness: A reconsideration. *International Journal of Social Psychiatry* 20 (3–4): 292–96.
- Karno, M., R. L. Hough, M. A. Burnam, J. I. Escobar, D. M. Timbers, F. Santana, and J. H. Boyd. 1987. Lifetime prevalence of specific psychiatric disorders among Mexican

- Americans and non-Hispanic whites in Los Angeles. *Archives of General Psychiatry* 44 (8): 695–701.
- Kasper, S., T. A. Wehr, J. J. Bartko, P. A. Gaist, and N. E. Rosenthal. 1989. Epidemiological findings of seasonal changes in mood and behavior. A telephone survey of Montgomery County, Maryland. *Archives of General Psychiatry* 46 (9): 823–33.
- Katz, R., and E. Rolde. 1981. Community alternatives to psychotherapy. *Psychotherapy: Theory of Research and Practice* 18: 365–74.
- Keefe, S. 1979. Mexican-Americans' underutilization of mental health clinics: An evaluation of suggested explanations. *Hispanic Journal of Behavioral Sciences* 1 (2): 93–115.
- Kiev, Ari. 1962. The psychotherapeutic aspects of primitive medicine. *Human Organization* 21: 25–29.
- Knight, S., A. Perry, and R. Persaud. 1995. Folk medicine and psychiatry. Letter. *Lancet* 345 (8963): 1510.
- Koss, Joan D. 1970. Therapy of a system of a sect in Puerto Rico. *Revista de Ciencias Sociales* 14: 259–75.
- . 1980. The therapist spiritist training project in Puerto Rico: An experiment to relate the traditional healing system to the public health system. *Social Science and Medicine* 14B: 255–66.
- . 1987. Expectations and outcomes for patients given mental health care or spiritist healing in Puerto Rico. *American Journal of Psychiatry* 144 (1): 56–61.
- Lee, S. 1996. Reconsidering the status of anorexia nervosa as a Western culture-bound syndrome. *Social Science and Medicine* 42 (1): 21–34.
- Leininger, Madeleine. 1973. Witchcraft practices and psychocultural therapy with urban U.S. families. *Human Organization* 32: 73–83.
- Lubchansky, Isaac, Gladys Egri, and Janet Stokes. 1970. Puerto Rican spiritualists view mental illness: The faith healer as paraprofessional. *American Journal of Psychiatry* 127: 312–21.
- Moerman, Daniel E. 1979. Anthropology of symbolic healing. *Current Anthropology* 20: 59–80.
- . 1983. Physiology and symbols: The anthropological implications of the placebo effect. In *The anthropology of medicine: From culture to method*, 156–67. New York: Praeger.
- Mumford, D. B. 1996. The “dhat syndrome”: A culturally determined symptom of depression? *Acta Psychiatrica Scandinavica* 94 (3): 163–67.
- Neki, J. S., B. Joinet, N. Ndosu, G. Kilonzo, J. G. Hauli, and G. Duvinage. 1986. Witchcraft and psychotherapy. *British Journal of Psychiatry* 149: 145–55.
- Omark, R. C. 1980. Nervous breakdown as a folk illness. *Psychological Reports* 47 (3): 862.
- Pedersen, P. B., R. T. Carter, and J. G. Ponterotto. 1996. The cultural context of psychology: Questions for accurate research and appropriate practice. *Cultural Diversity and Mental Health* 2 (3): 205–16.
- Rips, L. J., and F. G. Conrad. 1989. Folk psychology of mental activities. *Psychological Review* 96 (2): 187–207.
- Rogler, Lloyd H., and August B. Hollingshead. 1961. The Puerto Rican spiritualist as psychiatrist. *American Journal of Sociology* 67: 17–22.
- Ruiz, Pedro. 1972. Santeros, botánicas and mental health: An urban view. *Transcultural Psychiatric Research Review Journal* 9: 176–77.

- Ruiz, Pedro, and John Langrod. 1976. The role of folk healers in community mental health services. *Community Mental Health Journal* 12: 392–98.
- Sammons, Robert. 1992. Parallels between magico-religious healing and clinical hypnosis therapy. In *Herbal and magical medicine: Traditional healing today*, ed. James Kirkland, Holly F. Mathews, C. W. Sullivan III, and Karen Baldwin, 53–67. Durham, North Carolina: Duke University Press.
- Sandoval, M. C. 1979. Santería as a mental health care system: An historical overview. *Social Science and Medicine* 13B (2): 137–51.
- Sargant, W. 1967. Witch doctoring, zar, and voodoo: Their relation to modern psychiatric treatments. *Proceedings of the Royal Society of Medicine* 60 (10): 1055–60.
- Shimoji, A. 1991. Interface between shamanism and psychiatry in Miyako Islands, Okinawa, Japan: A viewpoint from medical and psychiatric anthropology. *Japanese Journal of Psychiatry and Neurology* 45 (4): 767–74.
- Singer, Merrill. 1984a. Indigenous treatment for alcoholism: The case of Puerto Rican spiritism. *Medical Anthropology* 8 (4): 246–73.
- . 1984b. Spiritual healing and family therapy: Common approaches to the treatment of alcoholism. *Family Therapy* 11: 155–62.
- Skevington, S. M. 1986. Psychological aspects of pain in rheumatoid arthritis: A review. *Social Science and Medicine* 23 (6): 567–75.
- Slavney, P. R. 1992. Belief and behavior: The role of “folk psychology” in psychiatry. *Comprehensive Psychiatry* 33 (3): 166–72.
- The spiritualist: Healer and co-therapist. 1976. *Proceedings of Puerto Rican Conferences on Human Services* (20 October): 181–90.
- Stich, S., and I. Ravenscroft. 1994. What is folk psychology? *Cognition* 50 (1–3): 447–68.
- Sue, S., D. C. Fujino, L. T. Hu, D. T. Takeuchi, and N. W. Zane. 1991. Community mental health services for ethnic minority groups: A test of the cultural responsiveness hypothesis. *Journal of Consulting and Clinical Psychology* 59 (4): 533–40.
- Swerdlow, M. H. 1992. “Chronicity,” “nervios” and community care: A case study of Puerto Rican psychiatric patients in New York City. *Culture, Medicine and Psychiatry* 16 (2): 217–35.
- Tousignant, M. 1984. Pena in the Ecuadorian Sierra: A psychoanthropological analysis of sadness. *Culture, Medicine and Psychiatry* 8 (4): 381–98.
- Waldram, J. B. 1993. Aboriginal spirituality: Symbolic healing in Canadian prisons. *Culture, Medicine and Psychiatry* 17 (3): 345–62.
- Ward, Colleen. 1980. Spirit possession and mental health: A psycho-anthropological perspective. *Human Relations* 33: 149–63.
- . 1981. Spirit possession and neuroticism in a West Indian Pentecostal community. *British Journal of Clinical Psychology* 20: 295–96.
- Weclew, Robert V. 1975. The nature, prevalence, and level of awareness of “curanderismo” and some of its implications for community mental health. *Community Mental Health Journal* 11: 145–54.
- Weiss, Carol I. 1992. Controlling domestic life and mental illness: Spiritual and aftercare resources used by Dominican New Yorkers. *Culture, Medicine and Psychiatry* 16: 237–71.
- Wessels, W. H. 1985. The traditional healer and psychiatry. *Australian and New Zealand Journal of Psychiatry* 19 (3): 283–86.

- Westermeyer, J. 1985. Psychiatric diagnosis across cultural boundaries. *American Journal of Psychiatry* 142 (7): 798–805.
- . 1988. National differences in psychiatric morbidity: Methodological issues, scientific interpretations and social implications. *Acta Psychiatrica Scandinavia Supplementum* 344: 23–31.
- Westermeyer, J., and J. Kroll. 1978. Violence and mental illness in a peasant society: Characteristics of violent behaviours and “folk” use of restraints. *British Journal of Psychiatry* 133: 529–41.
- Westermeyer, J., and R. Wintrob. 1979. “Folk” criteria for the diagnosis of mental illness in rural Laos: On being insane in sane places. *American Journal of Psychiatry* 136 (6): 755–61.

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

- Adolph, C., D. E. Ramos, K. L. Linton, and D. A. Grimes. 1995. Pregnancy among Hispanic teenagers: Is good parental communication a deterrent? *Contraception* 51 (5): 303–6.
- Barnett, E. A. 1989. Notes on nervios: A disorder of menopause. *Journal of Transcultural Nursing* 10 (2–3): 159–69.
- 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.
- Corrine, L., V. Bailey, M. Valentin, E. Morauntus, and L. Shirley. 1992. The unheard voices of women: Spiritual interventions in maternal-child health. *American Journal of Maternal Child Nursing* 17 (3): 141–45.
- Davidson, J. R. 1985. The shadow of life: Psychosocial explanations for placenta rituals. *Culture, Medicine and Psychiatry* 9 (1): 75–92.
- Davis, D. L. 1988. Folk images of health and menstrual patterns among Newfoundland outport women. *Health Care for Women International* 9 (3): 211–23.
- Davis-Floyd, Robbie E. 1987. The technological model of birth. *Journal of American Folklore* 100: 479–95.
- . 1992. *Birth as an American rite of passage*. Berkeley and Los Angeles: University of California Press.
- de Laszlo, Henry, and Paul S. Henshaw. 1954. Plant materials used by primitive peoples to affect fertility. *Science* 119: 626–30.
- DeSantis, Lydia, and Janice T. Thomas. 1990. The immigrant Haitian mother: Transcultural nursing perspective on preventive health care for children. *Journal of Transcultural Nursing* 2 (1): 2–15.
- Etherington, Judy. 1952. Old wives on new lives: A study of prenatal superstitions. *Public Health Nursing* 44 (10): 537–41.
- Fishman, C., R. Evans, and E. Jenks. 1988. Warm bodies, cool milk: Conflicts in post partum food choice for Indochinese women in California. *Social Science and Medicine* 26 (11): 1125–32.
- Forbes, Thomas R. 1957. Early pregnancy and fertility tests. *Yale Journal of Biology and Medicine* 30: 16–29.
- . 1959. The prediction of sex: Folklore and science. *Proceedings of the American Philosophical Society* 103: 537–44.

- . 1962a. Midwifery and witchcraft. *Journal of the History of Medicine and Allied Sciences* 17: 264–83.
- . 1962b. Perette the midwife: A fifteenth century witchcraft case. *Bulletin of the History of Medicine* 36: 124–29.
- . 1963. Chalcedony and childbirth: Precious and semi-precious stones as obstetrical amulets. *Yale Journal of Biology and Medicine* 39: 390–401.
- . 1964. The regulation of English midwives in the sixteenth and seventeenth centuries. *Medical History* 8: 235–44.
- Fox, S. A., and R. G. Roetzheim. 1994. Screening mammography and older Hispanic women: Current status and issues. *Cancer* 74 (suppl. 7): 2028–33.
- Frankel, Barbara. 1970. Childbirth in the ghetto: Folk beliefs of Negro women in a north Philadelphia hospital ward. Master's thesis, Temple University, Philadelphia.
- . 1977. *Childbirth in the ghetto: Folk beliefs of Negro women in a north Philadelphia hospital ward*. San Francisco: R and E Research.
- Gray, S., S. Lawrence, A. Arregui, N. Phillips, R. Bell, T. Richards, T. Fukushima, and H. W. Tausch. 1995. Attitudes and behaviors of African-American and Mexican-American women delivering newborns in inner-city Los Angeles. *Journal of the National Medical Association* 87 (5): 353–58.
- Johnson, T. M. 1987. Premenstrual syndrome as a Western culture-specific disorder. *Culture, Medicine and Psychiatry* 11 (3): 337–56.
- Jordan, Brigitte, ed. 1993. *Birth in four cultures: A cross-cultural investigation of childbirth in Yucatan, Holland, Sweden, and the United States*. Prospect Heights, Illinois: Waveland Press.
- Kanner, Leo. 1931. Born with a caul. *Medical Life* 38: 528–48.
- Keeler, Teresa. 1984. Narrating, attitudes, and health: The effects of recounting pregnancy and childbirth experiences on the well-being of the participants. Ph.D. diss., University of California, Los Angeles.
- Kelly, Isabel. 1965. *Folk practices in north Mexico: Birth customs, folk medicine, and Spiritualism in the Laguna Zone*. Institute of Latin American Studies, University of Texas Press, Austin.
- Kelly, K. J., J. Neu, B. M. Camitta, and G. R. Honig. 1984. Methemoglobinemia in an infant treated with the folk remedy glycerated asafetida. *Pediatrics* 73 (5): 717–19.
- Kendall, L. 1987. Cold wombs in balmy Honolulu: Ethnogyneology among Korean immigrants. *Social Science and Medicine* 25 (4): 367–76.
- Koniak-Griffin, D., S. Lominska, and M. L. Brecht. 1993. Social support during adolescent pregnancy: A comparison of three ethnic groups. *Journal of Adolescence* 16 (1): 43–56.
- Krajewski-Jaime, E. R. 1991. Folk-healing among Mexican-American families as a consideration in the delivery of child welfare and child health care services. *Child Welfare* 70 (2): 157–67.
- Layne, L. L. 1996. "How's the baby doing?": Struggling with narratives of progress in a neonatal intensive care unit. *Medical Anthropology Quarterly* 10 (4): 624–56.
- Lewis, M. A., C. E. Lewis, B. Leake, G. Monahan, and G. Rachelefsky. 1996. Organizing the community to target poor Latino children with asthma. *Journal of Asthma* 33 (5): 289–97.
- Lipton, May. 1969. The history and superstitions of birth defects. *Journal of School Health* 39: 579–82.

- Lock, M. 1982. Models and practice in medicine: Menopause as syndrome or life transition? *Culture, Medicine and Psychiatry* 6 (3): 261–80.
- Long, E. Croft. 1963. The placenta in lore and legend. *Bulletin of the Medical Library Association* 51: 233–41.
- Marquez, Mary N., and Consuelo Pacheco. 1964. Midwifery lore in New Mexico. *American Journal of Nursing* 64 (9): 81–84.
- McDaniel, Walton Brooks. 1948. The medical and magical significance in ancient medicine of things connected with reproduction and its organs. *Journal of the History of Medicine* 3: 525–46.
- Mennella, J. A., and G. K. Beauchamp. 1993. Beer, breast-feeding, and folklore. *Developmental Psychobiology* 26 (8): 459–66.
- Mikhail, B. I. 1994. Hispanic mothers' beliefs and practices regarding selected children's health problems. *Western Journal of Nursing Research* 16 (6): 623–38.
- Newman, Lucille F. 1969. Folklore of pregnancy: Wives' tales in Contra Costa County, California. *Western Folklore* 28: 112–35.
- Noall, Claire. 1944. Superstitions, customs, and prescriptions of Mormon midwives. *California Folklore Quarterly* 3: 102–14.
- Oberg, C. N., and A. Deinar. 1984. Marasmus in a seventeen-month-old Laotian: Impact of folk beliefs on health. *Pediatrics* 73 (2): 254–57.
- Oyejide, C. O., and G. A. Aderinokun. 1991. Teething myths in Nigerian rural Yoruba communities. *African Dental Journal* 5: 31–34.
- Radbill, Samuel X. 1964. The folklore of teething. *Keystone Folklore Quarterly* 9: 123–43.
- . 1965. Teething in fact and fancy. *Bulletin of the History of Medicine* 39: 339–45.
- Radecki, S. E. 1991. A racial and ethnic comparison of family formation and contraceptive practices among low-income women. *Public Health Reports* 106 (5): 494–502.
- Richardson, J. L., B. Langholz, L. Bernstein, C. Burciaga, K. Danley, and R. K. Ross. 1992. Stage and delay in breast cancer diagnosis by race, socioeconomic status, age, and year. *British Journal of Cancer* 65 (6): 922–26.
- Rogers, Martha E. 1953. Responses to talks on menstrual health. *Nursing Outlook* 1: 272–74.
- Rosenthal, Ted. L., Ronald W. Henderson, Arline Hobson, and Maure Hurt. 1969. Social strata and perception of magical and folk-medical child-care practices. *Journal of Social Psychology* 77: 3–13.
- Rubio, E. L., B. R. Ekins, P. D. Singh, and J. Dowis. 1987. Hmong opiate folk remedy toxicity in three infants. *Veterinary and Human Toxicology* 29 (4): 323–25.
- Sandler, A. P., and L. S. Chan. 1978. Mexican-American folk belief in a pediatric emergency room. *Medical Care* 16 (9): 778–84.
- Snapper, I. 1963. Midwifery, past and present. *Bulletin of the New York Academy of Medicine* 39: 503–32.
- Snow, Loudell F., and Shirley M. Johnson. 1977. Modern day menstrual folklore: Some clinical implications. *Journal of the American Medical Association* 237 (25): 2736–39.
- Snow, Loudell F., Shirley M. Johnson, and Harry E. Mayhew. 1978. The behavioral implications of some old wives' tales. *Obstetrics and Gynecology* 51: 727–32.
- Stein, J. A., S. A. Fox, and P. J. Murata. 1991. The influence of ethnicity, socioeconomic status, and psychological barriers on use of mammography. *Journal of Health and Social Behavior* 32 (2): 101–13.
- Sullivan, C. W., III. 1992. Childbirth education and traditional beliefs about pregnancy and childbirth. In *Herbal and magical medicine: Traditional healing today*, ed. James

- Kirkland, Holly F. Mathews, C. W. Sullivan III, and Karen Baldwin, 170–79. Durham, North Carolina: Duke University Press.
- Ugarriza, D. N. 1992. Postpartum affective disorders: Incidence and treatment. *Journal of Psychosocial Nursing and Mental Health Services* 30 (5): 29–32.
- Wolf, Z. R. 1993. Nursing rituals: Doing ethnography. *NLN Publications* 19 (2535): 269–310.
- Wood, P. J., and L. S. Giddings. 1991. The symbolic experience of hysterectomy. *Nursing Praxis in New Zealand* 6 (3): 3–7.
- Zambrana, R. E., and S. C. Scrimshaw. 1997. Maternal psychosocial factors associated with substance use in Mexican-origin and African American, low-income, pregnant women. *Pediatric Nursing* 23 (3): 253–59.
- Zambrana, R. E., C. Dunkel-Schetter, and S. C. Scrimshaw. 1991. Factors which influence use of prenatal care in low-income racial-ethnic women in Los Angeles County. *Journal of Community Health* 16 (5): 283–95.

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

- Alpers, William C. 1907. History and uses of soap in pharmacy and medicine. *Journal of the Society of Chemical Industry* 26: 594–95.
- Attebery, Louie W. 1963. Home remedies and superstitions. In *Idaho reader*, ed. Grace Edgington Jordan, 92–100. Boise, Idaho: n.p.
- Bassin, A. 1984. Proverbs, slogans and folk sayings in the therapeutic community: A neglected therapeutic tool. *Journal of Psychoactive Drugs* 16 (1): 51–56.
- Bergen, Fanny D., W. M. Beauchamp, and W. W. Newell. 1889. Current superstitions. *Journal of American Folklore* 2: 12–22, 105–12, 203–8.
- Brown, Allen L., Steve Whaley, and Watson C. Arnold. 1981. Acute bicarbonate intoxication from a folk remedy. *American Journal of Diseases of Children* 135: 965.
- Brown, C. M., and R. Segal. 1996. The effects of health and treatment perceptions on the use of prescribed medication and home remedies among African American and white American hypertensives. *Social Science and Medicine* 43 (6): 903–17.
- Curtis, E. K. 1990. The string and the doorknob: Profile of a popular approach to dental extraction. *Journal of Oral and Maxillofacial Surgery* 48 (10): 1084–92.
- Dehn, M. A. 1990. Vitamin C, chicken soup, and amulets: Students view self-care practices. *Nurse Educator* 15 (4): 12–15.
- Edgar, Irving I. 1962. Superstition and therapeutics in medicine. *Journal of the Michigan State Medical Society* 61 (2): 214–16.
- Etherington, Judy. 1968. Home remedies. *Foxfire* 2 (1): 10–14.
- Forbes, Thomas R. 1972. Lapis Bufonis: The growth and decline of a medical superstition. *Yale Journal of Biology and Medicine* 45: 139–49.
- Forsythe, Warren E. 1947. Fallacies about health. *Hygeia* 25: 512–13.
- Fulkerson, C. B. 1908. Medical fallacies. *Journal of the Michigan State Medical Society* 7: 170–75.
- Funk, William D. 1950. Hiccup cures. *Western Folklore* 9: 66–67.
- Gibson, John M. 1950. Superstition and disease. *Health Pilot* 6–7, 11.
- Inman, W. S. 1946. Styes, barley, and wedding rings. *British Journal of Medical Psychology* 20 (4): 331–38.
- Kahn, Max, M.D. 1913. Vulgar specifics and therapeutic superstitions. *Popular Science Monthly* 83: 81–96.

- Kanner, Leo. 1931. Superstitions connected with sneezing. *Medical Life* 38: 549–75.
- Labarbera, Michael. 1964. An ounce of prevention, and Grandma tried them all. *New York Folklore Quarterly* 20: 126–29.
- Lalayan, E. 1898. Popular medicine. *Ethnographic Review* 4: 96–100.
- Long, Eleanor. 1973. Aphrodisiacs, charms, and philtres. *Western Folklore* 32: 153–63.
- Loomis, C. Grant. 1944. Lapidary medicine. *Bulletin of the History of Medicine* 16: 319–24.
- MacDonald, Flora. 1956. Home remedies. *North Carolina Folklore* 4 (2): 17–18.
- Mieder, Wolfgang. 1993. “An apple a day keeps the doctor away”: Traditional and modern aspects of medical proverbs. In *Proverbs are never out of season, 152–72*. New York: Oxford University Press.
- Murphree, Alice H., and Mark V. Barrow, M.D. 1970. Physician dependence, self-treatment practices, and folk remedies in a rural area. *Southern Medical Journal* 63: 403–8.
- Neal, Janice C. 1955. Grandad—Pioneer medicine man. *New York Folklore Quarterly* 11: 277–91.
- Page, Mrs. Marion T. 1954. Superstitions at home. *Tennessee Folklore Society Bulletin* 20: 53–56.
- Pritchard, Frank H., M.D. 1901. Some odd remedies and superstitions in the treatment of disease. *Hahnemannian Monthly* 36: 558–61.
- Radford, E., and M. A. Radford. 1961. *Encyclopaedia of Superstitions*, ed. Christina Hole. London: Hurchinson.
- Shalinsky, Audrey C. 1985. Thermal springs as folk curing mechanisms. *Folklore Forum* 18: 32–58.
- Snow, Loudell F., Shirley M. Johnson, and Harry E. Mayhew. 1978. The behavioral implications of some old wives’ tales. *Obstetrics and Gynecology* 51: 727–32.
- Stahl, William Harris. 1937. Moon madness. *Annals of Medical History* 9: 248–63.
- Taylor, Walter. 1957. Home remedies for arthritis. *Proceedings of Texas Folklore Society* 27: 192–200.
- Townsend, Barbara Ann, and Donald Allport Bird. 1970. The miracle of string measurement. *Indiana Folklore* 3: 147–62.
- Trotter, R. T., II. 1985. Greta and Azarcon: A survey of episodic lead poisoning from a folk remedy. *Human Organization* 44 (1): 64–72.
- True, Rodney H. 1901. Folk materia medica. *Journal of American Folklore* 14: 105–14.
- Walker, W. R., and D. M. Keats. 1976. An investigation of the therapeutic value of the “copper bracelet”—Dermal assimilation of copper in arthritic/rheumatoid conditions. *Agents and Actions* 6: 454–59.
- Westermeier, Therese S. 1953. Old-time commercial cure-alls. *Western Folklore* 12: 257–65.
- Whitehouse, M. W. 1976. Ambivalent role of copper in inflammatory disorders. *Agents Actions* 6 (1–3): 201–6.
- Wright, Sue, Mick Myra Wright, and Nellie Engelke. 1960. Superstitions and remedies. *West Virginia Folklore* 10: 63–68.

I.I. Evil eye

- Gifford, Edward S., Jr., M.D. 1957. The evil eye in medical history. *American Journal of Ophthalmology* 44 (2): 237–43.
- . 1960. The evil eye in Pennsylvania medical history. *Keystone Folklore Quarterly* 5 (3): 3–8.

- Gordon, Benjamin L. 1939. Oculists and occultists: Demonology and the eye. *Archives of Ophthalmology* 22: 25–65.
- . 1961. The evil eye. *Hebrew Medical Journal* 34: 291–361.
- Hand, Wayland D. 1980. The evil eye in its folk medical aspects: A survey of North America. In *Magical medicine*, 239–49. Berkeley and Los Angeles: University of California Press.
- Helman, Cecil G. 1978. “Feed a cold, starve a fever”—Folk models of infection in an English suburban community, and their relationship to medical treatment. *Culture, Medicine and Psychiatry* 2: 107–37.
- Jones, Louis C. 1951. The evil eye among European-Americans. *Western Folklore* 10: 11–25.
- McDaniel, Walton Brooks. 1918. The *Pupula duplex* and other tokens of an “evil eye” in the light of ophthalmology. *Classical Philology* 13: 335–46.
- Naff, Alixa. 1965. Belief in the evil eye among the Christian Syrian-Lebanese in America. *Journal of American Folklore* 78: 46–51.
- Potts, Albert M. 1960. The mind’s eye. Some concepts of vision in the ancient and primitive world. *Bulletin of the Cleveland Medical Library* 7 (1): 5–14.

I.J. *Burn healing, blood stopping, wart healing, and thrash cures*

- Anderson, John Q. 1968. Special powers in folk cures and remedies. *Proceedings of the Texas Folklore Society* 34: 163–74.
- Bett, W. R. 1951. Wart, I bid thee begone. *Practitioner* 166 (991): 77–80.
- Dorson, Richard M. 1947. Blood stoppers. *Southern Folklore Quarterly* 11: 105–18.
- . 1952. *Bloodstoppers and bearwalkers: Folk traditions of the Upper Peninsula*. Cambridge: Harvard University Press.
- Halpert, Violetta. 1949. Indiana wart cures. *Hoosier Folklore* 8: 37–43.
- Kirkland, James. 1992. Talking fire out of burns: A magico-religious healing tradition. In *Herbal and magical medicine: Traditional healing today*, ed. James Kirkland, Holly F. Mathews, C. W. Sullivan III, and Karen Baldwin, 41–52. Durham, North Carolina: Duke University Press.
- Simmons, Frank. 1938. The wart doctor. *Proceedings of the Texas Folklore Society* 14: 192–94.
- Unusual ritual burns of the hand. 1996. *Burns* 22 (5): 409–12.
- Webb, Wheaton Phillips. 1946. The wart. *New York Folklore Quarterly* 2: 98–106.

I.K. *Metaphor, narrative, and ritual*

- Borkan, J., W. Miller, and S. Reis. 1992. Medicine as storytelling. *Family Practice* 9: 127–29.
- Bornstein, E. 1988. Therapeutic storytelling. In *Relaxation and imagery: Tools for therapeutic communication and intervention*, ed. R. Zahourek, 101–20. Philadelphia: Saunders.
- Burnside, I., and B. Haight. 1994. Reminiscence and life review: Therapeutic interventions for older people. *Nurse Practitioner* 19 (4): 55–61.
- Csordas, Thomas J. 1997. *Language, charisma, and creativity: The ritual life of a religious movement*. Berkeley: University of California Press.
- DeLuca, E. K. 1995. Reconsidering rituals: A vehicle for educational change. *Journal of Continuing Education in Nursing* 26 (3): 139–44.

- Fiese, B. H. 1992. Dimensions of family rituals across two generations: Relation to adolescent identity. *Family Process* 31 (2): 151–62.
- Hahn, K. 1987. Therapeutic storytelling: Helping children learn and cope. *Pediatric Nursing* 13: 175–78.
- Hand, Wayland D. 1980. *Magical medicine: The folkloric component of medicine in the folk belief, custom, and ritual of peoples of Europe and America*. Berkeley and Los Angeles: University of California Press.
- Heiney, Sue P. 1988. Assessing and intervening with dysfunctional families. *Oncology Nursing Forum* 15: 585–90.
- . 1995. The healing power of story. *Oncology Nursing Forum* 22: 899–904.
- Johnson, D. R., S. C. Feldman, H. Lubin, and S. M. Southwick. 1995. The therapeutic use of ritual and ceremony in the treatment of post-traumatic stress disorder. *Journal of Traumatic Stress* 8 (2): 283–98.
- Jones, A. 1995. Reflective process in action: The uncovering of the ritual of washing in clinical nursing practice. *Journal of Clinical Nursing* 4 (5): 283–88.
- Joralemon, Donald. 1986. The performing patient in ritual healing. *Social Science and Medicine* 23: 841–45.
- Kerfoot, K., and G. Sarosi. 1993. Hero making through storytelling: The nurse manager's challenge. *Nursing Economics* 11: 107–12.
- Klein, R. 1990. Pain control interventions of Milton H. Erickson. In *Brief therapy: Myths, methods, and metaphors*, ed. J. Zeig and S. Gilligan, 273–87. New York: Brunner and Mazel.
- Kriemeyer, B., and S. Heiney. 1992. Storytelling as a therapeutic technique in a group for school-aged oncology patients. *Children's Health Care* 21 (1): 14–20.
- Levine, E. 1980. Indirect suggestions through personalized fairy tales for treatment of childhood insomnia. *American Journal of Clinical Hypnosis* 23 (1): 57–63.
- McGuire, M. B. 1988. *Ritual healing in suburban America*. New Brunswick, New Jersey: Rutgers University Press.
- McQuellon, R. P., and G. Hurt. 1993. The healing power of cancer stories. *Journal of Psychosocial Oncology* 11 (4): 95–108.
- Mills, J., and R. Crowley. 1986. *Therapeutic metaphors for children and the child within*. New York: Brunner and Mazel.
- Newman, P. J., Jr., and M. R. Nelson. 1996. Mainstream legitimization of homosexual men through Valentine's Day gift-giving and consumption rituals. *Journal of Homosexuality* 31 (1–2): 57–69.
- Robertson, M., and F. Barford. 1970. Story-making in psychotherapy with a chronically ill child. *Psychotherapy: Theory, Research and Practice* 7 (2): 104–7.
- Rosen, George. 1962. Psychopathology in the social process: Dance frenzies, demonic possession, revival movements and similar so-called psychic epidemics. An interpretation. *Bulletin of the History of Medicine* 36 (1): 13–44.
- Sidenvall, B., C. Fjellstrom, and A. C. Ek. 1996. Ritualized practices among caregivers at meals in geriatric care. *Scandinavian Journal of Caring Sciences* 10 (1): 53–61.
- Sontag, Susan. 1978. *Illness as metaphor*. New York: Farrar, Straus and Giroux.
- Strange, F. 1996. Handover: An ethnographic study of ritual in nursing practice. *Intensive and Critical Care Nursing* 12 (2): 106–12.
- Thompson, K. 1990. Metaphor: A myth with a method. In *Brief therapy: Myths, methods, and metaphors*, ed. J. Zeig and S. Gilligan, 247–57. New York: Brunner and Mazel.

- Vezeau, T. 1993. Storytelling: A practitioner's tool. *MCN: The American Journal of Maternal Child Nursing* 18: 193–96.
- Wall, L. L. 1996. Ritual meaning in surgery. *Obstetrics and Gynecology* 88 (4): 633–37.
- Wenckus, E. M. 1994. Storytelling: Using an ancient art to work with groups. *Journal of Psychosocial Nursing and Mental Health Services* 32 (7): 30–32.
- Wrenshall, Letitia Humphreys. 1902. Incantations and popular healing in Maryland and Pennsylvania. *Journal of American Folklore* 15: 268–74.

I.L. Powwow

- Aurand, A. Monroe, Jr. 1929. *The pow-wow book: A treatise on the art of "healing by prayer" and "laying on of hands," etc., practiced by the Pennsylvania Germans and others, etc.* Harrisburg, Pennsylvania: Aurand Press.
- Byington, Robert H. 1964. Powwowing in Pennsylvania. *Keystone Folklore Quarterly* 9: 111–17.
- Frazier, Paul. 1952. Some lore of hexing and powwowing. *Midwest Folklore* 2: 101–7.
- Hohman, John George. 1930. *Long lost friend, or book of pow-wows; A collection of mysterious and invaluable arts and remedies for man as well as animals . . .*, ed. A. Monroe Aurand, Jr. Harrisburg, Pennsylvania: n.p.
- Reimensnyder, Barbara Lou. 1982. Powwowing in Union County: A study of Pennsylvania German folk medicine in context. Ph.D. diss., University of Pennsylvania, Philadelphia.
- Yoder, Don. 1966. Twenty questions on powwowing. *Pennsylvania Folklife* 15, 4 (summer): 38–40.

I.M. Veterinary healing practices

- Davidson, Thomas. 1956. Elf-shot cattle. *Antiquity* 30: 149–55.
- . 1960a. The amuletic and transfer charm cure of cattle and horses. *British Veterinary Journal* 116 (6): 205–17.
- . 1960b. The cure of elf-disease in animals. *Journal of the History of Medicine and Allied Science* 15: 282–91.
- . 1960c. A survey of some British veterinary folklore. *Bulletin of the History of Medicine* 34: 199–232.
- Hunter, Earl D. 1962. Folk remedies on man and beasts. *Kentucky Folklore Record* 8: 97–108.

I.N. Geophagy

- Cooper, M. 1957. *Pica*. Springfield, Illinois: Charles C. Thomas.
- Halsted, J. A. 1968. Geophagia in man: Its nature and nutritional effects. *American Journal of Clinical Nutrition* 21: 1384–93.
- Hunter, J. M. 1973. Geophagy in Africa and the United States. *Geographical Review* 63: 170–95.
- Lauffer, Berthold. 1930. Geophagy. Field Museum of Natural History. *Anthropological Series* 18 (2).
- Reid, R. M. 1992. Cultural and medical perspectives on geophagia. *Medical Anthropology* 13: 337–51.
- Vermeer, D. E. 1979. Geophagia in rural Mississippi: Environmental and cultural contexts and nutritional implications. *American Journal of Clinical Nutrition* 32(10): 2129–35.

I.O. Homeopathy and holistic healing

- Berlinger, H. S., and J. W. Salmon. 1980. The holistic alternative to scientific medicine: History and analysis. *International Journal of Health Services* 10: 133–47.
- Bullock, M. L., A. M. Pheley, T. J. Kiresuk, S. K. Lenz, and P. D. Culliton. 1997. Characteristics and complaints of patients seeking therapy at a hospital-based alternative medicine clinic. *Journal of Alternative and Complementary Medicine* 3 (1): 31–37.
- Dale, R. A. 1996. New developments in Cuban holistic medicine: A personal view. *Journal of Alternative and Complementary Medicine* 2 (2): 299–305.
- Mattson, Phyllis H. 1982. *Holistic health in perspective*. Palo Alto, California: Mayfield Publishing.
- Ross, A. G. Gordon. 1978. *Homeopathic green medicine*. Wellingsborough: Thorsons.
- Sommer, S. J. 1996. Mind-body medicine and holistic approaches: The scientific evidence. *Australian Family Physician* 25 (8): 1233–37.
- van Galen, E. 1995. Exploring homeopathic resources on the internet: HOMEOWEB. *Journal of Alternative and Complementary Medicine* 1 (4): 387–91.

II. North American folk medicine: Regional variations

II.A. Southwestern

- Anderson, John Q. 1968a. Magical transference of disease in Texas folk medicine. *Western Folklore* 27: 191–99.
- . 1968b. Popular beliefs in Texas, Louisiana, and Arkansas. *Southern Folklore Quarterly* 32: 304–19.
- . 1970. *Texas folk medicine: 1333 cures, remedies, preventives, and health practices*. Austin, Texas: Encino.
- Bourke, John G. 1894. Popular medicine, customs, and superstitions of the Rio Grande. *Journal of American Folklore* 7: 119–46.
- Carrasco, S. 1974. Curanderismo in south Texas. *School Health Review* 5 (5): 7.
- Curtin, L. S. M. 1930. Pioneer medicine in New Mexico. In *Folk-say: A regional miscellany*, ed. B. A. Botkin, 186–96. N.p.
- Graham, Joe S. 1976. The role of the curandero in the Mexican American folk medicine system in west Texas. In *American folk medicine: A symposium*, ed. Wayland D. Hand, 175–89. Berkeley and Los Angeles: University of California Press.
- Hatfield, Sadie. 1943. Folklore of Texas plants. *Proceedings of the Texas Folklore Society* 18: 157–62.
- Kay, M. A. 1979. Health and illness in a Mexican American barrio. In *Ethnic medicine in the Southwest*, ed. E. H. Spicer. Tucson: University of Arizona Press.
- Keegan, L. 1996. Use of alternative therapies among Mexican Americans in the Texas Rio Grande Valley. *Journal of Holistic Nursing* 14 (4): 277–94.
- Kraus, A., G. Guerra-Bautista, and D. Alarcon-Segovia. 1991. Salmonella Arizona arthritis and septicemia associated with rattlesnake ingestion by patients with connective tissue diseases. A dangerous complication of folk medicine. *Journal of Rheumatology* 18 (9): 1328–31.
- Marquez, Mary N., and Consuelo Pacheco. 1964. Midwifery lore in New Mexico. *American Journal of Nursing* 64 (9): 81–84.

- Quesada, G. M., and P. L. Heller. 1977. Sociocultural barriers to medical care among Mexican Americans in Texas: A summary report of research conducted by the Southwest Medical Sociology Ad Hoc Committee. *Medical Care* 15 (suppl. 5): 93–101.
- Scheper-Hughes, Nancy. 1983. Curanderismo in Taos County, New Mexico—A possible case of anthropological romanticism? *Western Journal of Medicine* 139 (6): 875–84.
- Spicer, Edward, ed. 1977. *Ethnic medicine in the Southwest*. Tucson: University of Arizona Press.
- Trotter, R. T., II. 1982. Contrasting models of the healer's role: South Texas case examples. *Hispanic Journal of Behavioral Sciences* 4: 315–27.
- . 1985. Folk medicine in the Southwest. Myths and medical facts. *Postgraduate Medicine* 78 (8): 167–70, 173–76, 179.
- Waterman, S. H., G. Juarez, S. J. Carr, and L. Kilman. 1990. Salmonella Arizona infections in Latinos associated with rattlesnake folk medicine. *American Journal of Public Health* 80 (3): 286–89.

II.B. Northeastern

- Baker, Ronald L. 1969. Folk medicine in the writings of Rowland E. Robinson. *Vermont History* 37: 184–93.
- Barrick, Mac E. 1964. Folk medicine in Cumberland County. *Keystone Folklore Quarterly* 9: 100–110.
- Bayard, Samuel P. 1938. Witchcraft, magic and spirits on the border of Pennsylvania and West Virginia. *Journal of American Folklore* 51: 47–59.

II.C. Southern

- Anderson, John Q. 1968. Popular beliefs in Texas, Louisiana and Arkansas. *Southern Folklore Quarterly* 32: 304–19.
- Anderson, Urban. 1937. A comparative study of some of the older beliefs and usages of east Tennessee. *Tennessee Folklore Society Bulletin* 3: 1–7.
- Babb, E. M. 1935. Survivals of medical magic and superstitions in southside Virginia. *Bulletin of the (Richmond, Virginia) Stuart Circle Hospital* 5: 39–47.
- Bacon, A. M. 1896. Conjuring and conjure-doctors in the southern United States. *Journal of American Folklore* 9: 224–26.
- Brandon, Elizabeth. 1976. Folk medicine in French Louisiana. In *American folk medicine*, ed. Wayland D. Hand, 215–34. Berkeley and Los Angeles: University of California Press.
- Browne, Ray B. 1958. *Popular beliefs and practices from Alabama*, 9. Folklore Studies, University of California Publications, Berkeley and Los Angeles.
- Campbell, Marie. 1953. Folk remedies from south Georgia. *Tennessee Folklore Society Bulletin* 19: 1–4.
- Cavender, A. P. 1992. Theoretic orientations and folk medicine research in the Appalachian South. *Southern Medical Journal* 85 (2): 170–78.
- Clements, William M. 1976. Faith healing narratives from northeast Arkansas. *Indiana Folklore* 9: 15–39.
- Cook, C., and D. Baisden. 1986. Ancillary use of folk medicine by patients in primary care clinics in southwestern West Virginia. *Southern Medical Journal* 79 (9): 1098–1101.

- Evans, David K., Don Stephen Rice, and Joanne Kline Partin. 1968. Parallels in West African, West Indian, and North Carolina Folklore. *North Carolina Folklore* 17: 77–84.
- Flaskerud, J. H. 1980. Perceptions of problematic behavior by Appalachians, mental health professionals, and lay non-Appalachians. *Nursing Research* 29 (3): 140–49.
- Harder, Kelsie B. 1956. Home remedies in Perry County, Tennessee. *Tennessee Folklore Society Bulletin* 22: 97–98.
- Harris, Bernice Kelly, ed. 1968. *Southern home remedies*. Murfreesboro, North Carolina: Johnson Publishing.
- Hawkins, John. 1907. Magical medical practice in South Carolina. *Popular Science Monthly* 70: 165–74.
- Jones, Michael Owen. 1967. Toward an understanding of folk medical beliefs in North Carolina. *North Carolina Folklore Journal* 15: 23–27.
- Levenson, Beverly, and Myron H. Levenson. 1960. Some southern folk remedies and related beliefs. *North Carolina Folklore* 8 (2): 26–31.
- Lewis, Gabe. 1938. Old-time remedies from Madison County. *Proceedings of the Texas Folklore Society* 14: 267–68.
- Long, Grady M. 1962. Folk medicine in McMinn, Polk, Bradley, and Meigs Counties, Tennessee, 1910–1927. *Tennessee Folklore Society Bulletin* 28: 1–8.
- Martin, Roxie. 1947. Old remedies collected in the Blue Ridge Mountains. *Journal of American Folklore* 60: 184–85.
- Mason, James. 1957. Home remedies in West Virginia. *West Virginia Folklore* 7: 27–32.
- Mathews, Holly F. 1987. Rootwork: Description of an ethnomedical system in the American South. *Southern Medical Journal* 80 (7): 885–91.
- McLean, Patricia S. 1972. Conjure doctors in eastern North Carolina. *North Carolina Folklore* 20: 21–29.
- Mullins, Gladys. 1973. Herbs of the southern Highlands and their medicinal uses. *Kentucky Folklore Record* 19: 36–41.
- Murphree, Alice H. 1965. Folk medicine in Florida: Remedies using plants. *Florida Anthropologist* 18: 175–85.
- Norris, Ruby R. 1958. Folk medicine of Cumberland County. *Kentucky Folklore Record* 4: 101–10.
- O'Dell, Ruth W. 1951. Before you call your doctor. *Tennessee Folklore Society Bulletin* 17: 29–31.
- Parr, Jerry S. 1962. Folk cures of middle Tennessee. *Tennessee Folklore Society Bulletin* 28: 8–12.
- Reynolds, Hubert. 1950. Grandma's handbook. *Tennessee Folklore Society Bulletin* 16: 13–14.
- Ritter, M. R. 1992. Take two spider webs and call me in the morning: Southern folk medicine. *North Carolina Medical Journal* 53 (5).
- Rogers, James C. 1968. Talking out fire. *North Carolina Folklore* 16: 46–52.
- Ross, R. A. 1934. Granny grandiosity. *Southern Medicine and Surgery* 96: 57–59.
- Steiner, Roland. 1901. The practice of conjuring in Georgia. *Journal of American Folklore* 14: 173–80.
- Stuart, Jesse. 1931. The yarb doctor. *Kentucky Folk-Lore and Poetry Magazine* 6 (1): 4–10.
- Sugarman, J., and R. Butters. 1985. Understanding the patient: Medical words the doctor may not know. *North Carolina Medical Journal* 46: 415–17.
- Waller, Tom, and Gene Killion. 1972. Georgia folk medicine. *Southern Folklore Quarterly* 36: 71–92.

- Webb, J. Y. 1971. Louisiana voodoo and superstitions related to health. *HSMHA Health Reports* 86 (4): 291–301.
- Wilson, Gordon. 1966. Talismans and magic in folk remedies in the Mammoth Cave region. *Southern Folklore Quarterly* 30: 192–201.
- . 1967. Swallow it or rub it on: More Mammoth Cave remedies. *Southern Folklore Quarterly* 31: 296–303.
- . 1968a. Local plants in folk remedies in the Mammoth Cave region. *Southern Folklore Quarterly* 32: 320–27.
- . 1968b. “Store-bought” remedies in the Mammoth Cave region. *North Carolina Folklore* 16: 58–62.
- Yates, Irene. 1946. Conjurers and cures in the novels of Julia Peterkin. *Southern Folklore Quarterly* 10: 137–49.

II.D. *Midwestern*

- Black, Pauline Monette. 1935. *Nebraska folk cures*. Lincoln, Nebraska: University of Nebraska Studies in Language, Literature, and Criticism, no. 15.
- Brewster, Paul G. 1939. Folk cures and preventives from southern Indiana. *Southern Folklore Quarterly* 3: 33–43.
- . 1943. Folk beliefs and practices from southern Indiana. *Hoosier Folklore Bulletin* 2: 23–38.
- Davenport, Gertrude C. 1898. Folk-cures from Kansas. *Journal of American Folklore* 11: 129–32.
- Fox, Ben. 1948. Folk medicine in southern Illinois. *Illinois Folklore* 2: 3–7.
- Halpert, Violetta. 1949. Indiana wart cures. *Hoosier Folklore* 8: 37–43.
- . 1950. Folk cures from Indiana. *Hoosier Folklore* 9: 1–12.
- Hurty, J. N. 1922. An old Indiana book on medicine. *Journal of the Indiana State Medical Association* 14 (4): 122–24.
- Hyatt, Harry Middleton. 1965. *Folklore from Adams County Illinois*. 2nd revised ed. N.p.: Memoirs of the Alma Egan Hyatt Foundation.
- Kevin, Mary E. 1947. Indian herbalism and colonial medicine. *Trained Nurse and Hospital Review* 119: 347.
- Lathrop, Amy. 1961. Pioneer remedies from western Kansas. *Western Folklore* 20: 1–22.
- McAtee, W. L. 1955. Home medication in Grant County, Indiana, in the nineties. *Midwest Folklore* 5: 213–16.
- . 1958. Medical lore in Grant County, Indiana, in the nineties. *Midwest Folklore* 8: 151–53.
- O’Dell, Ruth. 1950. Mid-western saliva lore. *Southern Folklore Quarterly* 14: 220–23.
- Pickard, Madge E., and R. Carlyle Buley. 1945. *The midwest pioneer, his ills, cures, and doctors*. Crawfordsville, Indiana: R.E. Banta.
- Puckett, Newbell Niles. 1981. *Popular beliefs and superstitions: A compendium of American folklore from the Ohio collection of Newbell Niles Puckett*, ed. Wayland D. Hand, Anna Casetta, and Sondra B. Thiederman. 3 vols. Boston: N.p.
- Smith, Walter R. 1929. Animals and plants in Oklahoma folk cures. In *Folk-say: A regional miscellany*, ed. Benjamin A. Botkin, 69–78. Norman: University of Oklahoma Press.
- Stekert, Ellen J. 1970. Focus for conflict: Southern mountain medical beliefs in Detroit. *Journal of American Folklore* 83: 115–47.

II.E. Western

- Anderson, John Q. 1968. Magical transference of disease in Texas folk medicine. *Western Folklore* 27: 191–99.
- Appelt, Glenn D. 1985. Pharmacological aspects of selected herbs employed in Hispanic folk medicine in the San Luis Valley of Colorado, U.S.A.: I. *Ligusticum porteri* (osha) and *Matricaria chamomilla* (manzanilla). *Journal of Ethnopharmacology* 13 (1): 51–55.
- Baker, Pearl, and Ruth Wilcox. 1948. Folk remedies in early Green River. *Utah Humanities Review* 2: 191–92.
- Bushnell, John H. 1947. Medical folklore from California. *Western Folklore* 6: 273–75.
- Campa, Arthur L. 1950. Some herbs and plants of early California. *Western Folklore* 9: 338–47.
- Cannon, Anthon S. 1984. In *Popular beliefs and superstitions from Utah*, ed. Wayland D. Hand and Jeannine E. Talley. Salt Lake City: University of Utah Press.
- Clar, Mimi. 1959. Childhood beliefs from Stockton, California. *Western Folklore* 18: 41–42.
- Firestone, Melvin M. 1962. Sephardic folk-curing in Seattle. *Journal of American Folklore* 75: 301–10.
- Hatfield, Sadie. 1943. Folklore of Texas plants. *Publications of the Texas Folklore Society* 18: 157–62.
- Jordan, Philip D. 1944. Botanic medicine in the western country. *Western Folklore* 40: 143–46.
- Kell, Katherine T. 1965. Tobacco in folk cures in Western society. *Journal of American Folklore* 78: 99–114.
- Kelley, B. D., Glenn D. Appelt, and J. M. Appelt. 1988. Pharmacological aspects of selected herbs employed in Hispanic folk medicine in the San Luis Valley of Colorado, U.S.A.: II. *Aclepias asperula* (immortal) and *Achillea lanulosa* (plumajillo). *Journal of Ethnopharmacology* 22 (1): 1–9.
- King, Virgil A. 1951. Sandhill remedies and cures. *Western Folklore* 10: 172–73.
- Madsen, William. 1955. Hot and cold in the universe of San Francisco Tecospa, Valley of Mexico. *Journal of American Folklore* 68: 123–39.
- Marquez, Mary N., and Consuelo Pacheco. 1964. Midwifery lore in New Mexico. *American Journal of Nursing* 64 (9): 81–84.
- Newman, Lucille F. 1969. Folklore of pregnancy: Wives' tales in Contra Costa County, California. *Western Folklore* 28: 112–35.
- Noall, Claire. 1944. Superstitions, customs, and prescriptions of Mormon midwives. *California Folklore Quarterly* 3: 102–14.
- Schedler, Paul W. 1971. Folk medicine in Denton County today: Or, can dermatology displace dishrags? *Publications of the Texas Folklore Society* 35: 11–17.
- Smith, Walter R. 1929. Animals and plants in Oklahoma folk cures. In *Folk-say: A regional miscellany*, ed. B. A. Botkin, 69–78. Norman: University of Oklahoma Press.
- Wilson, Julius I., M.D. 1967. Pikes Peak or bust: An historical note on the search for health in the Rockies. *Rocky Mountain Medical Journal* 64 (9): 58–62.

II.F. Urban

- Becerra, R. M., and A. P. Iglehart. 1995. Folk medicine use: Diverse populations in a metropolitan area. *Social Work in Health Care* 21 (4): 37–58.
- Carlisle, D. M., B. D. Leake, R. H. Brook, and M. F. Shapiro. 1996. The effect of race and ethnicity on the use of selected health care procedures: A comparison of south central

- Los Angeles and the remainder of Los Angeles County. *Journal of Health Care for the Poor and Underserved* 7 (4): 308–22.
- Edgerton, Robert B., Marvin Karno, and Irma Fernandez. 1970. Curanderismo in the metropolis: The diminished role of folk psychiatry among Los Angeles Mexican-Americans. *American Journal of Psychotherapy* 24 (1): 124–34.
- Ell, K., L. J. Haywood, M. de Guzman, E. Sobel, S. Norris, D. Blumfield, J. P. Ning, and E. Butts. 1995. Differential perceptions, behaviors, and motivations among African Americans, Latinos, and whites suspected of heart attacks in two hospital populations. *Journal of the Association for Academic Minority Physicians* 6 (2): 60–69.
- Fishman, B. M., L. Bobo, K. Kosub, and R. J. Womeodu. 1993. Cultural issues in serving minority populations: Emphasis on Mexican Americans and African Americans. *American Journal of the Medical Sciences* 306 (3): 160–66.
- Flaskerud, J. H., and A. M. Nyamathi. 1990. Effects of an AIDS education program on the knowledge, attitudes and practices of low-income black and Latina women. *Journal of Community Health* 15 (6): 343–55.
- . 1996. Home medication injection among Latina women in Los Angeles: Implications for health education and prevention. *AIDS Care* 8 (1): 95–102.
- Frankel, Barbara. 1977. *Childbirth in the Ghetto: Folk beliefs of Negro women in a north Philadelphia hospital ward*. San Francisco: R and E Research.
- Frerichs, R. R., C. S. Aneshensel, and V. A. Clark. 1981. Prevalence of depression in Los Angeles County. *American Journal of Epidemiology* 113 (6): 691–99.
- George, Victoria. 1980. *Santería cult and its healers: Beliefs and traditions preserved in Los Angeles*. Master's thesis, University of California, Los Angeles.
- Gray, S., S. Lawrence, A. Arregui, N. Phillips, R. Bell, T. Richards, T. Fukushima, and H. W. Taeusch. 1995. Attitudes and behaviors of African-American and Mexican-American women delivering newborns in inner-city Los Angeles. *Journal of the National Medical Association* 87 (5): 353–58.
- Greenfield, S. M. 1987. The return of Dr. Fritz: Spiritist healing and patronage networks in urban, industrial Brazil. *Social Science and Medicine* 24 (12): 1095–1108.
- Gregory, Steven. 1986. *Santería in New York: A study in cultural resistance*. Ph.D. diss., New School for Social Research, New York.
- Hayes-Bautista, D. E., L. Baezconde-Garbanati, and M. Hayes-Bautista. 1994. Latino health in Los Angeles: Family medicine in a changing minority context. *Family Practice* 11 (3): 318–24.
- Karno, M., R. L. Hough, M. A. Burnam, J. I. Escobar, D. M. Timbers, F. Santana, and J. H. Boyd. 1987. Lifetime prevalence of specific psychiatric disorders among Mexican Americans and non-Hispanic whites in Los Angeles. *Archives of General Psychiatry* 44 (8): 695–701.
- Karno, M., J. M. Golding, M. A. Burnam, R. L. Hough, J. I. Escobar, K. M. Wells, and R. Boyer. 1989. Anxiety disorders among Mexican Americans and non-Hispanic whites in Los Angeles. *Journal of Nervous and Mental Disease* 177 (4): 202–9.
- Keefe, S. 1979. Folk medicine among urban Mexican Americans: Cultural persistence, change, and displacement. *Hispanic Journal of Behavioral Sciences* 1: 93–115.
- Leon, J. J., F. Parra, T. Cheng, and R. E. Flores. 1995. Love-styles among Latino community college students in Los Angeles. *Psychological Reports* 77 (2): 527–30.
- Lewin-Epstein, N. 1991. Determinants of regular source of health care in black, Mexican, Puerto Rican, and non-Hispanic white populations. *Medical Care* 29: 543–57.

- Mack, T. M., J. Berkel, L. Bernstein, and W. Mack. 1985. Religion and cancer in Los Angeles County. *National Cancer Institute Monographs* 69: 235–45.
- Malgady, R. G., and L. H. Rogler. 1993. Mental health status among Puerto Ricans, Mexican Americans, and non-Hispanic whites: The case of the misbegotten hypothesis. *American Journal of Community Psychology* 21 (3): 383–88.
- Martinez, Cervando, and Harry W. Martin. 1966. Folk diseases among urban Mexican-Americans. *Journal of the American Medical Association* 196: 161–64.
- Press, I. 1977. The urban curandero. In *Culture, disease and healing*, ed. D. Landy. New York: Macmillan.
- Rodin, M. B. 1981. Alcoholism as a folk disease: The paradox of beliefs and choice of therapy in an urban American community. *Journal of Studies on Alcohol* 42 (9): 822–35.
- Ruiz, Pedro. 1972. Santeros, botánicas and mental health: An urban view. *Transcultural Psychiatric Research Review Journal* 9: 176–77.
- Sanders-Phillips, K. 1994. Correlates of healthy eating habits in low-income black women and Latinas. *Preventive Medicine* 23 (6): 781–87.
- . 1996. Correlates of health promotion behaviors in low-income black women and Latinas. *American Journal of Preventive Medicine* 12 (6): 450–58.
- Scott, C. S. 1975. Competing health care systems in an inner city area. *Human Organization* 34: 108–10.
- Snow, L. F. 1978. Sorcerers, saints and charlatans: Black folk healers in urban America. *Culture, Medicine and Psychiatry* 2 (1): 69–106.
- Stekert, Ellen J. 1970. Focus for conflict: Southern mountain medical beliefs in Detroit. *Journal of American Folklore* 83: 115–56.
- Takeuchi, D. T., S. Sue, and M. Yeh. Return rates and outcomes from ethnicity-specific mental health programs in Los Angeles. *American Journal of Public Health* 85 (5): 638–43.
- Tripp-Reimer, T. 1983. Retention of a folk-healing practice (matiasma) among four generations of urban Greek immigrants. *Nursing Research* 32 (2): 97–101.
- Whittemore, A. S., L. N. Kolonel, A. H. Wu, E. M. John, R. P. Gallagher, G. R. Howe, J. D. Burch, J. Hankin, D. M. Dreon, D. W. West, et al. 1995. Prostate cancer in relation to diet, physical activity, and body size in blacks, whites, and Asians in the United States and Canada. *Journal of the National Cancer Institute* 87 (9): 652–61.
- Yancey, A. K., and L. Walden. 1994. Stimulating cancer screening among Latinas and African-American women: A community case study. *Journal of Cancer Education* 9 (1): 46–52.
- Zambrana, R. E., and S. C. Scrimshaw. 1997. Maternal psychosocial factors associated with substance use in Mexican-origin and African American low-income pregnant women. *Pediatric Nursing* 23 (3): 253–59.
- Zambrana, R. E., C. Dunkel-Schetter, and S. Scrimshaw. 1991. Factors which influence use of prenatal care in low-income racial-ethnic women in Los Angeles County. *Journal of Community Health* 16 (5): 283–95.

III. *Ethnomedical Traditions in North America*

III.A. *American Indian*

- Adams, William R. 1951. Aboriginal American medicine and surgery. *Proceedings of the Indiana Academy of Science* 61: 49–53.
- Bean, Lowell John. 1976. California Indian shamanism and folk curing. In *American folk medicine: A symposium*, ed. Wayland D. Hand, 109–23. Berkeley and Los Angeles: University of California Press.

- Bourke, John G. 1892. Medicine men of the Apache. In *Ninth annual report of the Bureau of Ethnology, 1887-1888*, 443-603. Washington, D.C.: Governmental Printing Office.
- Bracho, F. 1995. Plants, food and civilization: The lessons of indigenous Americans. *Journal of Alternative and Complementary Medicine* 1 (2): 125-30.
- Bradley, Will T. 1936. Medical practices of the New England aborigines. *Journal of the American Pharmaceutical Association* 25 (2): 138-46.
- Carr, Lloyd G., and Carlos Westez. 1945. Surviving folktales and herbal lore among the Shinnecock Indians of Long Island. *Journal of American Folklore* 58: 113-23.
- Cobb, Carolus M. 1917. Some medical practices among the New England Indians and early settlers. *Boston Medical and Surgical Journal* 177 (4): 97-105.
- Croom, Edward M., Jr. 1992. Herbal medicine among the Lumbee Indians. In *Herbal and magical medicine: Traditional healing today*, ed. James Kirkland, Holly F. Mathews, C. W. Sullivan III, and Karen Baldwin, 137-69. Durham, North Carolina: Duke University Press.
- Darby, George E. 1933. Indian medicine in British Columbia. *Canadian Medical Association Journal* 28: 433-38.
- Fenton, William N. 1942. Contacts between Iroquois herbalism and colonial medicine. *Annual Report of the Smithsonian Institution, 1941*, 503-27. Washington, D.C.: Governmental Printing Office.
- Garro, L. C. 1988. Resort to folk healers in a Manitoba Ojibwa community. *Arctic Medical Research* 47 (suppl. 1): 317-20.
- . 1990. Continuity and change: The interpretation of illness in an Anishinaabe (Ojibway) community. *Culture, Medicine and Psychiatry* 14 (4): 417-54.
- Grinnell, George Bird. 1905. Some Cheyenne plant medicines. *American Anthropologist* 7: 37-43.
- . 1919. A buffalo sweatlodge. *American Anthropologist* 21 (4): 361-75.
- Hagey, R. 1984. The phenomenon, the explanations and the responses: Metaphors surrounding diabetes in urban Canadian Indians. *Social Science and Medicine* 18 (3): 265-72.
- Herbert, Lester G. 1926. What did the Indians know about medicines and healing treatments? *Medical Journal and Record* 123: 22-24, 117-19.
- Johnson, Leslie M. 1997. Health, wholeness, and the land: Gitskan traditional plant use and healing. Ph.D. diss., University of Alberta, Canada.
- Kilpatrick, Jack Frederick. 1964. Folk formulas of the Oklahoma Cherokees. *Journal of the Folklore Institute* 1: 214-19.
- Kurath, Gertrude P. 1954. The Tutelo fourth night spirit release singing. *Midwest Folklore* 4: 87-103.
- La Barre, Weston. 1947. Kiowa folk sciences. *Journal of American Folklore* 60: 105-14.
- . 1951. Aymara biologicals and other medicines. *Journal of American Folklore* 64: 171-78.
- Landes, Ruth. 1963. Potawatomi medicine. *Transactions, Kansas Academy of Science* 66: 553-99.
- Larson, John A., M.D. 1953. Medicine among the Indians. *Quarterly Bulletin of Northwestern University Medical School* 27: 246-49.
- Lee, Joseph G., M.D. 1960. Papago Indian medicine. *Arizona Medicine* 17 (2): 87-89.
- MacDermot, J. H., M.D. 1949. Food and medicinal plants used by the Indians of British Columbia. *Canadian Medical Association Journal* 61 (2): 177-83.

- MacDonald, Elizabeth. 1959. Indian medicine in New Brunswick. *Canadian Medical Association Journal* 80 (3): 220–24.
- Maclean, John. 1961. Blackfoot medical priesthood. *Alberta Historical Review* 9 (2): 1–7.
- MacLeish, Kenneth. 1943. Notes on folk medicine in the Hopi village of Moenkopi. *Journal of American Folklore* 56: 62–68.
- Mahr, August C. 1951. Materia medica and therapy among the North American Forest Indians. *Ohio State Archaeological and Historical Quarterly* 60: 331–54.
- Maxwell, Hu. 1918. Indian medicines: Numerous popular remedies obtained from forest trees. *Scientific American* 86 (suppl. 2224): 100–103.
- McAllister, J. Gilbert. 1965. The four quartz rocks medicine bundle of the Kiowa-Apache. *Ethnology* 4: 210–24.
- McClintock, Walter. 1909. Materia medica of the Blackfeet. *Zeitschrift für Ethnologie* 11: 273–76.
- McElvaine, M. D., E. M. Harder, L. Johnson, R. D. Baer, and R. D. Satzger. 1990. Lead poisoning from the use of Indian folk medicines. Letter. *Journal of the American Medical Association* 264 (17): 2212–23.
- Mellinger, Marie B. 1967. Medicine of the Cherokees. *Foxfire* 1 (3): 65–72.
- Moerman, Daniel E. 1991a. The medicinal flora of native North America: An analysis. *Journal of Ethnopharmacology* 31: 1–42.
- . 1991b. Poisoned apples and honeysuckles: The medicinal plants of Native America. In *The anthropology of medicine: From culture to method*, ed. Lola Romanucci-Ross, Daniel E. Moerman, and Laurence R. Tancredi, 147–57. New York: Bergin and Garvey.
- . 1998. *Native American ethnobotany*. Portland, Oregon: Timber Press.
- Parker, Arthur C. 1909. Secret medicine societies of the Seneca. *American Anthropologist* 2 (2): 161–85.
- Rousseau, Jacques. 1947. Ethnobotanique Abénakise. *Les Archives de Folklore* 2: 145–82.
- Russell, Frank. 1898. An Apache medicine dance. *American Anthropologist* 11 (12): 367–72.
- Speck, Frank G. 1944. Catawba herbals and curative practices. *Journal of American Folklore* 57: 37–50.
- Stone, Eric. 1934. Medicine among the Iroquois. *Annals of Medical History* 6 (6): 529–39.
- Van Wart, Arthur F. 1948. The Indians of the Maritime Provinces, their diseases and native cures. *Canadian Medical Association Journal* 59 (6): 573–77.
- Wallace, Anthony F. C. 1967. Dreams and the wishes of the soul: A type of psychoanalytic theory among the seventeenth century Iroquois. In *Magic, witchcraft, and curing*, ed. John Middleton, 171–91. Austin: University of Texas Press.
- Wallis, Wilson D. 1922. Medicines used by the Micmac Indians. *American Anthropologist* 24: 24–30.
- Welch, Charles E., Jr. 1964. Some drugs of the North American Indian—Then and now. *Keystone Folklore Quarterly* 9: 83–99.
- Wilson, Eddie W. 1951. American Indian concept of saliva. *Midwest Folklore* 1: 229–32.

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

- Bailey, James A. 1991. *The Yoruba of southwestern Nigeria and Santería in the southeastern United States*. New Bern, North Carolina: Godolphin House.
- Bascom, William. 1969. *Sixteen cowries: Yoruba divination from Africa to the New World*. Bloomington: Indiana University Press.

- Brandon, George. 1993. *The dead sell memories: Santería from Africa to the New World*. Bloomington: Indiana University Press.
- Brown, David H. 1989. Garden in the machine: Afro-Cuban sacred art and performance in New York City. Ph.D. diss., Yale University, New Haven, Connecticut.
- . 1993. Thrones of the orichas: Afro-Cuban altars in New Jersey, New York, and Havana. *African Arts* 26 (4): 44–59, 85.
- Canizares, Raul. 1993. *Walking with the night: The Afro-Cuban world of Santería*. Rochester, Vermont: Destiny Books.
- Etkin, N. L. 1981. A Hausa herbal pharmacopoeia: Biomedical evaluation of commonly used plant medicines. *Journal of Ethnopharmacology* 4: 75–98.
- Evans, David K., Don Stephen Rice, and Joanne Kline Partin. 1968. Parallels in West African, West Indian, and North Carolina folklore. *North Carolina Folklore* 17: 77–84.
- Golden, K. M. 1977. Voodoo in Africa and the United States. *American Journal of Psychiatry* 134 (12): 1425–27.
- Gonzalez-Wippler, Migene. 1973. *Santería: African magic in Latin America*. New York: Julian Press.
- Hielscher, S., and J. Sommerfeld. 1985. Concepts of illness and the utilization of health-care services in a rural Malian village. *Social Science and Medicine* 21 (4): 469–81.
- Makanjuola, R. O. 1987. “Ode Ori”: A culture-bound disorder with prominent somatic features in Yoruba Nigerian patients. *Acta Psychiatrica Scandinavica* 75 (3): 231–36.
- Nunez, Luis Manuel. 1992. *Santería: A practical guide to Afro-Caribbean religion*. Dallas, Texas: Spring Publications.
- Oyejide, C. O., and G. A. Aderinokun. 1991. Teething myths in Nigerian rural Yoruba communities. *African Dental Journal* 5: 31–34.
- Reynolds, J., and L. Swartz. 1993. Professional constructions of a “lay” illness: “Nerves” in a rural “coloured” community in South Africa. *Social Science and Medicine* 36 (5): 657–63.
- Sandoval, Mercedes Cros. 1975. *La religion afrocubana*. Madrid: Coleccion Libre Plaza Mayor.
- Sharp, P. T. 1982. Ghosts, witches, sickness and death: The traditional interpretation of injury and disease in a rural area of Papua New Guinea. *Papua New Guinea Medical Journal* 25 (2): 108–15.
- Sofowora, A. 1996. Research on medicinal plants and traditional medicine in Africa. *Journal of Alternative and Complementary Medicine* 2 (3): 365–72.

III.C. *Hispanic or Latino*

- Acosta, F. X., L. H. Nguyen, and J. Yamamoto. 1994. Using the brief symptom inventory to profile monolingual Spanish-speaking psychiatric outpatients. *Journal of Clinical Psychology* 50 (5): 723–26.
- Adolph, C., D. E. Ramos, K. L. Linton, and D. A. Grimes. 1995. Pregnancy among Hispanic teenagers: Is good parental communication a deterrent? *Contraception* 51 (5): 303–6.
- Ailinger, R. L. 1988. Folk beliefs about high blood pressure in Hispanic immigrants. *Western Journal of Nursing Research* 10 (5): 629–36.
- Ailinger, R. L., and M. E. Causey. 1995. Health concept of older Hispanic immigrants. *Western Journal of Nursing Research* 17 (6): 605–13.
- Alegria, D., E. Guerra, C. Martinez, Jr., G. Meyer. 1977. El hospital invisible: A study of curanderismo. *Archives of General Psychiatry* 34: 1354–57.

- Appelt, Glenn D. 1985. Pharmacological aspects of selected herbs employed in Hispanic folk medicine in the San Luis Valley of Colorado, U.S.A.: I. *Lingusticum porteri* (osha) and *Matricaria chamomilla* (manzanilla). *Journal of Ethnopharmacology* 13: 51–55.
- Applewhite, S. L. 1995. Curanderismo: Demystifying the health beliefs and practices of elderly Mexican Americans. *Health and Social Work* 20 (4): 247–53.
- Baca, Josephine Elizabeth. 1969. Some health beliefs of the Spanish speaking. *American Journal of Nursing* 69: 2172–76.
- Baer, R. D., and D. Penzell. 1993. Research report: Susto and pesticide poisoning among Florida farmworkers. *Culture, Medicine and Psychiatry* 17 (3): 321–27.
- Bailey, James A. 1996. Santeria and Palo Mayombe: The presence of Afro-Cuban artifacts at Wrightsville Beach. *North Carolina Folklore Journal* 43: 128–41.
- Barnett, E. A. 1989. Notes on nervios: A disorder of menopause. *Journal of Transcultural Nursing* 10 (2–3): 159–69.
- Berkanovic, E., and C. Telesky. 1985. Mexican-American, black-American, and white-American differences in reporting illnesses, disability and physician visits for illnesses. *Social Science and Medicine* 20 (6): 567–77.
- Bhatt, B. D., M. J. Zuckerman, J. A. Foland, L. G. Guerra, and S. M. Polly. 1988. Rattlesnake meat ingestion—A common Hispanic folk remedy . Letter. *Western Journal of Medicine* 149 (5): 605.
- Bird, Hector R., and Ian Canino. 1981. The sociopsychiatry of espiritismo: Findings of a study in psychiatric populations of Puerto Rican and other Hispanic children. *Journal of the American Academy of Child Psychiatry* 20: 725–40.
- Borrello, Mary Ann, and Elizabeth Mathias. 1977. Botanicas: Puerto Rican folk pharmacies. *Natural History* 86 (7): 64–72, 116–17.
- Brooks, T. R. 1992. Pitfalls in communication with Hispanic and African-American patients: Do translators help or harm? *Journal of the National Medical Association* 84: 941–47.
- Canino, G. 1982. The Hispanic woman: Sociocultural influences on diagnosis and treatment. In *Mental health and Hispanic Americans*, ed. R. M. Becerra, M. Karno, and J. I. Escobar. New York: Grune and Stratton.
- Carrasco, S. 1974. Curanderismo in south Texas. *School Health Review* 5 (5): 7.
- Castro, F. G., P. Furth, and H. Karlow. 1984. The health beliefs of Mexican, Mexican American and Anglo American women. *Hispanic Journal of Behavioral Sciences* 6: 365–83.
- Chavez, L. R. 1984. Doctors, curanderos, and brujas: Healthcare delivery and Mexican immigrants in San Diego. *Medical Anthropology Quarterly* 15: 31–37.
- Chesney, A. P., B. L. Thompson, A. Guevara, A. Vela, and M. F. Schottstaedt. 1980. Mexican-American folk medicine: Implications for the family physician. *Journal of Family Practice* 11 (4): 567–74.
- Clark, Margaret. 1959. *Health in the Mexican American culture: A community study*. Berkeley: University of California Press.
- Cohen, Lucy M. 1979. *Culture, disease and stress among Latino immigrants*. Washington, D.C.: Smithsonian Institution, Research Institute on Immigration and Ethnic Studies.
- Currier, Richard L. 1966. The hot-cold syndrome and symbolic balance in Mexican and Spanish-American folk medicine. *Ethnology* 5: 251–63.
- Delgado, Melvin. 1978. Folk medicine in the Puerto Rican culture. *International Social Work* 21: 45–54.

- . 1979a. Herbal medicine in the Puerto Rican community. *Health and Social Work* 4: 5–40.
- . 1979b. Puerto Rican folk healers in big cities. *Forum on Medicine* 2: 784–93.
- Deyo, R. A., A. K. Diehl, H. Hazuda, and M. P. Stern. 1985. A simple language-based acculturation scale for Mexican Americans: Validation and application to health care research. *American Journal of Public Health* 75 (1): 51–55.
- Dodson, Ruth. 1932. Folk curing among the Mexicans. *Proceedings of the Texas Folklore Society* 10: 82–98.
- . 1951. Don Pedrito Jaramillo: The curandero of Los Olmos. *Publications of the Texas Folklore Society* 24: 9–70.
- Edgerton, Robert B., Marvin Karno, and Irma Fernandez. 1970. Curanderismo in the metropolis: The diminishing role of folk psychiatry among Los Angeles Mexican Americans. *American Journal of Psychotherapy* 24 (1): 124–34.
- Erickson, P. I. 1996. Contraceptive methods: Do Hispanic adolescents and their family planning care providers think about contraceptive methods the same way? *Medical Anthropology* 17 (1): 65–82.
- Espín, Olivia. 1988. Spiritual power and the mundane world: Hispanic female healers in urban U.S. communities. *Women's Studies Quarterly* 16 (3–4): 33–47.
- . 1996. *Latina healers*. Encino California: Floricanto Press.
- Flaskerud, J. H., and A. M. Nyamathi. 1996. Home medication injection among Latina women in Los Angeles: Implications for health education and prevention. *AIDS Care* 8 (1): 95–102.
- Flaskerud, J. H., and E. R. Calvillo. 1991. Beliefs about AIDS, health and illness among low-income Latina women. *Research in Nursing and Health* 14: 431–38.
- Flaskerud, J. H., and G. Uman. 1993. Directions for AIDS education for Hispanic women based on analyses of survey findings. *Public Health Reports* 108 (3): 298–304.
- Flores, Glenn, and Luis R. Vega. 1998. Barriers to health care access for Latino children: A review. *Family Medicine* 30: 196–205.
- Ford, Daren Cowan. 1975. *Las yerbas de la gente: A study of Hispano-American medicinal plants*. Ann Arbor: University of Michigan.
- Formenti, S. C., B. E. Meyerowitz, K. Ell, L. Muderspach, S. Groshen, B. Leedham, V. Klement, and P. C. Morrow. 1995. Inadequate adherence to radiotherapy in Latina immigrants with carcinoma of the cervix: Potential impact on disease free survival. *Cancer* 75 (5): 1135–40.
- Foster, George M. 1953. Relationships between Spanish and Spanish-American folk medicine. *Journal of American Folklore* 66: 201–17.
- Fox, S. A., and R. G. Roetzheim. 1994. Screening mammography and older Hispanic women: Current status and issues. *Cancer* 74 (suppl. 7): 2028–33.
- Garrison, Vivian. 1974. Sectarianism and psychological adjustment: A controlled comparison of Puerto Rican Pentecostals and Catholics. In *Religious movements in contemporary America*, ed. I. R. Zaretzky and M. P. Leone. Princeton, New Jersey: Princeton University Press.
- . 1977a. Doctor, espiritista or psychiatrist? Health-seeking behavior in a Puerto Rican neighborhood in New York City. *Medical Anthropology* 1: 65–191.
- . 1977b. The “Puerto Rican syndrome” in psychiatry and espiritismo. In *Case studies in spirit possession*, ed. V. Crapanzano and V. Garrison, 383–449. New York: John Wiley and Sons.

- . 1978. Support systems of schizophrenic and non-schizophrenic Puerto Rican migrant women in New York City. *Schizophrenia Bulletin* 4: 591–96.
- Gaviria, M., and R. M. Wintrob. 1976. Supernatural influence in psychopathology: Puerto Rican folk beliefs about mental illness. *Canadian Psychiatric Association Journal* 21 (6): 361–69.
- Giachello, A., R. Bell, L. Aday, and R. Anderson. 1983. Uses of the 1980 census for Hispanic health research. *American Journal of Public Health* 73: 266–74.
- Gloria, A. M., and J. J. Peregoy. Counseling Latino alcohol and other substance users/abusers: Cultural considerations for counselors. *Journal of Substance Abuse Treatment* 13 (2): 119–26.
- Golding, J. M., and M. A. Burnam. 1990. Immigration, stress, and depressive symptoms in a Mexican-American community. *Journal of Nervous and Mental Disease* 178 (3): 161–71.
- Golding, J. M., M. Karno, and C. M. Rutter. 1990. Symptoms of major depression among Mexican-Americans and non-Hispanic Whites. *American Journal of Psychiatry* 147 (7): 861–66.
- Golding, J. M., M. A. Burnam, and K. B. Wells. 1990. Alcohol use and depressive symptoms among Mexican Americans and non-Hispanic whites. *Alcohol and Alcoholism* 25 (4): 421–32.
- Gomez, G. E., and E. A. Gomez. 1985. Folk healing among Hispanic Americans. *Public Health Nursing* 2 (4): 245–49.
- Gonzalez-Swafford, M. J., and M. G. Gutierrez. 1983. Ethno-medical beliefs and practices of Mexican-Americans. *Nurse Practitioner* 8 (10): 29–30, 32, 34.
- Gordon, S. M. 1994. Hispanic cultural health beliefs and folk remedies. *Journal of Holistic Nursing* 12 (3): 307–22.
- Graham, Joe S. 1976. The role of the curandero in the Mexican American folk medicine system in west Texas. In *American folk medicine: A symposium*, ed. Wayland D. Hand, 175–89. Berkeley and Los Angeles: University of California Press.
- . 1985. Folk medicine and intracultural diversity among west Texas Mexican Americans. *Western Folklore* 44: 168–93.
- Granger, Byrd Howell. 1976. Some aspects of folk medicine among Spanish-speaking people in southern Arizona. In *American folk medicine: A symposium*, ed. Wayland D. Hand, 191–202. Berkeley and Los Angeles: University of California Press.
- Gray, S., S. Lawrence, A. Arregui, N. Phillips, R. Bell, T. Richards, T. Fukushima, and H. W. Tausch. 1995. Attitudes and behaviors of African-American and Mexican-American women delivering newborns in inner-city Los Angeles. *Journal of the National Medical Association* 87 (5): 353–58.
- Guarnaccia, Peter J. 1993. Ataques de nervios in Puerto Rico: Culture-bound syndrome or popular illness? *Medical Anthropology* 15 (2): 157–70.
- Guarnaccia, Peter J., V. DeLaCancela, and Emilio Carillo. 1989. The multiple meanings of ataques de nervios in the Latino community. *Medical Anthropology* 11: 47–62.
- Harwood, Alan. 1971. The hot-cold theory of disease: Implications for treatment of Puerto Rican patients. *Journal of the American Medical Association* 216: 1153–58.
- . 1981. Mainland Puerto Ricans. In *Ethnicity and medical care*, ed. Alan Harwood, 397–481. Cambridge: Harvard University Press.
- Hatch, E. Le Roy. 1969. Home remedies Mexican style. *Western Folklore* 28: 163–68.

- Hayes-Bautista, D. E., L. Baezconde-Garbanati, and M. Hayes-Bautista. 1994. Latino health in Los Angeles: Family medicine in a changing minority context. *Family Practice* 11 (3): 318–24.
- Higginbotham, J. C., F. M. Trevino, and L. A. Ray. 1990. Utilization of curanderos by Mexican Americans: Prevalence and predictors. Findings from HHANES 1982–84. *American Journal of Public Health* 80 (suppl.): 32–35.
- Holland, William R. 1963. Mexican-American medical beliefs: Science or magic. *Arizona Medicine* 20 (5): 89–101.
- Holloway, G. 1994. Susto and the career path of the victim of an industrial accident: A sociological case study. *Social Science and Medicine* 38 (7): 989–97.
- Hovey, J. D., and C. A. King. 1996. Acculturative stress, depression, and suicidal ideation among immigrant and second-generation Latino adolescents. *Journal of the American Academy of Child and Adolescent Psychiatry* 35 (9): 1183–92.
- Jenkins, J. H. 1988. Ethnopsychiatric Interpretations of schizophrenic illness: The problem of nervios within Mexican-American families. *Culture, Medicine and Psychiatry* 12 (3): 301–29.
- Karno, M., J. M. Golding, M. A. Burnam, R. L. Hough, J. I. Escobar, K. M. Wells, and R. Boyer. 1989. Anxiety disorders among Mexican Americans and non-Hispanic whites in Los Angeles. *Journal of Nervous and Mental Disease* 177 (4): 202–9.
- Kay, Margarita Artschwager. 1972. Health and illness in the barrio: Women's point of view. Ph.D. diss., University of Arizona, Tucson.
- Keefe, S. E. 1979. Folk medicine among urban Mexican Americans: Cultural persistence, change, and displacement. *Hispanic Journal of Behavioral Sciences* 1: 93–115.
- Keefe, S. E., and J. M. Casas. 1980. Mexican Americans and mental health: A selected review and recommendations for mental health service delivery. *American Journal of Community Psychology* 8 (3): 303–26.
- Keegan, L. 1996. Use of alternative therapies among Mexican Americans in the Texas Rio Grande Valley. *Journal of Holistic Nursing* 14 (4): 277–94.
- Kelley, B. D., G. D. Appelt, and J. M. Appelt. 1988. Pharmacological aspects of selected herbs employed in Hispanic folk medicine in the San Luis Valley of Colorado, USA: II. *Asclepias asperula* (inmortal) and *Achillea lanulosa* (plumajillo). *Journal of Ethnopharmacology* 22: 1–9.
- Kiev, Ari. 1962. The psychotherapeutic aspects of primitive medicine. *Human Organization* 21: 25–29.
- . 1968. *Curanderismo: Mexican-American folk psychiatry*. New York: Free Press.
- Kosko, D. A., and J. H. Flaskerud. 1987. Mexican American, nurse practitioner, and lay control group beliefs about cause and treatment of chest pain. *Nursing Research* 36 (4): 226–31.
- Koss-Chioino, J. D., and J. M. Canive. 1993. The interaction of popular and clinical diagnostic labeling: The case of embrujado. *Medical Anthropology* 15 (2): 171–88.
- Krajewski-Jaime, E. R. 1991. Folk-healing among Mexican-American families as a consideration in the delivery of child welfare and child health care services. *Child Welfare* 70 (2): 157–67.
- Kriesman, J. J. 1975. The curandero's perspective: A therapeutic integration of folk and medicinal healing. *American Journal of Psychiatry* 132 (1): 81–83.
- Leon, C. A. 1975. "El duende" and other incubi: Suggestive interactions between culture, the devil, and the brain. *Archives of General Psychiatry* 32 (2): 155–62.

- Leon, J. J., F. Parra, T. Cheng, and R. E. Flores. 1995. Love-styles among Latino community college students in Los Angeles. *Psychological Reports* 77 (2): 527–30.
- Lewin-Epstein, N. 1991. Determinants of regular source of health care in black, Mexican, Puerto Rican, and non-Hispanic white populations. *Medical Care* 29: 543–57.
- Lewis, M. A., C. E. Lewis, B. Leake, G. Monahan, and G. Rachelefsky. 1996. Organizing the community to target poor Latino children with asthma. *Journal of Asthma* 33 (5): 289–97.
- Logan, M. H. 1993. New lines of inquiry on the illness of susto. *Medical Anthropology* 15 (2): 189–200.
- Macklin, June. 1974. Belief, ritual, and healing: New England spiritualism and Mexican-American spiritism compared. In *Religious movements in contemporary America*, ed. I. I. Zaretsky and M. P. Leone, 383–417. Princeton, New Jersey: Princeton University Press.
- Madsen, William. 1955. Hot and cold in the universe of San Francisco Tecospa, Valley of Mexico. *Journal of American Folklore* 68: 123–39.
- . 1964. *The Mexican-Americans of south Texas*. New York: Holt, Rinehart, and Winston.
- Maduro, R. 1983. Curanderismo and Latino views of disease and curing. *Western Journal of Medicine* 139 (6): 868–74.
- Malgady, R. G., and L. H. Rogler. 1993. Mental health status among Puerto Ricans, Mexican Americans, and non-Hispanic whites: The case of the misbegotten hypothesis. *American Journal of Community Psychology* 21 (3): 383–88.
- Marks, G., J. Solis, J. L. Richardson, L. M. Collins, L. Birba, and J. C. Hisserich. 1987. Health behavior of elderly Hispanic women: Does cultural assimilation make a difference? *American Journal of Public Health* 77 (10): 1315–19.
- Marsh, W. W., and M. Eberle. 1987. Curanderismo associated with fatal outcome in a child with leukemia. *Texas Medicine* 83 (2): 38–40.
- Martinez, R., and C. V. Wetli. 1989. Tattoos of the Marielitos. *American Journal of Forensic Medicine and Pathology* 10 (4): 315–25.
- Martinez, Cervando, and Harry W. Martin. 1966. Folk diseases among urban Mexican-Americans. *Journal of the American Medical Association* 196: 161–64.
- Mason, Michael Atwood. 1993. The blood-that-runs-through-the-veins: The creation of identity and a client's experience of Cuban-American Santería-dilogun divination. *Drama Review* 37: 119–30.
- . 1994. "I bow my head to the ground": The creation of bodily experience in a Cuban American Santería initiation. *Journal of American Folklore* 107: 23–39.
- Mayers, Raymond Sanchez. 1989. Use of folk medicine by elderly Mexican-American women. *Journal of Drug Issues* 19: 283–95.
- Mickley, J., and K. Soeken. 1993. Religiousness and hope in Hispanic- and Anglo-American women with breast cancer. *Oncology Nursing Forum* 20 (8): 1171–77.
- Mikhail, B. I. 1994. Hispanic mothers' beliefs and practices regarding selected children's health problems. *Western Journal of Nursing Research* 16 (6): 623–38.
- Monteiro, L. A. 1982. Folk remedies of Rhode Island's Portuguese-American immigrants. *Rhode Island Medical Journal* 65 (8): 324–28.
- Mull, J. D. 1983. A visit with a curandero. *Western Journal of Medicine* 139: 730–36.
- Munoz, J. A. 1986. Countertransference and its implementation in the treatment of a Hispanic adolescent boy. *Psychiatry* 49 (2): 169–79.

- Murphy, R. S. 1990. At last—A view of Hispanic health and nutritional status. *American Journal of Public Health* 80 (12): 1429–30.
- Nall, Frank C., II, and Joseph Spielberg. 1967. Social and cultural factors in the responses of Mexican-Americans to medical treatment. *Journal of Health and Social Behavior* 8 (4): 299–308.
- Nations, M. 1992. The child's disease (doença de criança): Popular paradigm of persistent diarrhea? *Acta Paediatrica Supplement* 381: 55–65.
- Newell, G. R., and P. K. Mills. 1986. Low cancer rates in Hispanic women related to social and economic factors. *Women and Health* 11 (3–4): 23–35.
- Norris, S. L., M. de Guzman, E. Sobel, S. Brooks, and L. J. Haywood. 1993. Risk factors and mortality among black, Caucasian, and Latina women with acute myocardial infarction. *American Heart Journal* 126 (6): 1312–19.
- Novo Pena, Silvia. 1993. Religion. In *The Hispanic-American almanac*, 367–86. Detroit: Gale Research.
- Nyamathi, A. M., J. Flaskerud, C. Bennett, B. Leake, and C. Lewis. 1994. Evaluation of two AIDS education programs for impoverished Latina women. *AIDS Education and Prevention* 6 (4): 296–309.
- Pachter, L. M. 1993. Introduction: Latino folk illnesses: Methodological considerations. *Medical Anthropology* 15 (2): 103–8.
- Pachter, L. M., B. Bernstein, and A. Osorio. 1992. Clinical implications of a folk illness: Empacho in mainland Puerto Ricans. *Medical Anthropology* 13 (4): 285–99.
- Pachter, L. M., M. M. Cloutier, and B. A. Bernstein. 1995. Ethnomedical (folk) remedies for childhood asthma in a mainland Puerto Rican community. *Archives of Pediatrics and Adolescent Medicine* 149 (9): 982–88.
- Perez y Mena, Andres Isidoro. 1991. *Speaking with the dead: Development of Afro-Latin religion among Puerto Ricans in the United States: A study into the interpenetration of civilizations in the New World*. New York: AMS Press.
- Perrone, B., H. Stockel, and V. Krueger. 1989. *Medicine women, curanderas, and women doctors*. Norman: University of Oklahoma Press.
- Press, I. 1977. The urban curandero. In *Culture, disease, and healing*, ed. D. Landy. New York: Macmillan.
- Quesada, G. M., and P. L. Heller. 1977. Sociocultural barriers to medical care among Mexican Americans in Texas: A summary report of research conducted by the Southwest Medical Sociology Ad Hoc Committee. *Medical Care* 15 (suppl. 5): 93–101.
- Richardson, L. 1982. Folk medicine in the Hispanic population. Part 2 of Breakthrough to nursing: Caring through understanding. *Imprint* 29 (2): 21, 72–77.
- Ring, J. M., and P. Marquis. 1991. Depression in a Latino immigrant medical population: An exploratory screening and diagnosis. *American Journal of Orthopsychiatry* 61 (2): 298–302.
- Ripley, G. D. 1986. Mexican-American folk remedies: Their place in health care. *Texas Medicine* 82 (11): 41–44.
- Risser, A. L., and L. J. Mazur. 1995. Use of folk remedies in a Hispanic population. *Archives of Pediatrics and Adolescent Medicine* 149 (9): 978–81.
- Roberts, R. E. 1992. Manifestation of depressive symptoms among adolescents: A comparison of Mexican Americans with the majority and other minority populations. *Journal of Nervous and Mental Disease* 180 (10): 627–33.

- Rodriguez, Josie. 1983. Mexican American factors influencing health practices. *Journal of School Health* 53: 136–39.
- Roeder, Beatrice. 1988. *Chicano folk medicine from Los Angeles*. Berkeley: University of California Press.
- Rogler, Lloyd H., and August B. Hollingshead. 1961. The Puerto Rican spiritualist as psychiatrist. *American Journal of Sociology* 67: 17–22.
- Rubel, Arthur J. 1960. Concepts of disease in Mexican-American culture. *American Anthropologist* 62: 795–814.
- . 1966. *Across the tracks: Mexican Americans in a Texas city*. Austin: University of Texas Press.
- . 1978. The epidemiology of a folk illness: Susto in Hispanic America. In *Hispanic culture and health care*, ed. R. Martinez. St. Louis, Missouri: C. V. Mosby.
- . 1993. The study of Latino folk illnesses. *Medical Anthropology* 15 (2): 209–13.
- Ruiz, Pedro. 1972. Santeros, botánicas and mental health: An urban view. *Transcultural Psychiatric Research Review Journal* 9: 176–77.
- Sanchez, Mabel S. 1997. Pathways to health: A naturalistic study of Mexican-American women's lay health behaviors. Ph.D. diss., University of Texas, Austin.
- Sandler, A. P., and L. S. Chan. 1978. Mexican-American folk belief in a pediatric emergency room. *Medical Care* 16 (9): 778–84.
- Sandoval, Mercedes Cros. 1977. Afrocaribbean concepts of disease and its treatment in Miami. *Journal of Operational Psychiatry* 8: 52–63.
- Schreiber, Janet M., and John P. Homiak. 1981. Mexican Americans. In *Ethnicity and medical care*, ed. Alan Harwood, 264–336. Cambridge: Harvard University Press.
- Shapiro, E. R. 1995. Grief in family and cultural context: Learning from Latino families. *Cultural Diversity in Mental Health* 1 (2): 159–76.
- Shrout, P. E., G. J. Canino, H. R. Bird, M. Rubio-Stipec, M. Bravo, and M. A. Burnam. 1992. Mental health status among Puerto Ricans, Mexican Americans, and non-Hispanic whites. *American Journal of Community Psychology* 20 (6): 729–52.
- Singer, Merrill. 1984. Indigenous treatment for alcoholism: The case of Puerto Rican spiritism. *Medical Anthropology* 8 (4): 246–73.
- Smithers, W. D. 1961. Nature's pharmacy and the curanderos. *Sul Ross State College Bulletin* 41 (3).
- Stolley, J. M., and H. Koenig. 1997. Religion/spirituality and health among elderly African Americans and Hispanics. *Journal of Psychosocial Nursing and Mental Health Services* 35 (11): 32–38.
- Suarez, M., M. Raffaelli, and A. O'Leary. 1996. Use of folk healing practices by HIV-infected Hispanics living in the United States. *AIDS Care* 8 (60): 683–90.
- Tamez, E. G. 1978. Curanderismo: Folk Mexican-American health care system. *Journal of Psychiatric Nursing and Mental Health Services* 16 (12): 34–39.
- Thiel de Bocanegra, H., F. Gany, and R. Fruchter. 1993. Available epidemiologic data on New York's Latino population: A critical review of the literature. *Ethnicity and Disease* 3 (4): 413–26.
- Tigerman, N. S. 1989. Health beliefs, knowledge, and health seeking behaviors of recently immigrated Central American mothers in Los Angeles. Ph.D. diss., University of California, Los Angeles.
- Tousignant, M. 1979. Espanto: A dialogue with the Gods. *Culture, Medicine and Psychiatry* 3 (4): 347–61.

- Trotter, Robert T., II. 1981. Folk remedies as indicators of common illnesses: Examples from the United States-Mexico border. *Journal of Ethnopharmacology* 4 (2): 207-21.
- Trotter, Robert T., II, and Juan Antonio Chavira. 1980. Curanderismo: An emic theoretical perspective of Mexican-American folk medicine. *Medical Anthropology* 4: 423-87.
- . 1981. *Curanderismo: Mexican American folk healing*. Athens: University of Georgia Press.
- Van Oss Marin, B., G. Marin, A. Padilla, and C. de la Rocha. 1983. Utilization of traditional and non-traditional sources of health care among Hispanics. *Hispanic Journal of Behavioral Sciences* 5: 65-80.
- Vega, W. A. 1980. The Hispanic natural healer—A case study: Implications for prevention. In *Hispanic natural support systems: Mental health promotion perspectives*, ed. R. Valle and W. Vega, 65-74. Sacramento: California Department of Mental Health.
- Vega, W. A., B. Kolody, S. Aguilar-Gaxiola, E. Alderete, R. Catalano, and J. Caraveo-Anduaga. 1998. Lifetime prevalence of DSM-III-R psychiatric disorders among urban and rural Mexican Americans in California. *Archives of General Psychiatry* 55 (9): 771-78.
- Wakefield, Dan. 1975. *Island in the city: The world of Spanish Harlem*. New York: Corinth Books, 1959. Reprint, New York: Arno Press.
- Waterman, S. H., G. Juarez, S. J. Carr, and L. Kilman. 1990. Salmonella Arizona infections in Latinos associated with rattlesnake folk medicine. *American Journal of Public Health* 80 (3): 286-89.
- Weclaw, R. V. 1975. The nature, prevalence, and level of awareness of "curanderismo" and some of its implications for community mental health. *Community Medical Health Journal* 11 (2): 145-54.
- Weller, S. C., L. M. Pachter, R. T. Trotter, II, and R. D. Baer. 1992. Empacho in four Latino groups: A study of intra- and inter-cultural variation in belief. *Medical Anthropology* 15: 109-36.
- Wells, K. B., R. L. Hough, J. M. Golding, M. A. Burnam, and M. Karno. 1987. Which Mexican-Americans underutilize health services? *American Journal of Psychiatry* 144 (7): 918-22.
- Woodhull, Frost. 1930. Ranch remedios. *Publications of the Texas Folklore Society* 8: 9-73.
- Yancey, A. K., and L. Walden. 1994. Stimulating cancer screening among Latinas and African-American women: A community case study. *Journal of Cancer Education* 9 (1): 46-52.
- Zaldivar, A., and J. Smolowitz. 1994. Perceptions of the importance placed on religion and folk medicine by non-Mexican-American Hispanic adults with diabetes. *Diabetes Educator* 20 (4): 303-6.
- Zambrana, R. E., and S. C. Scrimshaw. 1997. Maternal psychosocial factors associated with substance use in Mexican-origin and African American low-income pregnant women. *Pediatric Nursing* 23 (3): 253-59.
- Zayas, L. H., and P. O. Ozuah. 1996. Mercury use in espiritismo: A survey of botanicas. *American Journal of Public Health* 86 (1): 111-12.
- Zuckerman, M. J., L. G. Guerra, D. A. Drossman, J. A. Foland, and G. G. Gregory. 1996. Health-care-seeking behaviors related to bowel complaints: Hispanics versus non-Hispanic whites. *Digestive Diseases and Sciences* 41 (1): 77-82.
- Zuniga, M. E. 1992. Using metaphors in therapy: Dichos and Latino clients. *Social Work* 37 (1): 55-60.

III.D. *Pennsylvania German*

- Aurand, A. Monroe, Jr. 1941. *Popular home remedies and superstitions of the Pennsylvania Germans*. Harrisburg, Pennsylvania: n.p.
- Brendle, Thomas R., and Claude W. Unger. 1935. *Folk medicine of the Pennsylvania Germans: The Non-Occult cures*, 45. Norristown: Proceedings of the Pennsylvania German Society.
- Doering, J. Frederick. 1936. Pennsylvania German folk medicine in Waterloo County, Ontario. *Journal of American Folklore* 49: 194–98.
- Gifford, Edward S., Jr. 1960. The evil eye in Pennsylvania medical history. *Keystone Folk Quarterly* 5 (3): 3–8.
- Hoffman, W. J., M.D. 1893. Notes on Pennsylvania German folk medicine. *Science* 21: 355.
- Jack, Phil R. 1964. Folk medicine from western Pennsylvania. *Pennsylvania Folklife* 14 (1): 35–37.
- Lick, David E., and Thomas R. Brendle. 1922. Plant names and plant lore among the Pennsylvania Germans. *Proceedings and Addresses of the Pennsylvania German Society* 33.
- Long, Amos, Jr. 1964. Bakeovens in Pennsylvania folk culture. *Pennsylvania Folklife* 14 (2): 16–29.
- White, Emma Gertrude. 1897. Folk-medicine among Pennsylvania Germans. *Journal of American Folklore* 10: 78–80.

III.E. *Asian American*

- Adler, Shelley R. 1995. Refugee stress and folk belief: Hmong sudden deaths. *Social Science and Medicine* 40 (12): 1623–29.
- Bartholomew, R. E. 1994. The social psychology of “epidemic” koro. *International Journal of Social Psychiatry* 40 (1): 46–60.
- Cheon-Klessig, Y., D. D. Camilleri, B. J. McElmurry, and V. M. Ohlson. 1988. Folk medicine in the health practice of Hmong refugees. *Western Journal of Nursing Research* 10 (5): 647–60.
- Chowdhury, A. N. 1996. The definition and classification of koro. *Culture, Medicine and Psychiatry* 20 (1): 41–65.
- Clarvit, S. R., F. R. Schneier, and M. R. Liebowitz. 1996. The offensive subtype of Taijinkyofu-sho in New York City: The phenomenology and treatment of a social anxiety disorder. *Journal of Clinical Psychiatry* 57 (11): 523–27.
- Coin rubbing and related folk medicine. Letter. 1981. *Journal of the American Medical Association* 245 (18): 1819.
- Dwyer, Philip. 1987. Herbalism and ritual: Folk medical practices among Asian immigrants in Southern California. Ph.D. diss., University of California, Los Angeles.
- Etsuko, M. 1991. The interpretations of fox possession: Illness as metaphor. *Culture, Medicine and Psychiatry* 15 (4): 453–77.
- Fishman, C., R. Evans, and E. Jenks. 1988. Warm bodies, cool milk: Conflicts in post partum food choice for Indochinese women in California. *Social Science and Medicine* 26 (11): 1125–32.
- Kendall, L. 1987. Cold wombs in balmy Honolulu: Ethnogynecology among Korean immigrants. *Social Science and Medicine* 25 (4): 367–76.
- Lin, K. M., K. J. Lau, J. Yamamoto, Y. P. Zheng, H. S. Kim, K. H. Cho, and G. Nakasaki. 1992. Hwa-byung: A community study of Korean Americans. *Journal of Nervous and Mental Disease* 180 (6): 386–91.

- Oberg, C. N., and A. Deinard. 1984. Marasmus in a seventeen-month-old Laotian: Impact of folk beliefs on health. *Pediatrics* 73 (2): 254–57.
- Oubre, A. 1995. Traditional Chinese medicine and HIV illness. Part 2 of Social context of complementary medicine in Western society. *Journal of Alternative and Complementary Medicine* 1 (2): 161–85.
- Pang, K. Y. 1989. The practice of traditional Korean medicine in Washington, D.C. *Social Science and Medicine* 28 (8): 875–84.
- . 1990. Hwabyung: The construction of a Korean popular illness among Korean elderly immigrant women in the United States. *Culture, Medicine and Psychiatry* 14 (4): 495–512.
- Reinhart, M. A., and H. Ruhs. 1985. Moxibustion: Another traumatic folk remedy. *Clinical Pediatrics* 24 (1): 58–59.
- Rubio, E. L., B. R. Ekins, P. D. Singh, and J. Dowis. 1987. Hmong opiate folk remedy toxicity in three infants. *Veterinary and Human Toxicology* 29 (4): 323–25.
- Snyder, P. 1981. Ethnicity and folk healing in Honolulu, Hawaii. *Social Science and Medicine*. 15B (2): 125–32.
- . 1984. Health service implications of folk healing among older Asian Americans and Hawaiians in Honolulu. *Gerontologist* 24 (5): 471–76.

III.F. *Canadian*

- Brandon, Elizabeth. 1955. La médecine populaire dans la paroisse de Vermillion en Louisiane. Ph.D. diss., Université Laval, Québec.
- Cantero, Antonio, M.D. 1929. Occult healing practices in French Canada. *Canadian Medical Association Journal* (Canadian Medical Association), n.s., 20: 303–6.
- Crellin, John K. 1994. *Home medicine: The Newfoundland experience*. Montreal and Kingston: McGill-Queen's University Press.
- Davis, D.L. 1988. Folk images of health and menstrual patterns among Newfoundland outport women. *Health Care for Women International* 9 (3): 211–23.
- . 1989. The variable character of nerves in a Newfoundland fishing village. *Medical Anthropology* 11 (1): 63–78.
- Doering, John Frederick, and Eileen Elita Doering. 1938. Some western Ontario folk beliefs and practices. *Journal of American Folklore* 51: 60–68.
- . 1941. Some western Ontario folk beliefs and practices. *Journal of American Folklore* 54: 197.
- Riddell, William Rensick. 1934. Some old Canadian folk medicine. *Canada Lancet and Practitioner* 83: 41–44.
- Rosenbaum, J. N. 1991. The health meanings and practices of older Greek-Canadian widows. *Journal of Advanced Nursing* 16 (11): 1320–27.
- Street, Anne C. 1959. Médecine populaire des Îles Saint-Pierre et Miquelon. *Arts et Traditions Populaires* 7: 75–85.

IV. *World ethnomedical traditions*

IV.A. *Latin American*

- Baer, R. D., and A. Ackerman. 1988. Toxic Mexican folk remedies for the treatment of empacho: The case of Azarcon, Greta, and Albalalde. *Journal of Ethnopharmacology* 24 (1): 31–39.

- Barrett, B. 1995. Herbal knowledge on Nicaragua's Atlantic Coast: Consensus within diversity. *Journal of Community Health* 20 (5): 403–21.
- Bascom, William. 1950. The focus of Cuban Santería. *Southwestern Journal of Anthropology* 6: 64–68.
- Benedetti, M. D. 1989. *Earth and spirit: Healing lore and more from Puerto Rico*. New Jersey: Waterfront Press.
- Cabrera, Lydia. 1975. *El monte: Notas sobre las religiones, la magia, las supersticiones, y el folklore de Pueblo de Cuba*. 1940. Reprint, Miami: Ediciones Universal.
- . 1994–1995. Religious syncretism in Cuba. *Journal of Caribbean Studies* 10 (1–2): 84–94.
- Canizares, Raul. 1993. *Walking with the night: The Afro-Cuban world of Santería*. Rochester, Vermont: Destiny Books.
- Carbajal, D., A. Casaco, L. Arruzazabala, R. Gonzalez, and V. Fuentes. 1991. Pharmacological screening of plant decoctions commonly used in Cuban folk medicine. *Journal of Ethnopharmacology* 33 (1–2): 21–24.
- Colson, A. B., and C. de Armellada. 1983. An Amerindian derivation for Latin American Creole illnesses and their treatment. *Social Science and Medicine* 17 (17): 1229–48.
- Cortes-Gallo, G., M. A. Hernandez-Gonzalez, M. A. Ayala-Garcia, A. Rocha-Moreles, F. Aguinaga-Jasso, J. J. Morales-Aguirre, and J. A. Bribiesca-Lopez. 1993. The indigestion cure: A common and dangerous practice (trans. from Spanish). *Boletín Médico del Hospital Infantil de México* 50 (1): 44–47.
- Curtis, James R. 1982. Santería: Persistence and change in an Afro-Cuban cult religion. In *Objects of special devotion: Fetishism in popular culture*, 336–51. Bowling Green, Ohio: Bowling Green Popular Press.
- Dal, R. A. 1996. New developments in Cuban holistic medicine: A personal view. *Journal of Alternative and Complementary Medicine* 2 (2): 299–305.
- Dobkin, Maralene. 1968. Folk curing with a psychedelic cactus in the north coast of Peru. *International Journal of Social Psychiatry* 15 (1): 23–32.
- . 1969. Fortune's malice: Divination, psychotherapy, and folk medicine in Peru. *Journal of American Folklore* 82: 132–41.
- . 1981. Saladerra—A culture-bound misfortune syndrome in the Peruvian Amazon. *Culture, Medicine and Psychiatry* 5 (2): 193–213.
- . 1989. A modern-day shamanistic healer in the Peruvian Amazon: Pharmacopoeia and trance. *Journal of Psychoactive Drugs* 21 (1): 91–99.
- Fabrega, H., and H. Nutini. 1993. Witchcraft-explained childhood tragedies in Tlaxcala, and their medical sequelae. *Social Science and Medicine* 36 (6): 793–805.
- Finkler, Kaja. 1985. *Spiritualist healers in Mexico: Successes and failures of alternative therapeutics*. New York: Praeger.
- Frei, Barbara. 1997. Medical ethnobotany of the Isthmus-Sierra Zapotecs (Oaxaca, Mexico) and biological-phytochemical investigation of selected plants. Ph.D. diss., Eidgenössische Technische Hochschule, Zurich, Switzerland.
- Gonzales-Wippler, Migene. 1973. *Santería: African magic in Latin America*. Garden City, New York: Doubleday and Anchor.
- Greenfield, S. M. 1987. The return of Dr. Fritz: Spiritist healing and patronage networks in urban, industrial Brazil. *Social Science and Medicine* 24 (12): 1095–1108.
- . 1992. Spirits and spiritist therapy in southern Brazil: A case study of an innovative, syncretic healing group. *Culture, Medicine and Psychiatry* 16 (1): 23–51.

- Heinrich, Michael. 1994. Herbal and symbolic medicines of the Lowland Mixe (Oaxaca, Mexico): Disease concepts, healer's roles, and plant use. *Anthropos* 89: 73–83.
- Hess, David J. 1994. *Samba in the night: Spiritism in Brazil*. New York: Columbia University Press.
- Kelly, Isabel. 1965. Folk practices in north Mexico: Birth customs, folk medicine, and spiritualism in the Laguna Zone. In *Institute of Latin American Studies*. Austin: University of Texas Press.
- Low, S. M. 1981. The meaning of nervios: A sociocultural analysis of symptom presentation in San Jose, Costa Rica. *Culture, Medicine and Psychiatry* 5 (1): 25–47.
- Macklin, June. 1980. "All the good and bad in this world": Women, traditional medicine, and Mexican culture. In *Twice a minority: Mexican American women*, ed. M. B. Melville, 127–54. St. Louis, Missouri: C. V. Mosby.
- Madsen, William. 1955. Hot and cold in the universe of San Francisco Tecospa, Valley of Mexico. *Journal of American Folklore* 68: 123–39.
- Mandel-Campbell, Andrea. 1996. Cuba's visa seekers try an animist faith. *Christian Science Monitor*, 15 February, 6.
- Marsh, W. W., and K. Hentges. 1988. Mexican folk remedies and conventional medical care. *American Family Physician* 37 (3): 257–62.
- Mena, Aipy. 1998. Cuban Santería, Haitian vodun, Puerto Rican spiritualism: A multiculturalist inquiry into syncretism. *Journal for the Scientific Study of Religion* 37: 15–27.
- Morton, Julia F. 1981. *Atlas of medicinal plants of Middle America: Bahamas to Yucatan*. Springfield, Illinois: Charles C. Thomas.
- Nations, M. K., and L. A. Rebhun. 1988. Angels with wet wings won't fly: Maternal sentiment in Brazil and the image of neglect. *Culture, Medicine and Psychiatry* 12 (2): 141–200.
- Ngokwey, N. 1995. Naming and grouping illnesses in Feira (Brazil). *Culture, Medicine and Psychiatry* 19 (3): 385–408.
- Nunez, Luis Manuel. 1992. *Santería: A practical guide to Afro-Caribbean religion*. Dallas, Texas: Spring Publications.
- Ortiz de Montellano, B. R., and C. H. Browner. 1985. Chemical bases for medicinal plant use in Oaxaca, Mexico. *Journal of Ethnopharmacology* 13: 57–88.
- Pedersen, D., and V. Baruffati. 1985. Health and traditional medicine cultures in Latin America and the Caribbean. *Social Science and Medicine* 21 (1): 5–12.
- Sharon, Douglas C. 1974. The symbol system of a north Peruvian shaman. Ph.D. diss., University of California, Los Angeles.
- Simmons, Ozzie G. 1955. Popular and modern medicine in mestizo Communities of coastal Peru and Chile. *Journal of American Folklore* 68: 57–71.
- Simpson, S. H. 1988. Some preliminary considerations on the sobada: A traditional treatment for gastrointestinal illness in Costa Rica. *Social Science and Medicine* 27 (1): 69–73.
- Smith, Lovisa V. 1951. Folk remedies in Andes. *New York Folklore Quarterly* 7: 295–98.
- Tousignant, M. 1984. Pena in the Ecuadorian Sierra: A psychoanthropological analysis of sadness. *Culture, Medicine and Psychiatry* 8 (4): 381–98.
- Van Oss Marin, B., G. Marin, A. Padilla, and C. de la Rocha. 1983. Utilization of traditional and non-traditional sources of health care among Hispanics. *Hispanic Journal of Behavioral Sciences* 5: 65–80.

- Vega, W. 1980. The Hispanic natural healer—A case study: Implications for prevention. In *Hispanic natural support systems: Mental health promotion perspectives*, ed. R. Valle and W. Vega, 65–74. Sacramento: California Department of Mental Health.
- Weller, S. C., T. K. Ruebush III, and R. E. Klein. 1991. An epidemiological description of a folk illness: A study of empacho in Guatemala. *Medical Anthropology* 13 (1–2): 19–31.

IV.B. Caribbean

- Beckwith, Martha W. 1927. *Notes on Jamaican ethnobotany*. Poughkeepsie, New York: Vassar College.
- Benedek, C., and L. Rivier. 1989. Evidence for presence of tetrodotoxin in a powder used in Haiti for zombification. *Toxicon* 27 (4): 473–80.
- Benedetti, M. D. 1989. *Earth and spirit: Healing lore and more from Puerto Rico*. New Jersey: Waterfront Press.
- Borrello, Mary Ann, and Elizabeth Mathias. 1977. Botánicas: Puerto Rican folk pharmacies. *Natural History* 86 (7): 64–72, 116–17.
- Bourguignon, Erika. 1959. The persistence of folk belief: Some notes on cannibalism and zombis in Haiti. *Journal of American Folklore* 72: 36–45.
- Bram, Joseph. 1958. Spirits, mediums and believers in contemporary Puerto Rico. *Transactions of the New York Academy of Sciences* 20: 340–47.
- Brandon, George. 1989–1990. African religious influences in Cuba, Puerto Rico, and Hispaniola. *Journal of Caribbean Studies* 7 (2–3): 201–31.
- Brodwin, Paul. 1996. *Medicine and morality in Haiti: The contest for healing power*. New York: Cambridge University Press.
- Cabrera, Lydia. 1975. *El monte: Notas sobre las religiones, la magia, las supersticiones, y el folklore de Pueblo de Cuba*. 1940. Reprint, Miami: Ediciones Universal.
- . 1994–1995. Religious syncretism in Cuba. *Journal of Caribbean Studies* 10 (1–2): 84–94.
- Camas-Diaz, L. 1981. Puerto Rican espiritismo and psychotherapy. *American Journal of Orthopsychiatry* 138 (11): 1477–81.
- Carbajal, D., A. Casaco, L. Arruzazabala, R. Gonzalez, and V. Fuentes. 1991. Pharmacological screening of plant decoctions commonly used in Cuban folk medicine. *Journal of Ethnopharmacology* 33 (1–2): 21–24.
- Coreil, J. 1983. Parallel structures in professional and folk health care: A model applied to rural Haiti. *Culture, Medicine and Psychiatry* 7 (2): 131–51.
- Costantino, G., R. G. Malgady, and L. H. Rogler. 1988. Folk hero modeling therapy for Puerto Rican adolescents. *Journal of Adolescence* 11 (2): 155–65.
- Craan, A. G. 1988. Toxicological aspects of voodoo in Haiti. *Biomedical and Environmental Sciences* 1 (4): 372–81.
- Dale, R. A. 1996. New developments in Cuban holistic medicine: A personal view. *Journal of Alternative and Complementary Medicine* 2 (2): 299–305.
- Davis, E. W. 1983. The ethnobiology of the Haitian zombi. *Journal of Ethnopharmacology* 9 (1): 85–104.
- Delgado, Melvin. 1978. Folk medicine in the Puerto Rican culture. *International Social Work* 21: 45–54.
- DeSantis, Lydia, and Janice T. Thomas. 1990. The immigrant Haitian mother: Transcultural nursing perspective on preventive health care for children. *Journal of Transcultural Nursing* 2 (1): 2–15.

- Dorta-Morales, José 1976. *Puerto Rican espiritismo: Religion and psychotherapy*. New York: Vantage Press.
- Fredrich, B. E. Research note: A prospective St. Lucian folk medicine survey. *Social Science and Medicine*. Part D. *Medical Geography* 15 (4): 435–37.
- Galli, N. 1975. The influence of cultural heritage on the health status of Puerto Ricans. *Journal of School Health* 45 (1): 10–15.
- Gaviria, M., and R. M. Wintrob. 1976. Supernatural influence in psychopathology: Puerto Rican folk beliefs about mental illness. *Canadian Psychiatric Association Journal* 21 (6): 361–69.
- Guarnaccia, P. J. 1993. Ataques de nervios in Puerto Rico: Culture-bound syndrome or popular illness? *Medical Anthropology* 15 (2): 157–70.
- Halberstein, R. A. 1997. Traditional botanical remedies on a small Caribbean island: Middle (Grand) Caicos, West Indies. *Journal of Alternative and Complementary Medicine* 3 (3): 227–39.
- Halberstein, R. A., and A. B. Saunders. 1978. Traditional medical practices and medicinal plant usage on a Bahamian island. *Culture, Medicine and Psychiatry* 2 (2): 177–203.
- Harwood, Alan. 1977a. *Rx: Spiritist as needed: A study of Puerto Rican community mental health resource*. New York: Wiley.
- . 1977b. Description and analysis of an alternative psychotherapeutic approach. Part 1 of Puerto Rican spiritism. *Culture, Medicine and Psychiatry* 1: 69–95.
- . 1977c. An institution with preventive and therapeutic functions in community psychiatry. Part 2 of Puerto Rican spiritism. *Culture, Medicine and Psychiatry* 1: 135–53.
- . 1981. Mainland Puerto Ricans. In *Ethnicity and medical care*, ed. Alan Harwood, 397–481. Cambridge: Harvard University Press.
- Hohmann, A. A., M. Richeport, B. M. Marriott, G. J. Canino, M. Rubio-Stipec, and H. Bird. 1990. Spiritism in Puerto Rico: Results of an island-wide community study. *British Journal of Psychiatry* 156: 328–35.
- Koss, Joan D. 1970. Therapy of a system of a sect in Puerto Rico. *Revista de Ciencias Sociales* 14: 259–75.
- . 1975. Therapeutic aspects of Puerto Rican cult practices. *Psychiatry* 38: 160–71.
- . 1977a. Religion and science divinely related: A case history of spiritism in Puerto Rico. *Caribbean Studies* 16: 22–43.
- . 1977b. Social process, healing and self-defeat among Puerto Rican spiritualists. *American Ethnologist* 4: 453–69.
- . 1980. The therapist spiritist training project in Puerto Rico: An experiment to relate the traditional healing system to the public health system. *Social Science and Medicine* 14B: 255–66.
- . 1987. Expectations and outcomes for patients given mental health care or spiritist healing in Puerto Rico. *American Journal of Psychiatry* 144: 56–61.
- Koss-Chioino, Joan. 1992. *Women as healers, women as patients: Mental health care and traditional healing in Puerto Rico*. Boulder, Colorado: Westview Press.
- Laguerre, M. S. 1987. *Afro-Caribbean folk medicine*. South Hadley, Massachusetts: Bergin and Garvey Publishers.
- Lefever, Harry G. 1996. When the saints go riding in: Santería in Cuba and the United States. *Journal for the Scientific Study of Religion* 35: 318–30.

- Lubchansky, Isaac, Gladys Egri, and Janet Stokes. 1970. Puerto Rican spiritualists view mental illness: The faith healer as paraprofessional. *American Journal of Psychiatry* 127: 312–21.
- Mills, J., K. O. Pascoe, J. Chambers, and G. N. Melville. 1986. Preliminary investigations of the wound-healing properties of a Jamaican folk medicinal plant (*Justicia pectoralis*). *West Indian Medical Journal* 35 (3): 190–93.
- Newell, William Wells. 1888. Voodoo worship and child sacrifice in Hayti. *Journal of American Folklore* 1: 16–30.
- . 1889. Reports of voodoo worship in Hayti and Louisiana. *Journal of American Folklore* 2: 41–47.
- Oakes, A. J., and M. P. Morris. 1958. The West Indian weedwoman of the United States Virgin Islands. *Bulletin of the History of Medicine* 32: 164–69.
- Ortiz, Fernando. 1906. *Hampa Afro-Cubana: Los negros brujos*. Madrid: Editorial America.
- Pachter, L. M., B. Bernstein, and A. Osorio. 1992. Clinical implications of a folk illness: Empacho in mainland Puerto Ricans. *Medical Anthropology* 13 (4): 285–99.
- Pachter, L. M., M. M. Cloutier, and B. A. Bernstein. 1995. Ethnomedical (folk) remedies for childhood asthma in a mainland Puerto Rican community. *Archives of Pediatrics and Adolescent Medicine* 149 (9): 982–88.
- Rousseau, Jacques. 1946. Notes sur l'ethnobotanique d'Anticosti. *Les Archives de Folklore* 1: 60–69.
- . 1948. Ethnobotanique et ethnozoologie Gaspésiennes. *Les Archives de Folklore* 3: 51–63.
- Sandoval, Mercedes Cros. 1975. *La religion afrocubana*. Madrid: Coleccion Libre Plaza Mayor.
- Schwartz, Dorothy. 1985. Caribbean folk beliefs and Western psychiatry. *Journal of Psychosocial Nursing and Mental Health Services* 23: 26–30.
- Simpson, George E. 1954. Magical practices in northern Haiti. *Journal of American Folklore* 67: 395–403.
- Singer, Merrill. 1984. Indigenous treatment for alcoholism: The case of Puerto Rican spiritism. *Medical Anthropology* 8 (4): 246–73.
- Vilayleck, E. 1996. The Bles, a Caribbean Creole disease (trans. from French). *Bulletin de la Societe de Pathologie Exotique* 89 (1): 57–67.
- Weniger, B., M. Haag-Berrurier, and R. Anton. 1982. Plants of Haiti used as infertility agents. *Journal of Ethnopharmacology* 6 (1): 67–84.
- Wong, W. 1976. Some folk medicinal plants from Trinidad. *Economic Botany* 30: 103–42.

IV.C. African

- Bailey, James A. 1991. *The Yoruba of southwestern Nigeria and Santería in the southeastern United States*. New Bern, North Carolina: Godolphin House.
- Bascom, William. 1969. *Sixteen cowries: Yoruba divination from Africa to the New World*. Bloomington: Indiana University Press.
- Brandon, George. 1993. *The dead sell memories: Santería from Africa to the New World*. Bloomington: Indiana University Press.
- Brown, David H. 1989. Garden in the machine: Afro-Cuban sacred art and performance in New York City. Ph.D. diss., Yale University, New Haven, Connecticut.

- . 1993. Thrones of the orichas: Afro-Cuban altars in New Jersey, New York, and Havana. *African Arts* 26 (4): 44–59, 85.
- Canizares, Raul. 1993. *Walking with the night: The Afro-Cuban world of Santería*. Rochester, Vermont: Destiny Books.
- Etkin, N. L. 1981. A Hausa herbal pharmacopoeia: Biomedical evaluation of commonly used plant medicines. *Journal of Ethnopharmacology* 4: 75–98.
- Evans, David K., Don Stephen Rice, and Joanne Kline Partin. 1968. Parallels in West African, West Indian, and North Carolina Folklore. *North Carolina Folklore* 17: 77–84.
- Golden, K. M. 1977. Voodoo in Africa and the United States. *American Journal of Psychiatry* 134 (12): 1425–27.
- Gonzalez-Wippler, Migene. 1973. *Santería: African magic in Latin America*. New York: Julian Press.
- Hielscher, S., and J. Sommerfeld. 1985. Concepts of illness and the utilization of health-care services in a rural Malian village. *Social Science and Medicine* 21 (4): 469–81.
- Macklin, June. 1974. Belief, ritual and healing: New England spiritualism and Mexican-American spiritism compared. In *Religious movements in contemporary America*, ed. I. I. Zaretsky and M. P. Leone, 383–417. Princeton, New Jersey: Princeton University Press.
- Makanjuola, R.O. 1987. “Ode Ori”: A culture-bound disorder with prominent somatic features in Yoruba Nigerian patients. *Acta Psychiatrica Scandinavica* 75 (3): 231–36.
- Nunez, Luis Manuel. 1992. *Santería: A practical guide to Afro-Caribbean religion*. Dallas, Texas: Spring Publications.
- Oyejide, C. O., and G. A. Aderinokun. 1991. Teething myths in Nigerian rural Yoruba communities. *African Dental Journal* 5: 31–34.
- Reynolds, J., and L. Swartz. 1993. Professional constructions of a “lay” illness: “Nerves” in a rural “coloured” community in South Africa. *Social Science and Medicine* 36 (5): 657–63.
- Sandoval, Mercedes Cros. 1975. *La religion afrocubana*. Madrid, Spain: Coleccion Libre Plaza Mayor.
- Sharp, P. T. 1982. Ghosts, witches, sickness and death: The traditional interpretation of injury and disease in a rural area of Papua New Guinea. *Papua New Guinea Medical Journal* 25 (2): 108–15.
- Sofowora, A. 1996. Research on medicinal plants and traditional medicine in Africa. *Journal of Alternative and Complementary Medicine* 2 (3): 365–72.

IV.D. Asian

- Ashikaga, Ensho. 1954. Votive pictures: A Japanese superstition. *Western Folklore* 13: 29–33.
- Bhopalm, R. S. 1986. The inter-relationship of folk, traditional and Western medicine within an Asian community in Britain. *Social Science and Medicine* 22 (1): 99–105.
- Castillo, R. J. 1994. Theoretical background. Part 1 of Spirit possession in south Asia, dissociation or hysteria? *Culture, Medicine and Psychiatry* 18 (1): 1–21.
- Cheng, S. T. 1996. A critical review of Chinese koro. *Culture, Medicine and Psychiatry* 20 (1): 67–82.
- Cheung, F. M. 1989. The indigenization of neurasthenia in Hong Kong. *Culture, Medicine and Psychiatry* 13 (2): 227–41.

- Eguchi, S. 1991. Between folk concepts of illness and psychiatric diagnosis: Kitsune-tsuki (fox possession) in a mountain village of western Japan. *Culture, Medicine and Psychiatry* 15 (4): 421–51.
- Fukunishi, I., T. Nakagawa, H. Nakamura, M. Kikuchi, and M. Takubo. 1997. Is alexithymia a culture-bound construct? Validity and reliability of the Japanese versions of the twenty-item Toronto alexithymia scale and modified Beth Israel Hospital psychosomatic questionnaire. *Psychological Reports* 80 (3): 787–99.
- Good, B. J. 1977. The heart of what's the matter: The semantics of illness in Iran. *Culture, Medicine and Psychiatry* 1 (1): 25–58.
- Hiruta, G. 1984. A study of Goyodomecho (an official record) of Mutsu-Moriyama-domain (Japan, the Edo Period) from a psychiatric viewpoint; with special regard to folk concepts of mental illness. *Seishin Shinkeigaku Zasshi* 86 (9): 699–735.
- Kang, J. T., C. F. Chen, and P. Chou. 1996. Factors related to the choice between traditional Chinese medicine and modern Western medicine among patients with two-method treatment. *Chung Hua I Hsueh Tsa Chih (Taipei)* 57 (6): 405–12.
- Kim, Y. K., D. Sich, T. K. Park, and D. H. Kang. 1980. Naeng: A Korean folk illness, its ethnography and its epidemiology. *Yonsei Medical Journal* 21 (2): 147–55.
- Kleinman, A. M. 1975. The symbolic context of Chinese medicine: A comparative approach to the study of traditional medical and psychiatric forms of care in Chinese culture. *American Journal of Chinese Medicine* 3 (2): 103–24.
- Kleinman, A., and J. L. Gale. 1982. Patients treated by physicians and folk healers: A comparative outcome study in Taiwan. *Culture, Medicine and Psychiatry* 6 (4): 405–23.
- Kohda, H., K. Kozai, N. Nagasaka, Y. Miyake, H. Suginaka, K. Hidaka, and K. Yamasaki. 1986. Prevention of dental caries by Oriental folk medicines—Active principles of zizyphi fructus for inhibition of insoluble glucan formation by cariogenic bacterium streptococcus mutans. *Planta Medica* April (2): 119–20.
- Koo, L. C. 1987. Concepts of disease causation, treatment and prevention among Hong Kong Chinese: Diversity and eclecticism. *Social Science and Medicine* 25 (4): 405–17.
- Kua, E. H., L. P. Sim, and K. T. Chee. 1986. A cross-cultural study of the possession-trance in Singapore. *Australian and New Zealand Journal of Psychiatry* 20 (3): 361–64.
- Lambert, H. 1992. The cultural logic of Indian medicine: Prognosis and etiology in Rajasthani popular therapeutics. *Social Science and Medicine* 34 (10): 1069–76.
- Lee, S. 1997. How lay is lay? Chinese students' perceptions of anorexia nervosa in Hong Kong. *Social Science and Medicine* 44 (4): 491–502.
- Li, S. X., and M. R. Phillips. 1990. Witch doctors and mental illness in mainland China: A preliminary study. *American Journal of Psychiatry* 147 (2): 221–24.
- Lieban, R. W. 1983. Gender aspects of illness and practitioner use among Filipinos. *Social Science and Medicine* 17 (13): 853–59.
- Lin, K. M. 1983. Hwa-byung: A Korean culture-bound syndrome? *American Journal of Psychiatry* 140 (1): 105–107.
- Lock, M. M. 1978. Scars of experience: The art of moxibustion in Japanese medicine and society. *Culture, Medicine and Psychiatry* 2 (2): 151–75.
- Mallhotra, H. K., and N. N. Wig. 1975. Dhat syndrome: A culture-bound sex neurosis of the orient. *Archives of Sexual Behavior* 4 (5): 519–28.
- McNee, A., N. Khan, S. Dawson, J. Gunsalam, V. L. Tallo, L. Manderson, and I. Riley. 1995. Responding to cough: Boholano illness classification and resort to care in response to childhood ARI. *Social Science and Medicine* 40 (9): 1279–89.

- Morinis, A. 1985. Sanctified madness: The God-intoxicated saints of Bengal. *Social Science and Medicine* 21 (2): 211–20.
- Mushtaque, A., R. Chowdhury, and Z. N. Kabir. 1991. Folk terminology for diarrhea in rural Bangladesh. *Reviews of Infectious Diseases* 13 (suppl. 14): S252–54.
- Palgi, P. 1979. Persistent traditional Yemenite ways of dealing with stress in Israel. *Mental Health and Society* 5 (3–4): 113–40.
- Pang, K. Y., and M. H. Lee. 1994. Prevalence of depression and somatic symptoms among Korean elderly immigrants. *Yonsei Medical Journal* 35 (2): 155–61.
- Rauyajin, O., B. Kamthornwachara, and P. Yablo. 1995. Socio-cultural and behavioural aspects of mosquito-borne lymphatic filariasis in Thailand: A qualitative analysis. *Social Science and Medicine* 41 (12): 1705–13.
- Rosca-Rebaudengo, P., R. Durst, and S. Minuchin-Itzigsohn. 1996. Transculturation, psychosis and koro symptoms. *Israel Journal of Psychiatry and Related Sciences* 33 (1): 54–62.
- Russell, J. G. 1989. Anxiety disorders in Japan: A review of the Japanese literature on shinkeishitsu and taijinkyofusho. *Culture, Medicine and Psychiatry* 13 (4): 391–403.
- Shawyer, R. J., A. S. bin Gani, A. N. Punufimana, and N. K. Seuseu. 1996. The role of clinical vignettes in rapid ethnographic research: A folk taxonomy of diarrhoea in Thailand. *Social Science and Medicine* 42 (1): 111–23.
- Shields, N. K. 1987. Healing spirits of South Kanara. *Culture, Medicine and Psychiatry* 11 (4): 417–35.
- Shimoji, A. 1991. Interface between shamanism and psychiatry in Miyako Islands, Okinawa, Japan: A viewpoint from medical and psychiatric anthropology. *Japanese Journal of Psychiatry and Neurology* 45 (4): 767–74.
- Simon, Gwladys Hughes. 1952. Some Japanese beliefs and home remedies. *Journal of American Folklore* 65: 281–94.
- Smith, R. M., and L. A. Nelsen. 1991. Hmong folk remedies: Limited acetylation of opium by aspirin and acetaminophen. *Journal of Forensic Sciences* 36 (1): 280–87.
- Sugaya, E., A. Sugaya, K. Kajiwara, N. Yuyama, T. Tsuda, M. Motoki, K. Shimizu-Nishikawa, and M. Kimura. 1997. Nervous diseases and kampo (Japanese herbal) medicine: A new paradigm of therapy against intractable nervous diseases. *Brain and Development* 19 (2): 93–103.
- Swagman, C. F. 1989. Fijac: Fright and illness in highland Yemen. *Social Science and Medicine* 28 (4): 381–88.
- Tonai, S., M. Maezawa, M. Kamei, T. Satoh, and T. Fukui. 1989. Illness behavior of housewives in a rural area in Japan: A health diary study. *Culture, Medicine and Psychiatry* 13 (4): 405–17.
- Tseng, W. S., K. M. Mo, J. Hsu, L. S. Li, L. W. Ou, G. Q. Chen, and D. W. Jiang. 1988. A sociocultural study of koro epidemics in Guangdong, China. *American Journal of Psychiatry* 145 (12): 1538–43.
- Uba, L. 1992. Cultural barriers to health care for southeast Asian refugees. *Public Health Reports* 107 (5): 544–58.
- Weiner, M. A. 1986. Stomach cancer in Japan: Relationship to a common folk remedy? *Medical Hypotheses* 20 (4): 357–58.
- Weiss, M. G., S. D. Sharma, R. K. Gaur, J. S. Sharma, A. Desai, and D. R. Doongaji. 1986. Traditional concepts of mental disorder among Indian psychiatric patients: Preliminary report of work in progress. *Social Science and Medicine* 23 (4): 379–86.

- Westermeyer, J., and R. Wintrob. 1979. "Folk" criteria for the diagnosis of mental illness in rural Laos: On being insane in sane places. *American Journal of Psychiatry* 136 (6): 755–61.
- Wikan, U. 1989. Illness from fright or soul loss: A north Balinese culture-bound syndrome? *Culture, Medicine and Psychiatry* 13 (1): 25–50.

IV.E. *British*

- Bhopalm, R. S. 1986. The inter-relationship of folk, traditional and western medicine within an Asian community in Britain. *Social Science and Medicine* 22 (1): 99–105.
- Davidson, T. D. 1960. A survey of some British veterinary folklore. *Bulletin of the History of Medicine* 34: 199–232.
- Helman, Cecil G. 1978. "Feed a cold, starve a fever"—Folk models of infection in an English suburban community, and their relationship to medical treatment. *Culture, Medicine and Psychiatry* 2: 107–37.
- Logan, Patrick. 1972. *Making the cure: A look at Irish folk medicine*. Dublin: Talbot Press.

IV.F. *European*

- Angermeyer, M. C., and H. Matschinger. 1994. Lay beliefs about schizophrenic disorder: The results of a population survey in Germany. *Acta Psychiatrica Scandinavica*, suppl. 382: 39–45.
- Blum, Richard H. and Eva. 1965. *Health and healing in rural Greece*. Stanford, California: Stanford University Press.
- Bonser, W. 1956. Medical folklore of Venice and Rome. *Folklore* 67: 1–15.
- 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.
- Clark, M. H. 1989. Nevra in a Greek village: Idiom, metaphor, symptom, or disorder? *Health Care for Women International* 10 (2–3): 195–218.
- Dunk, P. 1989. Greek women and broken nerves in Montreal. *Medical Anthropology* 11 (1): 29–45.
- Foster, George M. 1953. Relationships between Spanish and Spanish-American folk medicine. *Journal of American Folklore* 66: 201–17.
- Gunda, Bela. 1949. Wandering healers, medicine hawkers in Slovakia and Transylvania. *Southwestern Journal of Anthropology* 5: 147–50.
- . 1962. Gypsy medical folklore in Hungary. *Journal of American Folklore* 75: 131–46.
- Jones, Louis C. 1951. The evil eye among European-Americans. *Western Folklore* 10: 11–25.
- Kay, M. 1987. Lay theory of healing in northwestern New Spain. *Social Science and Medicine* 24 (12): 1051–60.
- Kemp, Phyllis. 1935. *Healing ritual in the technique and tradition of the southern Slavs*. London: Faber and Faber.
- Kerewsky-Halpern, B. 1985. Trust, talk and touch in Balkan folk healing. *Social Science and Medicine* 21 (3): 319–25.
- Mathiessen, C. C. 1962–1963. Learned and popular tradition in Nordic veterinary folk-medicine. *Arv* 18–19: 312–24.

- Moss, Leonard W., and Stephen C. Cappannari. 1960. Folklore and medicine in an Italian village. *Journal of American Folklore* 73: 95–102.
- Ozturk, O. M. 1965. Folk interpretation of illness in Turkey and its psychological significance. *Turkish Journal of Pediatrics* 7 (4): 165–79.
- Pedrabissi, L., J. P. Rolland, and M. Santinello. 1993. Stress and burnout among teachers in Italy and France. *Journal of Psychology* 127 (5): 529–35.
- Petulengro, Gipsy. 1935. *Romany remedies and recipes*. London, n.p.
- Pitré, Giuseppe. 1971. *Sicilian folk medicine*. Trans. Phyllis H. Williams. Lawrence, Kansas: Coronado Press.
- Romanucci-Ross, L. 1986. Creativity in illness: Methodological linkages to the logic and language of science in folk pursuit of health in central Italy. *Social Science and Medicine* 23 (1): 1–7.
- Scheiber, Alexander. 1954. The catechism song in Hungary. *Western Folklore* 13: 27–28.
- Simpson, George E. 1962. Folk medicine in Trinidad. *Journal of American Folklore* 75: 326–40.
- Tavener, Eugene. The amulet in Roman curative medicine. Washington University Studies, *Humanistic Series* 9 (2): 185–209.
- Williams, Phyllis H. 1938. *South Italian folkways in Europe and America—A handbook for social workers, visiting nurses, school teachers, and physicians*. New Haven, Connecticut: Yale University Press.

IV.G. *Judaic and biblical*

- Bilu, Y. 1988. Rabbi Yaacov Wazana: A Jewish healer in the Atlas Mountains. *Culture, Medicine and Psychiatry* 12 (1): 113–35.
- Callcott, Maria. 1842. *A scripture herbal*. London: n.p.
- Davis, C. Truman, M.D. 1966. Medicine and the Bible. *Arizona Medicine* 23: 173–79.
- Hess, Joseph, M.D. 1963. Treatment of mental ailments among the Jews in Yemen. *Hebrew Medical Journal* 2: 224–28.
- Jakobovits, Immanuel. 1957. Irrational medical beliefs in Jewish law. Superstitious, occult and scatological cures. *Hebrew Medical Journal* 31 (2): 187–201.
- Kamsler, Harold M. 1938. Hebrew menstrual taboos. *Journal of American Folklore* 51: 76–82.
- Krause, Louis A. M. 1959. Medicine and the Bible. *West Virginia Medical Journal* 55.
- Shepherd, P. M. 1955. The Bible as a source book for physicians. *Glasgow Medical Journal* 36: 348–75

V. *History of medicine*

- Ackernecht, Erwin H. 1942. Problems of primitive medicine. *Bulletin of the History of Medicine* 11: 503–21.
- Aikman, Lonnelle. 1977. Nature's healing arts: From folk medicine to modern drugs. Washington, D.C.: National Geographic Society.
- Alvarez, Walter C., M.D. 1937. The emergence of modern medicine from ancient folkways. *Annual Report of the Smithsonian Institution*, 409–30. Washington, D.C.: Governmental Printing Office.
- . 1943. The impact of the introduction of iron on medical and religious thought. In *Essays in biology in honor of Herbert M. Evans*, 27–32. Berkeley: University of California Press.

- Anderson, Urban. 1937. A comparative study of some of the older beliefs and usages of east Tennessee. *Tennessee Folklore Society Bulletin* 3: 1–7.
- Babcock, J. W., M.D. 1895. Communicated insanity and Negro witchcraft. *American Journal of Insanity* 51: 518–23.
- Bergen, Fanny D. 1890. Some saliva charms. *Journal of American Folklore* 3: 51–59.
- . 1892. Some bits of plant lore. *Journal of American Folklore* 5: 19–22.
- . 1899. Animal and plant lore collected from the oral tradition of English speaking folk. *Memoirs of the American Folk-Lore Society*. Vol. 7. Boston and New York: n.p.
- Bergen, Fanny D., W. M. Beauchamp, and W. W. Newell. 1889. Current superstitions. *Journal of American Folklore* 2: 12–22, 105–12, 203–8.
- Berman, Alex. 1956. A striving for scientific respectability: Some American botanics and the nineteenth century plant materia medica. *Bulletin of the History of Medicine* 30 (1): 7–31.
- Black, William George. 1883. Folk-medicine: A chapter in the history of culture. *Publications of the Folk-Lore Society*, 12.
- Bourke, John G. 1892. The medicine-men of the Apache. In *Ninth Annual Report of the Bureau of Ethnology, 1887–1888*, 443–603. Washington D.C.: Governmental Printing Office.
- . 1894. Popular medicine, customs, and superstitions of the Rio Grande. *Journal of American Folklore* 7: 119–46.
- Brown, T. H. 1988. The African connection: Cotton Mather and the Boston Smallpox Epidemic of 1721–1722. *Journal of the American Medical Association* 260 (15): 2247–49.
- Bryan, Leon S. 1964. Blood-letting in American medicine, 1830–1892. *Bulletin of the History of Medicine* 38(6)516–29.
- Cadwallader, D. E., and F. J. Wilson. 1965. Folklore medicine among Georgia's Piedmont Negroes after the Civil War. *Collections of the Georgia Historical Society* 49: 217–27.
- Cartwright, Samuel A. 1854a. Some further remarks on the sugar-house cure for bronchial, dyseptic, and consumptive complaints. *Boston Medical and Surgical Journal* 51 (8): 149–56.
- . 1854b. The sugar-house cure for bronchial, dyseptic and consumptive complaints. *Boston Medical and Surgical Journal* 51 (10): 195–202.
- . 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.
- . 1854d. The case of a lady in a sugar house with aphonic, haemorrhagic, tubercular phthisis in the softening stage. *Boston Medical and Surgical Journal* 51 (14): 269–77.
- Cayleff, S. E. 1988. “Prisoners of their own feebleness”: Women, nerves and Western medicine—An historical overview. *Social Science and Medicine* 26 (12): 1199–1208.
- Clements, Forrest E. 1932. Primitive concepts of disease. *University of California Publications in American Archaeology and Ethnology*. Vol. 32, 185–252. Berkeley: University of California.
- Cobb, Carolus M. 1917. Some medical practices among the New England Indians and early settlers. *Boston Medical and Surgical Journal* 177 (4): 97–105.
- Craddock, S. 1995. Sewers and scapegoats: Spatial metaphors of smallpox in nineteenth century San Francisco. *Social Science and Medicine* 41 (7): 957–68.
- Culin, Stewart. 1890. Concerning Negro sorcery in the United States. *Journal of American Folklore* 3: 281–87.

- Curtin, L. S. M. 1930. Pioneer medicine in New Mexico. *Folk-Say* 186–96.
- Davenport, Gertrude C. 1898. Folk-cures from Kansas. *Journal of American Folklore* 11: 129–32.
- Davis, D. L. 1989. George Beard and Lydia Pinkham: Gender, class, and nerves in late nineteenth century America. *Health Care for Women International* 10(2–3): 93–114.
- de Laszlo, Henry, and Paul S. Henshaw. 1954. Plant materials used by primitive peoples to affect fertility. *Science* 119: 626–30.
- Denninger, Henry Stearns. 1940. A history of substances known as aphrodisiacs. *Annals of Medical History* 2: 383–93.
- DeVoto, Bernard. 1955. Frontier family medicine. *What's New* 192: 3–5, 41–42.
- Dougherty, Thomas M. 1956. Epilepsy: The history of folklore in its treatment. *Journal of the Kansas Medical Society* 57 (4): 304–17.
- Edgar, Irving I. 1960. Origins of the healing art. *Journal of the Michigan State Medical Society* 59 (7): 1035–39.
- Eggleston, Edward. 1899. Some curious colonial remedies. *American Historical Review* 5: 199–206.
- Engelhardt, H. Tristram, Jr. 1974. The disease of masturbation: Values and the concept of disease. *Bulletin of the History of Medicine* 48: 234–48.
- Fenton, William N. 1942. Contacts between Iroquois herbalism and colonial medicine. *Annual Report of the Smithsonian Institution, 1941*, 503–27. Washington, D.C.: Governmental Printing Office.
- Fife, Austin E. 1957. Pioneer Mormon remedies. *Western Folklore* 16: 153–62.
- Fletcher, Robert, M.D. 1896. The witches' pharmacopoeia. *Bulletin, John Hopkins Hospital* 7 (65): 147–56.
- Forbes, Thomas R. 1946. The origin of "freemartin." *Bulletin of the History of Medicine* 20: 461–66.
- . 1953. The social history of the caul. *Yale Journal of Biology and Medicine* 25: 495–508.
- . 1954. The origin of the term "ridgeling." *Yale Journal of Biology and Medicine* 27: 20–25.
- . 1962. Perette the midwife: A fifteenth century witchcraft case. *Bulletin of the History of Medicine* 36: 124–29.
- . 1964. The regulation of English midwives in the sixteenth and seventeenth centuries. *Medical History* 8: 235–44.
- Gifford, Edward S., Jr., M.D. 1957. The evil eye in medical history. *American Journal of Ophthalmology* 44 (2): 237–43.
- . 1960. The evil eye in Pennsylvania medical history. *Keystone Folk Quarterly* 5 (3): 3–8.
- Gordon, Benjamin Lee. 1957. The roots of Russian medicine. *Journal of the Medical Society of New Jersey (Orange)* 54: 79–84.
- . 1958a. Lay medicine during the early Middle Ages. *Journal of the Michigan State Medical Society* 57 (7): 1001–1007.
- . 1958b. Medieval medicine in England. *Journal of the Medical Society of New Jersey (Orange)* 55: 444–53.
- Gordon, R. 1995. The healing event in Graeco-Roman folk-medicine. *Clio Medica* 28: 363–76.

- Guerra, Francisco. 1961. Medical almanacs of the American colonial period. *Journal of the History of Medicine* 16: 234–55.
- Harding, T. Swann, M.D. 1934. Curious remedies—Old and new. *American Journal of Pharmacy* 106: 211–26.
- Harris, David. 1939. Medicine in colonial America. *California and Western Medicine* 51: 35–38.
- Hetrick, George. 1957. Practice of medicine in Berks from time of early settlers to 1824. *Medical Record (Berks County, Pennsylvania, Medical Society)* 48 (8): 247–50.
- Hispanius, Petrus. 1585. *The treasury of health, containing many profitable medicines, gathered out of Hippocrates, Galen, and Avicen, by one Petrus Hispanius and translated into English by Humfrie Lloyd*. London: n.p.
- Hoffman, W. J., M.D. 1893. Notes on Pennsylvania German folk medicine. *Science* 21: 355.
- Hurty, J. N. 1922. An old Indiana book on medicine. *Journal of the Indiana State Medical Association* 14 (4): 122–24.
- Idler, E. L. 1989. Moral medicine: Symbolic content in nineteenth century Shaker therapeutics. *Culture, Medicine and Psychiatry* 13 (1): 1–24.
- Jankovic, S. M., D. V. Sokic, Z. M. Levic, V. Susic, N. Stojavljevic, and J. Drulovic. 1996. Epilepsy, eponyms and patron saints (history of Western civilization). *Rpski Arhiv Za Celokupino Lekarstvo* 124 (5–6): 162–65.
- Jones, Ida B. 1937. Popular medical knowledge in fourteenth century English literature. *Bulletin of the Institute of the History of Medicine* 5: 405–51, 538–88.
- Kanner, Leo. 1930. The folklore and cultural history of epilepsy. *Medical Life* 37: 167–214.
- . 1931. The teeth of gods, saints, and kings: Mythologic and historical contributions to dental folklore. *Medical Life* 38: 506–18.
- Lathrop, Amy. 1961. Pioneer remedies from western Kansas. *Western Folklore* 20: 1–22.
- Lee, Charles O. 1960. The Shakers as pioneers in the American herb and drug industry. *American Journal of Pharmacy* 132 (5): 178–93.
- Lipton, May. 1969. The history and superstitions of birth defects. *Journal of School Health* 39: 579–82.
- Lorenz, Anthony J. 1957. Scurvy in the Gold Rush. *Journal of the History of Medicine* 12: 473–510.
- Lucas, E. H. 1959. The role of folklore in discovery and rediscovery of plant drugs. *Centennial Review of Arts and Science* 3: 173–88.
- Maddox, John Lee. 1930. Spirit theory in early medicine. *American Anthropologist* 32: 503–21.
- McAtee, W. L. 1955. Home medication in Grant County, Indiana, in the nineties. *Midwest Folklore* 5: 213–16.
- . 1958. Medical lore in Grant County, Indiana, in the nineties. *Midwest Folklore* 8: 151–53.
- McCullen, J. T. 1962. The tobacco controversy, 1571–1961. *North Carolina Folklore* 10 (1): 30–35.
- McDaniel, Walton Brooks. 1948. The medical and magical significance in ancient medicine of things connected with reproduction and its organs. *Journal of the History of Medicine* 3: 525–46.
- 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.

- Newell, William W. 1888. Voodoo worship and child sacrifice in Hayti. *Journal of American Folklore* 1: 16–30.
- . 1889. Reports of voodoo worship in Hayti and Louisiana. *Journal of American Folklore* 2: 41–47.
- Ortiz, Fernando. 1906. *Hampa Afro-Cuban: Los negros brujos*. Madrid, Spain: Editorial America.
- Pendleton, Louis. 1890. Notes on Negro folk-lore and witchcraft in the South. *Journal of American Folklore* 3: 201–7.
- Pettigrew, Thomas Joseph. 1844. *On superstitions connected with the history and practice of medicine and surgery*. London: n.p.
- Pichot, P. 1994. Neurasthenia, yesterday and today (trans. from French). *Encephale* 20 (3): 545–49.
- Pizer, Irwin H. 1965. Medical aspects of the westward migrations, 1830–1860. *Bulletin of the Medical Library Association* 53: 1–14.
- Pockrein, G. A. 1981. Humoralism and social development in colonial America. *Journal of the American Medical Association* 245 (17): 1755–57.
- Potts, Albert M. 1960. The mind's eye: Some concepts of vision in the ancient and primitive world. *Bulletin of the Cleveland Medical Library* 7 (1): 5–14.
- Riddell, William Renwick. 1931. Historical medicine (some early Spanish American remedies: A soldier's letter to Monardes). *Medical Journal and Record* 83: 401–3.
- . 1934. Some old Canadian folk medicine. *Canada Lancet and Practitioner* 83: 41–44.
- Rogers, E. G. 1941. *Early folk medical practices in Tennessee*. Murfreesboro, Tennessee: n.p.
- Rogers, Spencer L. 1942. Primitive theories of disease. *Ciba Symposia* 4 (1): 1190–1200.
- Shier, M. 1916. The woundsuckers of the seventeenth and eighteenth centuries. *Medical Pickwick* 2: 125–26.
- Sledzik, P. S., and N. Bellantoni. 1994. Brief communication: Bioarcheological and bio-cultural evidence for the New England vampire folk belief. *American Journal of Physical Anthropology* 94 (2): 269–74.
- Snively, W. D., Jr. 1962. Down strange byways of our medical past. *Journal of the Indiana State Medical Association* 55 (12): 1814–23.
- Stromberg, W. H. 1989. Helmholtz and Zoellner: Nineteenth-century empiricism, spiritism, and the theory of space perception. *Journal of the History of the Behavioral Sciences* 25 (4): 371–83.
- Talbot, C. H. 1965. Some notes on Anglo-Saxon medicine. *Medical History* 9: 156–69.
- Temkin, Owsei. 1945. *The falling sickness. A history of epilepsy from the Greeks to the beginnings of modern neurology*. Baltimore: n.p.
- Thiederman, Sondra B. 1984. The use of opium by women in nineteenth-century Britain. Ph.D. diss., University of California, Los Angeles.
- Thomas, S. J. 1982. Nostrum advertising and the image of women as invalid in late Victorian America. *Journal of American Culture* 5: 104–12.
- Thorington, J. Monroe. 1944. The ibex and chamois in ancient medicine. *Bulletin of the History of Medicine* 15 (1): 65–78.
- Vance, Lee J. 1891. Evolution of patent medicine. *Popular Science Monthly* 39: 76–83.
- Van Wart, Arthur F. 1948. The Indians of the maritime provinces: Their diseases and native cures. *Canadian Medical Association Journal* 59 (6): 573–77.

- Welch, Charles E., Jr. 1964. Some drugs of the North American Indian—Then and now. *Keystone Folklore Quarterly* 9: 83–99.
- White, Emma Gertrude. 1897. Folk-medicine among Pennsylvania Germans. *Journal of American Folklore* 10: 78–80.
- Willis, Thomas. 1684. *Dr. Willis's practice of physick, being the works of that renowned and famous physician*. London: n.p.
- Wilson, Julius I., M.D. 1967. Pikes Peak or bust: An historical note on the search for health in the Rockies. *Rocky Mountain Medical Journal* 64 (9): 58–62.
- Wright, Jonathan. 1927. The medicine of primitive man. *Medical Life* 34: 363–408.
- Young, James Harvey. 1967. *The medical messiahs: A social history of health quackery in twentieth-Century America*. Princeton, New Jersey: Princeton University Press.

VI. General studies

- Autotte, P. A. 1995. Folk medicine. Editorial. *Archives of Pediatrics and Adolescent Medicine* 149 (9): 949–50.
- Bagley, S. P., R. Angel, P. Dilworth-Anderson, W. Liu, and S. Schinke. 1995. Adaptive health behaviors among ethnic minorities. *Health Psychology* 14 (7): 632–40.
- Becerra, R. M., and A. P. Iglehart. 1995. Folk medicine use: Diverse populations in a metropolitan area. *Social Work in Health Care* 21 (4): 37–58.
- Begbie, G. H. 1985. Health messages through folk media: A critical review. *Nursing Journal of India* 76 (11): 287–95.
- Blumhagen, D. 1980. Hyper-tension: A folk illness with a medical name. *Culture, Medicine and Psychiatry* 4: 197–217.
- Bodner, A., and M. Leininger. 1992. Transcultural nursing care values, beliefs, and practices of American (USA) Gypsies. *Journal of Transcultural Nursing* 4 (1): 17–28.
- Bolton, J. 1995. Medical practice and anthropological bias. *Social Science and Medicine* 40 (12): 1655–61.
- Bond, J. 1974. Health care problems for minorities. 1974. *Medical Arts and Sciences* 28 (3): 23–28.
- Breslin, E. T. 1996. Metaphorical communication as aesthetic method for nursing practice. *Issues in Mental Health Nursing* 17 (6): 507–16.
- Briggs, Charles. 1986. *Learning how to ask: A sociolinguistic appraisal of the role of the interview in social science research*. Cambridge: Cambridge University Press.
- Brorsson, A., M. Troein, E. Lindblad, S. Selander, M. Widlund, and L. Rastam. 1995. My family dies from heart attacks: How hypercholesterolaemic men refer to their family history. *Family Practice* 12 (4): 433–37.
- Browner, C. H., B. R. Ortiz de Montellano, and A. J. Rubel. 1988. A methodology for cross-cultural ethnomedical research. *Current Anthropology* 29: 681–702.
- Bushy, A. 1992. Cultural considerations for primary health care: Where do self-care and folk medicine fit? *Holistic Nursing Practice* 6 (3): 10–18.
- Carlisle, D. M., B. D. Leake, and M. F. Shapiro. 1995. Racial and ethnic differences in the use of invasive cardiac procedures among cardiac patients in Los Angeles County, 1986 through 1988. *American Journal of Public Health* 85: 352–56.
- . 1997. Racial and ethnic disparities in the use of cardiovascular procedures: Associations with type of health insurance. *American Journal of Public Health* 87: 263–67.
- Cassell, Eric J. 1976. *The healer's art: A new approach to the doctor-patient relationship*. New York: Lippincott.

- Cassidy, Claire M. 1995. Social science theory and methods in the study of alternative and complementary medicine. *Journal of Alternative and Complementary Medicine* 1: 19–40.
- Cattermole-Tally, Frances M. 1979–82. Interrelationship of folk medicine, magical healing, religious healing and holistic medicine: Verbal charms and visualization (in Spanish). *Cuadernos* 9: 293–303.
- Chrisman, N. J. 1977. The health seeking process: An approach to the natural history of illness. *Culture, Medicine and Psychiatry* 1 (4): 351–77.
- Cockerham, W. C., M. C. Creditor, U. K. Creditor, and P. B. Imrey. 1980. Minor ailments and illness behavior among physicians. *Medical Care* 18 (2): 164–73.
- Dacher, E. S. 1995. A systems theory approach to an expanded medical model: A challenge for biomedicine. *Journal of Alternative and Complementary Medicine* 1 (2): 187–96.
- Dean, Kathryn. 1981. Self-care responses to illnesses: A selected review. *Social Science and Medicine* 15A: 673–87.
- . 1986. Lay care in illness. *Social Science and Medicine* 22 (2): 275–84.
- Dines, A. 1994. A review of lay health beliefs research: Insights for nursing practice in health promotion. *Journal of Clinical Nursing* 3 (6): 329–38.
- Dodier, N. 1985. Social uses of illness at the workplace: Sick leave and moral evaluation. *Social Science and Medicine* 20 (2): 123–28.
- Eisenberg, L. 1977. Disease and illness. Distinctions between professional and popular ideas of sickness. *Culture, Medicine and Psychiatry* 1 (1): 9–23.
- Engebretson, J. 1994. Folk healing and biomedicine: Culture clash or complementary approach? *Journal of Holistic Nursing* 12 (3): 240–50.
- Etkin, Nina L. 1993. Anthropological methods in ethnopharmacology. *Journal of Ethnopharmacology* 38: 93–104.
- Fabrega, H. Jr. 1977. Group differences in the structure of illness. *Culture, Medicine and Psychiatry* 1 (4): 379–94.
- Fife, B. L. 1994. The conceptualization of meaning in illness. *Social Science and Medicine* 38 (2): 309–16.
- . 1995. The measurement of meaning in illness. *Social Science and Medicine* 40 (8): 1021–28.
- Finkler, Kaja. 1986. The social consequence of wellness: A view of healing outcomes from micro and macro perspectives. *International Journal of Health Services* 16: 627–42.
- Flack, J. M., H. Amaro, W. Jenkins, S. Kunitz, J. Levy, M. Mixon, and E. Yu. 1995. Epidemiology of minority health. *Health Psychology* 14 (7): 592–600.
- Foster, George M., and Barbara G. Anderson. 1978. *Medical anthropology*. New York: Wiley.
- Freer, C. B. 1980. Self-care: A health diary study. *Medical Care* 18 (8): 853–61.
- Furnham, A. 1994. Explaining health and illness: Lay perceptions on current and future health, the causes of illness, and the nature of recovery. *Social Science and Medicine* 39 (5): 715–25.
- Furnham, A., C. Vincent, and R. Wood. 1995. The health beliefs and behaviors of three groups of complementary medicine and a general practice group of patients. *Journal of Alternative and Complementary Medicine* 1: 347–59.
- Gannik, D., and M. Jespersen. 1984. Lay concepts and strategies for handling symptoms of disease: A sample of adult men and women experiencing back pain symptoms. *Scandinavian Journal of Primary Health Care* 2 (2): 67–76.

- Gerhardt, U. 1989. Ideas about illness: An intellectual and political history of medical sociology. New York: New York University Press.
- Gevitz, Norman, ed. 1988. *Other healers: Unorthodox medicine in America*. Baltimore: Johns Hopkins University Press.
- Gums, J. G., and D. S. Carson. 1987. Influence of folk medicine on the family practitioner. *Southern Medical Journal* 80 (2): 209–12.
- Hand, Wayland D., ed. 1961, 1964. *The Frank C. Brown collection of North Carolina folklore*. Vols. 6 and 7. Durham, North Carolina: Duke University Press.
- , ed. 1976. *Folk medicine: A symposium*. Berkeley and Los Angeles: University of California Press.
- Harwood, Alan, ed. 1981. *Ethnicity and medical care*. Cambridge: Harvard University Press.
- Hentges, K. 1987. Folk medicine: Economics, biology, and culture. Letter. *Texas Medicine* 83 (4): 9.
- Heurtin-Roberts, S. 1993. “High-pertension”: The uses of a chronic folk illness for personal adaptation. *Social Science of Medicine* 37: 285–94.
- Heurtin-Roberts, S., and E. Reisin. 1992. The relation of culturally influenced lay models of hypertension to compliance with treatment. *American Journal of Hypertension* 5: 787–92.
- Honko, Lauri. 1962–63. On the effectivity of folk-medicine. *Arv* 18–19: 290–300.
- Hopper, S. V. 1993. The influence of ethnicity on the health of older women. *Clinics in Geriatric Medicine* 9 (1): 231–59.
- Hufford, David J. 1983. Folk healers. In *Handbook of American folklore*, ed. Richard M. Dorson, 306–13. Bloomington: Indiana University Press.
- . 1992. Folk medicine in contemporary America. In *Herbal and magical medicine: Traditional healing today*, ed. James Kirkland, Holly F. Mathews, C. W. Sullivan III, and Karen Baldwin, 14–32. Durham, North Carolina: Duke University Press.
- . 1994. Folklore and medicine. In *Putting folklore to use*, ed. Michael Owen Jones, 117–35. Lexington: University Press of Kentucky.
- Hughes, Charles C. 1968. Ethnomedicine. *International Encyclopaedia of the Social Sciences* 10: 87–93. New York: Free Press and MacMillan.
- Johnson, K. W., N. B. Anderson, E. Bastida, B. J. Kramer, D. Williams, and M. Wong. 1995. Macrosocial and environmental influences on minority health. *Health Psychology* 14 (7): 601–12.
- Johnson, A. E., and G. V. Baboila. 1996. Integrating culture and healing: Meeting the health care needs of a multicultural community. *Minnesota Medicine* 79 (5): 41–45.
- Jones, Michael Owen. 1967. Climate and disease: The traveler describes America. *Bulletin of the History of Medicine* 41: 254–66.
- Kelner, M., and B. Wellman. 1997. Who seeks alternative health care?: A profile of the users of five modes of treatment. *Journal of Alternative and Complementary Medicine* 3: 127–40.
- Kleinman, A., L. Eisenberg, and B. Good. 1978. Culture, illness, and care: Clinical lessons from anthropological and cross-cultural research. *Annals of Internal Medicine* 88: 251–58.
- Kleinman, Arthur, and Liliás H. Sung. 1979. Why do indigenous practitioners successfully heal? *Social Science and Medicine* 13B: 7–26.
- Kleinman, Arthur. 1980. *Patients and healers in the context of culture*. Berkeley: University of California Press.

- Krippner, S. 1995. A cross-cultural comparison of four healing models. *Alternative Therapies in Health and Medicine*. Health and Social Work 1 (1): 21–29.
- Lau, B. W. 1988. An appraisal of lay and medical concepts of illness. *Journal of the Royal Society of Health* 108 (5): 185–87.
- Levine, R. E., and A. C. Gaw. 1995. Culture-bound syndromes. *Psychiatric Clinics of North America* 18 (3): 523–36.
- Lupton, D. 1992. Discourse analysis: A new methodology for understanding the ideologies of health and illness. *Australian Journal of Public Health* 16 (2): 145–50.
- Maida, C. A. 1985. Social support and learning in preventive health care. *Social Science and Medicine* 21 (3): 335–39.
- Mechanic, D. 1992. Health and illness behavior and patient-practitioner relationships. *Social Science and Medicine* 34 (12): 1345–50.
- Meininger, J. C. 1986. Sex differences in factors associated with use of medical care and alternative illness behaviors. *Social Science and Medicine* 22 (3): 289–92.
- Micozzi, M. S. 1983. Anthropological study of health beliefs, behaviors, and outcomes: Traditional folk medicine and ethnopharmacology. *Human Organization* 42 (4): 351–53.
- Millstein, S. G., and C. E. Irwin Jr. 1987. Concepts of health and illness: Different constructs or variations on a theme? *Health Psychology* 6 (6): 515–24.
- Money, J. 1989. Paleodigms and paleodigmatics: A new theoretical construct applicable to Munchausen's Syndrome by Proxy, child-abuse dwarfism, paraphilias, anorexia nervosa, and other syndromes. *American Journal of Psychotherapy* 43 (1): 15–24.
- Morgan, S. 1996. Gods, daemons, and banshees on the journey to the magic scroll: The use of myth as a framework for reflective practice in nurse education. *Nurse Education Today* 16 (2): 144–48.
- Morris, B. 1984. The pragmatics of folk classification. *Journal of Ethnobiology* 4: 45–60.
- Myers, H. F., M. Kagawa-Singer, S. K. Kumanyika, B. W. Lex, and K. S. Markides. 1995. Behavioral risk factors related to chronic diseases in ethnic minorities. *Health Psychology* 14 (7): 613–21.
- Nations, M. K., L. A. Camino, and F. B. Walker. 1985. "Hidden" popular illnesses in primary care: Residents' recognition and clinical implications. *Culture, Medicine and Psychiatry* 9: 223–40.
- . 1988. "Nerves": Folk idiom for anxiety and depression? *Social Science and Medicine* 26 (12): 1245–59.
- Ness, R. C. 1978. The Old Hag phenomenon as sleep paralysis: A biocultural interpretation. *Culture, Medicine and Psychiatry* 2 (1): 15–39.
- . and R. M. Wintrob. 1981. Folk healing: A description and synthesis. *American Journal of Psychiatry* 138 (11): 1477–81.
- Newman, Leslie F. 1948. Some notes on the pharmacology and therapeutic value of folk-medicine. 2 parts. *Folk-Lore* 59: 118–35, 145–56.
- O'Connor, Bonnie B. 1995. *Healing traditions: Alternative medicine and the healing professions*. Philadelphia: University of Pennsylvania Press.
- O'Reilly, Kevin R. 1985. Applied anthropology and public health. In *Training manual in medical anthropology*, ed. Carole E. Hill, 8–20. Washington, D.C.: American Anthropological Association.
- Pachter, L. M. 1994. Culture and clinical care: Folk illness beliefs and behaviors and their implications for health care delivery. *Journal of the American Medical Association* 271: 690–94.

- Pedersen, P. B., R. T. Carter, and J. G. Ponterotto. 1996. The cultural context of psychology: Questions for accurate research and appropriate practice. *Cultural Diversity and Mental Health* 2: 205–16.
- Richardson, J. L., B. Langholz, L. Bernstein, C. Burciaga, K. Danley, and R. K. Ross. 1992. Stage and delay in breast cancer diagnosis by race, socioeconomic status, age, and year. *British Journal of Cancer* 65: 922–26.
- Rubel, Arthur J. 1988. Lessons for biomedicine from folk medicine. In *Rituales y fiestas de las Americas. 45th Congreso Internacional de Americanistas*, 342–47. Bogota: Ediciones Uniandes.
- Santino, Jack. 1985. On the nature of healing as a folk event. *Western Folklore* 44: 153–67.
- Scott, C. J. 1997. Enhancing patient outcomes through an understanding of intercultural medicine: Guidelines for the practitioner. *Maryland Medical Journal* 46 (4): 175–80.
- Scott, C. S. 1974. Health and healing practices among five ethnic groups in Miami, Florida. *Public Health Reports* 89: 524–53.
- Sensky, T. 1996. Eliciting lay beliefs across cultures: Principles and methodology. *British Journal of Cancer*, suppl. 29: S63–65.
- Todd, Harry F., Jr., and M. Margaret Clark. 1985. Medical anthropology and the challenge of medical education. In *Training manual in medical anthropology*, ed. Carole E. Hill, 40–57. Washington, D.C.: American Anthropological Association.
- Winkelman, Michael J. 1990. Shamans and other “magico-religious” healers: A cross-cultural study of their origins, nature, and social transformations. *Ethos* 18: 305–52.
- Yoder, Don. 1972. Folk medicine. In *Folklore and folklife: An introduction*, ed. Richard M. Dorson, 191–215. Chicago: University of Chicago Press.

VII. “Quackery”

- Fishbein, Morris. 1930. *Shattering health superstitions*. New York: n.p.
- . 1938. Modern medical charlatans. Parts 1 and 2. *Hygeia* 16: 21–24.
- King, R. F. H. 1890. *Quackery: American, Anglo-American, and quackery in all its various forms as it appears in the medical and dental profession at the present time*. London: n.p.
- Knight, Robert P. 1939. Why people go to cultists. *Journal of the Kansas Medical Society* 40 (7): 285–89.
- Quen, Jacques M. 1963. Elisha Perkins: Physician, nostrum-vendor, or charlatan? *Bulletin of the History of Medicine* 37 (2): 159–66.
- Trimmer, Eric J. 1965. Medical folklore and quackery. *Folklore* 76: 161–75.
- Walker, Jack D. 1956. The goat gland surgeon: The story of the late John R. Brinkley. *Journal of the Kansas Medical Society* 57 (12): 749–55.
- Walsh, James J. 1924. The cures that have failed. *Illinois Medical Journal* 45: 392–401.
- Young, James Harvey. 1965. Device quackery in America. *Bulletin of the History of Medicine* 34: 154–62.
- . 1967. *The medical messiahs: A social history of health quackery in twentieth-century America*. Princeton, New Jersey: Princeton University Press.

VIII. *Specific Pathologies*

- Baer, R. D., and D. Penzell. 1993. Research report: Susto and pesticide poisoning among Florida farmworkers. *Culture, Medicine and Psychiatry* 17 (3): 321–27.
- Bartholomew, R. E. 1994. The social psychology of “epidemic” Koro. *International Journal of Social Psychiatry* 40 (1): 46–60.

- Burstein, Sona Rosa. 1949. Aspects of the psychopathology of old age. *British Medical Society Bulletin* 6(1-2): 63-72.
- Cheng, S. T. 1996. A critical review of Chinese Koro. *Culture, Medicine and Psychiatry* 20 (1): 67-82.
- Chowdhury, A. N. 1996. The definition and classification of Koro. *Culture, Medicine and Psychiatry* 20 (1): 41-65.
- Courville, Cyril B., M.D. 1951. Epilepsy in mythology, legend, and folktale. *Bulletin of the Los Angeles Neurological Society* 16 (2): 213-24.
- Cramp, Arthur J. 1935. Some diabetes "cures" and "treatments." *Hygeia* 13: 916-20.
- Davis, D. L., and S. M. Low. 1989. *Gender, health, and illness: The case of nerves*. New York: Hemisphere.
- Dickie, W. R., and N. C. Hughes. 1961. Caustic pastes: Their survival as quack cancer remedies. *British Journal of Plastic Surgery* 14 (2): 97-109.
- Doering, J. Frederick. 1944. Folk remedies for diverse allergies. *Journal of American Folklore* 57: 140-41.
- Elvin-Lewis, M. 1982. The therapeutic potential of plants used in dental folk medicine. *Odonto-Stomatologie Tropicale* 5 (3): 107-17.
- Fukunishi, I., T. Nakagawa, H. Nakamura, M. Kikuchi, and M. Takubo. 1997. Is alexithymia a culture-bound construct? Validity and reliability of the Japanese versions of the twenty-item Toronto alexithymia scale and modified Beth Israel Hospital psychosomatic questionnaire. *Psychological Reports* 80 (3): 787-99.
- Garland, L. H. 1958. The pursuit of the unorthodox: Some observations on certain forms of cancer therapy. *Journal of the Michigan State Medical Society* 57: 525-31.
- Granger, Byrd Howell. 1961. Of the teeth. *Journal of American Folklore* 74: 47-56.
- Kanner, Leo. 1942. Contemporary folk-treatment of sternutation. *Bulletin of the History of Medicine* 11: 273-90.
- Kraus, A., G. Guerra-Bautista, and D. Alarcon-Segovia. 1991. Salmonella Arizona arthritis and septicemia associated with rattlesnake ingestion by patients with connective tissue diseases: A dangerous complication of folk medicine. *Journal of Rheumatology* 18 (9): 1328-31.
- Lin, K. M. 1983. Hwa-Byung: A Korean culture-bound syndrome? *American Journal of Psychiatry* 140 (1): 105-7.
- Long, Eleanor. 1973. Aphrodisiacs, charms, and philtres. *Western Folklore* 32: 153-63.
- Loomis, C. Grant. 1949. Indications of miners' medicine. *Western Folklore* 8: 117-22.
- Mack, T. M., J. Berkel, L. Bernstein, and W. Mack. 1985. Religion and cancer in Los Angeles County. *National Cancer Institute Monographs* 69: 235-45.
- Makarius, Laura. 1968. The blacksmith's taboos from the man of iron to the man of blood. *Diogenes* 62: 25-48.
- Malhotra, H. K., and N. N. Wig. 1975. Dhat syndrome: A culture-bound sex neurosis of the orient. *Archives of Sexual Behavior* 4 (5): 519-28.
- McGowan, Virginia. 1996. Evaluating and planning cancer screening programs. *Practicing Anthropology* 18 (fall): 12-15.
- Morgan, Edward A. 1934. Some traditional beliefs encountered in the practice of pediatrics. *Canadian Medical Association Journal* 31: 666-69.
- Morgan, Edwin Lee. 1912. Snakestones and madstones in the treatment of lyssa and other poisons. *Medical Era* 21: 92-100.

- Pandey, R., M. K. Mandal, G. J. Taylor, and J. D. Parker. 1996. Cross-cultural alexithymia: Development and validation of a Hindi translation of the twenty-item Toronto alexithymia scale. *Journal of Clinical Psychology* 52 (2): 173–76.
- Poma, P. A. 1984. A dangerous folk therapy. *Journal of the National Medical Association* 76 (4): 387–89.
- Raaf, John E. 1932. Hernia healers. *Annals of Medical History*, n.s., 4: 377–89.
- Radbill, Samuel X. 1943. Whooping cough in fact and fancy. *Bulletin of the History of Medicine* 13: 33–54.
- Ritenbaugh, C. 1982. Obesity as a culture-bound syndrome. *Culture, Medicine and Psychiatry* 6 (4): 347–64.
- Rochford, E. B., Jr. 1983. Stutterers' practices: Folk remedies and therapeutic intervention. *Journal of Communication Disorders* 16 (5): 373–84.
- Rolleston, J. D., M.D. 1941. The folk-lore of pulmonary tuberculosis. *Tubercle* 22: 55–65.
- . 1942a. The folk-lore of venereal disease. *British Journal of Venereal Diseases* 18 (1–2): 1–13.
- . 1942b. Otolaryngology and folk-lore. *Journal of Laryngology and Otology* 57: 311–18.
- . 1942c. Laryngology and folk-lore. *Journal of Laryngology and Otology* 57: 527–32.
- . 1942d. Ophthalmic folk-lore. *British Journal of Ophthalmology* 26: 481–502.
- . 1942e. Folklore of acute exanthemata. *Proceedings of the Royal Society of Medicine* 35: 535–38.
- . 1943. Rhinology and folk-lore. *Journal of Laryngology and Otology* 58: 272–79.
- . 1944. Respiratory folk-lore. *Tubercle* 25: 7–12.
- . 1945. Cardiac folklore. *Proceedings of the Royal Society of Medicine* 39: 119–22.
- Schroeder, Theodore. 1930. Witchcraft and the erotic life. *Journal of Nervous and Mental Disease* 72: 640–51.
- Sigerist, Henry E. 1943. Impotence as a result of witchcraft. In *Essays in biology in honor of Herbert M. Evans*, 541–46. Berkeley: n.p.
- Swetnam, George. 1965. Sex—The missing fascicle. *Keystone Folklore Quarterly* 10: 155–71.
- Tanner, Jeri. 1968. The teeth in folklore. *Western Folklore* 27: 97–105.
- Townsend, B. R. 1944. The story of the tooth-worm. *Bulletin of the History of Medicine* 15 (1): 37–58.
- Tseng, W. S., K. M. Mo, J. Hsu, L. S. Li, L. W. Ou, G. Q. Chen, and D. W. Jiang. 1988. A Sociocultural study of koro epidemics in Guangdong, China. *American Journal of Psychiatry* 145 (12): 1538–43.
- Walsh, H. P., and J. C. Dorgan. 1988. Etiology of Freiberg's disease: Trauma. *Journal of Foot Surgery* 27 (3): 243–44.
- Ware, N. C., and A. Kleinman. 1992. Culture and somatic experience: The social course of illness in neurasthenia and chronic fatigue syndrome. *Psychosomatic Medicine* 54 (5): 546–60.
- Waterman, S. H., G. Juarez, S. J. Carr, and L. Kilman. 1990. Salmonella Arizona infections in Latinos associated with rattlesnake folk medicine. *American Journal of Public Health* 80 (3): 286–89.
- Williams, G. H. 1986. Lay beliefs about the causes of rheumatoid arthritis: Their implications for rehabilitation. *International Rehabilitation Medicine* 8 (2): 65–68.
- Wilson, Gordon W., and L. Y. Lancaster. 1968. Folklore in certain professions: The biologist and folklore. *Tennessee Folklore Society Bulletin* 34: 10–17.

- Winslow, David J. 1968. Occupational superstitions of Negro prostitutes in an upstate New York city. *New York Folklore Quarterly* 24: 294–301.
- Wittwer, B. 1978. Self-treatment among employees of the Swiss railroad and postal systems (trans. from German). *Sozial- und Präventivmedizin* 23 (4): 267–68.
- Ziment, I. 1991. History of the treatment of chronic bronchitis. *Respiration* 58 (suppl. 1): 37–42.