

BIPLIOGRAPHY: ANTHROPOLOGY OF RELIGION

- Aberle, D. F. 1966a. The Peyote religion among the Navaho. Chicago: Aldine.
- . 1966b. The Navaho religion and control. *Sthwest. J. Anthropol.* 22: 221-30.
- . 1967. The Navaho singer's "fee": Payment or prestation? In D. H. Hymes and W. E. Bittle, eds., *Studies in southwestern ethnolinguistics*. The Hague: Mouton.
- Ablon, J. 1970. The Samoan funeral in urban America. *Ethnology* 9: 209-28.
- Ahlstrom, S. E. 1955. The levels of religious revival. *Confluence* 4: 32-43.
- Ake, Claude. 1966. Charismatic legitimation and political integration. *Comp. Stud. Soc. Hist.* 9: 1-13.
- Allen, M. R. 1967. Male cults and secret initiation in Melanesia. Melbourne: University Press.
- Ames, Michael M. 1964a. Buddha and the dancing goblins: A theory of magic and religion. *Amer. Anthropol.* 66: 75-82.
- . 1964b. Magical-animism and Buddhism: A structural analysis of the Sinhalese religious system. *J. Asian Studies* 23: 21-52.
- . 1964c. Religion, politics, and economic development in Ceylon: An interpretation of the Weber thesis. Proc. 1964 ann. spring meeting, Amer. Ethnol. Soc., pp. 61-76. Seattle: Univ. Washington Press.
- . 1966. Ritual prestations and the structure of the Sinhalese pantheon. *Anthrop. studies in Theravāda Buddhism* No. 13. New Haven: Yale Univ. Press.
- Anderson, F. 1955. The Pueblo Kachina cult: A historical reconstruction. *Sthwest. J. Anthropol.* 11: 404-19.
- Ancsaki, M. 1961. Religious life of the Japanese people. Tokyo: Society for International Cultural Relations.
- Babb, L. A. 1970. Marriage and malevolence: The use of sexual opposition in a Hindu pantheon. *Ethnology* 9: 137-49.
- Babbie, E. R. 1966. The third civilization: An examination of Sokagakkai. *Rev. Relig. Res.* 7: 101-21.
- Balikei, A. 1963. Shamanistic behavior among the Netsilik Eskimos. *Sthwest. J. Anthropol.* 19: 380-96.
- Banton, Michael, ed. 1966. *Anthropological approaches to the study of religion*. New York: Praeger.
- Barber, B. 1941. Acculturation and messianic movements. *Amer. Sociol. Rev.* 6: 663-69.
- Barber, T. X. 1970. LSD, marijuana, yoga, and hypnosis. Chicago: Aldine.
- Barker, C. R. 1965. Sacred and profane: Some thoughts on the folk-urban continuum of this dichotomy. *Men* 65 (articles 29-53): 45-46.
- Barnett, H. G. 1957. *Indian Shakers. A messianic cult of the Pacific Northwest*. Carbondale: Southern Illinois Univ. Press.
- Barnett, J. H. 1949. The Easter festival: A study in cultural change. *Amer. Sociol. Rev.* 14: 62-70.
- Baroja, Julio Caro. 1964. *The world of the witches*. Trans. from the Spanish by O. N. V. Glendinning. Chicago: Univ. Chicago Press.
- Baron, S. W. 1947. *Modern nationalism and religion*. New York: Harper & Row.
- Bascom, W. 1969. *Ifa divination: Communication between gods and men in West Africa*. Bloomington: Indiana Univ. Press.
- Beattie, J. H. M. 1957. Initiation into the Cwezi spirit possession cult in Bunyoro. *African Studies* 16: 150-61.
- . 1961. Group aspects of the Nyoro spirit mediumship cult. *Rhodes-Livingston J.* 30: 11-38.
- . 1964a. Divination in Bunyoro—Uganda. *Sociologus* (Berlin) 14: 44-62.
- . 1964b. The ghost cult of Bunyoro. *Ethnology* 3: 127-51.
- . 1964c. Other cultures. Aims, methods and achievements in social anthropology. New York: Free Press.
- . 1966a. Consulting a diviner in Bunyoro: A text. *Ethnology* 5: 202-17.
- . 1966b. Ritual and social change. *Man* 1: 60-74.
- . 1967. Consulting a Nyoro diviner: The ethnologist as client. *Ethnology* 6: 57-65.
- Beattie, J., and J. Middleton, eds. 1969. *Spirit mediumship and society in Africa*. New York: Africana.
- Bee, R. L. 1966. Potawatomi peyotism: The influence of traditional patterns. *Sthwest. J. Anthropol.* 22: 194-205.
- Beidelman, T. O. 1963. Witchcraft in Ugakuru. In Middleton 1963.
- . 1966a. The ox and Nuer sacrifice: Some Freudian hypotheses about Nuer symbolism. *Man* 1: 453-67.
- . 1966b. Swazi royal ritual. *Africa* 36: 373-405.
- . 1966c. Utani: Some Kaguru notions of death, sexuality and affinity. *Sthwest. J. Anthropol.* 22: 354-80.
- . 1963. Reflections on the Protestant ethic analogy in Asia. *J. Soc. Issues*, 19: 52-60.
- . 1965. *Religion and progress in modern Asia*. New York: Free Press.
- . 1967. Civil religion in America. *Daedalus* 96: 1-21.
- Belo, J. 1930. *Trance in Bali*. New York: Columbia Univ. Press.
- Benson, P. H. 1960. *Religion in contemporary culture*. New York: Harper & Row.
- Berger, P. L. 1969. *The sacred canopy: Elements of sociological theory of religion*. New York: Doubleday-Anchor.
- Berkowitz, Morris J., and V. Edmund Johnson. 1967. *Social scientific studies of religion: A bibliography*. Pittsburgh: Univ. Pittsburgh Press.
- Berremán, G. D. 1966. Anemic and emetic analyses in social anthropology. *Amer. Anthropol.* 68: 346-54.
- Bettelheim, B. 1962. Symbolic wounds: Puberty rites and the envious male (1st ed. 1954). New York: Collier.
- Bharati, Agehananda. 1965. Review of Matthias Hermanns, *Die religionsmagische Weltanschauung der Primitivstämme Indiens*. Band 1, *Die Bhagoria Bhil*. *Amer. Anthropol.* 67: 1301-3.
- . 1968a. Great traditions and little traditions: An anthropological view of Eastern societies. In T. Cummings, ed., *Anthropological backgrounds for adult education*. Boston: Center for the Study of Liberal Education for Adults, pp. 17-94.
- . 1968b. Review of Philip Spratt, *Hindu, culture and personality*. *Amer. Anthropol.* 70: 142.
- . 1970a. *The Tantric tradition*. New York: Doubleday-Anchor.
- Chicago: Univ. Chicago Press, pp. 238-348.

- _____. 1970b. The use of "superstition" as an anti-traditional device in modern Hinduism. *Contribs. Indian Soc.* (Bombay), New Series No. 4, pp. 36-49.
- _____. 1972. The light at the centre: Context and pretext of modern mysticism. New York: Schocken Books.
- Bin Ismail, H. 1968. The medicine man: Swifa Ya Nguvumali. New York: Oxford Univ. Press.
- Birnbaum, N., and G. Lenzer. 1969. Sociology and religion: A book of readings. Englewood Cliffs, N.J.: Prentice-Hall.
- Bock, E. W. 1966. Symbols in conflict: Official vs. folk religion. *J. Sci. Study Relig.* 5: 20-12.
- Bock, Philip K. 1967. Love magic, menstrual taboos, and the facts of geography. Brief-communications. *Amer. Anthropol.* 69: 213-16.
- Bose, Nirmal Kumar. 1966. Religion and society. *Man in India* 64: 1-13.
- Boulard, F. 1960. An introduction to religious sociology. pioneer work in France. Trans. M. J. Jackson. London: Darton, Longman & Todd.
- Bourguignon, Erika. 1965. The self, the behavioral environment, and the theory of spirit possession. In Melford Spiro, ed., Context and meaning in cultural anthropology. New York: Free Press, 1965, pp. 39-60.
- Bowers, A. W. 1950. Mandan social and ceremonial organization. Chicago: Univ. Chicago Press.
- Boyer, L. B. 1962. Remarks on the personality of shamans, with special reference to the Apache of the Mescalero Indian Reservation. *Psychocnol. Study Society* 2: 233-45.
- _____. 1964. Further remarks concerning shamans and shamanism. *Israel Ann. Psychiat. & Rel. Disciplines* 2: 235-57.
- Boyer, L. B., and B. Klopfer. 1964. Comparison of shamans and pseudo-shamans of the Mescalero Indian Reservation Apache: A Rorschach study. *Proj. Techniques & Personality Assessment* 28: 173-80.
- Brock, T. C. 1962. Implications of conversion and magnitude of cognitive dissonance. *J. Sci. Study Relig.* 1: 198-203.
- Brothers, Joan, ed., 1967. Readings in the sociology of religion. New York: Permagon.
- Brown, J. K. 1963. A cross-cultural study of female initiation rites. *Amer. Anthropol.* 65: 837-53.
- Buchler, I. R., and H. A. Selby. 1968. A formal study of myth. Austin: Univ. Texas Press.
- Buck, P. H. 1939. Anthropology and religion. New York: Macmillan.
- Burridge, K. 1960. Mambu: A Melanesian millennium. London: Methuen.
- _____. 1969. New heaven, new earth: A study of millenarian activities. New York: Schocken.
- Campbell, Joseph. 1968a. The masks of god. I, Primitive mythology. II, Oriental mythology. III, Occidental mythology. IV, Creative mythology. New York: Viking. (1st ed., 1959-64.)
- _____. ed. 1968b. The mystic vision. Princeton, N. J.: Princeton Univ. Press.
- _____. 1968c. The millenarian movement in Latin America: The millenarian society. *Ann. Cong. of Americanists, Mexico. Actas y Memorias* 1: 336-43.
- _____. 1965. Economics and prestige in a Maya community: The religious cargo system in Zinacantan. Stanford, Calif.: Stanford Univ. Press.
- Capron, L. 1953. The medicine bundles of the Florida Seminole and the green corn dance. *Bull. Bur. Amer. Ethnol.* 151: 155-210.
- Caquot, A., and M. Leibovici, eds. 1968. La divination: Etudes recueillies. Paris: Presses universitaires.
- Carneiro, R. L. 1964. The Amahuaca and the spirit world. *Ethnology* 3: 6-11.
- _____. 1970. Hunting and hunting magic among the Amahuaca of the Peruvian montana. *Ethnology* 9: 331-41.
- Carpenter, E. S. 1954. Eternal life and self-definition among the Aivikik Eskimos. *Amer. J. Psychiat.* 60: 840-43.
- Carter, W. E. 1968. Secular reinforcement in Aymara death ritual. *Amer. Anthropol.* 70: 238-63.
- Castaneda, C. 1968. The teachings of Don Juan: A Yaqui way of knowledge. Berkeley: Univ. California Press.
- Christianson, P. 1969. The Melanesian cargo millenarian as a factor in cultural change. Copenhagen: Akademisk Forlag.
- Cochrane, Glynn. 1970. Big men and cargo cults. Oxford: Clarendon.
- Cohen, Yehudi. 1964. The establishment of identity in a social nexus: The special case of initiation ceremonies and their relation to value and legal systems. *Amer. Anthropol.* 68: 529-52.
- Cohn, N. 1961. The pursuit of the millennium. New York: Harper Torchbooks.
- Cohn, W. 1955. Jehovah's Witnesses as a proletarian movement. *Amer. Scholar* 24: 281-98.
- _____. 1962. Is religion universal? Problems of definition. *J. Sci. Study Relig.* 2: 25-33.
- _____. 1964. What is religion? An analysis of cross-cultural comparisons. *J. Christian Ed.* 7: 116-38.
- _____. 1968. Personality, pentecostalism and glossolalia: A research note on some unsuccessful research. *Canad. Rev. Sociol. Anthropol.* 5: 36-59.
- Collins, J. J. 1967. Peyotism and religious membership at Taos Pueblo. *Southwest Soc. Sci. Quart.* 48: 183-191.
- _____. 1968. A descriptive introduction to the Taos peyote ceremony. *Ethnology* 7: 427-49.
- Colson, E. 1960. Ancestral spirits among the plateau Tonga. In S. and P. Ottenberg, eds., Cultures and societies in Africa. New York: Random House, pp. 376-82.
- Conklin, Paul K. 1965. Two paths to utopia: The Hutterites and the Llano colony. Lincoln: Univ. Nebraska Press.
- Cotton, W. R., Jr. 1957. What kind of people does a religious cult attract? *Amer. Sociol. Rev.* 22: 461-566.
- Courlander, H., and R. Bastion. 1966. Religion and politics in Haiti. Washington, D.C.: Institute for Cross-cultural Research.
- Crawford, J. R. 1968. Witchcraft and sorcery in Rhodesia. New York: Oxford Univ. Press.
- Currier, Richard L. 1966. The hot-cold syndrome and symbolic balance in Mexican and Spanish-American folk medicine. *Ethnology* 5: 251-63.
- Dammann, E. 1963. Die Religionen Afrikas. Stuttgart: W. Kohlhammer.

- Dator, J. A. 1965. The Soka Gakkai: A socio-political interpretation. *Contemp. Religions in Japan* 6: 205-42.
- Davenport, W., and W. Coker. 1967. The Moro movement of Guadalcanal. *J. Polynes. Soc.* 76: 123-57.
- Debrunner, H. 1959. Witchcraft in Ghana. Accra: Presbyterian Book Depot.
- Demerath, H. J., III, and Philip E. Hammond. 1969. Religion in social context: Tradition and transition. New York: Random House.
- Dempsey, J. A. 1968. Blackfoot ghost dance. Calgary: Glenbow-Alberta Institute.
- De Waal Malefijt, Annemarie. 1968. Religion and culture: An introduction to anthropology of religion. New York: Macmillan.
- Dimock, E. C. 1966. The place of the hidden moon. Chicago: Univ. Chicago Press.
- Dobyns, H. F., and R. C. Euler. 1967. The ghost dance of 1889 among the Pai Indians of northwestern Arizona. Prescott, Ariz.: Prescott College Press.
- Dobzhansky, Theodosius. 1965. Religion, death and evolutionary adaptation. In Melford Spiro, ed., *Context and meaning in cultural anthropology*. New York: Free Press, pp. 61-73.
- Dorson, R. M. 1962. Theories of myth and the folklorist. In R. M. Ohmann, ed., *The making of myth*. New York: Putnam, pp. 38-51.
- Douglas, Mary. 1966. Purity and danger: An analysis of concepts of pollution and taboo. New York: Praeger.
- . 1967. Witch beliefs in central Africa. *Africa* 37: 72-80.
- Douglass, W. A. 1969. Death in Murelaga: Funerary ritual in a Spanish Basque village. Seattle: Univ. Washington Press.
- Downs, J. F. 1961. Washo religion. *Anthrop. Records* 16: 365-85.
- Dozier, Edward P. 1970. The Pueblo Indians of North America. New York: Holt, Rinehart & Winston.
- Driver, H. E. 1969. Girls' puberty rites and matrilineal residence. *Amer. Anthropol.* 71: 905-57.
- Dube, L., and Abdul Rahman Dutty. 1969. Matriliney and Islam: Religion and society in the Laccadives. Delhi: National Publishing House.
- Dumont, J. 1957. For a sociology of India. *Contribs. Indian Sociol.* (J. Dumont and D. G. Pocock, eds.), 1: 7-22.
- Dumont, J., and D. G. Pocock. 1959a. On the different aspects or levels in Hinduism. *Contribs. Indian Sociol.* 3: 40-54.
- . 1959b. Pure and impure. *Contribs. Indian Sociol.* 3: 9-39.
- Dumont, L. 1966. *Homo hierarchicus*. Paris: Gallimard. English translation, 1970. Chicago, Aldine.
- Durbin, Mridula A. 1970. The transformational model of linguistics and its implications for an ethnology of religion: A case study of Jainism. *Amer. Anthropol.* 72: 334-42.
- Durkheim, Emile. 1965. *The elementary forms of religious life*. New York: Free Press. (1st English ed., Allen & Unwin, London 1915.)
- Dustin, C. B. 1960. *Peyotism and New Mexico*. Santa Fe: Vergara Printing Co.
- Edgerton, Robert B. 1966. Conceptions of psychosis in four east African societies. *Amer. Anthropol.* 68: 408-26.
- Eister, A. W. 1957. Religious institutions in complex societies: Difficulties in the theoretical specifications of functions. *Amer. Sociol. Rev.* 22: 387-91.
- Ekvall, R. B. 1963. Some aspects of divination in Tibetan society. *Ethnology* 2: 31-39.
- . 1964. Religious observances in Tibet: Patterns and functions. Chicago: Univ. Chicago Press.
- Eliade, M. 1958. *Yoka: Immortality and freedom*. New York: Pantheon (Bollingen series).
- . 1963. *Patterns in comparative religion*. New York: World Publishing Co. (Meridian books).
- . 1964. *Shamanism: Archaic techniques of ecstasy*. New York: Pantheon (Bollingen series).
- Emmet, D. 1959. Prophets and their societies. *J. Roy. Anthropol. Inst.* 89: 13-23.
- Ennis, Philip H. 1967. Ecstasy and everyday life. *J. Sci. Study Relig.* 6: 40-48.
- Evans-Pritchard, E. E. 1937. *Witchcraft, oracles and magic among the Azande*. Oxford: Clarendon Press.
- . 1940. *The Nuer*. Oxford: Clarendon Press.
- . 1956. *Nuer religion*. Oxford: Clarendon Press.
- . 1965. *Theories of primitive religion*. Oxford: Clarendon Press.
- . 1966. Some Zande folk-tales from the Core collection. *Anthrop. Quart.* 39: 265-87.
- . 1967. *The Zande trickster*. Oxford: Clarendon Press.
- Evers, Hans Dieter. 1965. Magic and religion in Sinhalese society. *Amer. Anthropol.* 67: 97-99.
- . 1967a. Buddha and the seven gods. The dual organization of a temple in central Ceylon. *J. Asian Studies* 27: 541-50.
- . 1968. The Buddhist Sangha in Ceylon and Thailand. *Sociologist* 18: 20-35.
- Ewing, J. Franklin. 1967. Illness, death and burial in the southern Philippines with special reference to the Tawsug I. *Anthrop. Quart.* 40: 13-25.
- Farah, C. E. 1968. *Islam: Beliefs and observances*. New York: Barron's Educational Series.
- Faron, L. C. 1961. On ancestor propitiation among the Mapuche of central Chile. *Amer. Anthropol.* 63: 824-30.
- . 1963. Death and fertility rites of the Mapuche (Araucanian) Indians of central Chile. *Ethnology* 11: 135-56.
- . 1964. Hawks of the sun: Mapuche morality and its ritual attributes. Pittsburgh: Univ. Pittsburgh Press.
- Fernandez, James W. 1965. Symbolic consensus in a Fang reformative cult. *Amer. Anthropol.* 67: 902-29.
- Ferreira, John V. 1966. Totemism in India. New York: Oxford Univ. Press.
- Field, M. J. 1961. Religion and medicine of the Ca peoples. London: Oxford Univ. Press.
- . 1967. The Ca peoples. *Amer. Anthropol.* 71: 700-10.
- Field, M. J. 1968. The Ca peoples. *Amer. Anthropol.* 70: 700-10.
- Field, M. J. 1969. The Ca peoples. *Amer. Anthropol.* 71: 700-10.
- Field, M. J. 1970. The Ca peoples. *Amer. Anthropol.* 72: 700-10.
- Field, M. J. 1971. The Ca peoples. *Amer. Anthropol.* 73: 700-10.
- Field, M. J. 1972. The Ca peoples. *Amer. Anthropol.* 74: 700-10.
- Field, M. J. 1973. The Ca peoples. *Amer. Anthropol.* 75: 700-10.
- Field, M. J. 1974. The Ca peoples. *Amer. Anthropol.* 76: 700-10.
- Field, M. J. 1975. The Ca peoples. *Amer. Anthropol.* 77: 700-10.
- Field, M. J. 1976. The Ca peoples. *Amer. Anthropol.* 78: 700-10.
- Field, M. J. 1977. The Ca peoples. *Amer. Anthropol.* 79: 700-10.
- Field, M. J. 1978. The Ca peoples. *Amer. Anthropol.* 80: 700-10.
- Field, M. J. 1979. The Ca peoples. *Amer. Anthropol.* 81: 700-10.
- Field, M. J. 1980. The Ca peoples. *Amer. Anthropol.* 82: 700-10.
- Field, M. J. 1981. The Ca peoples. *Amer. Anthropol.* 83: 700-10.
- Field, M. J. 1982. The Ca peoples. *Amer. Anthropol.* 84: 700-10.
- Field, M. J. 1983. The Ca peoples. *Amer. Anthropol.* 85: 700-10.
- Field, M. J. 1984. The Ca peoples. *Amer. Anthropol.* 86: 700-10.
- Field, M. J. 1985. The Ca peoples. *Amer. Anthropol.* 87: 700-10.
- Field, M. J. 1986. The Ca peoples. *Amer. Anthropol.* 88: 700-10.
- Field, M. J. 1987. The Ca peoples. *Amer. Anthropol.* 89: 700-10.
- Field, M. J. 1988. The Ca peoples. *Amer. Anthropol.* 90: 700-10.
- Field, M. J. 1989. The Ca peoples. *Amer. Anthropol.* 91: 700-10.
- Field, M. J. 1990. The Ca peoples. *Amer. Anthropol.* 92: 700-10.
- Field, M. J. 1991. The Ca peoples. *Amer. Anthropol.* 93: 700-10.
- Field, M. J. 1992. The Ca peoples. *Amer. Anthropol.* 94: 700-10.
- Field, M. J. 1993. The Ca peoples. *Amer. Anthropol.* 95: 700-10.
- Field, M. J. 1994. The Ca peoples. *Amer. Anthropol.* 96: 700-10.
- Field, M. J. 1995. The Ca peoples. *Amer. Anthropol.* 97: 700-10.
- Field, M. J. 1996. The Ca peoples. *Amer. Anthropol.* 98: 700-10.
- Field, M. J. 1997. The Ca peoples. *Amer. Anthropol.* 99: 700-10.
- Field, M. J. 1998. The Ca peoples. *Amer. Anthropol.* 100: 700-10.
- Field, M. J. 1999. The Ca peoples. *Amer. Anthropol.* 101: 700-10.
- Field, M. J. 2000. The Ca peoples. *Amer. Anthropol.* 102: 700-10.
- Field, M. J. 2001. The Ca peoples. *Amer. Anthropol.* 103: 700-10.
- Field, M. J. 2002. The Ca peoples. *Amer. Anthropol.* 104: 700-10.
- Field, M. J. 2003. The Ca peoples. *Amer. Anthropol.* 105: 700-10.
- Field, M. J. 2004. The Ca peoples. *Amer. Anthropol.* 106: 700-10.
- Field, M. J. 2005. The Ca peoples. *Amer. Anthropol.* 107: 700-10.
- Field, M. J. 2006. The Ca peoples. *Amer. Anthropol.* 108: 700-10.
- Field, M. J. 2007. The Ca peoples. *Amer. Anthropol.* 109: 700-10.
- Field, M. J. 2008. The Ca peoples. *Amer. Anthropol.* 110: 700-10.
- Field, M. J. 2009. The Ca peoples. *Amer. Anthropol.* 111: 700-10.
- Field, M. J. 2010. The Ca peoples. *Amer. Anthropol.* 112: 700-10.
- Field, M. J. 2011. The Ca peoples. *Amer. Anthropol.* 113: 700-10.
- Field, M. J. 2012. The Ca peoples. *Amer. Anthropol.* 114: 700-10.
- Field, M. J. 2013. The Ca peoples. *Amer. Anthropol.* 115: 700-10.
- Field, M. J. 2014. The Ca peoples. *Amer. Anthropol.* 116: 700-10.
- Field, M. J. 2015. The Ca peoples. *Amer. Anthropol.* 117: 700-10.
- Field, M. J. 2016. The Ca peoples. *Amer. Anthropol.* 118: 700-10.
- Field, M. J. 2017. The Ca peoples. *Amer. Anthropol.* 119: 700-10.
- Field, M. J. 2018. The Ca peoples. *Amer. Anthropol.* 120: 700-10.
- Field, M. J. 2019. The Ca peoples. *Amer. Anthropol.* 121: 700-10.
- Field, M. J. 2020. The Ca peoples. *Amer. Anthropol.* 122: 700-10.
- Field, M. J. 2021. The Ca peoples. *Amer. Anthropol.* 123: 700-10.
- Field, M. J. 2022. The Ca peoples. *Amer. Anthropol.* 124: 700-10.
- Field, M. J. 2023. The Ca peoples. *Amer. Anthropol.* 125: 700-10.
- Field, M. J. 2024. The Ca peoples. *Amer. Anthropol.* 126: 700-10.
- Field, M. J. 2025. The Ca peoples. *Amer. Anthropol.* 127: 700-10.

Firth, R. 1955. The fate of the soul. Cambridge: Cambridge Univ. Press.

——— 1966. Twins, birds, and vegetables: Problems of identification in primitive religious thought. *Man* 1: 1-17.

——— 1967a. The spirits depart. *New Society* 241: 683-85.

——— 1967b. Tikopia ritual and belief. Boston: Beacon Press.

——— 1967c. The work of the gods in Tikopia. New York: Humanities Press.

Fischer, H. 1965. Studies on conceptions of soul in Oceania (in German). Munich: Klaus Renner Verlag.

Flattery, P. 1968. Aspects of divination in the northern Philippines. Chicago: Univ. Chicago Press.

Fogelson, Raymond D. 1965. Psychological theories of Windigo "psychosis" and a preliminary application of a "models" approach. In Melford Spiro, ed., Context and meaning in cultural anthropology. New York: Free Press, pp. 74-99.

Forde, C. D. 1958. The context of belief: A consideration of fetishism among the Yako. Liverpool: Liverpool Univ. Press.

Fortes, Meyer. 1959. Oedipus and job in west African religion. Cambridge: Cambridge Univ. Press.

——— 1962. Ritual and office in tribal society. In M. Gluckman, ed., Essays on the ritual of social relations. Manchester: Manchester Univ. Press.

——— 1966. Totem and taboo. Presidential address—Proceedings of the Royal Anthropol. Inst. of Great Britain and Ireland for 1966, pp. 5-22.

Fortes, M., and G. Dieterlen, eds. 1965. African systems of thought. Oxford Univ. Press for the Internat. African Inst., London.

Fortune, R. F. 1963. Sorcerers of Dobu. London: Routledge.

Frake, C. 1969. A structural description of Subanum "religious behavior." In S. A. Tyler, ed., Cognitive anthropology. New York: Holt, Rinehart & Winston.

Freed, Ruth S., and Stanley A. Freed. 1966. Unity in diversity in the celebration of cattle-curing rites in a north Indian village. A study in the resolution of conflict. *Amer. Anthropol.* 68: 673-92.

Freed, Stanley A., and Ruth Freed. 1964. Spirit possession as illness in a north Indian village. *Ethnology* 3: 152-71.

Freeman, John F. 1965. The Indian convert: Theme and variation. *Ethnohistory* 12: 113-28.

Freeman, Susan Tax. 1968. Religious aspects of the social organization of a Castilian village. *Amer. Anthropol.* 70: 34-49.

Frisbie, Charlotte Johnson. 1967. Kinaalda—A Study of the Navaho girls' puberty ceremony. Middletown, Conn.: Wesleyan Univ. Press.

Fuchs, Stephen. 1965. Rebellious prophets: A study of messianic movements in Indian religions. New York: Asia Publishing House.

Galanter, Marc. 1965. Secularism East and West. *Comp. Stud. Soc. & Hist.* 7: 133-59.

Gebauer, P. 1964. Spider divination in the Cameroons. Milwaukee: Public Museum.

Gertz, C. 1957. Ritual and social change: A Javanese example. *Amer. Anthropol.* 59: 23-54.

——— 1960. The religion of Java. New York: Free Press.

——— 1966. Religion as a cultural system. Chapter in Banton 1966.

——— 1968a. Islam observed. New Haven: Yale Univ. Press.

——— 1968b. Review of A. F. C. Wallace. Religion: An anthropological view. *Amer. Anthropol.* 70: 394-95.

Gelfand, M. 1967. The African witch: With particular reference to witchcraft beliefs and practices among the Shona in Rhodesia. Baltimore: William & Wilkins.

Gennep, A. V. 1960. The rites of passage. Translated from the French edition of 1908 by M. B. Vizedom and G. L. Caffee. London: Routledge & Kegan Paul.

Georges, R. A., ed. 1969. Studies on mythology. Homewood, Ill.: Dorsey Press.

Gerlach, L. P., and V. Hine. 1968. Five factors crucial to the growth and spread of a modern religious movement. *J. Sci. Study Relig.* 7: 23-40.

Glenn, Norval D., and Ruth Hyland. 1967. Religious preference and worldly success: Some evidence from national surveys. *Amer. Sociol. Rev.* 32: 73-85.

Glick, Leonard B. 1967. Medicine as an ethnographic category: The Gimi of the New Guinea highlands. *Ethnology* 7: 31-56.

Gluckman, Max. 1954. Rituals of rebellion in south-east Africa. Manchester: Manchester Univ. Press.

——— 1956. Custom and conflict in Africa. New York: Free Press.

———, ed. 1962. Essays on the ritual of social relations. Manchester: Manchester Univ. Press.

——— 1965. Politics, law and ritual in tribal society. Chicago: Aldine.

Goffman, Erving. 1967. Interaction ritual. Garden City, N.Y.: Anchor-Double-day.

Goldman, I. 1963. The structure of ritual in the northwest Amazon. In R. A. Manner, ed., Process and pattern in culture. Chicago: Aldine, pp. 111-22.

Goode, W. J. 1951. Religion among the primitives. New York: Free Press.

Goodenough, E. R. 1965. The psychology of religious experiences. New York: Basic Books.

Goody, J. 1961. Religion and ritual: The definitional problem. *Brit. J. Sociol.* 12: 142-64.

Could, Harold A. 1965. Modern medicine and folk cognition in rural India. *Hum. Organiz.* 24: 201-8.

Griaule, Marcel, and Germaine Dieterlin. 1965. Le renard pale: La creation du monde. I, Le mythe cosmogonique fascicule. Paris: Institute d'Ethnologie Musée de l'Homme.

Grottanelli, V. L. 1961a. Asonu worship among the Nzema. *Africa* 31: 46-60.

——— 1961b. Pre-existence and survival in Nzema beliefs. *Man* 61: 1-5.

——— 1967. Nzema high gods. *Paideuma: Mitteilungen zur Kulturkunde* 13: 39-42.

——— 1969. Gods and morality in Nzema. *Africa* 39: 1-3.

Guariglia, G. 1959. Prophetismus und Heilserwartungsbewegungen als

- Volkerkundliches und religionsgeschichtliches Problem. *Wiener Beiträge zur Kulturgeschichte und Linguistik*.
- Guemple, D. L. 1969. The Eskimo ritual sponsor: A problem in the fusion of semantic domains. *Ethnology* 8: 468-83.
- Guyot, M. 1968. Les mythes chez les Selk-nam et les Yamana de la terre de feu. Paris: Institute d'Ethnologie.
- Hagopian, E. C. 1963. Islam and society formation in Morocco—Past and present. *J. Sci. Study Relig.* 3: 70.
- Hamer, J., and I. Hamer. 1966. Spirit possession and its socio-psychological implications among the Sidamo of southwest Ethiopia. *Ethnology* 5: 392-408.
- Handelman, D. 1967. The development of a Washo shaman. *Ethnology* 6: 444-64.
- Harner, M. K. 1962. Jivaro souls. *Amer. Anthropol.* 64: 258-72.
- Harper, E. B. 1957. Shamanism in south India. *Sthwest. J. Anthropol.* 13: 267-87.
- . 1959. A Hindu village pantheon. *Sthwest. J. Anthropol.* 15: 227-34.
- . 1963. Spirit possession and social structure. In B. Ratnam, ed., *Anthropology on the march*. Madras: Book Centre, pp. 165-77.
- , ed. 1964. *Religion in south Asia*. Seattle: Univ. Washington Press.
- Harris, M. 1964. *The nature of cultural things*. New York: Random House.
- . 1966. The cultural ecology of India's sacred cattle. *Current Anthropol.* 7: 51-66.
- Harris, W. T., and H. Sawyer. 1968. The springs of Mende belief and conduct: A discussion of the influence of the belief in the supernatural among the Mende. Freetown: Sierra Leone Univ. Press.
- Harvey, B., III. 1963. Masks at a maskless pueblo: The Laguna Colony Kachina organization at Isleta. *Ethnology* 2: 478-89.
- Havens, J. 1961. The participant's vs. the observer's frame of reference in the psychological study of religion. *J. Sci. Study Relig.* 1: 79-87.
- Helm, J., ed. 1964. *Symposium on new approaches to the study of religion*. Seattle: American Ethnological Society.
- Henslin, James M. 1967. Crops and magic. *Amer. J. Sociol.* 73: 316-30.
- Hermanns, M. 1963, 1966. *Die religio-magische Weltanschauung der Primitivstämme Indiens*. 2 vols. Weisbaden: Steiner.
- Hertz, R. 1960. *Death and the right hand*. London: Weidenfles & Nicholson.
- Hickerson, H. 1960. The feast of the dead among the 17th century Algonkians of the Upper Great Lakes. *Amer. Anthropol.* 62: 81-107.
- . 1963. The sociohistorical significance of two Chippewa ceremonials. *Amer. Anthropol.* 65: 67-85.
- Hockings, P. 1968. On giving salt to buffaloes: Ritual as communication. *Ethnology* 7: 411-26.
- Holt, J. B. 1940. Holiness religion: Cultural shock and social reorganization. *Amer. Sociol. Rev.* 5: 740-47.
- Hori, Ichiro. 1968. *Folk religion in Japan. Continuity and change*. Chicago: Univ. Chicago Press.
- Horowitz, M. M. 1967. The worship of South Indian deities in Martinique. *Ethnology* 2: 339-46.
- Horowitz, M. M., and M. Klass. 1961. The Martiniquan East Indian cult of Maldevidan. *Soc. Econ. Stud.* 10: 93-100.
- Hortoh, W. R. G. 1956. God, man, and the land in a northern Ibo village group. *Africa* 26: 17-26.
- Horton, R. 1960. A definition of religion and its uses. *J. Roy. Anthropol. Inst.* 90: 201-26.
- Hostetler, J. A. 1967. *The Hutterites in North America*. New York: Holt, Rinehart & Winston.
- Hostetler, J. A., and Gertrude Endus Huntington. 1968. Communal socialization patterns in Hutterite society. *Ethnology* 7: 331-55.
- Hoult, T. 1958. *The sociology of religion*. New York: Holt, Rinehart & Winston.
- Howells, W. W. 1960. *The heathens. Primitive man and his religions*. New York: Doubleday.
- Hsu, Francis L. K. 1967. Christianity and the anthropologist. *Int. J. Comp. Sociol.* 8: 1-19.
- Huber, H. 1965. A diviner's apprenticeship and work among the Bayaka. *Man* 65: 46-47.
- Hubert, H., and M. Mauss. 1964. *Sacrifice: Its nature and function*. Trans. from the French by W. D. Halls. Chicago: Univ. Chicago Press.
- Hultkrantz, Ake. 1966. An ecological approach to religion. *Ethnos* 31: 131-50.
- . 1969. Review of C. Lévi-Strauss, *Mythologiques*. *Amer. Anthropol.* 71: 735-37.
- Huxley, Francis. 1969. *The invisibles. Voodoo gods in Haiti*. New York: McGraw-Hill.
- Hyman, S. E. 1955. The ritual view of myth and the mythic. In Sebeok 1955: 84-94.
- Jachmann, F. 1969. *Seelen und Totenvorstellungen bei drei Bevölkerungsgruppen in Neuguinea*. Weisbaden: Steiner.
- Jacobs, M., and J. Greenway, comps. and eds. 1966. *The anthropologist looks at myth*. Austin: Univ. Texas Press.
- Jarvie, I. C., and Joseph Agassi. 1967. The problem of the rationality of magic. *Brit. J. Sociol.* 18: 55-74.
- Jayarwardena, Chandra. 1966. Religious belief and social change. Aspects of the development of Hinduism in British Guiana. *Comp. Stud. Soc. & Hist.* 8: 211-40.
- Journal of the Scientific Study of Religion*. Official journal of the Society for the Scientific Study of Religion. Quarterly, started 1962. Berkeley: Univ. California Press.
- Keessing, Roger M. 1967. Christians and pagans in Kwaio, Malaita. *J. Polynes. Sci.* 76: 82-100.
- . 1970. Shrines, ancestors, and cognatic descent: The Kwaio and Talensi. *Amer. Anthropol.* 72: 755-75.
- Kennedy, J. G. 1967a. Mushahara: A Nubian concept of supernatural danger and its social function. *Amer. Anthropol.* 69: 687-702.
- . 1967b. Nubian Zar ceremonies and psychotherapy. *Ann. Oriental.* 26: 185-94.

- 1967c. Psychological and social explanations of witchcraft: A comparison of Clyde Kluckhohn and E. E. Evans-Pritchard. *Man* 2: 216-25.
- Kiev, A., ed. 1964. Magic, faith, and healing. New York: Free Press.
- Kitagawa, J. M., and C. H. Long, eds. 1969. Myths and symbols. Studies in honor of Mircea Eliade. Chicago: Univ. Chicago Press.
- Kitziner, Sheila. 1966. The Rastafarian brethren of Jamaica. *Comp. Stud. Soc. & Hist.* 9: 33-39.
- Kiyoma, Morioka, and William H. Newell, eds. 1968. The sociology of Japanese religion. Leiden, Netherlands: Brill.
- Kloos, P. 1969. Female initiation among the Maroni River Caribs. *Amer. Anthropol.* 71: 898-905.
- Kluckhohn, C. 1962. Navaho witchcraft. Boston: Beacon Press.
- Kortmulder, K. 1968. An ethnological theory of the incest taboo and exogamy. *Current Anthropol.* 9: 437-49.
- Krickeberg, W., and H. Trimbom, eds. 1968. Pre-Columbian American rites. Translated from the German. New York: Holt, Rinehart & Winston.
- Krige, E. 1968. Girls' puberty songs and their relation to fertility, health, morality, and religion among the Zulu. *Africa* 38: 173-98.
- Krishnan-Kutty, G. 1966. Lévi-Strauss and the analysis of myths. *Eastern Anthropol.* 19: 123-30.
- LaBarre, W. 1960. Twenty years of peyote studies. *Current Anthropol.* 1: 45-60.
- 1962. They shall take up serpents: Psychology of the southern snake-handling cult. Minneapolis: Univ. Minnesota Press.
- 1969. The peyote cult. New York: Schocken Books.
- 1970. The ghost dance. The origins of religion. New York: Doubleday.
- Lambert, R. D., ed. 1960. Religion in American society. *Ann. Amer. Acad. Pol. Soc. Sci.*, special issue.
- Lanphere, L. 1969. Symbolic elements in Navaho ritual. *Southwest. J. Anthropol.* 25: 279-305.
- Landes, Ruth. 1968. Ojibwa religion and the Midewiwin. Madison: Univ. Wisconsin Press.
- Lanternari, V. 1963. The religions of the oppressed. A study of modern messianic cults. New York: Knopf.
- Laue, J. H. 1964. A contemporary revitalization movement in American race relations: The Black Muslims. *Soc. Forces* 42: 315-23.
- Lawrence, P. 1964. Road belong cargo. Manchester: Manchester Univ. Press.
- Lawrence, P., and M. J. Meggitt, eds. 1965. Gods, ghosts and men in Melanesia: Some religions of Australia, New Guinea and the New Hebrides. London: Oxford Univ. Press.
- Leach, E. R. 1958. Magical hair. *J. Roy. Anthropol. Inst.* 88: 147-64.
- 1961. Lévi-Strauss in the garden of Eden: An examination in some recent developments in the analysis of myth. *Trans. N.Y. Acad. Sci.* 23: 256-96.
- 1966a. Ritualization in man. *Phil. Trans. Roy. Soc.*, Series B, 251: 403-8.
- 1966b. Virgin birth. *Proc. Roy. Anthropol. Inst. Great Britain & Ireland*, pp. 39-50.
- , ed. 1967. The structural study of myth and totemism. London: Tavistock.
- , ed. 1968. Dialectic in practical religion. Cambridge: Cambridge Univ. Press.
- Leacock, S. 1964. Ceremonial drinking in an Afro-Braslian cult. *Amer. Anthropol.* 66: 344-54.
- Lebra, W. 1966. Okinawan religion. Honolulu: Univ. Hawaii Press.
- Leighton, A. H., and D. C. Leighton. 1949. Gregorio, the hand-trembler. Papers of the Peabody Museum of American archaeology and ethnology, 40: 1-177. Cambridge: Harvard Univ. Press.
- Leis, P. E. 1963. Washo witchcraft: A test of the frustration-aggression hypothesis. In W. L. d'Azevedo, ed., *The Washo Indians of California and Nevada*. Salt Lake City: Brigham Young Univ. Press.
- Leslie, Charles, ed. 1960. Anthropology of folk religion. New York: Vintage Books.
- Lessa, William A. 1933. Cultural significance of the ghost dance. *Amer. Anthropol.* 35: 103-15.
- 1968. Chinese body divination: Its forms, affinities, and functions. Los Angeles: United World.
- Lessa, William A., and Evon Z. Vogt, eds. 1972. Reader in comparative religion. An anthropological approach. 3d ed. New York: Harper & Row.
- Lévi-Strauss, C. 1955. The structural study of myth. *J. Amer. Folklore* 68: 423-44.
- 1960. Four Winnebago myths: A structural sketch. In S. Diamond, ed., *Culture in history: Essays in honor of Paul Radin*. New York: Columbia Univ. Press, pp. 351-52.
- 1963. Totemism. Translated by R. Needham. Boston: Beacon Press.
- 1964. Le cru et le cuit. Paris: Plon.
- 1967. Du miel aux cendres. Paris: Plon.
- 1968. Mythologiques: Des manières de table. Paris: Plon.
- LeVine, R. A. 1962. Witchcraft and co-wife proximity in southwestern Kenya. *Ethnology* 1: 39-45.
- Lewis, I. M. 1966. Spirit possession and deprivation cults. *Man* 1: 307-29.
- Lewis, O. 1964. Seventh Day Adventism in a Mexican village: A study in motivation and culture change. In R. A. Manners, ed., *Process and pattern in culture. Essays in honor of Julian Steward*. Chicago: Aldine, pp. 63-83.
- Lieban, R. W. 1967. Cebuano sorcery: Malign magic in the Philippines. Berkeley: Univ. California Press.
- Lienhardt, Godfrey. 1961. Divinity and experience: The religion of the Dinka. Oxford: Oxford Univ. Press.
- Lommel, A. 1967. Shamanism: The beginnings of art. New York: McGraw-Hill.
- McAllister, J. Gilbert. 1965. The four quartz rocks medicine bundle of the
- McAllister, J. Gilbert. 1967. The four quartz rocks medicine bundle of the attendant taboo. *East. Anthropol.* 18: 80-88.

- McFarland, H. N. 1967. The rush hour of the gods: A study of new religious movements in Japan. New York: Macmillan.
- Madsen, William. 1966. Anxiety and witchcraft in Mexican-American acculturation. *Anthrop. Quant.* 39: 110-27.
- Mair, L. P. 1959. Independent religious movements in three continents. *Comp. Stud. Soc. & Hist.* 1: 113-36.
- . 1969. Witchcraft. New York: McGraw-Hill.
- Mandelbaum, D. G. 1959. Social uses of funeral rites. In H. Feifel, ed., *The meaning of death*. New York: McGraw-Hill, pp. 189-217.
- . 1966. Transcendental and pragmatic aspects of religion. *Amer. Anthrop.* 68: 1174-91.
- Marett, R. R. 1914. *The threshold of religion*. 2d ed. London: Methuen.
- Mathur, K. S. 1964. Caste and ritual in a Malwa village. New York: Asia Publishing House.
- May, L. C. 1956. A survey of glossolalia and related phenomena in non-Christian religions. *Amer. Anthrop.* 58: 75-96.
- Mendelson, E. M. 1961. A messianic Buddhist association in upper Burma. *Bull. Sch. Oriental & African Studies (Univ. London)* 24: 560-80.
- . 1964. Buddhism and the Burmese establishment. *Arch. sociol. religions* 9: 85-95.
- Messing, S. D. 1953. Group therapy and social status in the Zar cult of Ethiopia. *Amer. Anthrop.* 60: 1120-47.
- Metraux, A. 1957. Dramatic elements in ritual possession. *Diogenes* 11: 18-36.
- . 1959. *Voodoo in Haiti*. New York: Oxford Univ. Press.
- Metzer, D., and G. William. 1963. Tenejapa medicine. I, The curer. *Sthwest. J. Anthropol.* 19: 216-34.
- Middleton, John. 1960. *Lugbara religion*. London: Oxford Univ. Press.
- , ed. 1963. *Witchcraft and sorcery in East Africa*. London: Routledge & Kegan Paul.
- , ed. 1967a. *Gods and ritual: Readings in religious beliefs and practice*. New York: Natural History Press (Doubleday).
- , ed. 1967b. *Magic, witchcraft, and curing*. New York: Natural History Press (Doubleday).
- , ed. 1967c. *Myth and cosmos. Readings in mythology and symbolism*. New York: Natural History Press (Doubleday).
- Miller, Robert J. 1961. Buddhist monastic economy and the Jisa mechanism. *Comp. Stud. Soc. & Hist.* 3: 427-38.
- Mitchell, R. C., and H. W. Truner, comps. 1966. *A bibliography of modern African religious movements*. Evanston, Ill.: Northwestern Univ. Press.
- Moerman, M. 1966. Ban Ping's temple: The center of a loosely structured society. *Anthropological studies in Theravāda Buddhism, Culture Report Series No. 13, Southeast Asian Studies*. New Haven: Yale Univ. Press.
- Mooney, J. 1965. *The ghost dance religion and the Sioux outbreak of 1890*. Chicago: Univ. Chicago Press.
- Moore, S. P., Ed. 1970. *Law and anthropology*. In B. J. Siegel, ed. *Biennial*
- Moos, F. 1963. Religion and politics in Japan: The case of the Soka Gakkai. *Asian Survey, East Asian Series* 6: 136-42.
- . 1967. Leadership and organization in the Olive Tree Movement. Seoul: *Trans. Korea Branch Roy. Asiatic Soc.* 43: 11-27.
- Moriarty, J. R. 1969. *Chinigchinix: An indigenous California Indian religion*. Los Angeles: Southwest Museum.
- Morioka, K., and W. H. Newell. 1968. *The sociology of Japanese religions. Internat'l Studies in Sociology and Social Anthropology, No. 6*. Leiden, Holland: Brill.
- Murdock, G. P. 1965. Tenino shamanism. *Ethnology* 4: 165-71.
- Myerhoff, Barbara G., and W. R. Larsen. 1965. The doctor as culture hero: The routinization of charisma. *Hum. Organiz.* 24: 188-91.
- Nadel, S. F. 1954. *Nupe religion*. London: Routledge & Kegan Paul.
- . 1955. Two Nuba religions: An essay in comparison. *Amer. Anthrop.* 57: 661-79.
- . 1957. Malinowski on magic and religion. In R. Firth, ed., *Man and culture*. London: Routledge & Kegan Paul.
- Nash, June. 1967. The logic of behavior: Curing in a Maya Indian town. *Hum. Organiz.* 26: 132-40.
- . 1970. *In the eyes of the ancestors: Beliefs and behavior in a Mayan community*. New Haven: Yale Univ. Press.
- Nash, M. 1960. Witchcraft as social process in a Tzeltal community. *Amer. Indigena* 20: 121-26.
- , ed. 1966. *Anthropological studies in Theravāda Buddhism. Southeast Asian Studies*. New Haven: Yale Univ. Press.
- . 1967. Right and left in Nyoro symbolic classification. *Africa* 37: 425-52.
- Newcomb, F. J. 1964. *Hosteen Klah: Navaho medicine man and sand painter*. Norman: Univ. Oklahoma Press.
- Nicholas, Ralph W. 1967. Ritual hierarchy and social relations in rural Bengal. *Contribs. Indian Soc. (new series)* 1: 56-85.
- Norbeck, E. N. 1961. *Religion in primitive society*. New York: Harper & Row.
- . 1963. African rituals of conflict. *Amer. Anthrop.* 65: 1254-79.
- . 1970a. *Religion and society in modern Japan: Continuity and change*. Houston, Texas: Rice University.
- . 1970b. Rites of reversal. Paper presented at 69th annual meeting of the Amer. Anthrop. Assoc., San Diego, Calif., Nov. 1970.
- . 1971a. Man the player: An anthropological view. *Natural History, special supplement*. New York: Mus. Natl. Hist. Press.
- . 1971b. Rites of reversal. *Anthropology today: An introduction*. Del Mar, Calif.: CRM Books.
- Norbeck, E. N., Donald E. Walker, and Mimi Cohen. 1962. The interpretation of data: Puberty rites. *Amer. Anthrop.* 64: 463-85.
- Nottingham, E. S. 1969. *Religion and society in the United States*. New York: Basic Books.
- Obeyesekere, G. 1968. Theodicy, sin, and salvation in a sociology of Buddhism. In E. Leach, ed., *Dialectic in practical religion*. Cambridge: Cambridge Univ. Press, pp. 7-40.

- . 1970. The idiom of demonic possession: A case study. London: Pergamon.
- O'Connell, J. 1962. The withdrawal of the high god in west African religion: An essay in interpretation. *Man* 62: 67-69.
- Oosterwal, C. 1963. A cargo cult in the Manberamo area. *Ethnology* 2: 1-15.
- Opler, M. E. 1967. Franz Boas: Religion and theory. Letters to the editor. *Amer. Anthropol.* 69: 741-45.
- . 1968. Remuneration to supernaturals and man in Apachean ceremonialism. *Ethnology* 7: 356-93.
- . 1969. Western Apache and Kiowa Apache materials relating to ceremonial payment. *Ethnology* 8: 122-24.
- Opler, M. E., and W. E. Bittle. 1961. The death practices and eschatology of the Kiowa-Apache. *Sthwest. J. Anthropol.* 17: 383-94.
- Orans, Martin. 1968. Review of J. Ferreira, Totemism in India. *Amer. Anthropol.* 70: 397-98.
- Orenstein, H. 1965. The structure of Hindu caste values: A preliminary study of hierarchy and ritual defilement. *Ethnology* 4: 1-15.
- Ottenberg, S. 1958. Ibo oracles and intergroup relations. *Sthwest. J. Anthropol.* 14: 295-317.
- . 1970. Personal shrines at Afikpo. *Ethnology* 9: 26-52.
- Otto, R. 1958. The idea of the holy. Translated by J. V. Harvey. New York: Oxford Univ. Press. (1st ed., 1923.)
- Parfinder, E. G. 1954. African traditional religion. London: Hutchinson.
- . 1969. Religion in Africa. New York: Praeger.
- Park, G. K. 1963. Divination and its social contexts. *J. Roy. Anthropol. Inst.* 93: 195-209.
- Parsons, Anne. 1969. Belief, magic and anomie: Essays in psychosocial anthropology. New York: Free Press.
- Parsons, E. C. 1939. Pueblo Indian religion. Chicago: Univ. Chicago Press.
- Paulson, I. 1962. Die Religionen der nordasiatischen (Sibirischen) Völker, und die Religionen der Finnischen Völker, in I. Paulson, A. Hultkrantz, and K. Jettmar, eds., Die Religionen der Menschheit, Vol. III. Stuttgart: Kohlhammer Verlag.
- Peel, J. D. Y. 1967. Religious change in Yorubaland. *Africa* 37: 292-306.
- . 1969a. Aladura: A religious movement among the Yoruba. London: Oxford Univ. Press.
- . 1969b. Understanding alien belief systems. *Brit. J. Sociol.* 20: 69-84.
- Pentikainen, J. 1963. The Nordic dead-child tradition: Nordic dead-child begins—A study in comparative religion. Helsinki: Academia Scientiarum Fennica.
- Perenbanayagam, Robert I. 1965. Caste, religion and ritual in Ceylon. *Anthropol. Quart.* 38: 218-27.
- Perella, N. J. 1969. The kiss sacred and profane: An interpretative history of kiss symbolism and related religio-erotic themes. Berkeley: Univ. California Press.
- Pfanner, D. E., and I. Jasper. 1962. Theravāda Buddhism and village economic behavior. *J. Asian Stud.* 21: 341-61.
- . 1966. The Buddhist monk in rural Burmese society. Anthropological studies in Theravāda Buddhism, Culture Report Series, No. 13. Southeast Asian Studies. New Haven: Yale Univ. Press.
- Philing, A. R. 1962. Statistics, sorcery and justice. *Amer. Anthropol.* 64: 1037-59.
- Piker, S. 1968. The relationship of belief systems to behavior in rural Thai society. *Asian Survey* 8: 384-99.
- Plath, David W. 1966a. The fate of utopia: Adaptive tactics in four Japanese groups. *Amer. Anthropol.* 68: 1152-62.
- . 1966b. Utopian rhetoric: Conversion and conversation in a Japanese cult. In Visual and verbal arts: Proc. 1966 ann. spring meeting, Amer. Ethnol. Soc.
- Popper, K. 1966. The open society and its enemies. 5th ed. Princeton, N.J.: Princeton Univ. Press.
- Postal, Susan Koessler. 1965. Hoa nativism at Caughnawaga: A control case for the theory of revitalization. *Ethnology* 4: 266-81.
- Price, William J. 1966. Birth, childhood and death in Todos Santos. *Prac. Anthropol.* 13: 85-89.
- Prince, R. 1970. Review of Lucy Mair, Witchcraft. *Amer. Anthropol.* 72: 915-17.
- Raats, P. J. 1969. A structural study of Bagoba myths and rites. Detroit: Cellar Book Shop.
- Radin, P. 1937. Primitive religion. Its nature and origin. New York: Viking.
- Rappaport, R. A. 1967. Ritual regulation of environmental relations among a New Guinea people. *Ethnology* 6: 17-30.
- . 1971. Pigs for the ancestors: Ritual in the ecology of a New Guinea people. New Haven: Yale Univ. Press.
- Rattray, R. S. 1954. Religion and art in Ashanti. Oxford: Clarendon.
- Redfield, R. 1956. Peasant society and culture. Chicago: Univ. Chicago Press.
- Reichard, G. A. 1950. Navaho religion. 2 vols. New York: Pantheon.
- Richards, A. I. 1956. Chisunqu: A girl's initiation ceremony among the Bemba of northern Rhodesia. London: Faber & Faber.
- Rodinson, M. 1967. Magie, médecine et possession à Gondar. The Hague: Mouton.
- Romano V., O. I. 1965. Charismatic medicine, folk-healing, and folk sainthood. *Amer. Anthropol.* 67: 1151-73.
- Rosaldo, R. I. 1968. Metaphors of hierarchy in a Mayan ritual. *Amer. Anthropol.* 70: 524-36.
- Ruel, M. J. 1965. Religion and society among the Kuria of east Africa. *Africa* 35: 295-306.
- Rugby, Peter. 1966. Dual symbolic classification among the CoCo of central Tanzania. *Africa* 31: 1-17.
- Sahay, K. N. 1968. Impact of Christianity on the Uraon of the Chainpur belt in Chotanagpur: An analysis of its cultural processes. *Amer. Anthropol.* 70: 1037-59.
- Saler, B. 1962a. Migration and ceremonial ties among the Maya. *Anthropol. J. Anthropol.* 18: 336-40.
- . 1962b. Unsuccessful practitioners in a bicultural Guatemalan community. *Psychoanal. & Psychoanal. Rev.* 49: 103-18.

Religions ?

———. 1964. Nagual, witch and sorcerer in a Quiche village. *Ethnology* 3: 305-28.

———. 1968. Beliefs, disbeliefs and unbeliefs. *Anthrop. Quart.* 41: 29-33.

Salisbury, W. S. 1964. Religion in American culture. Homewood, Ill.: Dorsey Press.

Samarin, William J. 1966. Religion and modernization in Africa. *Anthrop. Quart.* 39: 288-98.

Sangre, W. H. 1970. Tribal ritual, leadership and the mortality rate in Irgwe, northern Nigeria. *Sthwest. J. Anthropol.* 26: 32-39.

Schmidt, W., and W. Koppers. 1920-55. Der Ursprung der Gottesidee. 11 vols. Münster: Aschendorffsche Verlagsbuchhandlung.

Schneider, L., ed. 1964. Religion, culture and society. New York: Wiley.

Schneiderman, Leo. 1967. Psychological notes on the nature of mystical experience. *J. Sci. Study Relig.* 6: 91-100.

Schwartz, G., and D. Merten. 1968. Social identity and expressive symbols: The meaning of an initiation ritual. *Amer. Anthropol.* 70: 1117-31.

Sebeok, T., ed. 1955. Myth: A symposium. Bloomington: Indiana Univ. Press.

Seuner, H. W. 1966. A methodology for modern African religious movements. *Comp. Stud. Soc. & Hist.* 8: 281-94.

Shack, William A. 1968. The Masoal-Pole. Religious conflict and social change in Gurageland. *Africa* 38: 457-68.

Shelton, Austin J. 1964. On recent interpretations of Deus Otiosus: The withdrawn god in west African psychology. *Man* 64: 53-54.

———. 1965a. The meaning and method of Afa divination among the northern Nsukka Ibo. *Amer. Anthropol.* 67: 1441-55.

———. 1965b. The presence of the "withdrawn" high god in north Ibo religious belief and worship. *Man* 65: 15-18.

Sierksma, F. 1966. Tibet's terrifying deities: Sex and aggression in religious acculturation. The Hague: Mouton.

Silverman, J. 1967. Shamans and acute schizophrenia. *Amer. Anthropol.* 69: 21-31.

Simpson, C. E. 1955. The Ras Tafaari movement in Jamaica: A study of race and class conflict. *Soc. Forces* 34: 167-70.

———. 1956. Jamaican revivalist cults. *Soc. Econ. Stud.* 5 (whole issue).

———. 1962. The Shango cult in Nigeria and Trinidad. *Amer. Anthropol.* 64: 1204-19.

Singer, M. B. 1955. The cultural pattern of Indian civilization. *Far East. Quart.* 15: 23-36.

———, ed. 1959. Traditional India: Structure and change. Philadelphia: American Folklore Society.

———. 1961a. The religion of India: The sociology of Hinduism and Buddhism (review article of Max Weber's classic). *Amer. Anthropol.* 61: 143-50.

———. 1961b. Text and context in the study of contemporary Hinduism. Madras, India: Bulletin of the Adyar Library and Research Centre, Commemoration number.

———, ed. 1968a. Krishna: Myths, rites and attitudes. Honolulu: East-West Center Press.

———, ed. 1968b. Religion and social change in India: The Max Weber thesis, phase three. *Econ. Devel. Cult. Change* 14: 497-505.

———. 1971a. Beyond tradition and modernity in Madras. *Comp. Stud. Soc. & Hist.* 13.

———. 1971b. When a great tradition modernizes: Studies in Madras. New York: Praeger.

Singh, T. R. 1966. Some aspects of ritual purity and pollution. *East Anthropol.* 19: 131-43.

Slotkin, J. S. 1952. Menomini peyotism. *Trans. Amer. Philos. Soc.* 42: 565-700.

———. 1956. The peyote religion. Glencoe, N.Y.: Free Press.

Sofue, T. 1965. Childhood ceremonies in Japan: Regional and local variations. *Ethnology* 1: 148-64.

Spencer, R. F. 1968a. Review of C. M. Edsman, Studies in shamanism. *Amer. Anthropol.* 70: 396-97.

———. 1968b. Review of F. R. Leach, ed., The structural study of myth and totemism. *Amer. Anthropol.* 70: 602-4.

Spicer, E. H. 1969. Review of C. Castaneda, Don Juan. *Amer. Anthropol.* 71: 320-22.

Spier, L. 1935. The prophet dance of the Northwest and its derivatives. General series in anthropology. Menasha, Wis.: Banta.

Spiro, M. E. 1952. Ghosts, Ifaluk and teleological functionalism. *Amer. Anthropol.* 54: 497-503.

———. 1953. Ghosts: An anthropological inquiry into learning and perception. *J. Abnorm. Soc. Psychol.* 48: 376-82.

———. 1965. Religious systems as culturally constituted defense mechanisms. In Melford Spiro, ed., Content and meaning in cultural anthropology. New York: Free Press, pp. 100-115.

———. 1966a. Buddhism and economic savings in Burma. *Amer. Anthropol.* 68: 1163-73.

———. 1966b. Religion: Problems of definition and explanation. In Banton 1966.

———. 1966c. Religion in South Asia. *Amer. Anthropol.* 68: 790-92.

———. 1967. Burmese supernaturalism. A study in the explanation and reduction of suffering. Englewood Cliffs, N.J.: Prentice-Hall.

———. 1968a. Religion, personality and behavior in Burma. *Amer. Anthropol.* 70: 359-63.

———. 1968b. Virgin birth, parthenogenesis, and physiological paternity. *Man* 3: 242-61.

———. 1969. Religious symbols and social behavior. *Proc. Amer. Philos. Soc.* 113: 341-50.

———. 1970. Buddhism and society: A great tradition and its Burmese vicissitudes. New York: Harper & Row.

Spiro, M. E., and R. G. d'Andrade. 1958. A cross-cultural study of some supernatural beliefs. *Amer. Anthropol.* 60: 456-66.

Stace, W. T. 1961. Mysticism and philosophy. London: Macmillan.

———, ed. 1962. Cultural use of religious visions and dreams. *Ethnology* 1: 360-70.

Strathern, Andrew. 1970. Male initiation in New Guinea highlands societies. *Ethnology* 9: 373-79.