Carmen Blacker, in her fine contribution on Japan, tells the story of a Buddhist priest whose clients, a young couple, ask his help in putting to rest two infant souls lost through abortion. He feels a tap on his shoulder, and turns to see two other embryo ghosts, who say (in chorus), " Don't forget us! " The wife confesses to her husband that there were two more that she never told him about. All four are given names and memorial tablets and placed in the care of Kannon.

Another example. A Pakistani woman in London writes to the agony column of *West Indian World* that her husband, since his last visit to Pakistan, has become abusive. The resident healer replies: " First thing in the morning make a cup of tea for your husband and recite part of the Koran. Then blow in the cup before giving it to your husband."

Crude stuff; but this too is a healing tradition that goes back to the poet-saints and healer-poets of the Punjab.

In this book, the record of a scholarly symposium, the Punjabi tales are told by a social scientist (Venetia Newall) using content analysis; the case for Israel is presented by a Biblical scholar (J. R. Porter); Carmen Blacker (Lecturer in Japanese at Cambridge) writes most engagingly of healers who, looking at the patient, actually see the fox (or vengeful ghost or *kami*) who is causing the mischief; a Sinologist (Michael Loewe) outlines the classical Chinese cosmology, and shows how the *daoshi* or the diviner gets his client into proper harmony with a cosmos that turns on its regular course, without interventions. No foxes here; no anguished souls floating in limbo. So there is the usual discontinuity in this anthology; the papers connect, but only loosely. The reader is left to bring the book to completion.

In the overview, Asian second sight is rich in its variety; the Celtic/British form focuses mainly on anticipations of death. As a seer from the Isle of Skye comments, the Second Sight is a " spasmodic and involuntary ability to see events in the womb of time, generally those of a melancholy nature." Thus, for example, an Englishman, on St. Mark's Eve, is apt to see ghostly forms marching into church. They are the souls of those who are to die in the coming year. But why does a Welshman, on the same occasion, hear but not see the ghostly procession? Paul Tillich used to say that religion comes down to seeing and hearing. Where the pulpit is central, we hear; where the altar is central, we see. But the folk tradition has a richness that the great religions will not allow for. Second sight (and second hearing, and second scent) can come to anyone. It can be a welcome gift or a terrifying burden. It can lead the seer to a life of service, or to a precipitous death. The Asian pattern inclines toward service.

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LINDAHL, CARL. *Earnest Games: Folkloric Patterns in the Canterbury Tales*. Bloomington: Indiana University Press, 1989. ix+197 pages. Figures, index. Paper US$10.95; ISBN 0-253-20550-6. Cloth (1987) US$29.95; ISBN 0-253-32503-X.

The number of books now being published on Chaucer reaches well over two hundred a year, each one offering a different interpretation of the poet's intent and purpose for writing. Carl Lindahl's book is a welcome addition to these studies.

The author's interpretation of *The Canterbury Tales* is based on a careful study of the folkloric patterns of fourteenth-century England. By thoroughly investigating various medieval records, he presents objective and persuasive evidence which he then uses to interpret the *Tales* themselves. He combines the analysis of these records and legal documentation with a good understanding of literary sources that have a direct relationship to the *Tales*. This research helps the reader to understand the social and historical milieu of the poem itself.

Lindahl examines the *Tales* as a folkloric document: a realistic description of storytelling in the Middle Ages, as well as a poem very deeply influenced by then-held rules of folk oral delivery. With this background, he then begins to examine the *Tales* themselves. An example of this approach can be seen in his study of the Reeve. This pilgrim's choleric temper cannot be seen simply as a personal character fault. A study of the Reeve's speech patterns reveals, interestingly enough, that his home is in Norfolk. Using folklore as a basis of investigation, Lindahl demonstrates the commonly held notion at the time that people from this part of England were well known for being irascible and easily offended. Having established this, Lindahl then examines the Reeve's tale itself. In this way, we are better able to understand the Reeve's bitter feelings against the Miller, as well as his determination to get revenge by telling a story meant to degrade him. Such an approach, of course, gives the reader a better basis for an understanding of Chaucer's art: his deep awareness of and intimate relationship to the folkloric patterns in use at the time, and his skill in using this folklore to his advantage. Needless to say, it also affords a better understanding of the society in which the poet lived. Thus, Lindahl's book can be appreciated by those interested in folklore, social history, or literature.

Valuable information is offered on a number of important issues. We learn, for example, how Chaucer tried to balance the seriousness of the *Tales* (for example, the pilgrimage as such) with their " play " aspect. In stressing the " earnestness " of the *Tales*, Lindahl tries to correct the idea that Chaucer's main purpose was simply to entertain his listeners. In the same way, he argues that Chaucer's was an age in which the *spoken* word was of particular significance. Thus, an insult or, worse, a slander, could merit severe punishment, particularly if the offender were of a lower rank in society than the one offended. This clarifies the way the pilgrims relate to one another, their deference to those in authority, as well as their frankness when speaking directly to their peers.

The book itself is based on solid research (there are some 341 notes offering additional useful information). Lindahl also shows his familiarity with Chaucerian criticism, both old and new, though it might be pointed out that most of his authorities date before 1980.

The text itself is very carefully organized, as the author first gives his aims, then basic information about the history and social customs of the time, and then applies this to an analysis of the *Tales* themselves. Lindahl at times categorizes his points one by one in textbook-like fashion, but he maintains interest by the lively way he uses the critics, sometimes agreeing with them, and sometimes disagreeing and correcting them, though always doing so rather kindly. Despite the vast amount of research evident in the book, the text still comes to a mere 197 pages. This is due to the author's technique of pinpointing only what is relevant to his argumentation.

Lindahl's interpretation of the character of each pilgrim is accurate and insightful. However, he seems to give one character, the Prioress, too much credit, seeing her as Chaucer's ideal of " gentil " eloquence. This is not really so, for in fact, rather than praising her gentle speech habits, Chaucer satirizes her, showing that her way of speak-

ing is simply a mask for her hypocrisy and anti-Semitism. With this in mind, one must qualify Lindahl's remark that Chaucer never explicitly judges the merits of his characters. While this is true, one must be aware of Chaucer's satire. Explicit praise is not always genuine sympathy.

Despite the presence of a few questionable word divisions at ends of lines, some misspellings, and some minor errors in page references in the Index, the book is extremely well researched and very carefully written.

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ZUMWALT, ROSEMARY LÉVY. *American Folklore Scholarship: A Dialogue of Dissent.* Folkloristics. Alan Dundes, general editor. A Midland Book MB 472. Bloomington: Indiana University Press, 1988. xiv+ 186 pages. Bibliography, index. Hardcover US$35.00; ISBN 0–253–31738–X. Paper US$9.95; ISBN 0–253–20472–0.

Rosemary Lévy Zumwalt's useful study highlights a central theme in the emergence and development of folklore studies as an academic discipline in the United States. The conflict between those scholars who were drawn to folklore from literature and those who came to the study of folklore from anthropology was evident at the founding of the American Folklore Society in 1888, when William Wells Newell (an anthropological folklorist) became executive secretary and Francis James Child (a literary folklorist) became the first president. It continued throughout the first forty years of the twentieth century, with anthropological folklorists generally in control of the Society and its principal organ, *Journal of American Folklore*, and literary folklorists establishing themselves in academe through their teaching and research. Even after the awarding of the first doctorates in folklore in the 1950s, the conflict was still evident, and traces of it persisted into the 1980s.

Zumwalt has done a thorough job of delineating the issues in the conflict, identifying and characterizing the major personalities involved, and showing how each side contributed to the eventual status of folklore studies as an independent discipline. After an introductory chapter treating the professionalization of scholarship in the late nineteenth century and defining what she means by literary and anthropological folklorists, Zumwalt focuses on William Wells Newell, the primary force behind the American Folklore Society, paying special attention to his innovative inclusion of Native American mythology within the scope of an organization devoted to studying folklore —which, for most of his contemporaries, would not have included cultural material from so-called primitives. She then offers an overview of almost fifty years of schism among folklorists—from 1893, when a split between literary scholars and anthropologists produced separate folklore congresses at Chicago's Columbian Exposition, until 1941, when the appointment of Archer Taylor, a literary folklorist, ended anthropological control of the *Journal of American Folklore.* Next Zumwalt traces the academic genealogy of virtually every major literary folklorist until mid-century, all of whom were scholarly descendants of Child and Harvard University. A similar treatment of anthropological folklorists shows their derivation from Franz Boas and Columbia University. The book then characterizes the differing approaches to folklore offered by