

stitute a review, so I will content myself with the above samples and urge readers to buy the book and find their own favorites.

Naturally, the quality and scope of the articles vary considerably, something common to *festschrift* in general. Abrahams' "Riddles which tell stories" (31-54) is a top-quality piece which will be of use to folklorists working in nearly any geographical area, while Ernest W. Baughman's "Growing up in a folklore-deprived community" is, in spite of its intriguing title and potential, a somewhat disappointing and flat self-conscious attempt to create a portrait of the folklorist as a young man. The reader searching for penetrating insights into the nature of knowledge or folklore theory is apt to be disappointed, but those whose interest is oral traditions as they exist among the people will find this book well worth having.

Although it has no essays dealing specifically with Asia (unless one counts the West Indies as being a part of Asia) the book still has much to offer the Asian folklorist, for within its pages we can find many examples of folklorists soundly practicing their trade. It is to be highly recommended.

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KLEINMAN, ARTHUR, PETER KUNSTADTER, E. RUSSELL ALEXANDER, JAMES L. GALE, eds. *Culture and Healing in Asian Societies, Anthropological, Psychiatric and Public Health Studies*. Cambridge, Massachusetts: Schenkman Publishing Company, 1978. Paper, 462 pp., index, bibliographies. US \$11.25.

The twenty-two essays of this volume have been written by anthropologists, a medical sociologist, clinicians, epidemiologists, and experts in international health and community medicine. They reflect the wide range of cross-cultural medical studies. The essays have been read first at an international conference on the "Comparative Study of Traditional and Modern Medicine in Chinese Societies," sponsored by the University of Washington and the Fogarty International Center, National Institute of Health in Seattle, Washington, February 4-6, 1974. Most of the contributions in the present volume were originally part of a much larger work, "Medicine in Chinese Culture; Comparative Studies of Health Care in Chinese and Other Societies," edited by the producers of this volume. While the earlier book reproduced the entire proceedings of the above-mentioned conference, this volume concentrates on direct investigations of the various aspects of health care in Asian societies with some chapters on general theory and methods in medical anthropology and cross-cultural studies. It provides solid ethnographic evidence for the problems and suggests the framework for solutions in different socio-cultural settings.

Seven anthropological studies are concerned with the concepts of health and curing in contemporary Chinese settings, i.e., on Taiwan (Ahern, Chapter 2 and Gould-Martin, Chapter 3), in two Chinese communities in Hong Kong and Malaysia (Andersons, Chapter 4). Ahern (Chapter 5) and Gale (Chapter 14) compare the health-related attitudes of Chinese-style and Western-style practitioners and patients in Taipei, while Topley (Chapter 6) speaks of the historical, political, and cultural determinants of the health care in Hong Kong where traditional and modern practices can be observed more closely. Lee's survey on the health system of a rapidly modernizing

satellite town of Hong Kong (Chapter 15) complements these investigations.

Frederick L. Dunn furnishes insights on the "Medical Care in the Chinese Communities of Peninsular Malaysia" (Chapter 7) and Peter Kunstadter points to cultural alternatives in medical systems available in northwestern Thailand (Chapter 9), with Melford E. Spiro adding "Supernaturally Caused Illness in Traditional Burmese Medicine" (Chapter 10).

Charles Leslie informs us about "Pluralism and Integration in the Indian and Chinese Medical Systems" (Chapter 11), while Gananath Obeyesekere comments on the nature of traditional medicine, drawing examples from his native Sri Lanka, esp. Ayurvedic medicine.

James L. Gale interviewed patients and practitioners concerning their attitudes toward traditional and Western medicine in a contemporary Chinese setting (Chapter 14) and Rance P. L. Lee looked at the "Interaction Between Chinese and Western Medicine in Hongkong: Modernization and Professional Inequality" (Chapter 15). We are further informed about "Traditional and Modern Psychiatric Care in Taiwan" (Chapter 16) by Wen-Shing Tseng.

Kleinman, Kunstadter, Mendelsohn and others attempt to conceptualize the conference findings and discuss not only the different concepts of health and curing but also the future of comparative studies in the field of health sciences.

The volume contains solid ethnographic data as well as scholarly attempts toward interpretation and integration of Western and Asian health systems.

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BAHADUR, K. P. *One Hundred Rural Songs of India*. New Delhi: Motilal Banarsidass, 1978. xiv+198 pp., Introduction, 12 Plates and bibliography, Rs. 80.

This book is comprised of the author's introduction and translation (together with occasional explanatory notes) of one hundred songs selected from Naresh Tripathi's collection of rural songs in *Kavitā Kaumudi*, Part V (Hindi Mandir, Prayag).

The author classifies Indian rural songs into the following types: songs connected with ceremonies or rites; songs of the quern or the spinning wheel, which women sing while working at their spinning wheels or querns; religious songs, sung during festivals or in religious gatherings; seasonal songs, such as those sung in the rainy season or spring; songs sung while working in the field at tasks such as sowing, weeding or reaping; songs sung by nomads or beggars; songs sung at fairs, usually by women as they proceed in groups; songs sung by people of different castes, such as the Ahīrs, Chāmārs, Dhobhīs, Pāsīs, Nāīs and Kumhārs; ballads of heroes and heroines such as Āihā, Lorik, Hīr-Rāmjhā, and Dholā Mārū; and moral songs containing observations based on practical experience (p. 8). This is his larger classification of Indian rural songs in general; the book is organized into the categories of birth songs (twenty-two songs), marriage songs (twenty songs), quern songs (sixteen songs), weeding the field songs (six songs), songs of the swing (seventeen songs), songs of the crusher (four songs) and songs of the fair (fifteen songs).

The author has a wide knowledge of various fields of Indology such as Indian philosophy, mythology, classical Sanskrit literature, sociology and the like, which has