

Yoruba rituals combined genres such as spectacle, festival, play, sacrifice, and so on, as well as integrated diverse media—music, dance, poetry, theater, sculpture" (197-98).

The reader is given the opportunity to view segments of each of the rituals in the 30-minute video tape that accompanies this book. The video contains no commentary other than subtitles identifying each segment as to which ritual one is viewing. It is a most welcome format, giving the reader a chance to visually experience at least a bit of each ritual and thus obtain a more complete understanding than verbal description and analysis alone can provide. Drewel has given us a very coherent, provocative study of the dynamics of Yoruba ritual, which is further enhanced by the accompanying video tape.

Alan Dundes and Carl R. Pagter. **Never Try to Teach a Pig to Sing: Still More Urban Folklore from the Paperwork Empire**. Detroit: Wayne State University Press, 1991. Pp.435, 231 illustrations. \$39.95 cloth, \$15.95 paper.

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When You're Up to Your Ass in Alligators and *Urban Folklore From The Paperwork Empire* (later reissued as *Work Hard and You Shall Be Rewarded*) were the predecessors to this newest prolific collection of photocopier/office/urban folklore.

The reader is immediately enticed by the book's mischievous witticisms—an abundance of cartoons, caricatures, jokes, and short narratives. The items are intended for more than just recreational reading, however, as Dundes and Pagter examine the collection analytically, briefly contextualizing and explaining each joke. They also date and locate each item, reference other germane research, and frequently survey various related folk practices. For example, the depiction of a man urinating into a fan which repels the urine is introduced by noting the folk medical practices of using urine to cure such maladies as sore eyes and freckles (the cures are referenced in *The Frank C. Brown Collection of North Carolina Folklore*); related to their analysis, Dundes and Pagter also call attention to the commercially available soothing eye drops: Murine (257).

The authors posit that humor reflects important themes of modern society—themes which range from anxiety about aging, sex, bosses, job stress, dieting, and feminism, to ethnic and racial slurs. An example of office lore for the liberated woman depicts a succession of foot prints

developing from a pre-human print, to a bare foot print, to a men's shoe, and lastly a high-heeled pump (345). For those struggling with picky editors, the sight of the "Gettysburg Address" being targeted with the red pen may bring a smile. The first line, "Four score and seven years ago," is circled with the comment "archaic say eighty-seven." And the last line, ". . . that government of the people, by the people, for the people, shall not perish from the earth" is received with "Too much repetition. This should END with a PUNCH LINE!" (152). The volume also contains milder humor such as a recipe for elephant stew which plays off of the theme "bigger is better." The instructions call for cutting an elephant into bite sized pieces, adding enough brown gravy to cover, cooking, and if more than 3800 people are expected, adding two rabbits: "But do this only if necessary as some people do not like to find a hare in their stew" (57).

Though it is tempting to view this volume as a collection of humor to pass on to friends, it should also be regarded as an example of how folklore embraces currently important themes in American culture. And since the authors include the date, location, and situation in which items were acquired, as well as references to discussions by others concerned with the same or similar genres, the collection is useful as research tool for those working along similar lines.

Mary Lee Nolan and Sidney Nolan. **Christian Pilgrimage in Modern Western Europe**. Chapel Hill: University of North Carolina Press, 1989. Pp. xix + 422, illustrations, bibliography, index. \$34.95 cloth.

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Christian Pilgrimage in Modern Western Europe is a survey of European pilgrimage from the view of the cultural geographer. The range of the book is the whole of western Europe, with information drawn from more than 6,000 pilgrimage sites. The size of the Nolans' sample allows them to confirm many of the generalizations made by scholars concerning pilgrimage. Occasionally, however, the same sample causes the Nolans to be a bit fuzzy in their presentation, making it difficult to tell, for instance, whether material referred to is historical or contemporary in nature. On the whole, though, the Nolans present a useful survey of European pilgrimage. The Nolans have missed a few relevant items in their bibliography, for example Alban Bensa's outstanding *Les Saints guerriers du Perche-Gouet* (Paris, 1978) and Thomas Kselman's *Miracle and Prophecy in Nineteenth*