

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 guerriseurs du Perche-Gouet* (Paris, 1978) and Thomas Kselman's *Miracle and Prophecy in Nineteenth*

Century France (New Brunswick, 1983), but otherwise their coverage of the scholarship is good.

The book will, I think, find two audiences. The scholar of pilgrimage will find it useful as a handbook of information, charts, and maps about European pilgrimage, though not a very deep analysis. Some of the explanations in the book are in fact surprisingly elementary. It would be a poor scholar indeed who needed an explanation of John the Baptist, as the Nolans give on pages 136-137. Students comprise the second audience and are likely to be the book's most frequent users. In a cheaper edition, the book would make an excellent text for courses in popular religion.

Christian Pilgrimage in Modern Western Europe will not replace any of the classic works on pilgrimage, though it will find a place as a *summa* of current knowledge and as an introductory text. As such it is a welcome addition to the literature on pilgrimage.

Alan Dundes. **The Evil Eye: A Case Book**. Madison: University of Wisconsin Press, 1992. Pp. 328, bibliography. \$55.00 cloth, \$14.95 paper.

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Alan Dundes, in his book *The Evil Eye: A Case Book*, presents a collection of essays by various scholars based on different regional research and source data, all aimed at explaining the origins and the facts behind the evil eye. In his introductory remarks to most of the essays and in the body of his own essay, Dundes suggests that the evil eye is a widespread but not universal belief. He gives examples of the evil eye in a rather selective area covering the Mediterranean, Indo-European, and Semitic worlds and also discusses some instances of its transmission to the New World from these regions.

Evil eye can be described as the unconscious power of envy that can harm animate and inanimate objects. In many cultures, there are beads, amulets, and other tools for the protection against the evil eye. In addition to those protective tools, there are also some actions that can be taken against the evil eye, such as spitting or doing hand gestures. Dundes describes the evil eye as a "folk belief complex according to which the gaze or praise of one individual at or for another may cause illness or even death to the second individual or to an object belonging to that individual." In Arabic, the evil eye is equated with a literal translation of the word "look," which is a malign glance that causes grievous harm to a person or his/her property.