

sonst kommst nach Dachau'' (Don't talk that way, otherwise you'll go to Dachau).

Austrian folklorists have certainly always dealt primarily with their own uniquely Austrian traditions and folksongs in their professional journals. If you survey the bibliography of Austrian folklore studies, it will be clear that these kinds of traditional folkloric, linguistic, and literary studies still dominate. It will, however, also be quite evident from this work and from bibliographical compilations of Austrian research, that folklorists there are very much a part of and contributors to the newer sociological studies so common in the German-language publications. There is an attempt in the German-speaking world to look ever deeper into the daily life of larger segments of society, not just at the farmer/peasants and the elite (*"Geschichte von unten," "der kleine Mann," "Alltagsleben"* are some of the new watchwords). Here young people are seen as a group very much in need of closer investigations by folklorists. They, like so many other portions of society, need to be better understood and their contribution to society as a whole needs to be more closely investigated. It would seem that this symposium has opened up new possibilities for more detailed studies of young people and their lifestyles.

James R. Dow
Iowa State University
Ames, Iowa USA

BLANCHARD, KENDALL and ALYCE TAYLOR CHESKA. *The Anthropology of Sport: An Introduction*. South Hadley, Mass: Bergin & Garvey Publishers, 1985. xiv+306 pages. ISBN 0-89789-041-8.

In the last hundred years or so we have seen a great deal of anthropological or ethnological literature on play and games. Except for Weule's (1925) early work, these studies were case studies applying different anthropological theoretical models (such as survival, diffusion, structural-functionalism, socialization and enculturation, acculturation, cross-cultural study, symbolism) to play and games, and did not intend to create a new discipline. The present book can therefore be called the first systematic attempt to develop an anthropology of sport as a new field in anthropology.

The Anthropology of Sport has several characteristics. The first concerns its objective. It is dual, basic, and practical. The first of the objectives is to approach sport from a pure anthropological perspective, based on the idea that it can be a legitimate object of anthropological study because sport behavior in any situation is culturally defined. The other objective is to apply the perspectives gained from such studies to the analysis of current social problems concerned with sport and physical education. This dual nature of the objective finds a reflection in TAASP (The Association for the Anthropological Study of Play), to which the authors belong, and which was founded in 1972 by both anthropologists and sport educators. Hence the authors prepare a chapter dedicated to extremely contemporary issues such as the role of women in sport, sport and aging, violence in sport, and sport and international relations.

Secondly, the authors propose that sport in historical societies and in modern society, as well as in traditional or primitive societies which are the traditional object of anthropological study, must be treated as culture. This proposal should be evaluated highly, for owing to this framework the anthropological study of sport can provide a viewpoint of human culture in a real sense of the word. But although analysis

of sport in historical societies is suggested in this volume, no concrete analysis is provided. This remains as a future task which must be accomplished with the help of sport history, as the analysis of current sport issues was done on the basis of sport sociology.

Thirdly, the present book contains both an historical or diachronic approach and a synchronic approach. Weule's work of 1925 entitled *Ethnologie des Sports* is perhaps the first attempt to produce an ethnology of sport, written with a cultural-historical interest aiming to discuss the evolution of sport.

As to Weule's lack of a contemporary or synchronic perspective, it is better to see this as a limitation of his time, for the contemporary study of sport based on field work began to develop later, namely in the 1930s. The excellence of the present book owes much to its introducing good results from such contemporary studies of sport.

However, I feel somewhat dissatisfied. First, almost all of the literature referred to is in English, written mainly by American scholars. There is an enormous number of anthropological or ethnological studies on sport written in non-English languages such as German, French, Dutch, Japanese, and so forth. These studies ought to be surveyed too, even though we must acknowledge that it is in fact the United States where this field of study is most effectively pursued.

Second, there is the question of how to discuss the evolution of sport. Authors divide prehistory into four levels of sociocultural adaptation (namely, band, tribe, chiefdom, primitive state) after Service's (1962) evolutionary scheme. Depending on the sport ethnography of some sample societies from each level, they proceed to discuss sport evolution from prehistory through ancient society to modern society along eight scales, namely, secularity, bureaucracy, social identity, social distance, specialization, equipment, ecological meaning, and quantification. For this they borrowed or modified the terms Guttman has proposed (1978). They conclude that sport evolved quantitatively along each scale, reflecting at the same time the total cultural system of each of the six levels. As for secularity, for example, they state that sport has a necessary ritual meaning in the first level of band, but it increases in non-sacredness gradually through the tribe, chiefdom, primitive state, and ancient society, until at last sport has incidental ritual meaning in modern society. As to the other scales a similar processes is followed.

Such a procedure identifies differences among six levels as being quantitative, and yet it leads only to a comparison of band sport and modern sport, in spite of efforts to identify six evolutionary levels. However, I feel that there is another line of sport evolution which is qualitative, as German historical ethnologists have tried to show, namely one related to "world view" (*Weltbild*) (FREUDENFELD 1960). The authors of the present book intend to divide the evolutionary process of sport into several steps, only to find it difficult to arrange the qualitative differences between the steps. The reconstruction of the qualitative line of sport evolution needs to be recognized as a future task for those who are engaged in the anthropology of sport.

Finally, sport ethnography in this book means a general description of contemporary sport institutions of the societies concerned, not a reconstructed one after the removal of later cultural influences which correspond to the sport situation of each evolutionary level. When we discuss the evolution of sport, a reconstruction based on such sport ethnology of the latter type will be needed.

The above suggestions do not decrease the value of this book. On the contrary we can hardly praise the authors too much as pioneers who have, for the first time, presented the basic and important framework and perspectives for the emerging new field of the anthropology of sport.

This book addresses terminological matters, research procedures, theoretical models, and a survey of the research history as necessities for founding a new academic field. It was written for students of anthropology and sociology; however we recommend it to any one who has an interest in sport, especially to those who are engaged in sport science. Recently the interest in the anthropology of sport has increased in the area of sport science. In Japan, for example, a department for sport anthropology was founded last year in the Japanese Society of Physical Education.

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Sōgawa Tsuneko
Waseda University
Tokyo, Japan

DUNDES, ALAN. *Parsing through Customs: Essays by a Freudian Folklorist*. Madison, Wis., and London: University of Wisconsin Press, 1987. Cloth, xvi+216 pages. Illustrations, bibliography, index. US\$22.75; ISBN 0-299-11260-8.

Contrary to the author's attempt to justify this compilation of reprints, this is one book that did not have to be published: except for a seven-page preface in which he laments the lack of interest by fellow folklorists in applying psychoanalytic theory to their work, the seven essays are readily available to anyone who shares Dundes's peculiar views.

The essays present the history of psychoanalytic studies of folklore, his fecal-anal interpretation of the potlatch ritual, his homosexual-anal interpretation of Turkish verbal duelling, the *piropo* in Spanish-speaking countries, couvade and men's alleged pregnancy-envy, the rabbit-herd motif with—of course—comments on homosexual-anal submission, the game of "Smear the Queer," as well as the alleged homosexual nature of football, basketball, and warfare.

As learned and widely-published as Dundes is, one finds it difficult not to dismiss much of his research as absurd speculations: in one way or another, the author twists even the most innocuous cigar into a Freudian symbol of anality, feces, or homosexuality. One wonders what his pro-Freudian colleagues think of Dundes's preoccupation with those three topics.

While accusing others of reductionistic thinking and lacking an open mind, Dundes himself suffers from the same shortcomings unbecoming a genuine scholar. His prejudice towards Germans is well known. In one of his recent books and in this