

NEWALL, VENETIA J., editor. *Folklore Studies in the Twentieth Century: Proceedings of the Centenary Conference of the Folklore Society*. Totowa, N. J.: Rowman & Littlefield / D. S. Brewer, 1978, 1980. Xxxvi + 463 pp. Introduction (by V. J. Newall), list of participants, illustrations, photographs, index. £35.00 (in U.K.).

As is often the case with conference proceedings, this volume offers something for everyone. The editor, Venetia Newall, has written a fine overview of the discipline of folklore studies, focusing especially on the evolution of conceptual issues in the field within the context of neighboring disciplines and international academic trends. In fact, given its breadth and more general focus, Newall's "introduction" serves better as its own separate essay than as an introduction to either the volume or the conference on which it is based. Instead, one might expect the editor to offer an overview of the Conference and the papers contained in the volume—some commentary on their significance, the means of selection, the variety of nations and perspectives represented by the participants.

Unfortunately, readers are left to fend for themselves in regard to even basic descriptive features of the potpourri of articles; they are given no general sense of the range of topics or approaches represented by the volume or the relative popularity or importance (historically) of the theories or topics addressed. Even the Conference that served as the basis for these proceedings is described only obliquely. There are nine intriguing photographs with captions that give some sense of the Conference, but other than these there is little information on the Conference and its participants.

The volume is large—463 pages of double-column $7\frac{1}{2}'' \times 9\frac{1}{2}''$ printing surface. There are twenty-three plates of illustration, a number of maps and charts, but generally the pages are filled with sixty-two articles of varying length. The only divisions in the volume are the three general ones of "Introductory Papers," "Plenary Session Papers," and "General Conference Papers." This last category contains the majority of articles, arranged alphabetically by the author's last name. The two introductory papers include the presidential address by J. R. Porter and a special paper by the late Richard M. Dorson. Dorson's essay was not the paper he had originally presented at the Conference but rather a substitute originally published in the *Times Literary Supplement*, surveying the founders of British Folklore. Interestingly Dorson does make a few capsule statements on the Conference in his article, commenting for example, that folklorists from twenty-three countries are in attendance.

The Plenary Session Papers are five excellent and varied presentations. Dan Ben-Amos presents a theoretical-historical survey of the "motif" in folklore studies as a counterpoint to the emphasis on the motif as a purely classificatory tool. Alan Dundes explores the significance of the wet and dry opposition as it figures in the worldview of Semitic and Indo-European peoples who maintain an evil eye belief complex. Iona and Peter Opie outline "Certain Laws of Folklore," and suggest generally that the appearance of stability of folkloric items is often deceptive. Roger Pinon offers a detailed and well-illustrated study of the Armed Snail motif, especially as found in medieval sources and incidentally as it plays the role of *blason populaire*, usually an insult to the Italians. And finally, Lutz Röhrich presents an unfortunately truncated version of his paper on "Folklore and Advertising." Without the illustrations that could not be reproduced for this publication, the article is only suggestive and cannot do justice to what must have been a very interesting talk.

The remaining fifty-four articles represent nearly all of the people who presented

papers at the Conference, approximately two-fifths of the total number of participants. Generally the papers fall into five kinds of research: some directly theoretical, such as Roger Abrahams's article on "Play"; some aiming at an illustration of method and classification, as in David Buchan's "Social Function and Traditional Scottish Rhymes"; some presenting folklore historiography as in W.M.S. Russell's article on Plutarch. The majority of articles are either analytical studies or descriptive / interpretive studies of selected topics, ranging from the effects of regionalism to fox hunting. The culture areas covered include much of Great Britain, the United States, Israel, Africa, Latin America, China, Hungary, Poland, and comparative European areas. Topics include fairies, animals, artifacts, various genres of folklore, and worldview. If the aim of the volume is to suggest the variety of topics, approaches, and personalities representative of twentieth century folklore studies, then it surely has succeeded with that goal.

With such an extensive sampler, however, one might have wished for clearer guidance from the editor on the significance of the individual parts of this large offering. The index is helpful to some extent in indicating the range of subject matter, but lacking is any clear indication of just what the reader is expected to gain from perusing this lengthy volume. Nevertheless, as is apparent to anyone who takes the time to scan the Table of Contents with an eye for special topics or even for variety of topics itself, *Folklore Studies in the Twentieth Century* clearly does offer a very interesting collection of essays and worthwhile research. Even for those who are not familiar with the field, the articles representing the Plenary Session Papers are understood to be works by respected scholars in the discipline and can be accepted as examples of the high quality and variety of research found in current folklore studies. Readers can gain a richly varied introduction to the field through this single volume of contemporary folklore research.

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JAPAN

ANTONI, KLAUS J. *Der weisse Hase von Inaba: Vom Mythos zum Märchen. Analyse eines japanischen "Mythos der Ewigen Wiederkehr" vor dem Hintergrund altchinesischen und zirkumpazifischen Denkens.* [The white hare of Inaba—from myth to Märchen] (Münchener Ostasiatische Studien, Band 28) Wiesbaden: Franz Steiner, 1982. ix+421 pp. 10 photos. Paper, DM 58.— ISBN 3-515-03778-0

The study of Japanese myth is something that these days claims very little attention from Western scholars on the North American side of the Atlantic Ocean, but it has been kept alive by a handful of outstanding scholars in Europe. Primary among these is Nelly Naumann, who is easily the most distinguished scholar of Japanese myth in Western academic circles. With the publication of this book, the author's doctoral dissertation from the University of Freiburg, Klaus Antoni serves notice that he is ready to enter this group. As a rite of passage in its own right, it has significance to all interested in Japanese or comparative mythology.

Antoni's topic is one story found in Japanese mythology, that of the misadventures of the white hare of Inaba (Inaba no shirousagi), who has been skinned by a crocodile