BOOK REVIEWS

GENERAL

KERBELITE BRONISLAVA. *Tipi Narodnyh Skazanij. The Types of Folk Legends. The Structural-Semantic Classification of Lithuanian Aetiological, Mythological and Historical Legends.* St. Petersburg: Evropejskij Dom, 2001. 605 pages. ISBN 5-8015-01114-2. Russian text by B. Kerbelite; English text by I. Antanaitis and A. Chistova.

The reviewed index for legends forms the third volume of an index for the whole repertoire of Lithuanian prose folk literature. The first two volumes (KERBELITE 1999–2001, only available in Lithuanian) analyze folktales following mainly the AaTh system, with some changes in the grouping of types. A group, "Parables," is added into which some AaTh types of other groups are transferred (AaTh nos. 716*, 740**, 754, 763, 774C, 775, 821B, 837, 844, 893, 910E, F, 920C, 923, 926, 926C, 928, 980B, 983, 1215, 1333, 1366A*, 1446, 1451, 1543D*, 1559A*, 1590, 1592, 1620, 1836A). AaTh numbers are also newly placed here and there. For example, the group "Religious Tales, AaTh 750–849" starts with AaTh nos. 330, 332A*, 335, 470, 470A, 471, 471A, 736A, and continues with AaTh nos. 750A till 846*, with the addition of several groups of texts to which no number is assigned (designated AT-), and ends with the number AaTh 1168C. In addition, every chapter of AaTh is followed by a special analysis according to a system Kerbelite devised, with cross references to AaTh-type numbers. For the third volume, under review here, no AaTh numbering exists. The numbering of plots in former indices for legends of various sub-genres is not used (see list of legend indices until 1992 in JASON 2000, 240–241, sections 2.1.2 and 2.1.3). The only method of analysis used is Kerbelite's. Kerbelite's method is a new theory that claims scholarly attention and debate in itself and also in comparison to other analytic methods proposed: models by PROPP 1928, DUNDES 1964, GREIMAS 1966, BREMOND 1977, GÜTTGEMANS 1976, and JASON 1977 and n.d., vols. I and II.

A standard review is not the place for a detailed exposition; the problem demands a detailed and lengthy analysis and discussion. Here we have to be content with a very short exposition of Kerbelite's ideas and theory, which she propounded in a special volume (KERBELITE 1991). The basic ideas of Kerbelite's system are as follows:

> (a) Analytical units can be devised into which a whole work can be divided and from which it is composed. Each such unit, according to Kerbelite, is a simple narration, consisting of an initial situation, an action, and a final situation, with two main narrative roles: the "hero" and the "contact role" (adversary, donor, etc.). This unit she labels "elementary plot." An elementary plot can stand by itself, or several of them can be composed in various ways into a whole work. The elementary plot can be compared to PROPP's move (1928), DUNDES's model (1964), GREIMAS's (1966) and JASON's (1977) moves and JASON's (n.d.) epic types, each of which can stand by itself or form part of a whole work. All of these units represent a "deep narrative structure." For ways of composition that lead to the

"surface narrative structure," see PROPP (1928, 94) and JASON (1977, 117–29). Let us note that Kerbelite labels narrative patterns "semantics."

(b) The units of the "elementary plot" that Kerbelite found in the Lithuanian stories can be classified. The classification is based on the novel idea that the hero and "contact role" each have a goal in mind and act to achieve it. The goal is understood within the frame of social organization. This aspect of narrative actions has so far not been taken into account and discussed. The classification is based on social aspects and has four levels: (1) class, (1.1) sub-class, (1.1.1) type, and (1.1.1.1) sub-type. The last of these is the main operative unit and has versions, which in turn have variants, which makes for six levels in all. As our discipline is in stagnation at present, a serious discussion of new ideas is an urgent necessity for its recovery and Kerbelite's theory is one such idea.

The technical aspects and the English translations that follow the Russian passages of the reviewed work need some tidying up, but that is secondary to the importance of the discussion of the author's ideas.

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    1999–2001   *Lietuviu pasakojamosios tautosakos katalogas* [The catalogue of Lithuanian narrative folklore]. 2 vols. Vilnius: Lietuviu literaturos ir tautosakos institutas. (Russian transl. of AaTh chapter "Animal tales, nos. 1–299": *Katalog litovskogo povestvovatel'nogo fol'klora: skazki o ivotnyh* [Catalogue of Lithuanian Narrative

Folklore: Animal tales]. In *Fo'klor. Kompleksnaja tekstologija,* ed. V. M. Gacak, 252–317. Moscow: Nasledie, 1998.)

PROPP, Vladimir Ja.
1928 *Morfologija skazki* [Morphology of the folktale]. Leningrad: Academia. (Second ed. Moscow, Nauka, 1969. English translation published in Philadelphia in 1958; 2nd ed. in Austin in 1968.)

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MIEDER, WOLFGANG. *International Proverb Scholarship: An Annotated Bibliography.* Supplement III (1990–2000). Bern, New York: Peter Lang, 2001. ix + 457 pages. Name index, subject index, and proverb index. Hardcover FR 110.00; US $73.95. ISBN 0-8204-5707-8.

This bibliography displays the wide range of research that has been done and, by implication, still needs to be done on proverbs. Since proverbs are a basic part of any language and reveal much about the people and culture that use them, they are a rich mine for research and publication in various fields. Not only proverb specialists but also linguists, language teachers, literature lovers, psychologists, sociologists, anthropologists, theologians, historians, public speakers, and writers can learn something from the references. The third supplement adds 2,769 items to the list begun in the original proverb bibliography and expanded in the two supplements; in total, 7,368 articles and books are listed.

What becomes apparent as one reads the bibliography (easy to skim read because the annotations are key words) is the failure of many disciplines to make full use of the possibilities for research that proverbs offer. In literature, for instance, Charles Dickens leads with 25 references, followed by Cervantes with 17 and Shakespeare with 11. Poor Benjamin Franklin, who popularized many proverbs with his farmer's almanac series, has only 4. Of course there may have been more studies about these and other authors before 1990; nevertheless, very few writers have been probed for their use of proverbs. Also, there are few articles about proverbs in Asia. Is this due to the problem of language and the availability of publications in Asian languages? Even *Asian Folklore Studies,* according to its fifty-year index, has published only six articles featuring proverbs.

The word "annotation" in the title may be misleading. I expected a summary of each article in a few sentences. However, since such annotations take up a lot of space, Mieder has chosen to give a few key words for each title. (He has seen each of the titles listed.) In the long run, this feature may be more valuable as it allows a greater number of key words than could be expressed in sentences and it makes it easier to index and correlate items.

The key words are indexed. Is a CD-ROM version in the making? The printed version would still be good for browsing but a CD-ROM would be more helpful for a quick view of all the articles under the chosen key-word. A CD-ROM version would also make special searches possible, such as the titles of books or poems, e.g., Frost's "Mending Wall." Furthermore, the CD-ROM could contain the contents of the three previous volumes, making it an invaluable research tool for proverb study.

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