

like the Finnish *Kalevala*), and the encouragement of native language use as a source of identity. Other issues are the maintenance of viable economic bases in ethnic communities and the role of influences from the transnational Fourth World consciousness movement. The author identifies the pressures of late twentieth-century technology on the region, in particular the effects of oil production throughout the Northern sphere, as major threats to the survival of the Northern groups as distinct peoples. Many of these ideas are discussed and summarized in the work's final chapter, entitled "Northern Ethnography—Exploring the Fourth World."

In all, the collection is valuable for insights on Northern shamanism, the peoples in whose lives it is a dynamic part, and as an account of these cultures in crisis.

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PETZOLDT, LEANDER, editor. *Folk Narrative and World View: Vorträge des 10. Kongresses der Internationalen Gesellschaft für Volkserzählforschung (ISFNR), Innsbruck 1992*. Beiträge zur Europäischen Ethnologie und Folklore, Reihe B: Tagungsberichte und Materialien, Band 7 (two parts). Bern: Peter Lang AG, 1996. 875 pages. Paper FR 119.00; ISBN 3-631-48698-7; ISSN 0930-2336.

In the Summer of 1992 the venerable International Society for Folk Narrative Research (ISFNR), which normally holds meetings twice every ten years, conducted its tenth "congress" for folk narrative scholars in the Tirolean city of Innsbruck, Austria. Eighty-one of the papers presented at the meeting have now been published in this two volume set, part of the Peter Lang series on "Ethnology and Folklore." Leander Petzoldt, the *Ordinarius* for *Volkskunde* at the University of Innsbruck, is the series editor, while Ingo Schneider and Petra Streng are responsible for editing this particular set. The papers are written in the three official languages of the ISFNR: English, German, and French. Most of the papers are in English, a total of sixty, while fourteen are in German and seven are in French. The participants reveal that the meeting was indeed international in scope, even though the largest number of participants came from Europe. Still there were papers from Africa, America, China, India, Japan, the Middle East, and Thailand.

The series editor prefaces the published papers with a clarification that

Herausgeber und Redaktion haben es vermieden, stilistisch in die Texte einzugreifen. ... Die Beiträge sind in den Sprachen Deutsch, Englisch und Französisch verfaßt. Dies betrifft auch die Vorträge von Kolleginnen und Kollegen aus Ländern, in denen diese Sprachen nicht Umgangssprachen sind. Für Unzulänglichkeiten bei der Übersetzung sind daher jeweils Referenten bzw. Autoren verantwortlich.¹

With these few words the series editor and his editorial assistants effectively shirk their responsibility for selecting those papers which address the theme of the conference; they do not make any stylistic changes in papers written by non-native speakers, and they fail to standardize the critical apparatus, i.e., punctuation and bibliographical style of the works cited by the individual authors. What has resulted is a two volume set which does not speak well for folk narrative scholars and their scholarship. Quite specifically, there are numerous misuses

of the three languages of the conference, dozens upon dozens of misspellings, and so many different punctuation and bibliographical styles that there is no sense of critical uniformity anywhere in the texts. Far more significant is the fact that it is nearly impossible to draw any kind of conclusion about a theoretical or conceptual thrust of the meeting from the resulting publication. There is no attempt at a thematic grouping of the papers, instead they are with one exception arranged alphabetically by the authors' last names. Only the initial paper by Gregory Schrempf does not find its alphabetical position in the second volume. Finally, and most disturbing of all, is the fact that only some of the papers actually deal with the stated theme; only twenty-six have some mention of the concept of "world view" in the title.

In reading through the texts it soon becomes apparent that far too many of the authors work with folkloric items that are not really narrative genres, e.g., folk songs, proverbs, children's rhymes, etc. Many reach conclusions that are so general they can scarcely be looked upon as scholarship; in some cases there is not even a list of works cited or consulted. More than one presenter took the opportunity to place a thinly veiled political agenda before the membership disguised as folk narrative scholarship. Some of the authors reveal that they are unaware of any scholarship beyond their own national boundaries. To verify this one need only look at the works cited, or not cited as the case may be. Indeed, some of the papers are so very superficial that they document Petzoldt's introductory statement: "It was our intent to offer all colleagues the possibility of publishing their papers in these proceedings."

In 1992 Lauri Honko suggested that the "trend continues," i.e., "whatever the theme, the folklorists will deal with their actual research" (HONKO 1992). His statement certainly reflects the ISFNR meeting in Innsbruck and may well have been written with specific reference to the papers presented at the gathering. In one of the papers published here, Linda Dégh chastises Honko for previously supporting a policy of broad general themes for the ISFNR and not remembering that the "folklorists constituting the membership are folk narrative specialists who are committed to the study of narration" (footnote 3, page 173). Unfortunately, Lauri Honko seems to have written a more accurate summarization of the papers presented at the gathering in Innsbruck than does Linda Dégh.

Thus a serious question arises about such meetings and the subsequent publication of the proceedings: Is there any merit to this set which can be pointed out? Yes, of course, because good scholars will always appear in the midst of even the most poorly planned and organized professional gathering, and their works will certainly give the collection something of lasting value. Schrempf's opening theoretical treatise on "Worldview as an Organizing Concept in Ethnographic and Narrative Research" ponders integrative ethnographic terms (culture, ethos, worldview, etc.) and suggests that these concepts may well be romantic and/or nostalgic fantasies and "that the reality of human experience is, and has always been, fragmentary, ephemeral, context-bound, and contested." Many of the participants cite his paper in their own work, suggesting that Schrempf's ideas offered some kind of guideline for them. There are several truly scholarly presentations which fortunately also deal with the concept of worldview. Isabel Cardigos looks at "Female Model, Male Worldview" and uses this as the basis for her study of two Portuguese fairy tales. Christine Goldberg is strikingly profound in her study of "The Tale of Three Oranges" (AaTh 408) when she concludes that, "The Three Oranges, like many other Mediterranean and Middle Eastern tales, is unsuited to this view of fairy tales as lessons for children. The subject matter of this tale is adult, its characters are adults, and the story is of interest primarily to adults" (216). Other works that stand out are Robin Gwyndaf's treatment of "Welsh Tradition-bearers," and Reimund Kvideland's "Supernormal Dimension in Historical Legends." Wolfgang Mieder's brilliant study of an American proverbial expression ("The Only Good Indian is a Dead Indian") actually shows how a specialist in paroemiology can place such an expression within many narrative contexts

in order to try to draw from its repeated usage a semblance of a national worldview. Käthe Uray-Köhalmi gives us a good look at "Das Weltbild der Tungusen und Mongolen in ihrer epischen Dichtung." Vilmos Voigt treats "Views of Worlds and World View Studies," while Emma Brunner-Traut deals with "Worldview am Beispiel des altägyptischen Mythenmärchens." Emily Lyle writes about "The Inscription of Gender and Power in Cosmogonic Narrative," and W. F. H. Nicolaisen treats "World View in Scottish Travellers' Tales." These are only a few examples of some of the good, sometimes excellent papers that were presented in Innsbruck. Overall, however, it should be clear from this review that the two volumes are disappointing and do not present research in the field of folk narrative in a very positive light. A critical selection of the best papers for publication, and some serious editorial work would have been necessary, but the editors have not assumed this responsibility, and the result is a two volume set which reflects poorly on folk narrative research.

NOTE

1. Translation: "The [series] editor and the [volume] editors have avoided intervening stylistically with the texts.... The papers were written in German, English, and French. This includes those papers by colleagues from countries where these languages are not native. For inadequacies in the translations each presenter or author is responsible.

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1992 Folklorists meet in Innsbruck. *FF Network*. No. 5, August.

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PÖGE-ALDER, KATHRIN. *Märchen als mündlich tradierte Erzählungen des Volkes? Zur Wissenschaftsgeschichte der Entstehungs- und Verbreitungstheorien von Volksmärchen von den Brüdern Grimm bis zur Märchenforschung in der DDR*. Europäische Hochschulschriften I/1479. Bern: Peter Lang, 1994. 340 pages. Bibliography. Paper FR 78.—; ISBN 3-631-46576-9; ISSN 0721-3301. (In German)

The intention of this well-documented work of the history of a science will fully reveal itself to the reader only after the fifth and last chapter, which offers a summary of East German research about märchen up to the *Wende* of 1989. All the other chapters are oriented towards this last chapter on narrative research in the former GDR, which is the stated main focus of this work. The first three chapters delineate and comment upon the discussions of the classic theories of origin and distribution, while the fourth chapter is devoted to Russian folkloristics of märchen.

The author began her doctoral dissertation as a citizen of the GDR at the University of Leipzig, migrated to the West in 1989, and received her degree at the University of Hamburg. The historical circumstances of the time prompted the author to select the chapter on märchen research in the GDR as the central focus (Introduction). Consequently, the proportions in the book's structure have shifted—its main chapter contains only 20% of the text, but covers a widely unresearched field.