

this volume on Hunza proverbs, given the close relation between the two cultures; this would have extended the scope of this study (Nager is only partly included, cf. nos. 1139 L, 3043 L, 4037 L, 4110). Similarly, the specific genre of sayings, jokes, and insults dealing with the arch-enmity between the Hunzukuts and Nagerkuts could have been included. Hopefully in the future the oral literature of Nager will receive the acknowledgement that is its due.

In all, though, "Hunza Proverbs" is a praiseworthy scholarly work that will serve as an example for future studies. The folklorist gains many new insights into different aspects of the traditional and nowadays fast vanishing culture of this high mountain area in the Karakorum.

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### EUROPE

APO, SATU. *The Narrative World of Finnish Fairy Tales: Structure, Agency, and Evaluation in Southwest Finnish Folktales*. FF Communications 256. Helsinki: Suomalainen Tiedeakatemia, 1995. 322 pages. Appendices, research materials, bibliography, indices of names and tale types. Paper FIM 150; ISBN 951-41-0749-7. Hardcover FIM 175; ISBN 951-41-0770-5.

This monograph originally appeared in 1986 as a doctoral dissertation written in Finnish. The critical apparatus is very good, including a substantial appendix with a full text of eighteen of the tales under investigation, a relating of these Finnish variants to the Aarne-Thompson system, a lengthy bibliography, and an index of names and tale types.

Satu Apo has now revised and translated her study of Southwest Finnish fairy tales and presents her conclusions in this FF Communications volume. Much of the work still reads and looks like a dissertation, but that does not diminish its overall value. Perhaps, however, the real value lies in the suggestions made by the author for the further study of Finnish tales.

There are over 7,000 tales that have been recorded from the Finnish-Karelian area. Apo's research materials consist of 235 fairy tale texts from six parishes in the Satakunta region of Finland (Eura, Eurajoki, Pori, Ulvila, Tyrvää, and Hämeenkyrö). The majority (80%) date from the period 1880-99, with the earliest being recorded in 1852 and the most recent in 1937. Only 14% of the texts under scrutiny date from the present century (243).

Much of the monograph is used to identify the various theories and approaches to fairy tale research. Apo suggests what one might readily assume, that in the past the historic-geographic method dominated in Finland, with only a few attempts being made at structural studies and even fewer attempts to address the meaning of these tales. The second most dominant portion of the monograph is the lengthy layout of the main plot types. There are four main types that are isolated and that Apo presents as: A1—hero(ine) wins spouse; A2—hero(ine) wins fortune; B1—hero(ine) overcomes the threat of a monster; and B2—hero(ine) overcomes a crime. Each of these major plot types is then elaborated by suggesting a representative of the type, followed by presenting the various methods by which, for example, the hero(ine) may win a spouse: by performing suitor's tasks, by rescuing her from a monster or criminals, by making himself or his partner an eligible spouse candidate, by erotic means, or by a combination with other plot elements.

It becomes quite clear in the text that too little is known about the individual narrators to attempt any kind of narrator-oriented analysis, even though there is a good indication that the narrators reflect a rather wide-ranging social distribution. The author is thus left with the

texts themselves in her attempt at interpretation. She says that she is working with an “ethnographic and socio-historical approach,” and relates her work to that of Bengt HOLBEK (1987). In sections F (“Themes and Their Interpretation”) and G (“The Characters in the Fairy Tales”) we are finally able to see Apo’s own contribution to the fairy tale research of Finland. As might be expected, she is able to isolate some of the gender-specific characteristics of the tales: women are defined from a man’s point of view, the hero doesn’t sacrifice to help a woman, the narrator’s attitude is always positive toward the male hero yet women may be criticized or evaluated in a negative tone even when they are not opponents but partners. Indeed, women are praised for their ability to become committed to a man and to remain loyal to him. There is very little erotic attraction to women, i.e., to a woman’s beauty. Apo concludes that the peasant community of Western Finland may well be described as androcentric. Even orphan protagonists in the material are always girls who have lost their mothers. The author thus feels safe in assuming that “everyday reality provided an ample sounding board for the critical and aggressive social attitudes manifest in fairy tales” (218). She concludes these sections with a contemporary view, which she associates with Luigi LOMBARDI-SATRIANI’s view of folklore as a culture of contest (*cultura di contestazione*), “by which he means the presentation of a testimony opposed to the views of the upperclasses (1974, 104).” This particular statement reflects much of the contemporary approach to folklore in Central Europe, which she refers to as a “worm’s-eye view” of society.

In quick but very authoritative statements, Apo dismisses the relic notion of fairy tales, e.g., cutting out the tongue of a dragon as a relic of hunting magic, or the suggestion that there is little to support a notion of a matriarchal culture. She does, however, suggest that one might view these tales and this tradition as samples of entertainment—people didn’t believe the stories but were influenced by them, much as we today are influenced by various forms of entertainment, including what she refers to as “light literature,” e.g., women’s fiction.

These statements—about the role of women in Finnish society, about viewing fairy tales for their entertainment value and comparing them to current forms—represent the strongest points of the monograph. They should give students of the fairy tale, both in Finland and elsewhere, a good impetus for further research.

#### REFERENCES CITED

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