

theory of poetry—in the title). Kligman appropriately presents all poetic excerpts in the original language and indeed clearly conveys the meaning of each Romanian verse in idiomatic English. However, she insists on embedding in the English text numerous Romanian words and phrases that do not serve a legitimate purpose, thereby disrupting significantly the readability of the book. When a word defies smooth translation or is culturally loaded such that its native form is in widespread use among scholars (such as the South Slavic *zadruga*), its usage in the original is understandable and instructive. However, Kligman simply goes overboard in her constant inclusion of Romanian words and expressions. Not only do too many foreign words in the English text retard a smooth reading, but a number of grammatical errors in her Romanian are conspicuous.

The Wedding of the Dead is a moving portrait of the world of Ieud. But the study also extends beyond Maramureș, and even beyond Romania and Eastern Europe, placing the concerns of mortality, immortality, and continuity into the worldview of modern Western society. Kligman keenly recognizes, as she muses near the end of the book, that the villagers of Ieud “like so many underdeveloped peoples of the world, have been rather abruptly confronted with ‘modernity.’ Indeed, their lives’ experiences are grounded in the particularities of history. But their experiences also resonate deeply with ours—our modernity has not resolved the ambiguities surrounding life, death, gender, and nature” (p. 279). *The Wedding of the Dead* is a significant contribution to the exploration of ritual and symbol as expressions of self, community, and universe within a changing world.

International Proverb Scholarship: An Annotated Bibliography. By Wolfgang Mieder. Garland Folklore Bibliographies Volume 3. Garland Reference Library of the Humanities Volume 342. (New York: Garland, 1982. Pp. xviii + 613, editor’s preface, introduction, name index, subject index, proverb index. \$73.00)

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Among the folklore genres none has lured bibliographers more than the proverb. Mieder’s own bibliography lists thirty previous proverb bibliographies in different European languages, starting with Conrad Christian Nopitsch’s work of 1822. As the latest in a long scholarly tradition the present bibliography has become the fundamental research tool in the field of paremiology. It contains 2142 annotated entries, listing articles and books that appeared in English, German, and French, as well as Dutch, Finnish, Italian, Spanish, and Scandinavian languages. Mieder has even attempted to include East-European publications, though their coverage is limited. This linguistic breadth is complemented by historical depth. The bibliography includes entries dated back to the first part of the 19th century, though the emphasis is definitely modern. Proverb scholarship of the last fifty years is dominant in the bibliography.

The entries in the bibliography are listed in alphabetical order of their authors’ names. Three indexes make this listing accessible for research purposes. The first is an index of names to which the studies refer. The second is an all-inclusive subject index that refers the reader to themes, countries, and languages that occur in the bibliography, and the third is an index of proverbs listing specific proverbs that are the subjects of special studies.

The most valuable feature of this bibliography is Mieder’s annotations. They are evaluative, concise, and precise, succinctly presenting the essential information and conclusions of each study. Whenever possible and relevant Mieder points out the position of a given work in the history of proverb scholarship. The thoroughness and the comprehensiveness of the bibliog-

raphy make it the current cornerstone of proverb scholarship. There is no doubt that users would find some missing items. It is apparent that Mieder himself finds it necessary to prepare supplements to his own bibliography which are now being published annually in the renewed *Proverbium: Yearbook of International Proverb Scholarship* (1984–). It is hoped these annual supplements would broaden the scope of the bibliography and include entries that are published in non-European languages, making the bibliography truly international.

Explorations in Ethnomusicology: Essays in Honor of David P. McAllester. Edited by Charlotte J. Frisbie. Detroit Monographs in Musicology number 9. (Detroit: Information Coordinator, 1986. Pp. xiv + 280, photographs, musical transcriptions. \$35.00)

ANTHONY SEEGER
Smithsonian Institution

This fine collection of articles was compiled to honor David McAllester, a very unusual ethnomusicologist whose brilliant pioneering work on Native American, especially Navajo, music was accompanied by active collaboration in the formation and direction of the Society for Ethnomusicology and the training of generations of students. The 18 articles are divided into six parts. The book opens with a quotation from T. S. Eliot: "We shall not cease from exploration/ And the end of all our exploring/ Will be to arrive where we started/ And know the place for the first time"; it concludes with a short autobiographical sketch by David McAllester, illustrated with lovely photographs, which ends with him embarking on a novel, which "may turn out to be my letter to the world" and is followed by a list of his publications. The detailed indices of personal names and subjects that crosscut the individual articles encourage the reader to draw them together and facilitate their use for research and reference.

The question with articles collected to honor a scholar is always whether the contents live up to the distinction of the scholar to be honored. In this case they do. The refreshingly brief articles make important points elegantly and with acumen. The whole collection is to be recommended.

The first articles are grouped into a section entitled "Method, Theory, and History." Mark Slobin's "Multilingualism in Folk Music Cultures" exhorts ethnomusicologists to pay more attention to multilingual singers, and to eschew equating music with culture group. Leanne Hinton's "Musical Diffusion and Linguistic Diffusion" takes the same issue in another direction by noting that songs may be borrowed across linguistic groups even where there is no bilingualism, and argues that the relationship between language and song is not direct. Adrienne L. Kaeppler's "Cultural Analysis, Linguistic Analysis, and the Study of Dance in Anthropological Perspective" discusses the distinctions between analysis, analogy, and model that so often trip up discussions of native aesthetics. Bruno Nettl's "Some Historical Thoughts on the Character of Ethnomusicology" describes the growth of the Berlin School and the way ethnomusicology grew up under the aegis of Western classical music and out of the culture of its practitioners from 1880 through the 1930s.

"The Question of Change" dominates the second group of articles. Charles Capwell's "The Changing Role of the Bauls in Modern Bengal" argues that while the role of the Bauls may have changed in Bengali society, with few exceptions the Bauls themselves seem not to have altered very much. Ashenafi Kebede's "Musical Innovation and Acculturation in African Music" forcibly demonstrates that ethnomusicological research has not kept pace with the rapid changes in music that are taking place in a world transformed by mass communication. Martin Hatch's "Social Change and the Functions of Music in Java" demonstrates how an understanding of music and song can contribute to an important perspective on political changes in Indonesia.