

these narratives were collected from induced situations, the author's interpretations could have been more precise by analyzing the content of the tales and information obtained from the tradition bearers. When Mariatu Sandi, in her metanarration style addresses her audience: "This story I'm telling, I tell it for us fornicators; I'm telling it for any other people than we who truly commit adultery. It's our story I'm telling. Also, we whose ears are closed, we who don't agree to any truthful talk, we closed, eared people, and we insatiable fornicators..." (p.161), she surely performs her story with the intent to warn, educate, to name behavior and attitudes, and to entertain. Similarly, the ending formulas are culturally functional.

At the end of each of the last four chapters is an appendix of narratives. Only the last two seem to be well organized thematically, and various tales in various chapters seem out of place. Translating stories from vernacular languages to English is a battle between scholars and publishers. Publishers would like to print perfect English syntax while scholars would like to preserve as much as they can of the flavor of the original language as well as the authenticity of the story. Reading through the narratives, one is struck by the amount of trouble Cosentino has taken to depict the storytelling situation. He gives the time, date, place, and context of the story, and manages to translate it in such a way that it still has some flavor of the original language. Despite its limitations, this book is a welcome addition and important contribution to the study of folklore.

The Navajo Atlas: Environments, Resources, People, and History of the Diné Bikeyah. By James M. Goodman. Norman: University of Oklahoma Press, 1982. Pp. x + 109, bibliography, index, maps.

Reviewed by Tim Cochrane

The Navajo Atlas is an attractive compedium of forty-eight topical maps weakly supported by introductory texts. Unfortunately, the map topics (and thus the book) will be of little interest to scholars with a non-empirical study focus. For example, those scholars interested

in Navajo religious systems, language, aesthetics, customs, history, or expressive culture of any kind will be hard put to find a use for this book. Those interested in Navajo resource data on water, minerals, money, contemporary political units, and the like will appreciate this compendium of information.

I do not mean to imply or suggest that a gulf between empirical and cultural studies necessarily exists. However, Goodman makes little attempt to explain how all this information has affected the Navajo sense of themselves or resource stewardship. Oddly, the Navajo reservation is the study focus but the reader never gets the impression that Goodman is discussing a native American group with unique perspectives. One portion of a map and one paragraph of text which explains Navajo sacred places is an exception to the over-all focus and only whets the appetite for similar information. In Goodman's defense, he only intended to catalogue economic and natural resource data. Only a select group of Navajo specialists will find this work useful.

Teaching Folklore. Ed. by Bruce Jackson. Publications of the American Folklore Society, New Series, vol. 9. Buffalo: Documentary Research Inc., 1984. \$12.85.

Reviewed by Regina Bendix

Graduate Students facing the first class they must teach know that despite all those years of schooling, they are basically incompetent to teach and cannot suppress a gagging sensation of panic. Help is on the way in **Teaching Folklore**. "Teaching is a craft like any other," we are soothingly told, "it is learned, like any other, by watching, listening, reading and practicing." Jackson's book is addressed to the dearth of teacher training for folklore graduates. It is a *sine qua non* for budding folklore teachers, as its 13 contributors stimulate, delight, inculcate and encourage the shivering novice--though many an old hand will find value in these pages as well.

Eight seasoned folklore instructors offer their insights into teaching introductory folklore classes, undoubtedly the one class most frequently representing the discipline in American universities. Lecture outlines and syllabi