

Strauss, Bronislaw Malinowski, and Roman Jakobson are listed, along with folklorists Alan Dundes, Robert Georges, Andre Jolles, Elli Kõngäs-Maranda, Pierre Maranda, and Vladimir Propp. Prince lists all thirty-one of Propp's functions, but function XXIII is listed twice, labeled XXIV the second time. Fortunately function XXIV is listed as well. I have not noticed any other typographical errors in the text, but such a gross mistake tends to shake one's faith.

Of course the lack of some terms central to folklore studies does not diminish the usefulness of this work to folklorists; after all, we already know what "formula" and "type" mean. The real pity is that the absence of these terms robs non-folklorists of some potentially useful concepts. The post-modern interest in "intertextuality," for example, might benefit in quite interesting ways from the notion of "type."

It is clear that a few improvements can be made in the next edition, but Prince's *Dictionary* will certainly be of interest and use to all scholars interested in the theory and study of narrative.

"Findet, so werdet ihr suchen!" Die Brüder Grimm und das Sprichwort. By Wolfgang Mieder. Bern: Peter Lang, 1986. Pp. 181, bibliography, index.

Reviewed by Donald Haase.

In this book Wolfgang Mieder brings together his expertise as a paremiologist and as a Grimm scholar in order to produce a lucid and concise introduction to the proverb in the works of the Brothers Grimm. Although the Grimms' use of and attention to the proverb in their various folkloristic, linguistic, philological, and cultural endeavors has not gone unnoticed, Mieder is the

first to provide a comprehensive overview of their work as it reflects the brothers' enduring interest in the proverb and proverbial expressions. As a result of his study, Mieder reaches the by no means insignificant conclusion that Jacob and Wilhelm Grimm carried out pioneering work in the field of paremiography and paremiology.

In the early chapters Mieder demonstrates how the Grimms, as users of language, actually employed proverbs in their own personal and public writings; but he devotes the bulk of his book to presenting evidence of the Grimms' continuing scholarly interest in the proverb. From early publications such as *Altdeutsche Wälder* (1813-16) until their monumental lexicographical research for the *Deutsches Wörterbuch* (1854-63), both Jacob and Wilhelm exhibited a growing and avid interest in the proverb. In surveying the works of Jacob Grimm, Mieder establishes that the elder brother's particular interest in the language, form, content, origin, and meaning of proverbs gave him ultimately a more theoretical orientation as paremiologist than Wilhelm. Because of his scientific diligence and his copious references, Jacob's paremiological work is still highly relevant to modern scholars, and Mieder emphasizes the special importance of Jacob's *Deutsche Rechtsaltertümer*, *Deutsche Mythologie*, and *Deutsche Grammatik* as significant sources for paremiological research.

Although Wilhelm Grimm had less of a theoretical interest in proverbs, his understanding of the proverb as an expression of "Popularphilosophie" and his various attempts at a definition of the proverb, which are in line with modern definitions, lead Mieder to remark that Wilhelm might have become a very significant paremiologist. In addition to his pioneering work on the Middle High German proverb in *Vridankes Bescheidenheit*, Wilhelm produced among his works impressive collections of proverbs and prover-

bial expressions, which make his work especially rich. Mieder speculates that Wilhelm had even made a major proverb collection of his own, which was unfortunately lost after the death of Georg Friedrich Fallenstein, to whom it had been loaned. To discover this manuscript, Mieder notes, would be an enormously rich boon to proverb scholarship.

Of special interest are the chapters Mieder devotes to the *Deutsches Wörterbuch* and the *Kinder- und Hausmärchen*. His discussion of the *Dictionary* not only gives us important insights into the different methods of Jacob and Wilhelm in their lexicographical treatment of the proverb, it also reveals the *Dictionary* to be one of the largest existing collections of German-language proverbs. The book's final chapter on the Grimms' collection of fairy tales is an important piece of fairy tale scholarship that illustrates how Wilhelm Grimm incorporated proverbs and proverbial expressions into various *Märchen* in an attempt to duplicate the authentic style of the folktale. Mieder advances the important argument that Wilhelm's proverbial additions to the tales were not an attempt to pull the wool over anyone's eyes, since he admits these interpolations explicitly in prefatory remarks to the sixth edition (1850); rather they were serious and successful attempts to recreate the traditional style of the *Märchen*, which is indeed characterized by proverbial language.

While Mieder gives a comprehensive survey of the proverb in the Grimms' works, his study is, by his own admission, not exhaustive. In fact, it is perhaps Mieder's major contribution that he blazes a trail for future research and points the way to new projects focusing on the Grimms' role as paremiologists. As a whole, the brothers' works contain in Mieder's view a substantial proverb collection and a significant scientific guide to the proverb. Mieder's book is an important first step towards distilling from

their published works and unpublished papers a coherent and integrated view of the Grimm's pioneering contribution to the field of paremiology.

German Volkskunde: A Decade of Theoretical Confrontation, Debate, and Reorientation (1967-77). Translated and edited by James R. Dow and Hannjost Lixfeld. Bloomington: Indiana University Press, 1986. Pp. 343. Introduction, bibliography, notes. \$35.00.

Reviewed by Mary Beth Stein.

All too often, the amount of time and energy involved in the translation of foreign works is not fully recognized or appreciated by those who reap the benefits of such efforts. It is only appropriate in a review of *German Volkskunde*, therefore, to begin with a thanks to editors Dow and Lixfeld for their service in providing American folklorists with a glimpse into a fascinating and turbulent decade of German folklore scholarship. Teachers of European folklore and scholars interested in international developments in the discipline will find *German Volkskunde* both a helpful teaching and research tool. The volume contains some of the most significant essays in postwar German folklore scholarship and highlights the efforts to re-define the theories, goals, and methods of the discipline. With the translation and publication of these works in one volume, the editors have indeed taken a step toward bridging what they correctly perceive as a "gap in the knowledge . . . in international folklore circles" (p. 3). One can only hope that many more such steps will follow.

German Volkskunde is a collection of nineteen essays written by West German folklorists between 1967 and 1977. The volume contains a