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*The Narrative World of Finnish Fairy Tales* is a study of the folktales collected in Southwest Finland in the nineteenth century. Given the importance of the Finnish School in folktale research, it may be surprising to some that Satu Apo’s book is one of the first monographs on the Finnish fairy tale tradition. Research on Finnish folk narrative has focused on epic poetry and has concerned itself very little with the folktale. Until Apo’s monograph, no one had presented an overall view of the Finnish folktale tradition. The first half of the book presents a rigorous structural analysis while the second half describes and interprets the themes and the characters, drawing from historical, psychological, literary, and comparative schools of thought. Apo carefully details her theoretical premises, although at times her examples are overwhelming.

Apo’s goal, as stated, is “to present a general picture of the chef contextual elements of long magic tales…the tale types of plots, main themes, plot structures and characters favored by Finnish tellers of fairy tales.” There are times, however, when it is unclear whether Apo is discussing a general tale type or a particular variant found in Finland. Despite this drawback, Apo’s extensive analysis creates new possibilities for the comparative study of Finnish and European folktales, since, as she points out, the Finnish folktale tradition is similar to the folktale traditions of surrounding countries.


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As Allen Noble and Richard Cleek note in *The Old Barn Book*, an increasing number of people have made a hobby of identifying and understanding the old farm structures that dot the North American landscape. Noble and Cleek have therefore supplied these “barnwatchers” with a
valuable sourcebook that identifies most of the historic agricultural building types in the United States and Canada and helps enthusiasts understand how a specific building fits into the historic, regional, and ethnic patterns of agricultural architecture.

As the title implies, *The Old Barn Book* is primarily concerned with barn types, from the Cajun barns in Louisiana to the French Canadian long barn. The book’s strength lies in its discussion of the eastern half of the United States and Canada where, as the authors note, they conducted their greatest amount of fieldwork and documentation. Nonetheless, Noble and Cleek do not ignore the barns of lesser-studied areas. They have arranged their information, like the natural history books that inspired them, into a classificatory system that identifies the whole by the parts. The readers of *The Old Barn Book* will learn about such identifying characteristics as vertical cladding and gambrel roofs as well as the building types associated with these features. In addition, the authors provide excellent illustrations, as well as maps illustrating the geographical range of the structures in question. The book is cleverly and logically arranged to make it useful for both the inveterate barn enthusiast, and those looking for a way to pass the time on a long car trip.

*The Old Barn Book* is unique in its goal of helping the novice and expert identify and classify rural structures. Noble and Cleek provide a substantial list of additional sources of information to further stoke the interest in the rural landscape that this work will undoubtedly spark. By publishing a work that teaches people how to identify barns and other structures on their own (and perhaps document them with the barn report form), Noble and Cleek have not only provided us with a definitive work on rural architecture but may also encourage a greater respect for such structures based on individual, first-hand experience.


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Festschriften usually serve as elaborate greeting cards, bringing together essays by friends and former students in order to communicate goodwill to a respected colleague. In addition, some festschriften manage to produce a volume of tightly crafted essays which address a particular area but are broad enough to interest non-specialists. *North American Indian Anthropology*