

Overall, Miss Karpeles provides both an introductory course and a refresher course. The abundant bibliographical aids will help both the novice and the seasoned scholar. The book contains little that is really new, but a great deal that deserves to be remembered.

An Annotated Bibliography of Javanese Folklore. By James Danandjaja.

Pp. xxx + 157, author index, maps.

Berkeley, California: Center for South and Southeast Asia Studies, University of California, Occasional Paper No. 9, April 1972. No price indication.

Reviewed by Sandra Brown Eminov

Mr. Danandjaja is one of perhaps very few individuals competent to compile and annotate a bibliography of Javanese folklore. As Alan Dundes indicates in his glowing preface, Mr. Danandjaja's cultural and educational background is peculiarly suited to such a work. An Indonesian of Chinese descent, the author attended Dutch schools, studied English literature, and eventually received the equivalent of an M.A. in Anthropology at the University of Indonesia. After several years of teaching and field research, he pursued graduate work at Berkeley, studying Asian Studies and Folklore. The Bibliography was his M.A. thesis in the Berkeley folklore program. This unusual combination of wide-ranging linguistic skills and anthropological and folkloric training contribute to the excellence of the present work.

Though Mr. Danandjaja makes no pretense of having included all published works on Javanese folklore, he has done an admirable job of providing a fairly complete bibliography of pertinent articles, monographs, and books written between the early nineteenth century and the present. In an informative introduction, he surveys the field of Javanese folklore, outlining major works in the various genres, and indicating the status of folklore studies in Indonesia where folklore "...remains a stranger to Indonesian academic life..." (p. xxvi).

Two features of the Bibliography are of interest so far as content and arrangement are concerned. Most basic is Mr. Danandjaja's reliance on Alan Dundes's definition of the folk as "...any group of people whatsoever who share at least one common factor." This enables the compiler to include materials usually associated with the Javanese Great Tradition; articles on village dance may be found tucked between monographs about Javanese court performances. Mr. Danandjaja is justified in including materials from both the Great and Little Traditions for, in Java, "There is no fundamental difference between the two; they vary only in their degree of refinement, whether of movement or of costume and ornamentation. One is reminded here of Gesunken Kulturgut... [but]...there is also a diffusion in the reverse direction" (p. xx).

The arrangement of the Bibliography follows Jan Brunvand's tripartite division of folklore into verbal, partly verbal, and non-verbal forms. It appears that the Brunvand classification is used for the sake of convenience: surely, it is not peculiarly suited to any non-Western folklore corpus. Mr. Danandjaja writes, though, that Brunvand's system "...has so far proved satisfactory" (p. xxv). In cases of items belonging to overlapping genres, cross-references are provided.

A close examination of annotations in the Bibliography reveals the excellence of Mr. Danandjaja's book. Items are arranged alphabetically by author's surname in each of the sub-categories included in Brunvand's three major divisions. The title of the item and pertinent information as to publisher, place and date of publication, length of item, etc., follow author identification. Then, most useful, Mr. Danandjaja's annotation: a brief but specific and informative summary of the contents of the item in question, indication of the author's attitude and theoretical/methodological stance, and Danandjaja's judgement as to the worth of the item. At times, examples from the item are given. Finally, the language of the item is indicated.

Mr. Danandjaja's competence in more-than-several languages is of utmost importance in An Annotated Bibliography of Javanese Folklore. Although many articles have been written in English, German, or French, studies of Javanese folklore have appeared most frequently in Dutch, Indonesian, and, occasionally, Chinese. Mr. Danandjaja's reliable summaries of such articles are a welcome addition to our limited knowledge of scholarship in this area.

The Folkgames of Children. By Brian Sutton-Smith.
Pp. xvi + 559, bibliography, index.
Austin: University of Texas Press, 1972. \$12.50 cloth.

Reviewed by Claire R. Farrer

The Folkgames of Children is primarily a collection of reprints. However, both the "Introduction" and the remarks preceding each section were composed for the volume. Two articles, "The Game as a School of Abstraction" and "The Sporting Balance" have not been published previously. Both these articles point toward Sutton-Smith's current investigations of games as symbolic systems, as was indicated in the paper, "Games of Order and Disorder," which he read before the session "Forms of Symbolic Inversion" at the American Anthropological Association's 1972 Toronto meetings.

The Folkgames of Children has six sections, four of which concern "approaches" to data: historical, anthropological, psychological, and unified. The other two sections consist of a "Foreword" and "Introduction," preceding the data sections, and the "Chronological Bibliography" and "Index," following the articles

My own preferences would have led to a different organization with the bibliography being categorized into "approaches" and the article appearing chronologically. This would have facilitated an investigation of Sutton-Smith's evolution as a scholar. However, it is a minor complaint and not one which interferes with the value or utilization of the book. Anyone who has spent frustrating hours with card catalogs and scraps of bibliographic references trying to locate Sutton-Smith's view on a particular aspect of childlore or examples of his working within a specific theoretical framework will welcome this volume for its bibliography alone.

Although his training was in psychology and he does not claim to be a folklorist, Sutton-Smith has been consistently in the vanguard of folklore scholarship. His approach to that scholarship has been both flexible and catholic.