

Peñalosa silently takes the opportunity to correct some errors in the original edition both in the body of the text and in the analytic index at the end. For example, in the English edition the animal tale *The Frog's Names* appears twice, once as Type 278B* and shortly thereafter also as Type 278D*. Peñalosa lists it as Type 278B*, and at Type 278D* refers the reader back to the earlier entry. In the case of *Men and Animals Readjust Span of Life*, which in the English original appears both as Type 173 and Type 828 (that is, once as an animal tale and once as an ordinary folktale), the translator adds cross-references. He also introduces a few errors of his own, perhaps inevitably in so complex a work (the original work contains many small errors), but so far as I have noticed they are minor.

So the present edition is a translation with some omissions and corrections, not a translation and revision in the way that Thompson's reworkings were. Since works of reference such as this are not brought up to date with much frequency, it would of course have been a splendid boon to folk-narrative scholars if a new translation had been accompanied by a revision and enlargement, as in the past. But Peñalosa's aim, if modest, is also clear, his translation is well-executed, and his volume will surely be welcome to the Spanish-speaking users for whom it is intended.

George W. Stocking, ed. ***Volksgeist as Method and Ethic: Essays on Boasian Ethnography and the German Anthropological Tradition.*** Madison: The University of Wisconsin Press, 1996. The History of Anthropology 8. Pp. viii + 349, notes, bibliographies, illustrations, index. \$27.50 cloth.

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This newest volume in the *The History of Anthropology* series is an excellent contribution to the study of the history of the discipline. Its focus is the role of the idea of *Volksgeist* in the anthropology of Franz Boas and his students. While the contributions are, on the whole, useful analyses of Boasian anthropology and its background, two essays are of special importance: Judith Berman's "The Culture as It Appears to the Indian Himself: Boas, George Hunt, and the Methods of Ethnography," and Thomas Buckley's "'The Little History of Pitiful Events': The Epistemological and Moral Contexts of Kroeber's California Ethnography." Boas has often been criticized for not spending enough time among the Northwest peoples and for not producing a definitive monograph about them, but as Judith Berman writes, "to criticize [Boas], as some have done, for his failure to spend a prolonged period of his life

in a native village, or produce a 'complete, integrated, ethnography,' is to miss altogether what Boas was attempting to accomplish" (218). Recognizing the lack of materials for the study of the Northwest cultures and the lack of linguistic knowledge among the researchers, Boas set out to build the foundation for a properly rigorous study of these peoples. "Boas," Berman writes, "envisioned bodies of primary materials as scholarly resources comparable to the historical records and remains of the Old World." In fact, Boas rightly took "the fact that many in his own day did not understand the need for primary materials" as "evidence of the lack of rigor in...ethnological practice" (218). Berman lays out in great detail Boas's method and program of ethnographic research, his theoretical perspective on such research, and his collaborations with his principal informant and co-worker, George Hunt. Her essay is an important contribution to both the history of anthropology and the understanding of Boas's work, and will be essential reading for anyone concerned with the organization and construction of knowledge in anthropology and folklore.

Thomas Buckley's essay is a careful analysis of the underlying assumptions of Alfred Kroeber's vision of history and ethnography. Like Boas, Kroeber was committed to both an objective style of anthropology and cultural analysis and to a humanist, progressive view of cultural development, but this latter aspect of Kroeber's worldview rarely appears in his writings. Instead, Kroeber often speaks of the Indian peoples he studied as though they are somewhat petulant children, overlooking the fact that their hostility towards white anthropologists had legitimate origins: between the coming of the Spanish in the mid-seventeenth century and Kroeber's arrival, the native peoples of California had experienced almost complete genocide at the hands of the whites. Some of Kroeber's students brought this to bear strongly in their writings, but Kroeber, trying as he was to recover pure, unassimilated, unacculturated pre-contact cultures, ignored the recent history of California for an idealized past. Like Berman's essay, Buckley's essay should be read by anyone with a concern about the organization of knowledge, assumptions, ethics, and morality of ethnographic research.