

the text of Malory for the next four and a half centuries, and thus that his text, not the Winchester text or an eclectic edition, is the one that is most important for literary history. But an editor must make choices between the available texts, and whether to edit one of these, or to do as Field has done, and create an eclectic edition that purports to be close to what the author intended. Though I have misgivings about Field's choice, as critical edition Field's edition is a great improvement on the other editions of Malory available. I find Field's choices in readings and paragraphing consistently superior to Vinaver's, and expect that this edition will replace Vinaver's great edition of the Winchester text, which has been the standard edition since the 1950s.

Field's edition is an attractive one; Brewer has printed it as an oversize book consistent in size with the books of its Arthurian Archives series (this edition appears in the Arthurian Studies series), on good paper, with generous margins, which makes reading it a pleasure. Volume one contains Field's introduction, which mostly discusses matters of editing, and which lays out his assumptions as an editor, and the text of the *Morte Darthur*. Volume two contains Field's extensive scholarly apparatus for the *Morte Darthur*, the bibliography, his extensive textual and explanatory notes, five appendices on more specialized topics and variants, an index of names, and a glossary.

The only disadvantage that Field's edition has in relation to other editions of Malory's *Morte Darthur* is its cost; for this reason editions like the widely used one volume edition of Vinaver's critical text or Helen Cooper's abridged edition of the text in the Oxford World's Classics series will remain the texts we use to teach Malory, even though Field's text will be the one we cite in our scholarship.

But, even though these other editions of Malory will remain useful, Field's edition will become our standard critical edition of Malory.

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**Mercier, Henri:** *Textes berbères des Ait Izdeg (Moyen Atlas marocain). Textes originaux en fac-similé avec traductions* (Berber Studies 39). Translated by **Claude Béringuié**. ed. **Harry Stroomer**. Cologne: Rüdiger Köppe, 2013. XII, 169 pp., fig.

Collecting oral productions has occurred invariably in Berber studies since the 19<sup>th</sup> century. More recently, scholars have developed a new interest in the documentary collections and studies of the colonial period. A first reason for this trend

is that these texts were often difficult to access, therefore, the new editions facilitate availability for researchers and the general public as well. Another explanation for the renewed interest in the documentation of the colonial period is related to the present reflection on the historical construction of identity through endogenous sources.

*Textes berbères des Ait Izdeg* is the last of the anthologies of the ethnographical and literary texts published in the Berber Studies series edited by Harry Stroomer. The Ait Izdeg are a confederation in the Middle Atlas of Morocco. The original *Textes* were published in 1937 by Henri Mercier as an appendix to his work on the Tamazight, the Berber spoken in the Middle Atlas. Tamazight and Amazigh language are currently employed interchangeably to indicate not only the local language of the Middle Atlas but also the entire array of Berber local variations spoken in Morocco, Algeria, Mali, Niger, Libya, Tunisia, Mauritania, Burkina Faso, and Siwa oasis in Egypt.

The Berber Studies series is known among specialists as a platform for Berber linguistic studies and for offering the revised edition and translation of text anthologies that were not – or no longer – available because the original manuscripts remained unpublished or were published in outdated transcription, and were often not translated. Most of these volumes concern the Tashelhiyt language that is spoken in South Morocco (vol.s 2, 4, 5, 9, 19, and 23) while individual volumes address texts from Algeria (vol. 3), Mali (vol. 13), Libya (vol. 17), Figuig (vol. 34), and the Middle Atlas (vol. 18) in Morocco. Therefore, this second volume (vol. 39) regarding ethnographical texts from the Middle Atlas is a welcome addition to the linguistic variety of the series.

The volume presents 40 ethnographic texts translated with the original text appearing on the preceding page before the translation, and 41 photos (illustrating Mercier's work) that are reproduced with the original, untranslated captions. The volume commences with a brief editorial note indicating the source of the texts and the respective roles of the translator and the editor and with the translator's acknowledgements and appreciation to the association of Amal of Midelt, a town in the northern area of the Ait Izdeg region, for having supported the translation. The acknowledgements enable the reader to understand that the members of the association Amal assisted the translator, Claude Béringuié, in understanding the ethnographical texts and their often difficult terminology. Objects and activities and the terms referring to them may indeed have changed in the almost eighty years that have elapsed from the time of the first record by Mercier. The challenging task undertaken by the translator is revealed in the apparatus of notes that accompany the translation. Several notes express ambiguity concerning a numbers of words (notes 6, 14, 25, 51, 85, etc.) which makes

the reader even more grateful for the exerted effort and for the easily readable texts that are produced.

The volume under review further includes the preface in which Béringué expresses his emotions aroused by the ethnographical descriptions of everyday life among the Ait Izdeg. The texts, according to the preface, are “light, playful, never condescending or sarcastic” and express the affectionate attitude of the original author: “Henri Mercier likes these rough human beings who have faces carved by the harshness of climate and life but who are upset by the death of a horse” (#–#).

The 40 texts collected by Henri Mercier begin with a tour of what is presented as a typical Amazigh house. The speaker addresses the interviewer (Mercier?), and the narrative voice leads us inside: “When you enter the house of an Amazigh, you will find the barn [...]. If you are not afraid of obscurity, climb the stairs until you reach the first floor where the Imazighen cook [...]. If you look at your feet, you will see the opening of the sewer [...]. If you lift your eyes toward the ceiling above you, you will see the smoke vent hole [...]. If you are not tired, continue to climb the stairs to reach the terrace. On the right, there is the kiosk built on top of the shed. This is the piece that the Imazighen use for their guests” (7, 9).

The subsequent texts provide very deliberate and detailed information regarding housing, (women’s) clothing, rituals, and occupational activities. They illustrate not only the material and social knowledge of the speaker but also his reflective attitude (from the context, we can presuppose that the speaker is male). The description includes dialogues and brief narratives that create an impression of liveliness and resemble the style of anecdotes: “When he is finished with his field, he takes the bag of seed and loads it on the animals and puts on his haik [outer gowns to be wrapped around the body]. His wife has brought him his meal. He says: ‘Let’s go to another field, I have already eaten here because another man, next to me, his lunch was brought before mine, and we shared it. Now I am going to eat mine together with him’” (93).

The changes introduced by colonisation become explicit in the description of the modification of the materials utilized for constructing the mortar: “Now that Christians have invaded the country” (15), while all of the activities demonstrate the division as well as the cooperation among families, neighbours, men, and women: “In our community, the men do not make the hearth. That is women’s work! (9); “When the milk-churn is complete [women’s work], the husband goes to the mountains, he cuts three sticks [...]. He brings them home and tells his wife: Here are the sticks of the churn” (19). The reader recognizes indications of social differentiation expressed by opposing “rich” men to “poor” people (25, 31, 51, etc.) and of social and geographical mapping that links the centre of the narration

(“we, the Ait Izdeg”) to the city of Fès and the “people of Todgha” (the masons originary from the South of Morocco, the area from which the Ait Izdeg are thought to have migrated).

The affirmation of identity is unambiguously and unequivocally expressed throughout the texts whether the speaker employs the first plural form, “we, the Ait Izdeg”, or the descriptive “the Imazighen”. The use of the first plural form “we” clarifies where the direct affiliation and identification lies. The descriptive “the Imazighen” refers to the largest confederation of the Ait Yafelman – to which the Ait Izdeg belong – and to other groups speaking Tamazight from approximately the area between Fès and Azrou to the Jebel Sargho on the border of the Sahara. It is highly improbable, on the other hand, that “Imazighen” refers to the entire population of Berber speakers in Morocco and elsewhere as the use of Amazigh (singular) and Imazighen (plural), in this way, is a recent development. The use of “we, the Ait Izdeg” and “the Imazighen” also possibly refers to the situation of the conversation, i.e., acknowledging and affirming the opposition between “the Imazighen” of the Middle Atlas and the French/Christian collector Mercier.

It would have been ideal if the system of transcription had been added (Mercier 1937, IX) and the transcription had been revised and updated rather than being reproduced in facsimile. The missing elements of the volume are however the metadata. Questions concerning the Ait Izdeg speaker (or speakers) and the interviewer, Mercier, remain unanswered. Little is known about the Ait Izdeg speaker in the original publication as Mercier only writes that he made use of a “bilingual” individual who spoke Arabic and Berber (Mercier 1937, III). Historical information, however, could have been provided about the author of the collection and the colonial conquest of the region at the time of his presence in the area. Mercier was a military officer who had a preparation in Arabic (he became professor of Moroccan Arabic at a later date) and learnt Berber because he wished to be able to govern his ‘subjects’. The publication was the result of his personal curiosity for learning Berber and perhaps of his human interest in the Ait Izdeg as indicated in the Preface of the volume under review, but it was designed as a contribution to knowledge that was instrumental to French colonization (Mercier 1937, III–V). The ethnographical texts regarding life conditions and ways of thinking of the Ait Izdeg were subsumed to this aim. We recognize the generalization of colonial collections (“the” oven, “the” Amazigh ...) as well as the typical organization of the texts beginning with material culture (house, furniture, utensils, animals, cloths, jewels), rituals linked to the life cycle (birth, circumcision, marriage, illness, death, and funeral), and concluding with the description of seasonal works and weaving.

In a number of volumes of the Berber Studies series, researchers propose the analysis of the genres presented and recontextualize the interpretations given by the colonial authors who gathered the materials, which enables the reader to appreciate the historical and cultural layering of the texts (vols 3 and 17, for instance). It would have been relevant to continue in this direction.

As a final point, the academic credits of the translator Béringuié, who studied Arabic at the University of Bordeaux and learnt Berber on the field, are worthwhile to be included in the volume information.

In conclusion, translating archival ethnographical records from the Middle Atlas, *Textes berbères des Ait Izdeg* provides a significant service to the discipline and to everyone interested in the cultural history of this area.

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**Naithani, Sadhana:** *Folklore Theory in Postwar Germany*. Jackson: University Press of Mississippi, 2014. xi, 142 S.

Dies ist schon das zweite über den Doyen der deutschsprachigen Folkloristik, Lutz Röhrich, nach seinem Tod 2006 erschienene Buch, beide im Ausland veröffentlicht. Das erste betraf Röhrich als Sprichwortforscher und ist der von Wolfgang Mieder herausgegebene Band *Freundschaft ist des Lebens Salz. Dreieinhalb Jahrzehnte Korrespondenz zwischen den Folkloristen Lutz Röhrich und Wolfgang Mieder*. (Burlington, Vermont 2007). Ehre, wem Ehre gebührt!

Der Titel von Sadhana Naithanis Veröffentlichung ist in seiner Allgemeinheit ein wenig irreführend, denn sie beschäftigt sich fast ausschließlich mit den Röhrichs Schriften zugrundeliegenden Herangehensweisen und Theorien. Die indische Autorin ist selbst Röhrich-Schülerin, hat 1990–93 bei ihm in Freiburg geforscht und wurde mit einer Dissertation über das deutsche Volkslied promoviert. Gegenwärtig hat sie eine Professur am Zentrum für deutsche Studien an der Jawaharlal Nehru Universität in Neu Delhi inne. Ihrem Buch liegen nicht nur Röhrichs Veröffentlichungen zugrunde, sondern auch persönliche Interviews über ihn mit Hermann Bausinger, Barbara Book (James), Hartmut Eggert, Wolfgang Kaschuba, Gertraud Meinel, Ingrid Röhrich (Röhrichs Witwe), Helga Stein und Johannes Ziemann – ein weit gestreutes Spektrum an Befragten. Allerdings vermißt man Hinweise auf diese Interviews im Text. Sie finden sich lediglich in den Endnoten, mit der akzeptablen Begründung, daß es sich hier ja um keine biographische Untersuchung handle.