



Naturally, as one main topic for German scholars, arose the question whether and how German *Volkskunde* and *Volkerkunde* (Anthropology) should reset their limits or let them fade. Secondly the role and applicability of the British Social Anthropology and American Cultural Anthropology was discussed. The 25 participations therefore seemed rather heterogeneous. The book consisted of three chapters according to which the papers were ordered: 1. "History of Anthropology and Ethnology"; 2. "Fieldwork" and 3. "Historical Methodology"

Each part was separated by a short summary on the discussion following the presentations. A part of the papers (those who dealt with presentations from "outside") was published in English (Brck, Theodoratus, Dundes, Davis) and in French (Favret-Saada). The first part showed the academical and museological, therefore institutional point of view. This illustrated the facilities and institutional bases of such a specialization.

The second part -on fieldwork- was the most numerous and heterogeneous. Some papers reflected (by the example of realized European studies) one current trend of anthropological and ethnological studies in general: The critical look on the process of investigation as focal point of the investigator's identity draws doubts on the claim for objectivity of data and "relativizes" the outcome.

Besides, some interesting information on the history of anthropological investigation in such areas as Yugoslavia, the Alps, Portugal and Italy was given. Other communications tried to evaluate the influence of social and cultural anthropology on some schools/disciplines. Bolk's paper on the Sicilian Honour and Shame Complex was therefore the only one illustrating a theoretical outcome.

The third part on history reflects the positions of representants of German *Volkskunde* (Niederer), British anthropology which try to integrate the historical perspective (Davis) and of ethno-history (Szalay). However, all agreed in rejecting to follow the perspective of General Social History, as represented by Braudel's *longue durée*. In change, the development of separate aspects of culture should be regarded in the course of time.

As a whole, the book illustrates in a very complex manner the contemporary trends and tendencies of European studies in German institutions. For an outsider, the current theoretical discussion and lines of investigation are lightened by special papers.

At that point in time, the struggle for recognition of European Ethnology from both sides of the continuum (composed of *Volkskunde-Volkerkunde*) as "proper anthropology" was a stronger one than now. The book manages to reflect the many tendencies and new trends European studies are subject to.

One result of the workshop was the implicit agreement on common problems -the limitations of the sciences seemed to be of no practical interest anymore. The interest of interdisciplinary and international exchange was put in the foreground of this workshop which marked the beginning of a new discipline within anthropology/ethnology. However, at present, seven years after the publication, some results of those efforts are to be seen: fieldwork in those lines was and is increasingly conducted and the general interest on European subjects grew, as showed a recent workshop in January 1989 in Schmitten (Taunus), organized by the Institut für Kulturanthropologie und Europäische Ethnologie, Frankfurt. However, the dialogue between the disciplines seems to be more difficult now.