Contents

Acknowledgements v
Figures, tables, and maps vii

Chapter 1 Introduction 1

1. Encountering the other 1
2. Aims of the study and methodological background 4
2.1. Aims 4
2.2. Theoretical background 6
2.3. Methodology and research design 10
3. The data 13
3.1. Cultural and linguistic origins of the data 15
3.2. Choice of data 21
4. Summary: The plan of the book 28

Part One. In the web of the wor(l)d: The narrative structuring of experience

Chapter 2 Creating webs of significance: The role of narrative in the socio-cultural construction of reality 33

1. Of butterflies and lepidopterists 33
2. Culture as a web of discourses 35
2.1. Language in the construction of reality 37
2.2. Provinces of meaning and their integration in a symbolic universe 42
2.3. Discourse and the colonising of the institutional order 43
3. The role of narrative discourse in Anglo-Western culture 47
3.1. The myth of objectivity: The denarrativising of knowledge 48
3.2. Narrative and identity: The discursive creation of a coherent self 53
3.3. Kids' stuff: Fairy tales in the contemporary Anglo-Western world 58
4. The role of narrative discourse in Australian Aboriginal culture 66
4.1. The Tjukurpa: A fundamentally narrative view of the world 66
4.2. The voice of the Rainbow Serpent: Re-enacting cultural identity 71

4.3. Narrative and the transmission of knowledge in Australian Aboriginal culture 77
4.4. Suspended in webs of significance: Culture, discourse, and identity 80

Chapter 3 The narrative sharing of worlds: Storytelling as communicative interaction 87

1. What is a story? 89
1.1. The problem of story definition 89
1.2. Labov's high-point analysis 93
1.3. Towards a formal and semantic definition of the story 99
1.4. Towards a functional definition of the story 102
2. Solidifying reality: The construction of narrated worlds 105
2.1. Reflections in the mirror: The ontological status of the narrated world 106
2.2. The narrated world as a mental model and narrative as a social institution 111
3. The creation of narrative involvement 116
3.1. Narrative and involvement 117
3.2. Subjective evaluation and moral involvement 125
4. Storytelling: The narrative sharing of worlds 127
4.1. A theory of communicative levels in storytelling 128
4.2. Creating and sharing worlds in narrative 132

Chapter 4 Exploring the structure of narrated worlds: The search for story schemata 137

1. The study of narrative within the cognitive science framework 138
2. The cognitive science framework and the study of stories from the oral tradition 140
2.1. Stories from the oral tradition as research data 140
2.2. Universal versus culture-specific properties of story schemata 144
3. The search for a schema for stories 145
3.1. Stories as problem-solving episodes 146
3.2. Episodic analysis: The Johnson and Mandler story grammar 148
4. The cross-cultural applicability of schema-theoretical story models: A critical evaluation 155
4.1. Schema-oriented story models: Data and experiment designs 155

4.2. A schema for stories: Problem-solving and the cross-cultural analysis of narrative texts 159

Part Two. Storytelling as social practice: A cross-cultural perspective

Chapter 5 The Beautiful and the Beastly: Cultural specifics of Anglo-Western narrative aesthetics 165
1. Analysing a traditional Anglo-Western narrative: *Beauty and the Beast* 165
1.1. The notion of narrative aesthetics 166
1.2. Methodological considerations 167
1.3. Story prototypicality and the concept of problem-solving 169
2. The story 172
2.1. The story text: *Beauty and the Beast* 173
3. Towards a description of the story's structural organisation 183
3.1. Episodic analysis of the story *Beauty and the Beast* 183
3.2. Episode embedding and thematic packaging 190
3.3. Identifying the core problematic of the story *Beauty and the Beast* 193
3.4. Bound by promises: The thematic organisation of the story *Beauty and the Beast* 201
4. What makes a good story in Anglo-Western culture? 211
4.1. Criteria for good narratives 212
4.2. Anglo-Western narrative aesthetics and its conceptual foundations 215

Chapter 6 Always keeping track: Text building strategies in Pitjantjatjara and Yankunytjatjara storytelling 219

1. Analysing a traditional Pitjantjatjara narrative: *Tjitji Maluringanyi* 219
1.1. The story text: *Tjitji Maluringanyi* 221
2. Towards a description of the story's structural organisation: Applying an Anglo-Western narratological framework 236
2.1. Methodological considerations 236
2.2. Episodic analysis of the story *Tjitji Maluringanyi* 236
2.3. Episode organisation and character focusing 244
2.4. Character focusing in the story *Tjitji Maluringanyi* 246

3. Towards a description of the story' s structural organi sation: Applying an inductive approach 252
3.1. *"Pitjala pitjala pula kunyu ngura tjunu "*: The journey as structuring principle 253
3.2. *"Tjukaṛurungku katingi*": The narrative negotiation of cultural core concepts as a structuring principle 258
3.3. *"Nyangatja tjina kutju ngaṛanyi":* Retracing as a structuring principle 270
4. What makes a good story in Pitjantjatjara-Yankunytjatjara culture? 280
4.1. Pitjantjatjara-Yankunytjatjara text building conventions 281
4.2. Criteria for good narratives 285
4.3. The present findings in the context of the story corpus 289
4.4. Towards a description of the culture-specific Pitjantjatjara-Yankunytjatjara story schemata 301

Chapter 7 Holding the world in place: The interrelatedness of story, practice, and culture 309

1. Narrative practice in the Western Desert: Keeping culture strong 309
1.1. Acts of discovery: Developing interpretative strategies 313
1.2. Teaching culture: Living culture 322
2. In the nexusofkin and country: The concepts of *walytja* and *ngura* 328
2.1. "They would travel along, not separate, together": Family relatedness in Pitjantjatjara-Yankunytjatjara narratives 328
2.2. "The land holds our stories": Story, land, and the symbolic universe of The Dreaming 336
3. Contemporary myths and shapers of identity: Fairy tales in present-day Anglo-Western culture 354
3.1. The prototypical Anglo-Western fairy tale: A story of forsaken offspring 355
3.2. Adventurous heroes and caring young women: Gender roles in the Anglo-Western fairy tale 361
3.3. A fairytale marriage: The celebration of romantic love in the Anglo-Western narrative tradition 364
4. One hero with a thousand faces? - (En)countering universalist claims 373

Chapter 8 Conclusions and implications 379

1. Summary of findings 379
1.1. Narrative practice: Cross-cultural variability 379
1.2. Narrative practice: Shared aspects 385
2. Implications for story research 388
2.1. Rethinking the concept of the story 388
2.2. Methodological implications 395
3. Future research 399
3.1. Suggestions for future research: Australian Aboriginal contexts 400
3.2. Suggestions for future research: Anglo-Western contexts 402
4. To have a story 404

Transcription conventions 408
Notes 411
References 423
Index 451