Colorado" demonstrates once again his impressive knowledge of Hispanic folk literature, but reveals a clear bias towards interpretation in favor of Hispanic cultural elements. Espinosa's analysis of the materials concentrates more on historical evolution than contemporary functions, but Espinosa cannot really be faulted for being in accord with the scholarly trends of his times. Despite its failings, the book is recommended to libraries and students of Hispanic folk literature for its contribution to the history of folkloristics and as a closing chapter to Espinosa's significant body of work.


Reviewed by Mary Beth Stein.

Women's Folklore, Women's Culture, a long-awaited collection of articles by women folklorists about the folklore of women, addresses what editors Jordan and Kalcik identify as a predominantly male orientation in the history of folklore scholarship. This volume, they note, aims "to help change this lopsided orientation in folklore scholarship by giving attention to women performers and women's genres, which need to be examined along with the more frequently studied, often more public, forms of folklore used extensively by men" (ix).

The volume is divided into three parts: the first focuses on the interaction between women in the private sphere; the second deals with women in the public sector, and the third examines the intersection of the private and public
spheres, highlighting differences between male and female activities and worldview.

The articles in the first part deal with women's folklore in the intimate circles of family, friends, and neighbors. Linda Deh identifies the important role of the telephone in the storytelling of two Hungarian women in Gary, Indiana. The telephone for these women has come to replace the traditional storytelling occasion and serves as a means by which they comment on neighborhood events, overcome social isolation, and articulate personal values and experiences. Rosan Jordan's examination of the narratives of Mexican-American women highlights an ambivalence toward the traditional roles ascribed to women in Hispanic culture and identifies a resentment of male dominance and aggression which has been overlooked in past scholarship. The articles by both Margaret Yocum and Susan Roach treat the collaborative, work-oriented context for the performance of women's folklore in the private sphere. Geraldine Niva Johnson illustrates how the craft of a rag rug weaver in western Maryland affects her lifestyle and role in the community.

In the second part, the articles on women in the public sphere focus on the negotiation of sexual and social identities. Susan Kalcik discusses the dual image of women (the stereotypes of "naughty" versus "nice") in the handles (code names) which women CB-ers assume, and notes that CB handles function to ease social interaction by making one's sexual identity explicit in a situation lacking face-to-face interaction. Janet Langlois examines the influence of community and individual values in the shaping of a local legend. She observes the negotiation of the sexual identity of Belle Gunness (the Lady Bluebeard of LaPorte, Indiana) as narrators attempt to reconcile deviance and murder with a traditional and conservative worldview of woman's role and behavior. Kay Stone's article
supplies empirical data to the scholarly debate on sexual stereotyping in fairy tales, as she examines the extent to which fairy tales transmit different messages regarding role behavior to young boys and girls.

The articles in the final part focus on the interrelationship between male and female cultures in both the public and private spheres. Karen Baldwin identifies differences in male and female styles of narration in the telling of family history and notes that the preformance of family narratives involves a collaboration of male and female worldview and style. Carol Mitchell's statistical analysis of joke-telling indicates that while the joke-telling traditions of men and women are closely related, the differences in content of the jokes and the contexts in which jokes are told reflect and reinforce societal views of what constitutes masculine and feminine behavior. Margaret Mills compares the themes of sex role reversal and disguise in the male and female narrative traditions of Afghanistan. In the final essay, Elaine Jahner notes how a Lakota Sioux woman relates the themes of her personal narratives to her culture and the place which women occupy in it.

One of the merits of this volume is the diversity in both scope and approach to the study of women's folklore. The reader comes to recognize that the tremendous diversity in the cultural experiences of women and the forms of folklore which those experiences create, necessitate a diversity in approach to understanding the folklore of women. However, without disregarding the diversity of women's experiences, contexts, and folklore, one must ask, is there nothing which can be said about a commonality of experiences shared by women? While the editors clearly chose not to address this question, the reader may be disturbed by the result—a lack of connection between the articles. Moreover, with a title Women's
Folklore, Women's Culture, one can't help but feel that and introductory statement on the nature of the relationship between folklore and culture would have given this collection of articles greater cohesion. The greatest disappointment in this book, however, is in the lack of a clear feminist statement.

Despite these shortcomings, Women's Folklore, Women's Culture is a welcome addition to folklore scholarship, offering a much-needed perspective on the genres, contexts, and styles in the performance of women's folklore. This volume could be used as a textbook in both graduate and undergraduate courses, and contributes not only to our understanding of women's folklore, but points also to the dynamic interrelationship between male and female cultures and worldview as expressed in folklore.


Reviewed by W. K. McNeil

This is, of course, not a folklore publication, but rather a book that contains information that may sometimes be useful to folklorists. Walter Brookfield Hendrickson has taught history for twenty eight years at MacMurray College in Jacksonville, Illinois. He was born in Indianapolis, and, with the exception of one year spent at Harvard, lived in the Hoosier State until 1941. These first thirty eight years of his life are the subject of this memoir. A large section of the book is taken up with Hendrickson's college days, first at Butler, then at Purdue, Butler again, Indiana University, and finally Harvard, where he received his Ph.D. in 1941. While this section has some interesting, and even amusing events,