

*Gypsies: The Hidden Americans*, leads one to suspect, however, that Tong considers only some works in the vast literature on Gypsies to be ideologically correct. *Gypsy Folktales* is then a curious mix of popular appeal and scholarly aspiration. The tales are engaging, and the work might be useful for a freshman folklore course, as it would allow students to try their hand at annotation or to test Tong's implicit arguments concerning a specific Gypsy folktale character.

John A. Burrison, ed. **Storytellers: Folktales and Legends from the South.** Athens: University of Georgia Press, 1989. Pp. vii + 261, acknowledgments, introduction, black-and-white photographs, tune transcriptions, annotations, bibliography, notes on photographers, index. \$29.95 cloth.

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In 1966 John A. Burrison, English professor and director of the folklore curriculum at Georgia State University, established the Georgia Folklore Archives. Made up largely of material from student projects, the collection has steadily grown to house an estimated 8,000 folktales. From this sizable corpus of southern tales, Burrison derives his book *Storytellers: Folktales and Legends from the South*.

Selecting certain tales from the archives was no small task, Burrison admits. Narratives chosen for *Storytellers*, he explains in the introduction, are texts that work well both as oral and written stories. Furthermore, they reflect a "geographical balance" from different sections of Georgia and from the six-state subregion he calls the lower southeast. To pare down the abundant archival material even further, Burrison concentrated on "the older, rural-based narratives that best characterize the region as it once was." The end result is a wonderfully heterogeneous collection of 260 tales, representing 112 traditional narrators and the efforts of 92 student collectors.

Burrison organizes the book into three sections: "Storytelling Communities," "Individual Storytellers," and "Individual Tales." Part 1, "Storytelling Communities," includes a look at contrasting narratives from a single Georgia town, as well as an entertaining joke session of deer hunters recorded in 1967. Another segment, tracing two Tennessee family legends across three generations, demonstrates how narratives are changed in transmission—from a grandfather's colorful stories to the recollections and retellings of his son and grandson. Part 2 focuses on individual narrators: a twenty-six-year-old Cherokee man, a middle-aged black man from Alabama, and a well-known Georgia yarnspinner from the Okefenokee Swamp. These narrators specialize respectively in myths and legends, Afro-American tales, and tall tales; they offer ethnic as well as generic variety to the collection. Together, Parts 1 and 2 examine the "social and human dimensions of traditional storytelling." Each chapter therein begins

with Burrison's headnotes (updated information on the narrators) and introductory comments by the various collectors.

In Part 3, the stories are grouped not by context or teller but by classificational distinction. Each chapter is devoted to a different type of traditional prose narrative: "ordinary" folktales, animal and human tricksters, jests, instructive tales, anecdotes, and legends. Brief headnotes to each narrative in this section list recording dates, collectors, and informants.

The scholarly apparatus in the book is helpful. The notes (providing tale types, motifs, and analogues) "are intended not to be bibliographically exhaustive," Burrison points out, "but to place the stories within a framework of folk-narrative scholarship." The diversified collectors and informants in *Storytellers* create a refreshing variety of approaches and narrative styles. And Burrison's careful editing lends continuity to the collection, which as a whole attests to the genuine richness of storytelling in the South.

The volume is beautifully illustrated with pictures from leading southern photographers. In all, *Storytellers* is a sensitive consideration of text, teller, and context; with this book the University of Georgia Press has another significant contribution to southern folklore studies.

**William L. Merrill. *Rarámuri Souls: Knowledge and Social Process in Northern Mexico*. Washington, D.C.: Smithsonian Institution Press, 1988. Pp. 237, photographs, map, bibliography, index. \$24.95 cloth.**

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One of the most problematic questions for the folklorist and anthropologist is the reproduction of knowledge in society. Part of the puzzle concerns the relationship of shared cultural knowledge and its expression by individuals. In *Rarámuri Souls*, Merrill explores this question among the Rarámuri (Tarahumara) Indians of Chihuahua, Mexico. His discussion is framed in an analysis of the Rarámuri concept of souls, one of the richest areas of native philosophy. Centering his discussion around souls, Merrill looks at a range of concerns, cosmological and mundane, and brings a broad understanding of Rarámuri reproduction of knowledge in everyday life.

One of the problems facing Merrill is the relatively unelaborated nature of Rarámuri public discourse. Making his job all the more difficult is the lack of any formalized educational system among the Rarámuri. Sermons (one of the only forums for public speaking) relate temporally and historically restricted knowledge concerning community life and culture. More elaborate information (the intricate problems of daily living) is transmitted in the informal setting of the household. To better understand the philosophical nature of Rarámuri culture, Merrill moves from a discussion of sermons to more informal settings including the household interaction, family rituals, and drinking parties. His focus on public discourse brings an understanding of the explicit-discursive