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.


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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
knowledge (that is, shared cultural information) embodied in sermons. With this as our base, we can appreciate how more abstract knowledge (tacit discursive and nondiscursive knowledge) elaborates on shared cultural meaning. This is most typically found in the variability of individual discussions of souls (Chapter Four), and among individual families as they go through different rituals including curing (Chapter Five), and death (Chapter Six).

Merrill accomplishes a number of admirable goals in *Rarámuri Souls*. In the first and second chapters, the author reintroduces the Rarámuri Indians, who are not as "drab" or unelaborated as was often maintained in earlier research. Instead, he shows that there is a dynamic philosophy at work if we look carefully and in the right place, rethinking some of our basic questions. This explains, in part, his move from the realm of socially explicit knowledge (sermons) to the more tacit knowledge of individuals.

This book is also a good general introduction to the literature on practice and social action in folklore and anthropology. In Chapter Three, concepts—like the definition of culture as processual and rooted in social action—are set out alongside easily understood ethnographic illustrations from the Rarámuri. In this fashion, Merrill skillfully moves us from a restricted concern with consensus or variation in culture (which often create a static picture of cultural knowledge), to a broader interest in how both factors work together and are reproduced among actors in culture. Finally, as ethnography, Merrill's book is outstanding. He furthers our understanding of the Rarámuri and does so in an engaging fashion. His informants come alive in well-placed excerpts and examples.

Merrill presents a rich analysis of the individual variation inherent in the reproduction of socially shared knowledge, and in the process he constructs a dynamic picture of culture rather than a generalized or normative model of Rarámuri thought. For those interested in the Indians of Mexico, practice in anthropology and folklore, or native philosophy and knowledge, *Rarámuri Souls* is an excellent resource well worth reading.


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Rural Mexico is an area plagued with a high incidence of violence. The rural homicide rate runs 16 to 29 percent above the national average. *Blood Ties* examines this violence, exploring its role in community life among the Chatino of Yaitepec in southern Oaxaca, Mexico. Greenberg's goal is to enhance our understanding of violence, and to this end he uses a two-part approach. First, we follow the life history of Don Fortino from his birth in 1901 through his death in 1986. The second section documents the political economy of Yaitepec history and the rise of violence.