

BOOK REVIEWS

John W. Suter. **Working with Folk Materials in New York State: A Manual for Folklorists and Archivists.** Ithaca: New York Folklore Society, 1994. Pp. 200, forms. \$35.00, loose-leaf binder format.

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Folklorists working within the public sector often lack archives which are organized and accessible to their needs since folklore archives frequently display a condition of organized entropy. Idiosyncratic systems of classification, accession procedures that are not user-friendly, and a lack of resources for locating repositories create concerns that fieldwork materials will remain largely unknown to other researchers. Although valuable information may be preserved on paper, tape, or film, there seems to be little value in preserving records of folk material if documents are lost, damaged, or neglected in repositories. The New York Folklore Society has published an excellent resource to help remedy some of these problems and in this respect, their manual should prove to be not only a useful document to folklorists working in New York state, but an excellent model for any public agency.

John Suter explains that the project's goal is to enhance the connections between folklorists and archivists by refining procedures that address the needs of researchers using folklife resources in archives. The manual is organized into ten different sections, including an introduction to folklore and folklife and a concise summary of folklorists' fieldwork strategies from the late nineteenth century to the present. Other sections include a discussion of archival procedures, glossaries of terms, samples of archival and data forms, and a compilation of resources for developing collaborative projects. Suter responsibly showed the foresight of including two documents commonly neglected in fieldwork guides and manuals directed to lay researchers. He included the American Folklore Society's "Statement of Ethics: Principles of Professional Responsibilities" and a draft of the "Professional Standards for Contract Folklorists." These resources speak well of the New York Folklore Society as presenters rarely include this type of information in the interpretive materials that accompany festivals, exhibits, and other presentations of folk culture.

There are some shortcomings in the manual. Despite the Society's obvious concern for addressing a non-specialized audience, the selected

bibliography is rather restricted in academic scope. Additionally, the glossary of archival terms tends to simply reference other definitions. A reader new to the vocabulary of archivists could become lost in recursive loops within this section, and the glossary compilers might want to consider other means for conveying their information.

Yet despite these minor limitations, *Working with Folk Materials in New York State* is an excellent resource in which we find a professional and practical arrangement useful for contract folklorists and community scholars working in New York state. Perhaps the next step for the Folklore Society is to develop a guide for refining public presentations of folklife. The manual edited by John Suter is a positive step in this direction, and a guide for refining interpretive techniques for presenting folklore at festivals and other display events would be a logical culmination of this project.

Marisa Rey-Henningsen. *The World of the Ploughwoman: Folklore and Reality in Matriarchal Northwest Spain*. FFC 245. Helsinki: Soumalaien, 1994. Pp. 293, notes, appendix, samples of Galician folktales. \$42.78 cloth.

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Marisa Rey-Henningsen's thesis, which she apparently draws from the examination of Galician folk tales, is that the nature of Galician folk culture is matriarchal. In *The World of the Ploughwoman*, she provides historical surveys and some useful information about the folk culture of Galicia, Spain. She further suggests that Galician women play a dominant role in the family, the workplace, religion, and magic. At the same time, she quotes some anecdotes from men and women which show resistance to the role played by the women in the folk culture of Galicia. Although she makes references to these folktales, the chapter on the folktale itself sheds less light on that discussion than is suggested. The thesis that the roles of women in the folktale mirror their reality would have been stronger had she integrated the tales into her analysis. These gaps do not, however, outweigh her examination of the intriguing ideas in the book. It is my assumption that when the folktales themselves finally appear, they may support Rey-Henningsen's contentions and exonerate her arguments in the book.