

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.