

SUBJECT INDEX

1993-2004

The subject index is divided into major categories and subcategories. For example, *Genre* includes the subcategories belief, material culture, music, ritual and custom, theater and film, and verbal art. Other major categories are *Geographic Area*, *Individuals*, *Interviews*, *Key Concepts*, and *Theory and Method*. Important subjects in each category or subcategory are listed in italics. For an index of volumes 1–11, see *Folklore Forum* 12:1 (1979); the index for volumes 12–25 can be found in volume 25, number 2 (1992).

GENRE

Belief

Catholicism, Christian bikers, death, Judaism, liminality, rebellion, spirit possession, syncretism, Wicca

Ashton, Curtis. 2004. Review of *Myth and History in the Creation of Yellowstone National Park*, by Paul Schullery and Lee Whittlesey. 35(1/2): 102-4.

Badawi Muhammad, Baqie. 1993. The Sudanese Concept of Beauty, Spirit Possession, and Power. 26(1/2):43–67.

Bado-Fralick, Nikki. 2002. Mapping the Wiccan Ritual Landscape: Circles of Transformation. 33(1/2):45-66.

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- Brzozowska-Krajka, Anna. 2001. The Folkloric Encoding of Meanings: Natural and Occasional Liminality in Polish Folklore. Trans. Robert Orr. 32(1/2):43–56.
- Davis, Deborah R. 1996. Famine Ghosts and the Féar Gortach: A Strand of Irish Belief. 27(2):39–52.
- Feller, Joseph. 1996. Possession of the Spirit: Contested Discourse and the Construction of Identity among Lay Catholic Devotional Groups in and around the City of Cork. 27(2):53–64.
- Gay, David E. 1996. Review of *Strange Terrain: The Fairy World in Newfoundland*, by Barbara Rieti. 27(1):88–89.
- _____. 2000. Review of *Saint Veneration among the Jews of Morocco*, by Issachar Ben-Ami. 31(1):82–83.
- Harlow, Ilana. 1993. “We Are Bound to Tradition Yet Part of That Tradition is Change”: The Development of the Jewish Prayerbook. 26(1/2):30–41.
- Hartwig, Kurt. 1998. Words and Memories. 29(1):101–2.
- Heath, Julie. 1996. Review of *Crossing the Circle at the Holy Wells of Ireland*, by Walter L. Brenneman, Jr., and Mary G. Brenneman, and *Occasions of Faith: An Anthropology of Irish Catholics*, by Lawrence J. Taylor. 27(2):103–4.
- Howard, Robert Glenn. 1998. Researching Folk Rhetoric: The Case of Apocalyptic Techno-Gaianism on the World-Wide Web. 29(2):53–73.
- Kolovos, Andy. 1998. Remembering Richard. 29(1):103–4.
- Levy, Elinor. 1998. End of Story. 29(1):105–6.
- _____. 1998. Review of *The End of Life: Exploring Death in America*, by National Public Radio. 29(1):126–27.
- _____. 1998. Review of *The Undertaking: Life Studies from the Dismal Trade*, by Thomas Lynch. 29(1):128.

- Locke, Liz. 1998. Review of *The Faces of the Goddess*, by Lotte Motz. 29(2):140–42.
- Long, Carolyn Morrow. 1998. Folk Gravesites in New Orleans: Arthur Smith Honors the Ancestors. 29(1):23–50.
- McGuire, Gabe. 2004. Review of *Of Corpse: Death and Humor in Folklore and Popular Culture*, ed. Peter Narváez. 35(1/2):102–4.
- Neulander, Judith. 1997. Review of *Hand Trembling, Frenzy Witchcraft, and Moth Madness: A Study of Navajo Seizure Disorders*, by Jerrold E. Levy, Raymond Neutra, and Dennis Parker. 28(1):108–9.
- Shafer, Daphne. 2002. Review of *Riders for God: The Story of a Christian Motorcycle Gang*, by Rich Remsberg. 33(1/2):172–74.
- Shayt, David H. 1998. The Jewish Way of Death. 29(1):109–12.
- Waldenberger, Suzanne. 1993. Review of *Soldiers of the Virgin: The Moral Economy of a Colonial Maya Rebellion*, by Kevin Gosner. 26(1/2):101–2.
- _____. 1996. Review of *Answered Prayers: Miracles and Milagros Along the Borders*, by Eileen Oktavec. 27(2):107–8.

Material Culture

*Architecture, assemblage, collage, grave decoration, exhibit,
fishing, folk art, foodways, pottery, weaving*

- Bell, Kristi A. 2004. Folklore— Illuminating Then and Now: Archival Materials Become an Exhibit. 35(1/2): 66–73.
- Cash, John. 1997. Review of *Was this Heaven? A Self-Portrait of Iowa on Early Postcards*, by Lyell D. Henry, Jr. 28(1):104.
- Fenn, John. 1998. Review of *Art and Life in Bangladesh*, by Henry Glassie. 29(1):131–32.

- Gabbert, Lisa. 1996. Review of *Flatheads and Spoonneys: Fishing for a Living in the Ohio River Valley*, by Jens Lund. 27(2):106–7.
- Heege, Karen V. 1998. “They’re Pretty, But They’re Work”: Shell-Decorated Graves as Community Art. 29(1):65–98.
- Levy, Morris S. 1993. Review of *The Catfish Book*, by Linda Crawford, and *The Crawfish Book*, by Glen Pitre. 26(1/2):99–101.
- Lindquist, Danille Christensen. 2000. Some Assembly Required: Collage, Creativity, and the Self in Everyday Life. 31(1):55–77.
- Long, Carolyn Morrow. 1998. Folk Gravesites in New Orleans: Arthur Smith Honors the Ancestors. 29(1):23–50.
- Pearce, Jared. 2002. Review of *Weaving New Worlds: Southeastern Cherokee Women and Their Basketry*, by Sarah H. Hill. 33(1/2):169–70.
- Posey, Sandra Mizumoto. 1998. Grave and Image: Holiday Grave Decorations in a Southern California Memorial Park. 29(1):51–63.
- Shukla, Pravina. 2001. Notes on Exhibition Practice and Material Folk Culture in the Museum. 32(1/2):31–42.
- Stephenson, Claude. 2000. Traditions and Transitions in Acoma Pottery. 31(2):49–50.
- Waldenberger, Suzanne. 1996. Review of *Clambake: A History of an American Tradition*, by Kathy Neustadt. 27(1):79–80.
- _____. 1996. Review of *The Old Barn Book: A Field Guide to North American Barns and Other Farm Structures*, by Allen G. Noble and Richard K. Cleek. 27(2):99–100.
- _____. 1997. Review of *The Synagogues of Kentucky: Architecture and History*, by Lee Shai Weissbach. 28(1):110–111.

Music

African, Afro-Caribbean, applied ethnomusicology,

*Irish American, Canadian, country, fiddle, Peruvian,
phonograph, politics, revival, "theomusicology"*

- Alviso, J. Ricardo. 2003. Applied Ethnomusicology and the Impulse to Make a Difference. 34(1/2):89-96.
- Averill, Gage. 2003. Ethnomusicologists as Public Intellectuals: Engaged Ethnomusicology in the University. 34(1/2):49-59.
- Beetham, Julane. 1997. Review of *Sardinian Chronicles*, by Bernard Lortat-Jacob. 28(1):103.
- Brigham, Cathy. 1996. Review of *Moving Away from Silence: Music of the Peruvian Altiplano and the Experience of Urban Migration*, by Thomas Turino. 27(1):86-88.
- Feaster, Patrick. 2001. Framing the Mechanical Voice: Generic Conventions of Early Phonographic Recording. 32(1/2):57-102.
- Fenn, John. 2002. Review of *Mashindano!: Competitive Music Performance in East Africa*, ed. Frank Gunderson and Gregory Barz. 33(1/2):174-76.
- _____. 2002. Review of *Nationalists, Cosmopolitans, and Popular Music in Zimbabwe*, by Thomas Turino. 33(1/2):159-60.
- _____. 2002. Review of *Poetry and Violence: The Ballad Tradition of Mexico's Costa Chica*, by John H. McDowell. 33(1/2):180-81.
- _____. 2002. Review of *Wake the Town and Tell the People: Dancehall Culture in Jamaica*, by Norman C. Stolzoff. 33(1/2):168-69.
- _____. 2001. Review of *Let Jasmine Rain Down: Song and Remembrance Among Syrian Jews*, by Kay Kaufman Shelemay. 32(1/2):110-11.
- _____. 2001. Review of *Pistol Packin' Mama: Aunt Molly Jackson and the Politics of Folksong*, by Shelly Romalis. 32(1/2):114-16.
- _____. 1997. Review of *A Corn Licker Still in Georgia*, by Gid Tanner

and His Skillet Lickers. 27(2):111.

Freedman, Jean R. 1996. Review of *Folksongs of New Brunswick*, by Edward D. Ives. 27(1):81–82.

Gagné, Richard. 1996. From Session to CD: Recent Influences on Irish Traditional Dance Music in America. 27(2):79–95.

Gilman, Lisa. 1998. Review of *Africa: The Garland Encyclopedia of World Music, Volume 1*, ed. Ruth M. Stone. 29(1):132–34.

Hansen, Gregory. 2001. Review of *Fiddling Missouri*, by Howard Marshall and John Williams. 32(1/2):108–9.

_____. 1996. Review of *Frontier Fiddler: The Life of a Northern Arizona Pioneer*, ed. Larry V. Shumway. 27(1):82–84.

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Hutchinson, Sydney. 2003. Confessions of a Public Sector Ethnomusicologist. 34(1/2):79–87.

_____. 2000. Review of *The Big Drum Ritual of Carriacou: Praisesongs in Rememory of Flight*, by Lorna McDaniel. 31(2):123–24.

Keil, Charles. 2003. Skills for Children's Liberation: An Applied Sociomusicology for Ethologists. 34(1/2):17–27.

Levy, Morris S. 1997. Review of *Go Cat Go!: Rockabilly Music and Its Makers*, by Craig Morrison. 28(2):113–15.

Long, Lucy M. 2003. Making Public the Personal: The Purposes and Venues of Applied Ethnomusicology. 34(1/2):97–101.

Pecore, Joanna. 2003. World Music in Education: Reflections on the Past, Visions for the Future. 34(1/2):29–47.

Powell, Kathlyn. 2003. Musicians and Ethnomusicologists: Business Models that Foster the Arts. 34(1/2):103–9.

- Sonneborn, D.A. 2003. Smithsonian Folkways Recordings: A Question of Balance. 34(1/2):111-18.
- Thram, Diane. 1998. Review of *Re-Searching Black Music*, by Jon Michael Spencer. 29(1):134-35.
- Van Buren, Tom. 2003. Working Together: Music Research in Collaboration. 34(1/2):61-77.
- Zaretti, Joan. 2001. Review of *Engendering Song: Singing and Subjectivity at Prespa Albanian Weddings*, by Jane C. Sugarman. 32(1/2):113-14.

Ritual / Custom

Carnival, ceilidh, death rites, fiesta, initiation, liturgy, medicine

- Bado-Fralick, Nikki. 1998. A Turning on the Wheel of Life: Wiccan Rites of Death. 29(1):3-22.
- Braid, Donald. 1993. The Traveller and the Hare: Meaning, Function, and Form in the Recontextualization of Narrative. 26(1/2):3-29.
- Curry, Steven S. 1998. Recovering a Bifurcated Project: Mythical Representations of Female Initiation in Young Adult Fiction. 29(2):27-52.
- Feller, Joseph. 1996. Possession of the Spirit: Contested Discourse and the Construction of Identity among Lay Catholic Devotional Groups in and around the City of Cork. 27(2):53-64.
- Fenn, John. 1998. Review of *Carnival, Canboulay, and Calypso*, by John Cowley. 29(1):130-31.
- Gelfand, Lynn. 1998. Review of *The Spirit of Carnival*, by David K. Danow. 29(1):129-30.
- Hansen, Gregory. 2004. Review of *Healing Logics: Culture and Medicine in Modern Health Systems*, ed. Erika Brady. 35(1/2):92-95.

- Hutchinson, Sydney. 2001. Review of *Fiesta de la Candelaria, Tlacotalpan, Veracruz*, by the Colegio de México. 32(1/2):111–13.
- Matson, Elizabeth. 2002. Review of *The Jack-in-the-Green: A May Day Custom*, by Roy Judge. 33(1/2):178–80.
- Pearce, Jared. 2002. Review of *Throwing Fire at the Sun, Water at the Moon*, by Anita Endrezze. 33(1/2):161–62.
- Peebles, Katie Lyn. 2001. Review of *The Lord's First Night: The Myth of the Droit de Cuissage*, by Alain Boureau, trans. Lydia Cochrane. 32(1/2):116–17.
- Shayt, David H. 1998. The Jewish Way of Death. 29(1):109–12.

Theater and Film

- Katchka, Kinsey. 2000. Review of *Playing with Time: Art and Performance in Central Mali*, by Mary Jo Arnoldi. 31(1):79–80.
- Malcolm, Jody. 1998. Who Will Go with Fergus Now? The *Tain* Revised as *The Crying Game*. 29(2):5–26.
- Ogwang, Ernest Okello. 1997. Review of *Keita: The Heritage of the Griot*, by Dani Kouyate. 28(1):109–110.

Verbal Art

Folktale, joke, memorate, myth, narrative, oral poetry, proverb

- Adu-Amankwah, David. 1996. Review of *The Wisdom of Many: Essays on the Proverb*, ed. Wolfgang Mieder and Alan Dundes. 27(2):108–9.
- Bacon-Smith, Camille. 1998. Perspective: What is Myth? 29(2):78–79.
- Badawi Muhammed, Baqie. 1996. The Role of Oral Poetry in Reshaping and Constructing Sudanese History (1820–1956). 27(1):60–76.

- Bannon, Cynthia. 1998. Review of *Remus: A Roman Myth*, by T.P. Wiseman. 29(2):135–36.
- Bradley, Matt, *et al.* 1998. “What does DIANA Stand For?” – Some Recent Celebrity Death Jokes. 29(1):113–21.
- Braid, Donald. 1993. The Traveller and the Hare: Meaning, Function, and Form in the Recontextualization of Narrative. 26(1/2):3–29.
- Brzozowska-Krajka, Anna. 2001. The Folkloric Encoding of Meanings: Natural and Occasional Liminality in Polish Folklore. Trans. Robert Orr. 32(1/2):43–56.
- Conrad, JoAnn. 2002. Review of *Folk and Fairy Tales*, ed. Martin Hallett and Barbara Karasek. 33(1/2):165–67.
- Cosentino, Donald. 1998. Perspective: What is Myth? 29(2):88–89.
- Davis, Deborah R. 1996. Famine Ghosts and the Féar Gortach: A Strand of Irish Belief. 27(2):39–52.
- Doniger, Wendy. 1998. Perspective: What is Myth? 29(2):81–82.
- Draper, Tierza Rose. 2004. Archives and the Museum: Building Bridges at the Sam Noble Oklahoma Museum of Natural History. 35(1/2):43–51.
- Evans, Michael Robert. 1998. Review of *Dictionary of Native American Mythology*, by Sam D. Gill and Irene F. Sullivan. 29(2):137–38.
- Gabbert, Lisa. 1993. Review of *So Wise Were Our Elders: Mythic Narratives from the Kamsá*, by John McDowell. 26(1/2):94–96.
- Gay, David E. 2002. Review of *Fathers and Sons: Stories from the Shahnameh of Ferdowsi, Vol. 2*, trans. Dick Davis. 33(1/2):170–72.

- _____. 2000. Review of *The Poetic Edda, Volume 2: Mythological Poems*, ed. Ursula Dronke. 31(1):85–86.
- _____. 1996. Review of *The Narrative World of Finnish Fairy Tales: Structure, Agency, and Evolution in Southwest Finnish Folktales*, by Satu Apo. 27(2):99.
- Gilman, Lisa. 1997. Review of *The World and the Word: Tales and Observations from the Xhosa Oral Tradition*, by Nongenile Masithathu Zenani and ed. Harold Scheub. 28(1):106–7.
- Hansen, Gregory. 2002. Review of *Gullah Folktales from the Georgia Coast*, by Charles Colcock Jones Jr. 33(1/2):162–64.
- _____. 1997. Review of *Mythology of the Lenape: Guide and Texts*, by John Bierhorst. 28(1):107–8.
- Haring, Lee. 1998. Perspective: What is Myth? 29(2):82–84.
- Hartwig, Kurt. 2000. Review of *Story*, by Harold Scheub. 31(1):86–87.
- Howard, Robert Glenn. 1998. Researching Folk Rhetoric: The Case of Apocalyptic Techno-Gaianism on the World-Wide Web. 29(2):53–73.
- Hymes, Dell. 2000. Survivors and Renewers. 31(1):3–16.
- Kane, Stephanie. 1998. Perspective: What is Myth? 29(2):84.
- Kirkman, Heather. 2003. Review of *Little Red Riding Hood Uncloaked: Sex, Morality, and the Evolution of a Fairy Tale*, by Catherine Orenstein. 34(1/2):142–45.
- Lincoln, Bruce. 1998. Perspective: What is Myth? 29(2):86–88.
- Locke, Liz. 1997. Orpheus and Orphism: Cosmology and Sacrifice at the Boundary. 28(2):3–29.
- Matisoff, James A. 2002. Review of *Blessings, Curses, Hopes, and Fears: Psycho-Ostensive Expressions in Yiddish*, by James A.

- Matisoff. 33(1/2):181-83.
- McDowell, John H. 1998. Perspective: What is Myth? 29(2):79–81.
- McGuire, Gabe. 2004. Review of *Of Corpse: Death and Humor in Folklore and Popular Culture*, ed. Peter Narváez. 35(1/2):102-4.
- Mould, Tom. 1998. Choctaw Myth. 29(2)109–118.
- _____. 1998. Review of *A Dictionary of Creation Myths*, by David Leeming with Margaret Leeming. 29(1):137–38.
- _____. 1998. Review of *Nez Perce Coyote Tales: The Myth Cycle*, by Deward E. Walker, Jr., with Daniel N. Matthews. 29(2):144–45.
- Mule, Katwiwa. 1997. Oral Performance and the Creative Imagination in Penina (Mlama) Muhando's "Nguzo Mama". 28(1):83–102.
- Neuenschwander, Bryn. 2003. Review of *The Brothers Grimm: From Enchanted Forests to the Modern World*, by Jack Zipes. 34(1/2):137-38.
- Olbrys, Stephen Gencarella. 1998. Interview with William Hansen. 29(2):91–108.
- _____. 1998. Review of *Theories of Myth: An Annotated Bibliography*, by Thomas J. Sienkewicz. 29(2):146–48.
- Peebles, Katie Lyn. 2003. Review of *Writing Aloud: Storytelling in Late Medieval England*, by Nancy Mason Bradbury. 34(1/2):139-40.
- Ponce, Gustavo. 2001. Review of *The Emerald Lizard: Fifteen Latin American Tales to Tell*, by Pleasant DeSpain, trans. Mario-Lamo Jiménez. 32(1/2):119–21.
- Quick, Catherine. 1999. Ethnopoetics. 30(1/2):95–106.
- Roberts, Kathleen Glenister. 2001. Review of *The Amazing Death of Calf Shirt and Other Blackfoot Stories: Three Hundred Years of*

- Blackfoot History*, by Hugh A. Dempsey, and *Old Man Fog and the Last Aborigines of Barrow Point*, by John B. Haviland with Roger Hart. 32(1/2):103–8.
- Samper, David. 1997. Love, Peace and Unity: Romantic Nationalism and the Role of Oral Literature in Kenya's Secondary Schools. 28(1):29–47.
- Scheffy, Zoë-hateehc D. 1997. Review of *Trekways of the Wind*, trans. Harold Gaski, Ralph Salisbury, and Lars Nordstöm, by Nils-Aslak Valkeapää. 28(2):109–110.
- Schrempp, Gregory. 1998. Perspective: What is Myth? 29(2):76–78.
- Strauss, Walter. 1998. Perspective: What is Myth? 29(2):75–76.
- Thomas, Jeannie B. 2000. Review of *Folklore Fights the Nazis: Humor in Occupied Norway, 1940–1945*, by Kathleen Stokker. 31(1):87–88.
- Williams, Donald. 1998. Perspective: What is Myth? 29(2):84–86.

GEOGRAPHIC AREA

Africa

NIGER

- Oumarou, Chaibou Elhadji. 1997. Context and Meaning: A Semiotic Interpretation of Greetings in Hausa. 28(2):31–41.

NIGERIA

- Nicholls, Robert. 1997. Folk Media: Indigenous Learning Systems in Instructional Methodology. 28(1):49–82.

SOUTH AFRICA

- Coe, Cati. 2001. Histories of Empire, Nation, and City: Four Interpretations of the Empire Exhibition, Johannesburg, 1936. 32(1/2):3–30.

SUDAN

- Badawi Muhammad, Baqie. 1993. The Sudanese Concept of Beauty,

Spirit Possession, and Power. 26(1/2):43-67.

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TANZANIA

Fenn, John. 2002. Review of *Mashindano!: Competitive Music Performance in East Africa*, ed. Frank Gunderson and Gregory Barz. 33(1/2):174-76.

Ladislau, Semali and Amy Stambach. 1997. Cultural Identity in an African Context: Indigenous Education and Curriculum in East Africa. 28(1):3-27.

Mule, Katwiwa. 1997. Oral Performance and the Creative Imagination in Penina (Mlama) Muhando's "Nguzo Mama." 28(1):83-102.

ZIMBABWE

Fenn, John. 2002. Review of *Nationalists, Cosmopolitans, and Popular Music in Zimbabwe*, by Thomas Turino. 33(1/2):159-60.

Asia

KOREA

Yun, Kyoim. 2003. Review of *The Gate of Words: Language in the Rituals of Korean Shamans*, by Antonetta Lucia Bruno. 34(1/2):133-35.

Australia

Smith, Moira. 1993. Review of *The Oxford Companion to Australian Folklore*, ed. Gwenda Beed Davey and Graham Seal. 26 (1/2):93-94.

Caribbean

JAMAICA

Fenn, John. 2002. Review of *Wake the Town and Tell the People: Dancehall Culture in Jamaica*, by Norman C. Stolzoff. 33(1/2):168-69.

Europe

ENGLAND

Matson, Elizabeth. 2002. Review of *The Jack-in-the-Green: A May Day Custom*, by Roy Judge. 33(1/2):178-80.

Peebles, Katie Lyn. 2003. Review of *Writing Aloud: Storytelling in Late Medieval England*, by Nancy Mason Bradbury. 34(1/2):139-40.

FRANCE

Peebles, Katie Lyn. 2001. Review of *The Lord's First Night: The Myth of the Droit de Cuissage*, by Alain Boureau, trans. Lydia Cochrane. 32(1/2):116–17.

IRELAND

Blyn–LaDrew, Roslyn. 1996. Geoffrey Keating, William Thoms, Raymond Williams, and the Terminology of Folklore: “Béaloides” as a “Keyword.” 27(2):5–37.

Cashman, Ray. 2002. Politics and the Sense of Place in Northern Ireland. 33(1/2):113-30.

Davis, Deborah R. 1996. Famine Ghosts and the Féar Gortach: A Strand of Irish Belief. 27(2):39–52.

Edwards, Bridget. 1996. How the West Was Wondered: County Clare and Directions in Irish Ethnography. 27(2):65–78.

Feller, Joseph. 1996. Possession of the Spirit: Contested Discourse and the Construction of Identity among Lay Catholic Devotional Groups in and around the City of Cork. 27(2):53–64.

Malcolm, Jody. 1998. Who Will Go with Fergus Now? The *Tain* Revisioned as *The Crying Game*. 29(2):5–26.

ITALY

Zolkover, Adam. 2004. Review of *Beautiful Angiola: The Great Treasury of Sicilian Folk and Fairy Tales, Collected by Laura Gonzenbach*, by Jack Zipes. 35(1/2):104-6.

POLAND

Brzozowska-Krajka, Anna. 2001. The Folkloric Encoding of Meanings: Natural and Occasional Liminality in Polish Folklore. Trans. Robert Orr. 32(1/2):43-56.

SPAIN

Gay, David. 1996. Review of *The World of the Ploughwoman: Folklore and Reality in Matriarchal Northwest Spain*, by Marisa Rey-Henningsen. 27(2):98.

Latin America

Ponce, Gustavo. 2001. Review of *The Emerald Lizard: Fifteen Latin American Tales to Tell*, by Pleasant DeSpain, trans. Mario-Lamo Jiménez. 32(1/2):119-21.

MEXICO

Fenn, John. 2002. Review of *Poetry and Violence: The Ballad Tradition of Mexico's Costa Chica*, by John H. McDowell. 33(1/2):180-81.

Ponce, Gustavo. 2002. La Casa del Padre Román: The Lore of Place. 33(1/2):83-112.

Ternes, Hans. 2002. Three Zapotec Tales. 33(1/2):131-58.

Middle East

IRAN

Gay, David E. 2002. Review of *Fathers and Sons: Stories from the Shahnameh of Ferdowsi, Vol. 2*, trans. Dick Davis. 33(1/2):170-72.

United States

Kerst, Catherine Hiebert. 2004. Access to Multi-Format Ethnographic Field Documentation: Archival Practice in the American Folklife Center. 35(1/2):30-35.

ALASKA

Blackman, Margaret B. 2002. 99721: The Place of Many Caribou Droppings. 33(1/2):35-44.

APPALACHIA

Fillingim, David. 1997. Review of *Voices from the Mountains: The People of Appalachia – Their Faces, Their Words, Their Songs*, by Guy and Candie Carawan. 28(2):115–16.

CALIFORNIA

Pearce, Jared. 2002. Review of *Throwing Fire at the Sun, Water at the Moon*, by Anita Endrezze. 33(1/2):161-62.

Posey, Sandra Mizumoto. 1998. Grave and Image: Holiday Grave Decorations in a Southern California Memorial Park. 29(1):51–63.

GEORGIA

Hansen, Gregory. 2002. Review of *Gullah Folktales from the Georgia Coast*, by Charles Colcock Jones Jr. 33(1/2):162-64.

Lévy, Isaac Jack and Rosemary Lévy Zumwalt. 2002. Making Atlanta Home: Recollections of Place through Narrative. 33(1/2):67-82.

FLORIDA

Hansen, Gregory. 2003. Review of *Uncle Monday and Other Florida Tales*, ed. Kristin G. Congdon. 34(1/2):140-42.

_____. 2004. An Interview with J. Russell Reeve. 35(1/2):8-18.

IDAHO

Gabbert, Lisa. 2002. Making Objects, Creating Places: McCall Winter Carnival. 33(1/2):7-34.

KENTUCKY

Hansen, Gregory. 2001. Review of *How the West Was Lost: The Transformation of Kentucky from Daniel Boone to Henry Clay*, by Stephen Aron. 32(1/2):117–19.

Heege, Karen V. 1998. “They’re Pretty, But They’re Work”: Shell-Decorated Graves as Community Art. 29(1):65–98.

LOUISIANA

Long, Carolyn Morrow. 1998. Folk Gravesites in New Orleans: Arthur Smith Honors the Ancestors. 29(1):23-50.

OKLAHOMA

Draper, Tierza Rose. 2004. Archives and the Museum: Building Bridges at the Sam Noble Oklahoma Museum of Natural History. 35(1/2):43-51.

SOUTH (SEE ALSO GEORGIA, FLORIDA, KENTUCKY, LOUISIANA, VIRGINIA)

Hansen, Gregory. 2002. Review of *Wiregrass Country*, by Jerrilyn McGregory. 33(1/2):176-78.

_____. 1997. Review of *The Spanish Borderlands: A Chronicle of Old Florida and the Southwest*, by Herbert E. Bolton. 28(2):108-9.

Jackson, Jason Baird. 1993. Review of *Languages of the Aboriginal Southeast: An Annotated Bibliography*, by Karen M. Booker. 26(1/2):98-99.

Pearce, Jared. 2002. Review of *Weaving New Worlds: Southeastern Cherokee Women and Their Basketry*, by Sarah H. Hill. 33(1/2):169-70.

UTAH

Bell, Kristi A. 2004. Folklore—Illuminating Then and Now: Archival Materials Become an Exhibit. 35(1/2): 66-73).

Edison, Carol. 2004. Archiving a State Folk Arts Collection. 35:(1/2):36-42.

Williams, Randy. 2004. Extending the Archives: Partnering and Outreach at the Fife Folklore Archives. 35(1/2):52-65.

VIRGINIA

Hansen, Gregory. 1998. Review of *Talk About Trouble: A New Deal Portrait of Virginians in the Great Depression*, by Nancy J. Martin-Perdue and Charles L. Perdue. 29(1):135-37.

Yocom, Margaret. 2004. "What We Need are Some Traditions!" The Role of the Northern Virginia Folklife Archive in George Mason University's Search for Traditions. 35(1/2):74-93.

WEST (SEE ALSO ALASKA, CALIFORNIA, IDAHO, OKLAHOMA, UTAH)

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KEY CONCEPTS

Aesthetics, analysis, archives, context, creativity, ethnicity, event, experience, gender, globalization, heritage, identity, internet, landscape, place, politics, process, text, tradition, worldview

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THEORY AND METHOD

Behavior, cultural studies, dialogism, education, ethnography, ethnopoetics, feminist theory, intellectual history, interdisciplinarity, literature,

*museum exhibition, performance, postmodernism,
public folklore, recording, semiotics, structuralism*

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