

[Additional information indicating that my above account of the printing history of Brand-Ellis is not entirely accurate has come to my attention since the completion of my review. Gale Research, the parent company of Singing Tree Press apparently published two editions of the work previously. In 1968 Gale published an edition as part of its Social History Reference Series; in 1967 the firm had published a reprint of a "ca 1890" edition, for which Books in Print lists one Henry as additional editor. In 1968 the title was also published as part of Bohn's Antiquarian Library Series; Henry is also an editor of this edition. The Bohn's volumes are slightly cheaper than any of the Gale volumes. I have not, however, been able to examine any of these. ---F. de C.]

Landes, Ruth. The Mystic Lake Sioux: Sociology of the Mdewankantonwan Santee. Madison, Wisconsin: University of Wisconsin Press, 1968. 229 -x pp. \$7.50.

Dr. Landes' work, based on a 1935 study directed by Ruth Benedict, is a refreshingly casual ethnography of a small group of Santee Dakota living along the Minnesota-Wisconsin border. The eastern Sioux, like their Plains brethren (who were, of course, responsible for Custer's demise), were passionately addicted to warring with their traditional enemies, the Ojibwa (apparently both groups, ignorant of Henry Wadsworth Longfellow's declaration of peace between them, continue their disregard of each other even today), sought mystical experiences and even became intensely involved in love affairs. Alas, the fair maiden, mourning her unrequited love who plunges to her death over a waterfall (thereafter named for her) may not be a romantic fabrication after all.

The major contribution of Dr. Landes' book, however, is in her careful use of multiple anecdotes from her informants both to describe the old way of life (which she realizes is an idealized account), and to subtly compare it to the somewhat acculturated group with whom she was dealing. The "joking relationship" of near kin, for example, so colorlessly described by most ethnographers is brought sharply into focus with numerous personal tales of "jokes" -- most of them cruel and/or crude -- that such a relationship fosters.

The book is most effective in its examination of the culture on the informants' own terms. Dr. Landes makes no attempt to analyze the culture by extracting dry facts and stacking them upon the pages, but rather allows the reader himself to become the fieldworker faced with a society quickly being strangled between its own values and those of the encroaching outside world.

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Ullom, Judith C. Folklore of the North American Indians: An Annotated Bibliography, illus. Library of Congress, Washington, D.C., 1969. 124 pages.

Too often, scholarly materials are prepared for the exclusive uses and interests of scholarly audiences, and popular materials, prepared for popular audiences, are rarely seen and appreciated by the scornful professors. In certain quarters, the public schools for example, both kinds

of materials are needed in quantity -- an overload of the one meaning sure death to excitement in learning and an overload of the other meaning an all too fragile hold on the stuff of learning. Since most folklorists -- actually most academics -- have abandoned the field of public education in the grade and high school to "professional" educators and text-preparers, we must either resign ourselves to a hundred more years of Pecos Bill or hope that someone else does a good job of teaching folklore for us.

Someone, in the Library of Congress, has offered some help to the public school libraries in the way of selecting books on Indian folklore. Since Indian folklore is one of the most popular but most maltreated areas of public school literature, the contribution is a welcome one. Judith Ullom, who works with the Children's Book Section in the Library, has compiled one of the most useful, thorough, and accurate annotated bibliographies on a folklore subject we've seen in a while.

She aims to reveal, with children in mind, a selection from the extensive resources in North American Indian folklore, and in so doing, to stress the importance of the oral heritage of the Indian in his own cultures and in the non-Indian world. She says that her criteria for inclusion in the bibliography were that each selection should include: a statement of sources and faithfulness to them, a true reflection of Indian cosmology, and maintain a written style that retains the spirit and poetry of the Indian native manner of telling. With a careful selection of source material, collections, and decent annotation, the little book fulfills the admirable standards set forth for it. And what's particularly pleasing is that it manages to live up to standards that will please children, librarians, teachers and those picky folklore scholars like myself and you, Dear Readers.

The volume is nicely organized with sections on General Background, The Primitive Folktale, Studies, Anthologies, Children's Anthologies, Bibliographies, Indexes and one section on North American Culture Areas using Thompson's classification. Each section lists the major source works in the field, and practically all the major historical, linguistic, anthropological and folklore studies are included. The source listings are then followed by works suitable for young people, all carefully evaluated with the librarian and the reader in mind. Re-told and edited materials which remove "coarse, fierce" materials from children's volumes are identified and evaluated. And importantly, illustrative materials, which are often the falsest, most stereotypic, "folksiest" sections in children's books are evaluated. Sample illustrations from many of the books are re-printed in the bibliography, and they are as encouraging as Judith Ullom's selections and annotations.

It isn't that good materials aren't available for the public schools. They could dig them up if they had more time for research and study than the public school schedule permits. This little bibliography, however, is just the kind of resource that makes the librarian's work easier, directs the children's reading toward authentic and interesting books, and hopefully, helps to alter the "image" problem in folklore cause by shoddy scholarship or "benign neglect" of the field of children's literature. It would be nice to think that more folklorists would become interested in the preparation of materials for children, or that at

the very least, Miss Ullom has a series on folklore in mind.

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Halpert, Herbert and G. M. Story (eds.). Christmas Mumming in Newfoundland; Essays in Anthropology, Folklore and History. University of Toronto Press, Toronto, Canada, 1969. xii - 246 pp., figure, 2 maps, 3 appendices, bibliography, index. \$7.50.

The editors of this collection of nine full-length essays and four shorter papers are to be commended in putting together a volume which so clearly demonstrates the compatibility of fieldwork-oriented social anthropology and folklore subject matter. The accomplishment is all the more impressive and timely in view of the current broadening of interdisciplinary interest in folklore and folklife studies. With scattered exceptions there has been a paucity of scholarship on the traditional English-language mumming complex in North America, particularly treatments which attempt to relate patterned mumming behavior to the social milieu in selected communities. Viewed in a wider perspective, of course, it would be an error to imply that these customs have passed unnoticed in folklore circles, especially in the British Isles. But to date the cultural phenomenon has lent itself to a plethora of context barren, historical-comparative studies which offer little in the way of synchronic interpretative analysis. We know something about the background of the custom, but very little about the reasons for its persistence in certain locales.

This is not to suggest that the diachronic approach is in any way slighted in this collection; the subtitle of the book and a cursory glance at its table of contents should remove any doubts. G. M. Story's thorough historical essay on Newfoundland's development from its settlement to the present, together with his survey of the printed record of mumming on the Island, are bulwarks which help to secure the accompanying functional analyses of ritualized mumming or 'janneying' behavior associated with the Twelve Days of Christmas. The overall proportioning of the contributions is such, however, that in terms of impact as well as sheer number of pages, the volume is weighted in favor of the five anthropologists. Still, the net result is a synthesis which, while something less than watertight in breadth of coverage and detail of execution, should win wide approval from the growing ranks of professional folklorists, many of whom seem oriented somewhere between the port and starboard extremes of the two disciplinary perspectives.

The impetus for the book grew out of a seminar sponsored jointly by the Department of Sociology and Anthropology and the Institute of Social and Economic Research at St. John's, Newfoundland in 1963, and specifically a paper delivered by social anthropologist Melvin Firestone which appears here as "Mummers and Strangers in Northern Newfoundland." Firestone suggests that the licensed abnormal behavior of disguised mummers serves to remove temporarily the participants from the normal patterning of social interaction. The outlandish behavior of 'janneys,' he argues, is in symbolic terms a "functional equivalent" for an ambivalent and