

Occasionally while reading the encyclopedia, I feel a native-born northerner's reluctance to accept all of the traits described as southern. For example, when I read, "Four identifiable human interest areas survive from the earlier southern rural way of life: a love of sports, a taste for regional foods and cooking, an all but ineradicable streak of religious fundamentalism, and the love of a good folksy yarn," (p. 12). I remember enjoying or enduring the same traits while growing up in rural Pennsylvania. While the passage does not explicitly state that these traits are unique to the rural South, the implication is that these traits are worth noting because they stand in opposition to some larger, outside culture, in this case presumably non-southern or urban culture. I would not single out the encyclopedia for any special criticism in regard to this issue because I feel that this is an underlying problem for any regional study. While regional scholars wish to describe the traits that they feel are special to the region, they may be reluctant to assert explicitly that these traits stand in opposition to the culture outside the region.

Despite this reservation, I find the *Encyclopedia of Southern Culture* to be a very satisfying and enjoyable exploration of the South. Its interdisciplinary treatment is perhaps the most rewarding technique for illuminating the region and makes it clear that the South is special in many ways. Besides the wide-ranging essays, I especially enjoyed the maps which clearly demonstrated the distinct distribution of traits often described as southern. The ten years of planning, writing, and editing required to produce the encyclopedia have been well rewarded, and I would recommend this volume for both casual reading and as a reference work.

Robert E. Walls (compiler and editor). **A Bibliography of Washington State Folklore and Folklife: Selected and Partially Annotated.** Seattle: University of Washington Press, 1987. Pp. xviii + 301, maps, subject index, list of periodicals, list of major tribal divisions and languages, discography (by Jens Lund). \$35.00 cloth.

Steve Siporin
Utah State University

Robert E. Walls's *Bibliography of Washington State Folklore and Folklife* is what a research bibliography should be—extensive and accessible. It enables a variety of potential users to pursue different research, teaching, and presentation interests.

There are over 2,100 citations. Walls does not claim that this number is exhaustive; but it will certainly satisfy scholars—if not obsessives. The real joy of the bibliography is the wide variety of sources Walls has explored—sources such as the *Journal of Forest History*, master's theses in arts, sciences, and even Physical Education, Foxfire-type high school publications, and cookbooks. Approximately 80 percent of the entries are annotated.

Walls has organized the bibliography alphabetically by author; the very thorough index gives quick access to topics like "occupational folklore" or "munchausens," geographic areas, Native American tribes, ethnic groups, or whatever else interests the user. Publications on Native Americans figure prominently. The index itself is a fascinating tour through Washington State folklife.

My impression is that Walls is trying to reach at least two different audiences. One is folklorists and other scholars who are engaged in research and/or public programs which involve Washington State folklife in either central or comparative ways. The other audience is Washington State teachers, enthusiasts, historians, museum staffs—those who have discovered folklore and its usefulness to their work and want to learn more about it. Thus, the bibliography includes items a professional folklorist would not expect to find in a specialized folklore bibliography, but which are of value to the novice—items like introductory textbooks by Brunvand, Dorson, and Toelken.

Walls includes other categories that one might not expect in a state folklore bibliography—but these inclusions are well-considered and purposeful. For instance, the listing of numerous Foxfire-type publications from high schools throughout the state will be useful to teachers who want local models for their own plans to utilize folklore in the curriculum. These publications also provide leads and jumping-off points for anyone doing local fieldwork. Walls lists key articles from outside Washington when they provide important background for studying a group which is significant in Washington State. Finally, Walls includes a great deal of material from surrounding areas (especially Oregon, Idaho, and British Columbia) because Washington and these areas share overlapping culture regions (like the Palouse) and ecological, historical, and cultural experiences and perspectives.

There are weaknesses in the introduction. The writing is not always clear, and the sentences are sometimes awkward, other times ungrammatical. There are also many typos or computer-generated errors (like "years years" on p. xiv and "docu- ment" on one line on p. v).

The section entitled "Previous Research" (pp. xiii-xviii) is particularly useful in providing scholarly orientation to Washington State folklife. This "map" to Washington folklife scholarship complements two other, well-articulated maps of the state in this book—one showing the location of major Native American tribes and one delineating Walls's 16 suggested folk regions of Washington State.

It is not only folklorists who will be grateful for this bibliography. Its usefulness to the public and to professionals in other fields suggests a vision folklorists would do well to keep in mind: our field and our materials are of broad human interest, and we should work hard at making them accessible to others.