

*Fields of Folklore: Essays in Honor of Kenneth S. Goldstein.* By Roger D. Abrahams, editor. (Bloomington: Trickster Press, 1995. P. viii + 340, tabula gratulatoria, photographs, selected bibliography, \$14.95 US, ISBN 0-915305-05-4, pbk.)

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these countries simply inherited museums built by and for colonial settlers. The author would have done well to pay more attention to such issues. These shortcomings aside, the essays in this volume provide valuable information and raise important questions about the role of museums and objects in promoting cultural nationalism in developing nations. Along with other recent compilations on museums and communities, chapters in this book should be required reading for all those concerned with understanding the institutional and ideological development of non-Western museums and differing concepts of heritage in other parts of the world.

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***Fields of Folklore: Essays in Honor of Kenneth S. Goldstein.*** By Roger D. Abrahams, editor. (Bloomington: Trickster Press, 1995. P. viii + 340, tabula gratulatoria, photographs, selected bibliography, \$14.95 US, ISBN 0-915305-05-4, pbk.)

The maxim “imitation is the highest form of flattery” often come to mind when we recognize the true value and importance of another deemed worthy of such imitation. From an academic perspective, we have come to learn that on specific occasions fellow colleagues and former students of a particular mentor are afforded the honor and privilege of demonstrating their expertise through an appropriate and relevant essay. Very often the influence of the honored scholar is evidenced in the resulting endeavor. This collection of scholarly essays, contributed by twenty of the most notable and renowned folklore scholars working in the field today, represents a tribute and a testimony to the depth and scope of Kenny Goldstein’s strong and far-reaching influence upon the life’s work of each. Former students and colleagues alike are found among the contributors. A Tabula Gratulatoria includes names of many additional former students who share a deep sense of affection for Kenny. They are his legacy to the field of folklore.

Abraham’s (p. 1-10) introduction to this labor of love dedicated to Goldstein clearly and effectively characterizes the man for whom the essays were written. He speaks well about, and reveals the special interests of, Goldstein’s followers; more importantly, he highlights the tremendous influence Goldstein has had on so many who have elected to form the ranks of a special

fraternity of scholars: FOLKORISTS. Appropriately, the collection begins with his essay on folksong. We all know that this is how a life dedicated to the study of folklore began for Goldstein.

Overall, this work reflects a comfortable balance between theory and practice. The application of traditional fieldwork principles coupled with more modern approaches is evident throughout. This reviewer's image of Kenny Goldstein has always included the "fieldwork" component. Each of the contributing authors has keenly demonstrated the application of Goldstein's field theory to his or her own respective work. Virginia Hymes, for instance (p. 160-168), clearly shows the influence of Goldstein's technique upon her own application in a course taught by her.

Goldstein once said, "Folklore is everything." Kirshenblatt-Gimblett (p. 169-183) takes a prominent New York City location, Times Square, and examines the total environment, thus providing an eclectic treatment of what we as folklorists consider paramount in understanding the world and culture around us. As primary observers, we need to extract from the environment, people, places, and things, those aspects that constitute our actual being. Kirshenblatt-Gimblett, through a keenly developed power of observation and equally developed insight married to a razor-sharp analytical skill, has cut right to the chase in her piece that reflects a carefully crafted illustration of what folklore should be all about.

Dell Hymes (p. 90-168) has written a masterful essay exhibiting a brilliant demonstration of the application of theory to the general areas of ethnographic research. A master of linguistics, Hymes has taken that which is abstract and has translated it into the concrete for the purposes of analysis, interpretation, and understanding. His essay is a superb exercise in textual analysis.

Hufford's application of a theoretical treatment of experience-centered stories (p. 55-89) provides another testimonial to the knowledge and influences bestowed upon him by Goldstein. The clear, well-organized and logically developed essay powerfully expresses the views of another scholar who has become one with folklore. His success is Goldstein-based. Likewise, Glassie (p. 29-43) clearly describes in his contribution the application of Goldstein's fieldwork methodology being employed in contemporary Turkey.

It is no secret that Goldstein's influence has traveled far beyond the geographical confines of the United States. Newfoundland, especially St. John's, was his second home. The essays by Halpert (p. 44-54), Thomas (p. 300-310), and Widdowson (p. 311-336) address quite well the areas of folk speech, oral

narrative, and ritual, respectively. Each presents a colorful and vibrant glimpse into the folk legacy to be found in Newfoundland.

Thematic treatments and specialized areas of folklore are also well represented. Sprinkled generously throughout this collection, such essays further confirm the strong interdisciplinary quality of folklore. Coffin (p. 21-28) touches upon the ballad of "Mary Hamilton"; Narváez (p. 198-213) is more historical; Roberts (p. 214-226) concerns himself with the inclusion of African American diversity; Sutton-Smith (p. 273-278) is the standard bearer for children's folklore; Theophano (p. 287-299) brings women's studies into the fold; and Szwed (p. 279-286) creatively pulls in a piece from pop culture.

The final five essays to be mentioned here are fine examples of serious, penetrating scholarship that so often contributes a great deal to our becoming aware of the multifaceted complexion of folklore. The matter of context is handled well by Ben-Amos (p. 11-20); Mills' (p. 184-197) treatment of transformation is effectively executed in her essay; Rose (p. 227-244) describes a good example utilizing ethnography; Rosenberg (p. 245-252) delivers legend in an informative yet entertaining package; and St. George (p. 253-272) has cleverly revealed the reasons behind the assaults on early New England houses in terms of ritual.

There are but two negative points the reviewer must make about this collection. First there is the obvious absence of an essay dealing with education. Those who were really close to Kenny knew about his desire to see folklore become an integral part of the education of our young. He was supportive of educational activity involving folklore, and he encouraged many teachers of folklore to spread his message: "Folklore is everything and everywhere."

Secondly, an index to this volume would have made its informational contents more easily accessible to all users. Sifting through the wealth of good, strong material found in each essay in search of specific information can prove tiresome.

When all is said and read, this book serves as a living and lasting tribute to a fellow folklorist whom we have had the great privilege of knowing and loving. Kenneth S. Goldstein was a "man for all seasons," a true "Renaissance man."

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