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Folklore and Children's Literature: A Content Analysis of the de Grummond Children's Literature Collection

By Colleen E. Smith

Master's Research Project, May 2015

Readers: Dr. Elizabeth Haynes

Dr. Teresa Welsh

Introduction

Folklore has been discussed in the last four decades in different scholarly subject disciplines: religion, literature, history, and language. At its core, folklore is connected to these different disciplines by having a constant change, "a variation within tradition, whether intentional or inadvertent" (Toelken, 1996, p. 7). Folklore can be defined as "context, performance, attitude, cultural tastes, and the like" (Toelken, 1996, p.7). With folktale and fairy tales, these stories embody cultural values and morals, aiding in learning a lesson or to keep intact a cultural tradition. Many works of literature serve as models for studies in folklore, offering literary criticism, while allowing ancient traditions and modern traditions to be explored (Toelken, 1996, p. 391). Additionally, most, if not all, written folklore, folktales, and fairy tales were originally passed down verbally, from one generation to the next; these stories are part of oral histories (Toelken, 1996). Many of these folktales and fairy tales build a foundation for children's literature, such as those shelved in the de Grummond Children's Literature Collection.

The de Grummond Children's Literature Collection, "one of North America's leading research centers in the field of children's literature," has a main focus on American and British children's literature (University of Southern Mississippi Libraries, 2014, para. 2). Dr. Lena Y. de Grummond founded the Collection in 1966, and it houses original illustrations and manuscripts of more than 1,300 illustrators and authors. In addition, the Collection houses more than 160,000 published books, which date from 1530 to present day. Other than children's literature, "the resources of the de Grummond Collection are used by scholars in library science, education, English, history, sociology, women's studies, popular culture and American studies" (USM Libraries, 2014, para. 3). More individuals are drawn to the fairy tales of the

Collection. "Fairytales, folktales and folklore make up a significant portion of the holdings of the de Grummond Collection"; these tales include, but not limited to, *Little Red Riding Hood*, *Jack and the Beanstalk*, *Sleeping Beauty*, and *Snow White*, which are available in different translations and adaptations (USM Libraries, 2014, para. 3).

Statement of Problem

The purpose of this study is to perform a content analysis on the de Grummond Children's Literature Collection in order to find how many items are related to the area of folklore and, out of those results, and to determine publication year and oldest book in the collection, language, countries or cultures represented, and how many are related to American Southern culture.

Research Questions

R1.-How many works are related to folklore in the de Grummond Children's Literature Collection?

R2. What is the publication year of the books in this study? What is the oldest book related to folklore in the collection?

R3. In what languages, other than English, were the books in this study published?

R4. Of the books in this study, what countries or cultures are represented?

R5. Of the books in this study, how many and which ones are related to American Southern culture?

R6. Of those books related to Southern culture, how many how many are a retelling of classic folktales?

Definitions

A research method that records the “salient features of texts using a uniform system of categories” is coined as content analysis (Richardson, 2005, para. 1). A content analysis research method is used to summarize and describe patterns in texts and is “a research technique for the objective, systematic and quantitative description of the manifest content of communication” (Richardson, 2005, para. 1).

Limitations

Data collected in this study are limited to the children’s books related to folklore in the Southern Miss de Grummond Collection. The majority of the data contained in this study was collected from the texts themselves or from the online public access catalog (OPAC). For noted books that are reviewed, secondary sources were used to gather information. Reprints of original texts were considered to belong to the date of the original printing.

Assumptions

It is assumed that the collection related to folklore in the de Grummond Collection will be representative of fairytales, parables, and folktales for this study. Furthermore, it is assumed that the books in OPAC are cataloged accurately in order for relevant materials will be retrieved.

Importance of Study

The importance of this study will be to serve as an educational tool for educators and librarians at any level of education, from elementary to college level. Folklore depicts a society’s moral values, enhances students’ cross-cultural competence, allows for knowledge about history, and aids in literacy. By conducting a content analysis on the subject of folklore, this study can help determine strengths and weakness of the de Grummond Children’s Literature Collection.

Literature Review

The literature reviewed in this study pertains to previous research conducted in folklore collections housed in libraries, children’s collections housed in libraries, research based on content analysis, and research based on folklore analysis. This critical discussion will aid in the overall objective of this study since this study is a content analysis of folklore

housed in a children’s literature collection. These studies offer insight to the research that is required for conducting a folklore content analysis.

Folklore Collections in Libraries

Throughout the world, there are multitudes of folklore collections, many housed with libraries. One example conducts an overview of The Fundamental Digital Library of Russian Literature and Folklore (FEB-web); Joseph Peschio, Igor Pil’shchikov, and Konstantin Vigurskii (2005), discuss “the Feb-web process for creating digital scholarly editions...and the cultural aspects of the place of digital libraries when considering folklore” (p.46). The FEB-web was the first major academic library to specialize in Russian folklore and literature of the tenth to the twentieth centuries to be made available on the Internet. The collection satisfies an “urgent scholarly and public need for editorially-reliable, bibliographically-documented texts and the tools to study them” (Peschio, Pil’shchikov, & Konstantin, 2005, p. 46). The FEB-web contains over 50,000 works, 60,000 bibliographical annotations, and numerous illustrations, with 3,000 pages of pages of text added per month. Since the beginning, FEB-web has been constructing ideas to integrate all the chronologies in its holdings, which would be “an overarching chronology of Russian literary, cultural, and social life,” and would be a new foundation resource for information without involving print (Peschio, Pil’shchikov, & Konstantin, 2005, p.61).

As Peschio, Pil’shchikov, and Konstantin discuss the importance of Russian literature and folklore to their society and the benefits of the FEB-web, David Lonergan and Sarah McHone-Chase (2010) explicate the how the field of folklore has been underrepresented in colleges of the United States (p. 47). They argue that “community colleges should be able to offer courses in folklore without adding faculty or purchasing additional library resources” (Lonergan & McHone-Chase, 2010, p. 47). In their discussion, Lonergan and McHone-Chase (2010), provide reference resources for building a collection in Folklore at a community college: *American Folklore: An Encyclopedia* (1996), *American Folktale* (1959), *African Folktales: Traditional Stories of the Black World* (1983), *A Guide to Folktales in the*

English Language (1987), *The Origins of Rhymes, Songs and Sayings* (1977), and *Motif-Index of Folklore Literature* (1955-1958). Additionally, they include a list of academic journals for the study of folklore: *Journal of American Folklore*, *California Folklore Quarterly*, *Journal of the Folklore Institute*, *Journal of Folklore Research*, and *Journal of English Folk Dance Society*. The authors conclude by arguing that academic libraries, and libraries in general, should include folklore collections in an “effort to create a collection that helps to preserve local traditions and culture, and to introduce other cultures into a community” (Lonergan & McHone-Chase, 2010, p. 52).

Children’s Collections in Libraries

Whether in a school, public, or academic library, children’s collections provide valuable insight to history and culture. Folklore has a foundation in cultural studies; therefore, research of other studies on children’s collections is essential. One study is by Karen Nelson Hoyle (2008), a professor and curator at the University of Minnesota University Libraries; she provides an overview of the Children’s Literature Research Collections (CLRC) at the University of Minnesota (p. 45). The CLRC “acquires materials, encourages research, and supports exhibits and conferences for professor outreach” (Hoyle, 2008, p. 45). The two main collections are the Kerlan and Hess Collections; additionally, the CLRC hold books related to the history of children’s literature, books nominated for the Hans Christian Anderson, and Caldecott and Newberry awards, and works from Japan, Denmark, Germany, Australia, Great Britain, and Netherlands. The CLRC has a state-of-the-art reading room with temperature sensitive system (Hoyle, 2008, p. 49).

Another study based on children’s collection is by Virginia Kay Williams (2011), from Wichita State University, who advocates for academic librarians to evaluate juvenile collections (p.58). She examines tools for selecting children’s collection materials and analyzes the usefulness for building collections in academic settings. Williams (2011) evaluates teacher education programs as the source for academic librarians to consider when building a children’s literature collection: “Many academic libraries collect

juvenile literature to support teacher education programs” (p. 58). While tools for selecting materials for college libraries usually describe the appropriate audience for book with terms such as graduate, undergraduate, or professional, children’s books can describe audience in terms of grade level, or reading level, even age. However, in academic settings, children’s collections are intended primarily for the support of teacher education programs; yet, according to Williams (2011), interlibrary loan statistics “reflect a substantial amount of nonacademic use” (p. 62). Due to this discovery, children’s literature collections are being used for more than teacher education, such as being used for entertainment or faculty conducted research (Williams, 2011, p. 62).

Content Analysis

Conducting a content analysis of a collection will be the overall objective of this study. Content analysis of children’s collections are vital research in order to conduct this study. One example is Kay Bishop’s and Phyllis Van Orden’s (1998) study, which was to determine the adequacy of reviews of children’s books in six reviewing journals, where 599 reviews were analyzed of the Notable Children’s Book lists from 1994- 1996 (p. 145). They found that “noteworthy changes including increases in both evaluative comments and the attention to illustrations,” and *School Library Journal* provides the “most complete bibliographic and ordering information” (Bishop & Orden, 1998, p. 147). It was in hope of Bishop and Orden (1998) that their study would help librarians become more aware of the content and coverage of the book reviews of children’s literature when creating collections in libraries. (Bishop & Orden, 1998, p. 180).

The de Grummonds Children’s Literature Collection has been the center on content analysis studies. For example, Preston R. Salisbury’s (2014) study, “Analysis of Primers in the de Grummond Children’s Literature Collection,” specifically examines characteristics of primers, such as “publication year, publisher, and stories and illustrations used in the content” (p. 2). The data offer a general view of the development of the primer “both for a educative and socio-political purposes over time” (Salisbury, 2014,

p.2). His method for this study was to search the University Libraries OPAC with term “primer” and the results limited to print material held within the de Grummond Collection. The results “returned 68 distinct primers,” with most results that were published in and printed in the 19th and 20th centuries (Salisbury, 2014, p. 4). Salisbury (2014) includes examples of pedagogy within the primers and stereotypes in the primers. He concludes his study by detailing directions for future research: “Understanding of the holdings of the collection could be further by a study examining every edition of every primer within the collection” (Salisbury, 2014, p. 9).

Another example is Cheryl Pittman’s (2012) study, “An Analysis of Little Red Riding Hood Storybooks in the de Grummond Children’s Literature Collection,” which was analysis of Little Red Riding Hood books that were found in the collection (p. 8). She centers her study of the different characteristics of *Little Red Riding Hood*. “Data for this study were gathered from the online catalog ENCORE” (Pittman, 2012, p.9). Each book was sorted by country of origin to determine the culture, which is based on the geographical location of the publishing company. “The final portion of the study examined the holdings of the Cook Library to resolve the number of books in the general collection” related to *Little Red Riding Hood* (Pittman, 2012, p.9). In conclusion, 157 illustrated storybooks held in the de Grummond Children’s Literature Collection were related to *Little Red Riding Hood*. In addition, the Czech Republic, Slovakia, Argentina, Germany, France, England, Switzerland, Spain, Italy, and the United States had at least one book published between the 18th and 21st centuries (Pittman, 2012, p. 11).

Finally, another content analysis of the de Grummond Children’s Collection, Kimberly Smith (2012) conducts a study titled “A Content Analysis of Cinderella Illustrated Storybooks Housed in the de Grummond Collection”; this study analyzed 71 *Cinderella* illustrated storybooks from 1984-2004, specifically for the use of the animal helper theme (p. 11). Furthermore, this study classified the multicultural storybooks based on *Cinderella*, finding that African-American, Anglo-American, Asian,

European, Latino, and Middle Eastern cultures have variations of this fairytale. “Thirty-four of the 71 titles used in this study were classified as multicultural” and only 19 of those were related to the animal helper theme (Smith, 2012, p. 12).

Folklore Analysis

Folklore can aid in learning cultural ideas. For example, in the article “Counterintuitiveness in Folktales: Finding the Cognitive Optimum” by Barrett, Burdett, and Porter (2009), the authors seek to find if “counterintuitive cultural concepts are more common in folktales” (p. 271). Cultural concepts can be seen in folklore. “Cultural ideas or concepts are those that are shared or transmitted within a group” and are dispersed by “human interaction and behavior via cognitive architecture” (Barrett, Burdett, and Porter, 2009, p. 272). In this case, the authors examined 73 folktales from all regions of North America, then coded these folktales; most of these folktales were coded by descriptions of characters and objects in order to evaluate how cultural groups define meanings or stereotypes of the object or person in the tale (Barrett, Burdett, and Porter, 2009, p. 272). The idea of cultural transmission of folklore in a group can be seen in the article “Alcee Fortier’s Encounter with Bouki in Louisiana.” In this article, Seck (2009) discusses major animal characters in African folklore and African oral traditions (p. 146). The author also connects these characters within Southern African American folklore by means of Alcee Fortier (1856-1914), a folklorist that collected French-speaking oral traditions in Louisiana. The conclusion of Seck’s (2009) article reflects that the connection of the Creole folklore in Louisiana and African folklore were connected through the African Diaspora (p. 153). This connection of African folklore to Southern African American folklore is present in other studies.

For example, Shaffer’s (2012) article “African American Folklore as Racial Project in Charles W. Chesnutt’s *The Conjure Woman*” examines the interpretations “of the oral act of storytelling in the text as an expression of black agency and racial formation” (p. 325). The article discusses how Chesnutt’s collection depicts the reality of plantation life by including African American folklore

(Shaffer, 2012, p. 326). Shaffer (2012) studies Chesnutt's works by examining the vernacular forms and the folkloric materials from *The Conjure Woman* (p. 326). Just like Shaffer, Inge (2012) discusses African American folklore within Walt Disney's *Song of the South*; in this analysis, the author provides Disney's profound admiration of reading Uncle Remus books (p. 219). During the 1950s, Disney was "moving into dangerous ethnic territory in choosing material that was charged with racial electricity," especially when the United States was heading towards the Civil Rights Movement (Inge, 2012, p. 220). Inge (2012) emphasizes that Disney was impressed by the folklore with the Uncle Remus books and want to show the world the tales (p. 220). Disney's *Song of the South* has been met by critics as being a movie about stereotyping and racist. However, the Uncle Remus books Chesnutt's work were not only based on Southern African American folklore, but has there foundation many parts of Africa, as discussed in the article "Alcee Fortier's Encounter with Bouki in Louisiana." The idea of cognitive cultural ideas passed in a group by oral traditions and other folklore areas is part of a cultural memory (Barrett, Burdett, and Porter, 2009, p. 283). In these cases, a cultural "memory of the deportation to the other side of the ocean" (Seck, 2009, p. 153).

In order to conduct a content analysis, of the de Grummond Children's Collection, such as Salisbury's (2014) study, it is vital to look at research based on folklore collections housed within academic libraries. This research will analyze the de Grummond Children's Collection in order to portray the importance of folklore in an academic library, just as Lonergan and McHone-Chase (2010) advocate and prove the importance of having folklore collections in colleges. Likewise, this research will also analyze literary works related to folklore housed within the Collection. Just as Shaffer (2012) examines the importance of Chesnutt's works in terms of African American folklore, it is important to establish the different cultures' folklores represented in the Collection and discuss those literary works. Overall, this study is to provide an overview of a children's collection, to perform a content analysis of the children's collection, and to evaluate the folklore within the collection.

Methodology

This study is conducted as a content analysis. It focuses on the items that are related to folklore in the de Grummond Collection located at the University of Southern Mississippi. To conduct this research, the USM online catalog, OPAC, was used to search for books with the subject descriptor "folklore" within the de Grummond Collection. The books retrieved using OPAC in the search were examined to determine how many books in the de Grummond Collection are related to folklore, by using the keyword "folklore." When the results were found of how many items are related to folklore, an advanced search requesting the publication years was conducted; this aided in finding the oldest book related to folklore in the collection. Then languages and cultures were selected from the advanced search in order to determine the different cultures represented. From there, folklore items related to United States were reviewed, and of those, an analysis of how many folklore materials are related to Southern American folklore were determined, along with how many are a retelling of classic folktales set in the American South. Data collected for this study include publication year, title, publisher, and notes related to the content and any illustrations found.

To determine the answers to the research questions, data were compiled in an Excel file and analyzed to address each research question, and the data were sorted by contents to determine any cross-cultural items. A bibliography of American Southern folktales in the de Grummond Collection was created and divided into two categories: those of original Southern folktales and those that are a retelling of classic folktales set in the South.

Results

R1.-How many items are related to folklore in the de Grummond Children's Literature Collection?

According to OPAC results at USM Libraries, in total, there are 3,210 items related to folklore in de Grummond Children's Literature Collection. As seen in Table 1, of these 3,210 items, 3, 167 are books, 30 are audio visual items, 3 are journals, 1 is an image, 1 is a score, and 8 are deemed as other.

Table 1

Items Related to Folklore in de Grummond Children's Lit Collection	
Resource Type	Amount
Books	3,167
Audio Visual	30
Journals	3
Images	1
Scores	1
Other	8
Total	3210

According to OPAC results at USM Libraries, there are 3,167 books related to folklore in the de Grummond Children's Literature Collection. Of these, 587 books related to folklore were published before 1958. Between the years of 1958 to 1971, there were 435 books published related to folklore; 609 books related to folklore between 1972 to 1985, 1,146 books related to folklore between 1986 to 2000, and after 2000, there were 390 books published that were related to folklore.

R2. What is the range of publication years of the books in this study? What is the oldest book related to folklore in the collection?

Table 2

Publication Years	Amount
Before 1958	587
Between 1958-1971	435
Between 1972-1985	609
Between 1986-2000	1,146
After 2000	390

According to OPAC results at USM Libraries, the highest amount of published books related to folklore in the de Grummond Children's Collection is between the years 1986-2000; whereas, the lowest amount of published books related to folklore in the Collection is between the years 1958-1971. Figure 1 depicts the fluctuations of publication of books related to folklore held within the collection, as indicated by OPAC results.

Figure 1

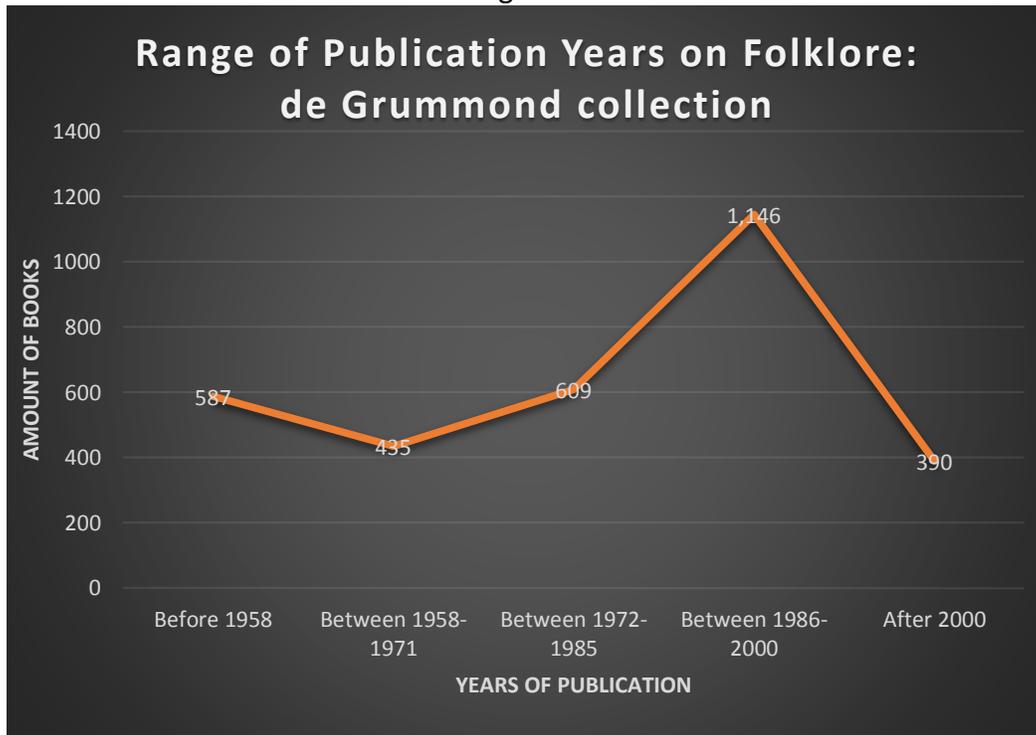


Table 3

Oldest Book Related to Folklore in OPAC: de Grummond Children’s Collection		
Title	Publisher	Year of Publication
<i>Stories of the Young Robber and Puss in Boots</i>	Printed for Booksellers	18--?
<i>History of Beauty and the Beast</i>	Francis Orr & Sons	18--?
<i>The History of Whittington and His Cat: The story of Puss in Boots</i>	Francis Orr & Sons	18--?
<i>History of Jack the Giant Killer</i>	Printed for Booksellers	18--?
<i>Fairy Tales, Now First Collected</i>	William Pickering	1831

According to OPAC at USM Libraries, books related to folklore held within the de Grummond Children’s Literature Collection began with the publication date in the 1800s. There were four books with an undetermined publication date in the 1800s: *Stories of the Young Robber and Puss in Boots*, *The History of Beauty and the Beast*, *The History of Whittington and His Cat: The Story of Puss in Boots*, and *History of Jack the Giant Slayer*. The earliest publication of books related to folklore held within the de Grummond Children’s Literature Collection with a determined publication date is *Fairy Tales, Now First Collected* published in 1831.

R3. In what languages, other than English, were the books in this study published?

According to OPAC at USM Libraries, the de Grummond Children’s Literature Collections houses materials in 32 languages other than English. The results found that the languages of German, Spanish, Japanese, Russian, French, and Chinese are most predominant in the Collection; whereas, the Hawaiian, Latvian, Portuguese, Samoan, Indonesian, Polish, Pali, Dutch, and Greek languages are the rarest in the Collection. Other languages represented in the Collection include Norwegian, Arabic, Vietnamese, Danish, Hmong, Navajo, Thai, Italian, Korean, and Swedish (See Appendix A, Table 4).

R4. Of the books in this study, what cultures are represented?

According to OPAC at USM Libraries, there are 19 different cultures represented in the de Grummond Children’s Collection. The most prevalent cultures in the Collection are related to American, British, Native American, and French. Aztec and Islamic cultures the least predominant cultures represented in the collection (See Appendix B, Table 5).

R5. Of the books in this study, how many and which ones are related to American Southern culture?

According to OPAC results at USM Libraries, there are 48 books related to folklore related to the culture of the American South. These are categorized into the following categories: Native American culture in the American South, African American culture in the American South, Cajun and Creole culture, and Appalachian culture. Some of the folklore are rewritten fairy tales placed in regions of the American South (See Appendix C, Table 6).

R6. Of the books related to folklore in the American Southern culture, which ones are retelling of classic fairy tales?

According to OPAC at USM Libraries, out of the 48 books related to folklore representing the American South, 13 books are retelling of classic fairy tales. These books are retelling of the following classic fairy tales: *The Three Little Pigs*, *Cinderella*, *Little Red Riding Hood*, *Jack and the Beanstalk*, *The Gingerbread Man*, and *Snow White*.

Discussion and Conclusion

Outcome and Implication

The de Grummond Children’s Literature Collection holds more than 160,000 volumes of historical and contemporary children’s literature dating from 1530, which includes materials related to fables, folklore, nursery rhymes, textbooks, moral tales, primers, and much more. Accompanying these materials are other resources such as scholarly articles and journals, biographies, bibliographies, and critical works (USM Libraries, 2014, para. 2). According to OPAC results at USM Libraries, in total, there are 3,210 items related to folklore in de Grummond Children’s Literature Collection. Of these 3,210 items, 3, 167 are books, 30

are audio visual items, 3 are journals, 1 is an image, 1 is a score, and 8 are deemed as other. Given that the collection has a strong base in folklore and fairy tales, it would be expected that this collection have a greater number of materials found in the OPAC at USM Libraries.

Publication of the materials related to folklore held within the de Grummond Children's Literature collection only dates back to the 1800s in OPAC. However, according to the de Grummond Children's Literature Collection (2014), the collection assembles "collection of tales dating from their early retellings in the 18th century up to the modern reinterpreted editions in the 1990s and everything in between" (para. 2). Thus, the expectations of using OPAC were to have results relating to works from the 1700s. According to OPAC results at USM Libraries, there are 3, 167 books related to folklore in the de Grummond Children's Literature Collection. Of these, 587 books related to folklore were published before 1958. Between the years of 1958 to 1971, there were 435 books published related to folklore; 609 books related to folklore between 1972 to 1985, 1146 books related to folklore between 1986 to 2000, and after 2000, there were 390 books published that were related to folklore. The highest peak of published book related to folklore in the de Grummond Children's Collection is between the years 1986-2000. There were four books with an undetermined publication date in the 1800s: *Stories of the Young Robber and Puss in Boots*, *The History of Beauty and the Beast*, *The History of Whittington and His Cat: The Story of Puss in Boots*, and *History of Jack the Giant Slayer*. The earliest publication of books related to folklore held within the de Grummond Children's Literature Collection with a determined publication date is *Fairy Tales, Now First Collected* published in 1831.

Other than English, the de Grummond literature collection has a vast amount languages represented in the materials related to folklore. German, Spanish, Japanese, Russian, French, Chinese, Norwegian, Arabic, Vietnamese, Danish, Hmong, Navajo, Thai, Italian, Korean, Swedish, Hawaiian, Latvian, Portuguese, Samoan, Indonesian, Polish, Pali, Dutch, Greek, Ukranian, Creole (Pidgin), Yupik languages,

Finnish, Persian, and Hindi are languages that OPAC determined in the results. Yet, there were three books that were deemed undetermined by a specific language. The cultures represented in the collection are also vast: German, English, African, Eskimo, Native American, Aztec, Celts, Russian, Asian, American, African American, Arabian, French, South American, Greek, Italian, Jewish, Islamic, and Christian are marked in OPAC as cultures represented. This is important when discussing folklore; folklore represents beliefs and traditions of cultures, which includes tales, music, foodways, languages, and religious beliefs (Toelken, 1996, p. 142).

The final results related to folklore in the de Grummonds Children's Literature Collection indicate books related to American Southern culture. There were 48 books that are related to this topic. These are categorized into the following categories: Native America culture in the American South, Africa American culture in the American South, Cajun and Creole culture, and Appalachian culture. Some the folklore are rewritten fairy tales placed in regions of the American South.

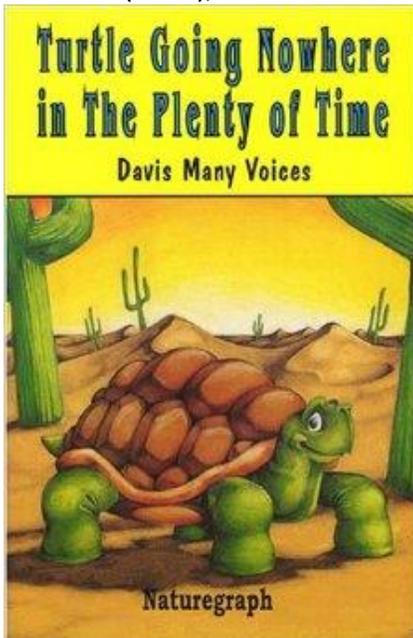
Examples of Cultures Related to the American South Native American Culture

Native American tribes located in the American South consist of seven main tribes: Cherokee, Chesapeake, Chickasaw, Choctaw, Creek, Pensacola, and Seminole. "While Native American groups differed in language, culture, political systems, and religion, each organized itself around principles of kinship" (Malinowski, 1998, p. 6). The Cherokee Nation once extended from Alabama to West Virginia and spoke an Iroquoian language. (Malinowski, 1998, p. 56). The Chesapeake were found mainly in the Chesapeake Bay area in Virginia. The Choctaw Nation has been located in Mississippi, Alabama, and Louisiana and were a maize-based society that thrived in the Mississippi River Valley for at least a thousand years before European interaction (Malinowski, 1998, p. 43). The Creek, known as the Muscogee, and the Pensacola are inheritors of an incredible culture that, before 1500 AD, covered all the territory known today as the Southeastern United States. Early ancestors of the Muscogee erected impressive

pyramids made of earth materials near the rivers of this region, which served as part of their intricate ceremonial facilities. Later, the Muscogee constructed towns contained by these same river valleys in the present-day states of Alabama, Georgia, Florida and South Carolina (Malinowski, 1998, p. 62). The Seminole Indians are indigenous to the state of Florida, denoting that they were initially from there and did not journey from other regions. It has been a widespread though that the Seminole tribe inhabited the region since 10,000 BC (Malinowski, 1998, p. 89).

Native American folklore are rich in natural phenomena and the relationship between humans, the spirit world, and animals. Many tribes have kept these folklores alive by oral traditions in order to preserve tribe beliefs and customs alive in order to maintain a traditional life. Most Native American folklore have morals that are taught, mostly in hero tales and trickster tales (Toelken, 1996, p. 92). The following is an example of Native American folklore found in book form housed in the de Grummond Children's Literature Collection.

Figure 2: *Turtle Going Nowhere in The Plenty of Time: Native American Tales from the South and the Midwest* (1996), cover.



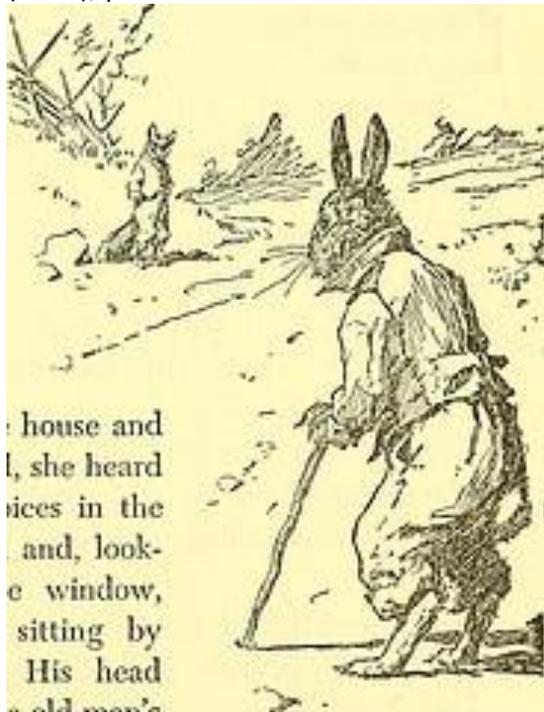
Stories include that of a blind girl who could read the future and a special addition of Maria Posa (Healing Wings), which recounts the annual migration of the

monarch butterfly through the mystical story of a beautiful butterfly girl (Maria Posa) who offers healing to a shy Mexican boy. Additionally, it includes stories from Native American culture explaining how bluebonnets came into the world and why raccoons wash their food (Many Voices, 1996, back cover).

African American Culture in the American South

The greater part of the lineages of African Americans came from regions of West Africa. "For more than 400 years, the Atlantic slave trade forcibly removed some 12.5 million Africans to New World plantations to grow sugar, tobacco, indigo, and cotton" (Ogede, 1996, p. 205). This was ancestry built on slavery. The chattel slavery of Africans were consigned in the Americas. African culture, such as folktale, music, and religious beliefs combined with other cultures were primarily noticed in plantations in the South. "African folklore is part of the oral tradition of black culture" (Ogede, 1996, p. 206). They are oral traditional stories of Africa that have continued and been renovated by African American and Caribbean cultural traditions. Because of the transatlantic slave trade, which resulted in the forced transportation of millions of Africans to the Western world, African folklore found its way in the Americas. "In order to preserve the memory of their homelands, ancestors, and cultures, the enslaved Africans held tightly to the folktales and worldviews that they either brought from Africa or learned from their forbears in the Americas" (Ogede, 1996, p. 206). These Africans delivered information of the tales from generation to generation, "making it possible for scholars to find their traces in the rich literature of blacks in the Americas" (Ogede, 1996, p. 206). Furthermore, the African influence in the Americas is evident in the trickster characters of Brer Rabbit and Brer Dog (Inge, 2012, p. 222). "The intelligence, charm, wisdom, and verbal dexterity that Brer Rabbit exhibits in his capacity to outsmart Brer Dog in the bush," which implies on the revolutionary tactics that slaves created to outmaneuver "the slave-holders and slave catchers who chased them when they ran away from plantations" (Inge, 2012, 224). The following is an example of an African American folklore book housed in the de Grummond Children's Literature collection.

Figure 3: *Uncle Remus, His Songs and His Sayings* (1880), p. 24



The setting of this book is on Old Plantation, in the South. Uncle Remus tells stories of Brer Rabbit, Brer Fox, Brer Bear are characters that live in the peanut patch on the plantation. This book is a collection of animal stories, songs, and oral folklore told in didactic, like *Aesop's Fables*. These stories are trickster tales of how the characters, mainly Brer Rabbit, escapes from disasters (Inge, 2012, p. 224).

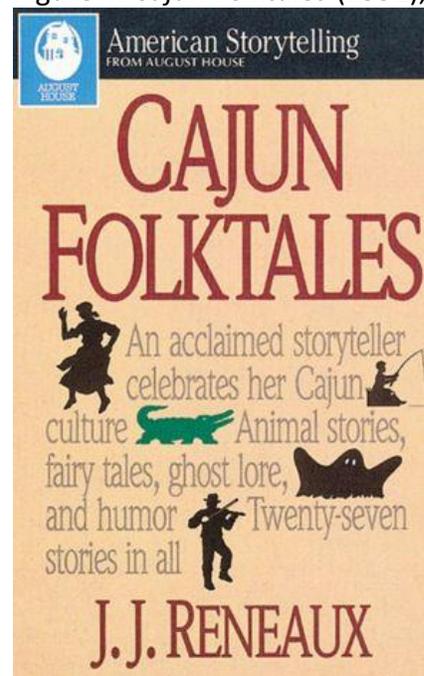
Cajun and Creole Culture

Cajun is the English translation of Cadien, contracted from Acadien. The British initiated exiling Acadians who rejected to pledge loyalty to the sovereignty in 1755, and the subsequent migration is identified as the Great Upheaval or Expulsion (Bernard, 2003, p. 192). Acadians moved to Louisiana as early as 1757, with a main arrival appearing in 1785. "Cajun country, or Acadiana, consists of an upright triangular area in southern Louisiana, home to approximately 400,000 Cajuns, according to the 1990 census" (Bernard, 2003, p. 193). Justifications of Cajuns' seclusion from outside impacts have been embellished, "for they have absorbed elements from Native American, Spanish, German, African, and Anglo-American cultures" (Bernard, 2003, 196). Although French has been disappearing as an

everyday language, it persists to be prominent in music, which is one of the greatest noticeable characteristics of Cajun culture and identity (Bernard, 2003, p. 196).

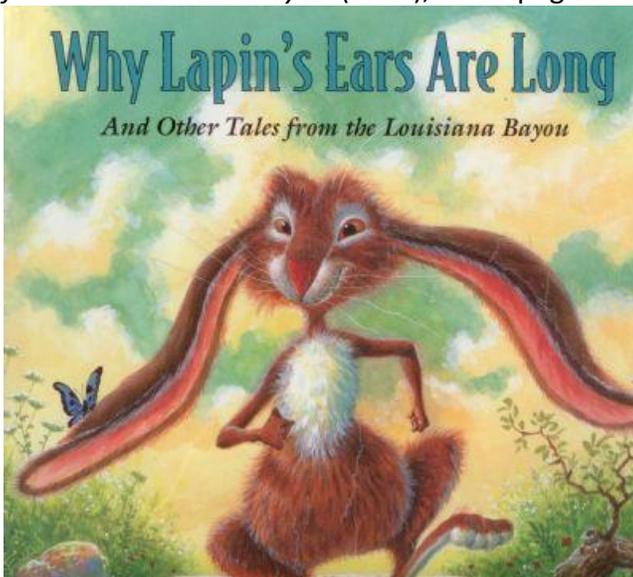
The term creole is defined as "mixed linguistic systems, generally originating in ex-colonial areas as a result of contact between a European language and other native or imported languages, Creole languages have developed to such an extent as to become mother tongues" (Baron and Cara, 2003, p. 6). It has become a prevailing indicator of distinctiveness in the Caribbean and Latin America, as well as in southern Louisiana and islands of the southwest Indian Ocean. "Creoleness, or criollismo, is manifested through local as well as national expressions" (Baron and Cara, 2003, p. 6). Additionally, it signifies to the successors of mutually both European migrants and slaves born in the United States. From the nineteenth century, the denotation Creole has similarly been extended to incorporate cultural expressions, languages and literature, as well as other folklore formats. "Being or behaving creole, criollo, or creole" is an attitude that is self-recognized as Creole, which is a way of exclaiming "who we are as a people" (Baron and Cara, 2003, p. 6). The following are examples of Cajun and Creole folklore found in the de Grummond Children's Literature Collection.

Figure 4: *Cajun Folktales* (1992), cover page



This book is a collection of twenty-seven Cajun folktales that include animal tales, retelling of classic fairy tales, humor tales, and ghost stories. These are stories that were told to the author from her childhood, along with retelling of her own personal stories. Additionally, it offers a brief history of the Cajun culture and tell of the importance of these folktales in order to maintain Cajun culture (Reneaux, 1992, p. 7).

Figure 5: *Why Lapin's Ears Are Long: And Other Tales from the Louisiana Bayou* (1997), cover page

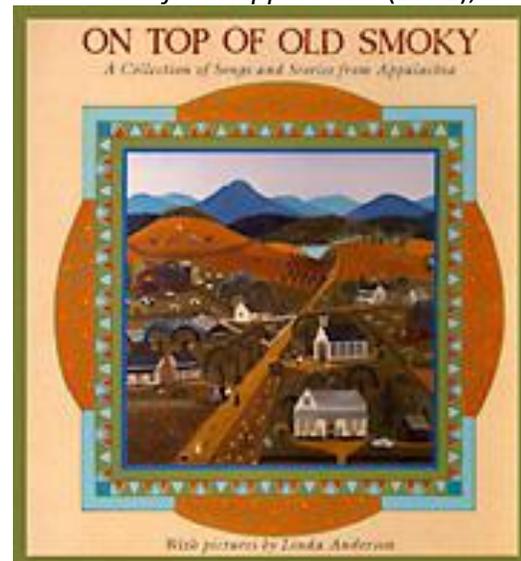


This book entails three folktales of Compere Lapin. He is a rabbit that practices tricks that are discussed in Creole as well as in Cajun cultures. An introduction places Compere Lapin in the spectrum of American folklore and lists the original collectors of the tales. This book offers some folklore from a unique culture in the American South (Doucet, 1997, p. 2).
Southern Appalachian Culture

While Appalachia's exact boundaries are matters of debate, "all definitions link it to the eastern mountain chain that runs southwest to northeast for some 2,000 miles, from the hills of northern Alabama into Canada" (Drake, 2001, p 13). Appalachia has frequently, yet incorrectly, been observed as a homogeneous territory. "Subdividing it into northern and southern, or even into northern, central, and southern sections, based on environmental and cultural differences," offers more cultured understanding of its complexity (Drake, 2001, p. 14).

"In the eighteenth and early nineteenth centuries, European immigrants settled Appalachia from New Hampshire to Georgia" (Blethen, 2008, para. 2). A substantial amount of them came from Ireland, ultimately becoming identified in America as the Scotch-Irish. "Irish pioneers brought folkways that included house plans, livestock practices, Presbyterianism, music, and stories" (Blethen, 2008, para. 3). In addition, they implemented folkways from other Europeans, Native Americans, and in southern Appalachia, folkways from African Americans were adopted making folkways difficult to recognize from others. "This ethnic interaction in antebellum Appalachia created a cultural synthesis that has long been recognized as a valuable repository of American folk life" (Drake, 2001, p. 14). The following is an example of Appalachia folklore represented in the de Grummond Children's Collection.

Figure 6: *On Top of Old Smoky: A Collection of Songs and Stories from Appalachia* (1992), book cover



This book is a collection of eleven tradition songs and three tales related to Appalachia culture. This book defines the Appalachian heritage responsible for the volume's stories and lyrics. In addition, the author writes in dialect and vernacular that is defined as Appalachian (Kidd & Anderson, 1992, back cover).

Retelling of Classic Fairy Tales

Being tied to adaptation theory, critical studies of contemporary fairy tales in inevitable. Fairy tales

afford an abundant terrain for adaptation analysis; they are frequently deployed as representative illustrations of the flexibility of adaptation in texts about general adaptation theory. It is probable to refer to examples of fairy-tale versions that relate to virtually every plausible culture. Nevertheless, fairy tales, and the diversity that their characters, narratives, signs, and motifs can be applied, offer adaptations that allow an array of cultures related to the morals and lessons learned and translated those ideals into their own traditions (Toelken, 1996, p. 118). The de Grummond Children's Literature Collection offers numerous retelling of fairy tales that represent different cultures and language. In this case, the collection offers retelling of certain fairy tales told from the American South perspective. Some of these classic fairy tales include *Little Red Riding Hood*, *Three Little Pigs*, and *Cinderella*.

The story of Little Red Riding Hood began as an oral folk tale told to children, and it was first published in 1697 by Charles Perrault, followed by Jacob and Wilhelm Grim in 1812 (Delaney, 2006, p. 70). This folktale has descriptions that are related to Germany, France, the Czech Republic, El Salvador, England, Hungary, the former Soviet Union, the United States, and Yugoslavia (Delaney, 2006, p. 70). One retelling of this classic is *Petite Rouge: A Cajun Red Riding Hood* (2001).

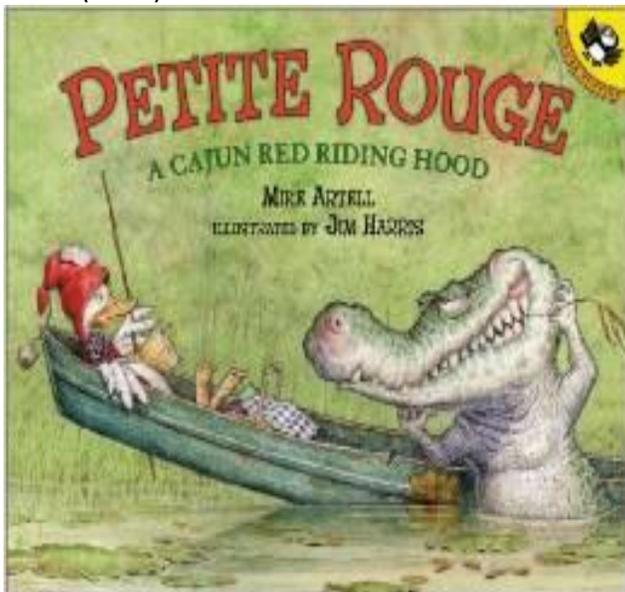
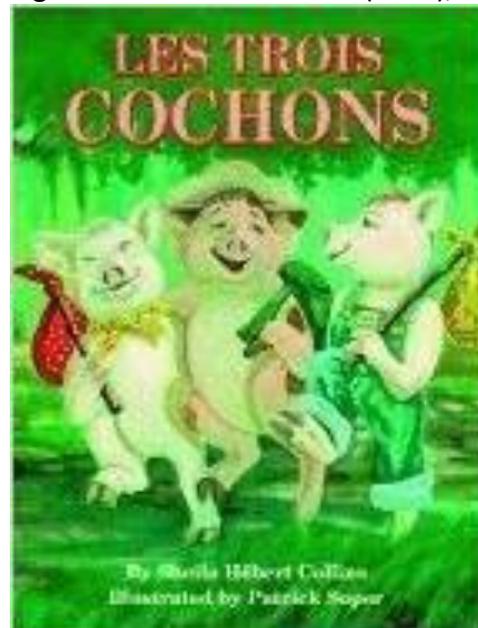


Figure 7: *Petit Rouge: A Cajun Red Riding Hood* (2001), book cover

This version is set in a Louisiana swamp, where Petite Rouge is sent to her grand-mere with a basket of gumbo and boudin. Along the way Claude, an alligator, tries to capture Petite Rouge. This version changes certain characters, for example replacing the wolf with an alligator, and uses Cajun dialect in order for the story to be relatable to Cajun culture (Artell, 2001, p. 2).

The best known version of *The Three Little Pigs* is from Jacobs' rendition published in 1898. However, James Halliwell published the story in 1849. The story has been traced to English, German, Swedish, French, and American cultures (Rockman, 2008, p. 59). *Les Trois Cochons* (1999) is a Creole and Cajun retelling of the classic tale of the three little pigs. It is set in the Lafayette area of Louisiana, and the author uses French dialect from the region. The building materials used in this version consist of sugarcane, rice stalks, and oyster shells. Along with the protagonist of the wolf, this version also includes the Cajun mythical monster, loup-garou (Artell, 2001 p. 1).

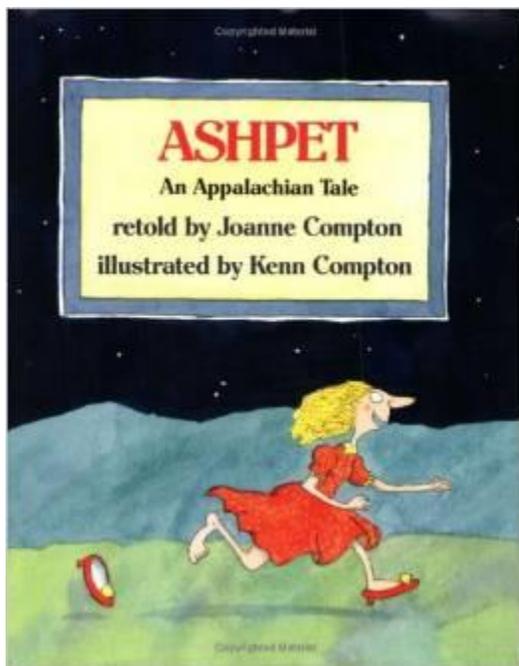
Figure 8: *Les Trois Cochons* (1999), book cover



Cinderella, a 4,000-year-old story, narratives were "traced to Asia, India, Africa, the Middle East, Europe, and North America" (Bettelheim, 1976, p. 236) Scholars and folklorists identified over 500 different European versions of this classic tale that has remained popular until modern day. One book found

in the de Grummond Children's Collection related American Southern culture that is based on "Cinderella" is *Ashpet: An Appalachian Tale* (2004). This story is set in the Appalachians where Ashpet lived in a cabin as a servant. Ashpet is forced to do work for Widow Hooper and her mean daughters. Instead of a fairy godmother, Ashpet's granny performs some magic so that Ashpet can attend a church picnic, where she meet the local doctor's son. This book is an alternative of Cinderella and will provide another view on the traditional tale (Compton, 1994).

Figure 9: *Ashpet: An Appalachian Tale* (1994), book cover.



Conclusion

The overall purpose of this study was to conduct a content analysis on the de Grummond Children's Literature Collection to find results of material related to folklore. By doing so, publication years and the oldest book was determined, along with assessing different cultures and languages that are represented in the collection. More importantly, folklore and retelling of classic fairy tales representing the American South were found. There are 3,210 items related to folklore in de Grummond Children's Literature Collection. Of these 3,210 items, 3,167 are books, 30 are audio visual items, 3 are journals, 1 is an image, 1 is a score, and 8 are deemed as other. The highest peak of published book related to

folklore in the de Grummond Children's Collection is between the years 1986-2000. There were 48 books that are related to this topic. These are categorized into the following categories: Native America culture in the American South, Africa American culture in the American South, Cajun and Creole culture, and Appalachian culture. While using the OPAC is not totally comprehensive, it included the de Grummond Children's Literature Collection, a large and comprehensive collection.

Future Research

While this study examined folklore materials in the de Grummond Children's Literature Collection by using USM Libraries OPAC, this study could be improved upon by implementing a hands-on research of the physical collection. This would give a better idea of how representative the de Grummond Children's Literature Collection on the area of folklore, and it will be a better evaluating tool to examine USM Libraries OPAC in searching within the collection.

Furthermore, a detailed study covering the entire cultures represented in the collection would be essential for studying folklore, children's literature, and library science, among other fields. A study such as this could offer more insight on topics related to education and pedagogical methods, linguistics, and cultural stereotypes and implications.

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Appendix A

Table 4

Language	Amount
German	29
Spanish	27
Japanese	25
Russian	20
French	17
Chinese	14
Norwegian	4
Arabic	3
Vietnamese	3
Danish	3
Hmong	2
Navajo	2
Thai	2
Italian	2
Korean	2
Swedish	2
Hawaiian	1
Latvian	1
Portuguese	1
Samoan	1
Indonesian	1
Polish	1
Pali	1
Dutch	1
Greek	1
Ukrainian	1
Creoles and Pidgins, French-based	1
Yupik Languages	1
Finnish	1
Persian	1
Hindi	1
Undetermined	3

Appendix B

Table 5

Culture	Amount
American	442
British	352
Native American	134
French	132
African American	92
African	89
Russian	87
German	78
Christian	39
Jewish	28
Greek	26
Arab	23
Italian	23
South American	21
Eskimo	19
Celtic	12
Asian	17
Aztec	9
Islamic	2

Appendix C

Table 6

Book Title	Author	Publication Date	Publisher
<i>How Animals Saved People: Animal Tales from the South</i>	Reneaux, J.J.	2011	Harper Collins Publishers
<i>Turtle Going Nowhere in the Plenty of Time: Native American Tales from the South and the Midwest</i>	Many Voices, Davis	1996	Naturegraph Publishers
<i>Tortoise Tales</i>	Manning-Sanders, Ruth	1974	T. Nelson
<i>Uncle Remus, His Songs and His Sayings</i>	Harris, Joel Chandler	1880	Appleton
<i>Kwi-na the Eagle : and Other Indian tales</i>	Jagendorf, M.A. Endewelt, Jack	1967	Silver Burdett Co.
<i>Giant Peach Yodel</i>	Peck, Jan	2012	Pelican Publishing Co.

<i>Ready –To-Tell Tale: Surefire Stories from America’s Storytellers</i>	Holt, David Mooney, William	1994	August House Publishers
<i>Tale of Holidays</i>	DeSpain, Pleasant	2002	August House Publishers
<i>A Voice for the People: The Life and Work of Harold Courland</i>	Jaffe, Nina	1997	Henry Holt and Company
<i>The People Could Fly: American Black Folktales</i>	Hamilton, Virginia Dillion, Leo Dillion, Diane	1993	Random House
<i>The Days When the Animals Talked: Black American Folktales and How They Came To Be</i>	Faulkner, William J.	1977	Follett Publishing Co.
<i>Louisiana Folk-Tales, in French Dialect and English Translation</i>	Fortier, Alcee	1895	Houghton, Mifflin and Company
<i>Buh Pa’tridge Out-Hides Buh Rabbit</i>	Stoddard, Albert Henry	1939	E.L. Roberts Printing
<i>Why Lapin’s Ears Are Long and Other Tales of the Louisiana Bayou</i>	Doucet, Sharon Arms	1997	Orchard Books
<i>Jacques et la Canne a Sucre: A Cajun Jack and the Beanstalk</i>	Herbert-Collins, Shelia	2004	Pelican
<i>The Cajun Gingerbread Boy</i>	Amoss, Berthe	1994	Cocodrie Press
<i>Cajun Folktales</i>	Reneaux, J.J	1992	August House Publishers
<i>Cendrillon, A Cajun Cinderella</i>	Hebert-Collins, Shelia	1998	Pelican Publishing
<i>The Three Little Cajun Pigs</i>	Amoss, Berthe	1999	MTC Press
<i>Petite Rouge: A Cajun Red Riding Hood</i>	Artell, Mike	2001	Dial Books for Young Readers
<i>Petite Rouge: A Cajun Twist to an Old Tale</i>	Hebert-Collins, Shelia	1994	Blue Heron Press

<i>Blanchette et les Sept Petits Cajuns: A Cajun Snow White</i>	Hebert-Collins, Shelia	2002	Pelican Publishing Company
<i>Little Pierre: A Cajun Story from Louisiana</i>	San Souci, Robert D.	2003	Harcourt
<i>Cajun Folktales</i>	Soper, Celia	1997	Pelican Publishing Company
<i>There Was an Ol' Cajun</i>	Kadair, Deborah Ousley	2002	Pelican Publishing Company
<i>Why Alligator Hates Dog: A Cajun Folktale</i>	Reneaux, J.J.	1995	August House
<i>Les Trois Cochons</i>	Hebert-Collins, Shelia	1999	Pelican Publishing Company
<i>The Bourbon Street Musicians</i>	Price, Kathy	2002	Clarion Books
<i>A Catfish Tale: A Bayou Story of the Fisherman and His Wife</i>	Stewart, Whitney	2014	Albert Whitman & Company
<i>Jack Outwits the Giants</i>	Johnson, Paul B.	2002	Margret McElderry Books
<i>Jack and the Animals: An Appalachian Folktale</i>	Davis, Donald	1995	August House
<i>Old Dry Frye: A Deliciously Funny Tall Tale</i>	Johnson, Paul B.	1999	Scholastic Press
<i>My Lucky Day: Tales from a Southern Appalachian Storyteller</i>	Davis, Donald	1983	Johnson Publishing Co.
<i>On Top of Old Smoky: A Collection of Songs and Stories from Appalachia</i>	Kidd, Ronald	1992	Ideals Children's Books
<i>Ashpet: An Appalachian Tale</i>	Compton, Joanne	1994	Holiday House
<i>Smoky Mountain Rose: An Appalachian Cinderella</i>	Schroeder, Alan	1997	Dial Books for Young Readers
<i>Jack the Giant Chaser: An Appalachian Tale</i>	Compton, Kenn	1993	Holiday House

	Compton, Joanne		
<i>From the Brothers Grimm: A Contemporary Retelling of American Folktale and Classic Stories</i>	Davenport, Tom Carden, Gary	1992	Highsmith Press
<i>The Three Little Pigs and the Fox</i>	Hooks, William H.	1989	Collier Macmillan
<i>Plantation Stories of Old Louisiana</i>	Wilkinson, Andrew	1914	The Page Comapany
<i>Uncle Remus: Being Legends of the Old Plantation</i>	Harris, Joel Chandler	1937	Peter Pauper Press
<i>Told by Uncle Remus: New Stories of the Old Plantation</i>	Harris, Joel Chandler	1905	Mckinlay, Stone, & Mackenzie
<i>Moss Grown</i>	Hooks, William Carrick, Donald	1987	Clarion Books
<i>Brer Rabbit</i>	Borgenicht, David	1995	Courage Books
<i>Her Stories: African American Folktale, Fairy Tales, and True Tales</i>	Hamilton, Virginia	1995	Blue Sky Press
<i>Seven Tales of Uncle Remus</i>	Harries, Joel Chandler English, Thomas H.	1948	The Library, Emory University
<i>Chill Out! Scary Mississippi Tales Based on Frightening Mississippi Truths</i>	March, Carole	1998	Gallopade Publishing Group
<i>Django</i>	Cech, John McGinley-Nally, Sharon	1994	Maxwell Macmillan International

Appendix D

Table 7

American Southern Culture Folklore: Retelling of Classic Fairy Tales	
Book Title	Retelling of Fairy Tale
<i>The Three Little Pigs and the Fox</i>	"The Three Little Pigs"
<i>Jack the Giant Chaser: An Appalachian Tale</i>	"Jack and the Beanstalk"
<i>Smoky Mountain Rose: An Appalachian Cinderella</i>	"Cinderella"
<i>Ashpet: An Appalachian Tale</i>	"Cinderella"
<i>Jack Outwits the Giants</i>	"Jack and the Beanstalk"
<i>Les Trois Cochons</i>	"The Three Little Pigs"
<i>Blanchette et les Sept Petits Cajuns: A Cajun Snow White</i>	"Snow White"
<i>Petite Rouge: A Cajun Red Riding Hood</i>	"Little Red Riding Hood"
<i>Petite Rouge: A Cajun Twist to an Old Tale</i>	"Little Red Riding Hood"
<i>The Three Little Cajun Pigs</i>	"The Three Little Pigs"
<i>Cendrillon, A Cajun Cinderella</i>	"Cinderella"
<i>The Cajun Gingerbread Boy</i>	"The Gingerbread man"
<i>Jacques et la Canne a Sucre: A Cajun Jack and the Beanstalk</i>	"Jack and the Bean Stalk"