

neighbors came to look at me. They began to speak to my father. They said: "Onis, where do you want to chase him? After all he is your son! After all you begat him! Where are you putting him?" Then he listened to the word of the neighbors. "Well my son, come to me!" He asked me: "How much money have you got?" he said. I replied: "I have thirty rubles," I said. Then he spoke: "Fall at my feet!" I fell. "Well, my son, hereafter don't do thus!" Then I took two cetvert of brandy. We began to drink. So ended the time of my wanderings. My lover, while I was gone, got married, and I started to live at home. When I became twenty-one years old, I escaped military service. They started to get me a wife. I took a wife from my own village, the daughter of a widow. We lived very well with my wife.

Only god didn't order it that I should live [with her] long. They took me away as a soldier, to war. Now perhaps I can go home, perhaps not—only god knows. When they took me to war, they took me straight to the town of Kazan. There they began to train me. I studied in Kazan for three months; then they took me to the town of Kamenets-Podolsk. They began to teach me more. They taught me for a month and a half and then took me to Pazits. I spent five months in Pazits. Then they began to fight. Our people won. And we pursued the enemy continually for two months. Then we arrived at high mountains, the Carpathians. Then I was taken prisoner there. The Hungarians took me from there; they put me on a train and brought me to the town of Mármaros [sziget]. There they kept up for ten days. They didn't give us to eat, they didn't give us to drink. We stayed for three days without eating or drinking. From there, they took me to the town of Szatmárnémeti. There they kept us for a month. From there, they took us to camp in Dunaszerdahely. There we lived for three months, and from there they brought us to the town of Budapest, and now I am living in this town.

Indiana University

Thomas A. Sebeok

FOUR SCANDINAVIAN GHOST STORIES

By LOUISE P. OLSEN

Rose B. was born in the northern part of Norway—farther north even than Tromsö—and came to America as a child. She is about sixty years old now. The scenes of her stories were laid in both Norway and the United States. In the following paragraphs I have transcribed *verbatim* my shorthand notes of her recital.

1. Our home was near Borkenes, and the community was called Utstrand. As the name indicates, it was by the sea. My brother was going to school at a place called Kasfjord, a few miles away. They were having vacation at Easter, and he was going to go home. He had walked from Kasfjord to Harstad, and then expected to get a ride home from there. He waited until evening, but did not see the person with whom he expected to ride. So he started to walk. As he crossed the bridge over a small stream, he saw a woman ahead of him, walking in the same direction as he himself was going. He was only eighteen, and though he said he was not afraid, he thought he would like to catch up with her and thus have a companion the whole way home. But though he ran after the woman, and called "wait for me," she maintained the same distance between them. Soon they came to a church with a burying ground around it, and here the woman disappeared completely. So my brother had to walk the whole way home alone; it must have been at least one Norwegian mile ($7\frac{1}{2}$ miles in America), and as soon as he reached home he told us about the ghost, for that is what it must have been. My brother said she appeared to be a woman in her middle thirties.

2. When I was fourteen I returned to Norway for a visit and stayed a year. My father was caretaker in a place where they dried fish, at Andenes, an island in the Arctic ocean. One night we had the most terrible storm in forty years. Now when a crew of fishermen go out, they go 'way out and they go for a day or two. Our next door neighbor came in shortly after the storm and said, "Well, it couldn't have been so bad because Lars came home; I saw him as he climbed

the hill from the shore with his food chest on his back." We didn't say anything. We didn't know anything. But two hours later someone came in and told us that the entire crew on the fishing boat—including this young man Lars—had been lost in the terrible storm.

3. This happened to our neighbor in Norway. They were very good people. One year during a terrible typhoid epidemic the man's wife died, and left a flock of children. The man soon brought home a young woman as his housekeeper.

One night some of my sisters were out. In Norway when it is moonlight it is practically day light; you can read a paper. They don't see the moon in summer because they have the midnight sun where we live. So my sisters were out, and they saw a woman going into the neighbor's house. It was his wife. My sisters wondered about it, but when they mentioned it to the housekeeper she said that every night this woman would come and go upstairs to see her children, and tuck the bed clothes around them, and then disappear.

This neighbor never married because every night the ghost of his wife came to the house, and the housekeeper was too frightened to consent to marry him.

4. During the years my brother has seen many things. He doesn't drink nor was he born with a caul. He has been a commercial fisherman between Seattle and Alaska. He goes out with different boats; hires out; he is the cook for the crew, but in addition he must know how to help with everything.

The season was "up," or over, and as he was walking down a street in Seattle one day he met a man he had known for years and years. This man had a new boat that he wanted my brother to see. In fact he wanted my brother to go out with him after salmon. "Come on down to the pier and see it," the man said. So the two men walked out on the pier and looked at the boat. It was beautiful, and the owner had everything of the latest in the way of equipment. But as they stood looking at the boat my brother saw a woman standing on the boat waving him away and warning him not to come on board.

He didn't go on board, and do you know, that boat left the pier two days later, and to this day, years since, it has never been seen or heard of. No one knows what happened

to it. The crew was also lost, and no one has ever heard of any of them.

My brother believes that the apparition, for that is what it was, since there was no one on the boat as she lay in the harbor, was a warning for him not to hire out to this man.

University of Minnesota

Minneapolis, Minnesota

FOLKLORE INSTITUTE OF AMERICA

The third session of the Folklore Institute of America will be held at Indiana University from June 15 to August 11, 1950. Previous Institutes were held in 1942 and 1946. A full program of courses in folklore will be offered by the regular Indiana University faculty and by visiting specialists. Regular college credit will be given for these courses.

In connection with the Folklore Institute, Indiana University is acting as host to two related international meetings and to a meeting of the American Folklore Society. From July 17 to July 22, inclusive, there will be a meeting of the International Folk Music Council which has its headquarters in London. This Council has had previous meetings at various European cities such as London, Basel, and Venice. The meeting is under the general supervision of Miss Maud Karpeles, Hon. Secretary, 26 Warwick Road, London, and the local arrangements at Indiana University will be directed by Professor George Herzog, who will also be a regular member of the faculty of the Institute. Further details as to the program for this meeting will be sent to members of the Council and will be publicized somewhat later.

From July 22 to August 5 there will be a Midcentury International Folklore Conference. A number of folklore specialists from abroad, especially from Europe and South America, are being invited, and it is expected that a considerable number of American folklorists will attend. Tentative agenda for the International Conference follow.

Symposium I. *Collecting of Folklore*. Mondays and Wednesdays, 10-12 A.M. A. Organized Collecting. 1. Mapping of field for collecting. (a) Bibliographies of collecting already done, (b) Maps of promising groups and areas. 2. Centralized Collecting. (a) By archive staff, (b) By regularly employed field workers, (c) By university faculties and students (under university supervision), (d) By amateurs under central direction, (e) Through school chil-

dren. B. Amateur Collecting. 1. Means of training amateurs, 2. Use of questionnaires and guide books, 3. Preparation of these guides. C. Recording Techniques. 1. Notebooks and methods of notetaking, 2. Shorthand and phonetic writing, 3. Sound recording, (a) Discs, (b) Wire, (c) Tape, (d) Sound Films.

Symposium II. *Archiving Folklore*. Mondays and Wednesdays, 3-5 P.M. A. Relation of Central Archives. 1. To local archives, 2. To local independent collectors. (How much duplication? How to induce independent collectors to bring material into archives?) B. Archiving Techniques. 1. Preservation, duplication, and transcription of recordings and of written collections, 2. Indexing systems (What uniformity should be sought?), 3. Making material available to scholars. (a) By publication of collections and indexes, (b) By having facilities for copying, microfilming, or transcribing material requested by correspondence. C. Specialized Libraries in Archives.

Symposium III. *Making Folklore Available*. Tuesdays and Thursdays, 10-12 A.M. A. Making Folklore Available to Scholars. 1. From archives, (a) Perfecting of indexes and surveys, (b) Microfilming or recording of archives for deposit in several central archives. 2. By assembling specialized libraries. (How many good folklore libraries are feasible or desirable?). B. Making Folklore Available to the Public. 1. Through museums, 2. By radio, 3. In Schools, 4. By public singers and storytellers, 5. In folk dance groups, 6. In folklore books designed for the general public, 7. Publication of record albums. (Encouragement of commercial record companies.)

Symposium IV. *Studying Folklore*. Tuesdays and Thursdays, 3-5 P.M. A. Definition. (What shall be included in concept "folklore"?) B. Analytical Studies. Further work in indexing and classifying. C. Stylistic Studies, 1. Oral vs. written style, 2. "Content analysis" as applied to folklore. D. Comparative Studies, 1. Evaluation of distribution studies, 2. Historical-geographical method and its critics, 3. Relation of folklore to cultivated art and literature. E. Social and Cultural Studies. 1. Folklore and community, 2. Folklore and bearers of folk tradition. F. Psychological Studies. 1. The uses and limitations of psychological studies, 2. Mutual relations of folklore and psychology. G. Historical Studies. Folklore as a help in historical reconstructions. H. Musicolog-

ical Studies. 1. Folk music and its special problems, 2. Relation of folk music to folk poetry.

The American Folklore Society will meet in Bloomington during the period in which the Folklore Institute of America is also entertaining the Midcentury International Folklore Conference. The dates for this meeting will be Friday and Saturday, July 28 and 29, and the program is presently being arranged by Dr. Erminie Voegelin with the assistance of the editor of *Hoosier Folklore*.

Although the final arrangements have not yet been made, it is hoped that the Hoosier Folklore Society will be able to meet in conjunction with the American Folklore Society. More information about this will be forthcoming in the June issue of *Hoosier Folklore* and from your secretary.

BOOK REVIEWS

The production of folklore books in this country has quickened in tempo. Folklore materials are coming out on all sides and in unexpected sources, as the list of articles in the excellent new *Journal of American Folklore* section: "Folklore in Periodical Literature" amply demonstrates. To keep readers of *Hoosier Folklore* abreast of this tidal wave, the book review section will try to give full length reviews to major works that we believe are of general interest. In addition, there will be a section of brief notices calling attention to important works of more limited appeal; to smaller items especially worthy of attention; and to items appearing in the comparative obscurity of university series. Occasionally this section will call attention to interesting older works that may have been overlooked, but are still in print. From time to time *Hoosier Folklore* will present a general article surveying past as well as present works in one specialized field of folklore. The next issue, for example, will contain an article on major British and American folk rhyme collections, 1825-1949.

—H. H.

Brief Notices

The Three Nephites: The Substance and Significance of the Legend in Folklore, by Hector Lee. (University of New Mexico Publications in Language and Literature, No. 2). Albuquerque: The University of New Mexico Press, 1949. 162 pp. \$1.50.

An Annotated Bibliography of Spanish Folklore in New Mexico and Southern Colorado, by Marjorie F. Tully and Juan B. Rael. (University of New Mexico Publications in Language and Literature, No. 3). Albuquerque: The University of New Mexico Press, 1950. 124 pp. \$1.00.

The University of New Mexico has reorganized its series of publications, and these two excellent, well-printed volumes in the new series in language and literature augur well for the state's folklore activities. Dr. Lee's study of the Mormon legend of the three Nephites is a scholarly yet interesting analysis (the two rarely go together) of one of this country's major religious legends. Dr. Lee is one of the first regional folklorists in this country to utilize the folklore methodology of the American anthropologists as part of his research technique. For this reason, as well as for the intrinsic importance of the problem he has dealt with, this study will undoubtedly serve as a model for future research.

The bibliography by Tully and Rael is of great value to all interested in Spanish and Spanish-American folklore. The excellent index makes it very usable. The 1946 report of the American Folklore Society's Committee on Research mentioned the need for regional bibliographies and this volume begins to fill that need in exemplary fashion. We hope other scholars will prepare similar bibliographies for other areas.

"Folklore Classification," by Ralph Steele Boggs. *Southern Folklore Quarterly*, Vol. 13, No. 3, September, 1949, pp. 161-226; also reprinted in *Folklore Americas*, Vol. 8, Nos. 1-2, pp. 1-66.

A Bibliography of the Archives of the Utah Humanities Research Foundation, 1944-1947, compiled by Hector Lee. (Bulletin of the University of Utah, Vol. 38, No. 9). Salt Lake City, Utah: University of Utah, 1947. 41 pp.

Anyone who has attempted to locate all folklore items in any library has been exasperated by the many categories which he had to examine before he could feel he had most of his references. To remedy this situation Professor Ralph Steele Boggs has prepared a detailed "Folklore Classification." He states that his system is adapted to the classification not only of books and articles but also of archive materials, films, sound recordings, museum pieces and the like. It has a place, I am pleased to report, for important related references on background and environment. This is recom-

mended not only to librarians but also to those interested in learning the extent of the preserves in which the folklorist roams.

The practical question of archiving folklore materials has interested many scholars, and troubles all active folklorists. The bibliography of the Utah archives is filed according to a modification of the system of classification of the Swedish folklore archives. It is an excellent practical demonstration of this method of classification. A close study of it will repay anyone faced with the problem, let us say, of classifying folklore collections made by students. I believe this is the first large, general folklore archive in the United States to report in detail on its materials. Let us hope that others will find the time (and funds) to indicate in similar fashion the extent of their holdings. Such archive lists would give all of us a better idea of what has been accomplished in folklore work in various sections of the country.

Istoriniai Padavimai. Lithuanian Historical Legends, edited by Jonas Balys. Chicago, Ill., 1949. 104 pp. \$1.25. (Available from Dr. Jonas Balys, Indiana University, Bloomington, Ind.)

This attractive little volume with its gaily-colored paper cover, and small photographs enlivening the text-pages, is edited by a distinguished Lithuanian folklorist now in this country. The book has 95 legends, most of them quite brief. The editor acknowledges the assistance of Dr. Stith Thompson in preparing the nine-page motif-index which fortunately is in English, thus making the book usable by American scholars for reference purposes. The book's primary appeal is obviously to Lithuanian readers. To reach a wider American audience (and this probably would include second and third generation citizens of Lithuanian descent), it is hoped that future editions of this or other works by Professor Balys will contain English translations to parallel the Lithuanian texts. I urge this particularly because such small attractive books might well serve to make all of us better acquainted with the rich heritage of Lithuanian folklore now to be found in this country. In turn other scholars might be induced to present the folklore of other nationality groups, and might help us to grow out of our obvious provincialism.

The Mascoutens or Prairie Potawatomi Indians: Part III, Mythology and Folklore, by Alanson Skinner. (Bulletin of the Public Museum of the City of Milwaukee, Vol. 6, No. 3, pp. 327-411.) Milwaukee, Wis.: The Museum, 1927. 75 cents.

Many librarians are on the lookout for Indian folklore from the Midwest. This volume on the myths and folklore of the Muscutens, who formerly lived in Wisconsin, has escaped mention in some of the common reference works, so attention is called to it here. In addition to this collection, many other attractive publications of the Milwaukee Public Museum are still available, and most of them are quite inexpensive. Several of these volumes include a few myths in the descriptions of the social life and material culture of the tribes studied. The Bulletin series has also published as Volume 15 the large important collection and study of California Indian folktales, *Pomo Myths*, by S. A. Barrett. Apply to the Recorder of the Museum for a publication list.

Pope County Notes, by John W. Allen. (Contribution No. 22, Museum of Natural and Social Sciences.) Carbondale, Illinois: Southern Illinois University, 1949. v—95 pp.; illustrated map.

Mr. John W. Allen, president of the Illinois Folklore Society, who is also acting director of the Southern Illinois University Museum, here assembles materials on the local history of Pope County, Illinois. In line with the modern interest in social history, it contains much data on the everyday life of the people, secured both from manuscripts and interviews. Such a background study is always useful for proper folklore work; furthermore, it contains a good number of folklore items, although they are not so identified. Some of them are: church customs (pp. 29-32); school customs, including games (pp. 34-37); maple sugar making (pp. 59-60); madstones (pp. 67-68). In discussing the origin of the names of springs, ponds, caves and hills (pp. 61-67), Mr. Allen gives several legends about lost treasure, one about a headless dog, and so on. A large illustrated map by Lorraine Waters is an attractive addition to this pleasant volume.

Herbert Halpert

Murray State College,
Murray, Kentucky.

MEMBERSHIP IN THE HOOSIER FOLKLORE SOCIETY

Membership in the Hoosier Folklore Society is two dollars a calendar year. This is open to individuals, schools, and libraries anywhere in the United States. Members receive HOOSIER FOLKLORE, a quarterly for the publication of folklore of Indiana and neighboring states. Single copies may be purchased for fifty cents each.

JOINT MEMBERSHIP IN HOOSIER FOLKLORE SOCIETY AND AMERICAN FOLKLORE SOCIETY

Joint membership in the Hoosier Folklore Society and the American Folklore Society is available at a special rate of five dollars a year to Indiana residents. Members receive HOOSIER FOLKLORE, THE JOURNAL OF AMERICAN FOLKLORE and MEMOIRS OF THE AMERICAN FOLKLORE SOCIETY as issued.

Applications for membership and membership dues for 1949 should be mailed promptly to Mrs. W. Edson Richmond, 716 South Park Avenue, Treasurer, Hoosier Folklore Society, 716 South Park Avenue, Bloomington, Indiana.

Members are urged to secure new members for the society and to contribute manuscripts for publication.

STANDARD ABBREVIATIONS OF TITLES REFERRED TO IN NOTES AND ARTICLES

CFQ	—CALIFORNIA FOLKLORE QUARTERLY
HF	—HOOSIER FOLKLORE
HFB	—HOOSIER FOLKLORE BULLETIN
JAFI	—JOURNAL OF AMERICAN FOLKLORE
MAFS	—MEMOIRS OF THE AMERICAN FOLKLORE SOCIETY
NYFQ	—NEW YORK FOLKLORE QUARTERLY
SFQ	—SOUTHERN FOLKLORE QUARTERLY
WF	—WESTERN FOLKLORE QUARTERLY
Type Index	—Antti Aarne and Stith Thompson, THE TYPES OF THE FOLK-TALE, Helsinki, 1928.
Motif Index	—Stith Thompson, MOTIF-INDEX OF FOLK-LITERATURE, Bloomington, Indiana, Indiana University Studies, 1932-36.
The Folktale	—Stith Thompson, THE FOLKTALE, New York, The Dryden Press, 1947.