

# Hoosier Folklore

Indiana  
Folder #4

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# HOOSIER FOLKLORE

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## INDIANA WART CURES

By VIOLETTA HALPERT

The ubiquitous wart, that "small, usually hard, abnormal elevation on the skin,"<sup>1</sup> is a minor nuisance at some time to almost every human being. Whether the people afflicted with warts know or care that they are caused by a filtrable virus is beside the point; the important consideration is the cure. According to folk belief, the removal of unwelcome warts can be accomplished expeditiously in a number of ways, without recourse to "doctoring."

The folk cures current in Indiana are well represented in the collection of folk material contributed in 1940-41 by students in eight freshman composition classes at Indiana University.<sup>2</sup> This article summarizes the heterogeneous and often repetitious information on wart cures from that collection. It indicates the kind of cures known and practiced (almost every section of Indiana is represented), but does not pretend to the accuracy or comprehensiveness of a systematic survey.

By far the most popular folk remedy for warts is rubbing them with a dishcloth (variously a dishrag, a washcloth, or a dishtowel). Many versions of this cure specify that the cloth

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<sup>1</sup> *The American College Dictionary.*

<sup>2</sup> Herbert Halpert, the instructor of the classes, has published folktales and legends from this large student collection in HFB 1: 3-34, 85-97; 2: 9-10. The entire collection has been typed and classified, and at present is on deposit in the Murray State College Folklore Archive, Murray, Kentucky.

must be old, wet, or dirty. The usual procedure for removing warts with a dishcloth consists of three operations: procuring the cloth, rubbing the warts with it (or having someone else rub them), and disposing of the cloth. In one version, the wart must be picked until it bleeds before it is rubbed. In every case, regardless of the precise details of execution, the method of treatment is believed to bring about the disappearance of the warts only when the cloth has rotted. One report from Gary, assuming an unnatural acceleration of the process of decomposition, boldly predicts that the warts will disappear in three days.

There is considerable difference of opinion about the proper way to procure and dispose of the cloth. In some cases the cloth used must be stolen, from one's mother, or a neighbor, or just "someone"; the majority of informants, however, believe that any available dishcloth will do. The cloth may be disposed of by burying it, hiding it, or simply throwing it away. Three informants specify that it must be buried "under the eaves trough" or spout; another says "by the side of the house." In two cases the cloth is to be hidden under the doorstep, but usually the burial or hiding place seems to be unimportant. Several persons mention taboos in connection with the disposal of the cloth. An old lady from Wolcott told her granddaughter that "you didn't tell anyone where it was," and "you weren't supposed to look at it after it was buried." Another informant says the cloth should be hidden "so no one can find it." One unusual version from Greene County insists that you "throw the dishrag over your left shoulder, without looking."

Many people believe that certain pieces of food rubbed over warts, under proper circumstances, will best effect their disappearance. Potatoes, potato peels, beans (also bean leaves), peas, onions, pickles, grains of corn, greasy skins, bacon, salt pork, and beefsteak (sometimes just "meat") are all reported to be efficacious. Most informants say that these objects, like the dishrag, must be buried (or planted, in the case of vegetables) to be effective. When the food rots, or sprouts, the warts will disappear. Secrecy in disposing of the curative object is often necessary.

Potatoes, beans, peas and onions are usually split in half, and are used in various ways. "An old fellow believed that if

in the fall you took a soup bean and rubbed each half on a wart, and then put it back together and let some friend of yours bury it in an unknown place until you knew it had rotted," the wart would go away. The informant added that if the owner of the wart tried to find out where the bean was buried, "he usually became sick and had to go to bed for a couple of days." A man in West Lebanon was reported to charm off warts by "cutting a soup bean into halves and rubbing both halves on the warts," meanwhile mumbling some "unknown charm words," and afterward planting the halves of the bean. From LaPorte comes the following advice: "Get a whole bean or pea and break it in half. Place one half on the wart and bury the other. Take the half of the bean off the wart, make a wish, and throw the half over your left shoulder. When the buried half rots, the wart will fall off." An Indianapolis informant believes that warts will disappear in three days if half of an onion is rubbed over the wart in the same direction three times, and then both halves are buried together.

When grains of corn are used for rubbing the warts, they are thrown to the chickens (in one case to a rooster, in another to a white rooster). In three out of four "corn cures" the warts must first be picked until they bleed, and the grains of corn rubbed in the blood. The cure is not complete, say two informants, unless the corn is eaten by the fowl.

There are four reports that just stealing a piece of meat (sometimes beef or bacon), rubbing it over the warts, and then burying it constitutes a cure. One student was told that rubbing warts with the skins of hogs will make them disappear, and commented that he thought the belief logical, "as the fat and grease on the skins would act as an ointment or skin softener." An 81-year-old lady from Eminence says: "Go to the smokehouse and take two or three greasy skins and rub the warts good." The skins were then to be hidden, and when they were rotten the warts would come off. Several informants from Indianapolis advise the use of a piece of fat pork, which is then to be buried, and add: "Be sure that no one knows where you have buried the meat, or the wart will grow [on you] at the same place that the original person had one." From Shoals comes the only meat cure which involves magical

words. The informant says: "After rubbing the wart with a piece of bacon and burying the bacon, say:

Eeny, meeny, tipsy seeny,  
Acha, busha, doma, noosha,  
Off goes you."

Several wart cures call for "just plain rubbing" with the hand or thumb. "To take a wart off," says one informant, "rub the wart with your thumb three times, in succession, every-time you think of it." Another person recommends rubbing the wart three times, and then putting a knife blade on it. There are two specific reports which indicate that the rubbing must be accompanied by some sort of secret verbal charm. A woman from Bloomington had a wart on her knee removed, she said, because her grandmother sat for an hour every day and rubbed it, saying "magic words" to herself. She never told anyone what she was saying; the warts disappeared six weeks later. A student from Bloomington writes that a man near there was known to remove a wart from a girl's finger by rubbing it a few times and "saying something to himself."

A few miscellaneous objects are believed to be good for rubbing warts away. A snail rubbed on a wart is reputed to effect a cure. If one rubs a wart with a rock, throws the rock as far as he can, and runs around the house three times, the wart will come off in three days. Still another remedy is to pick up a chip the first time one sees a new moon. Rub the chip on the wart, then place it on the ground upside down; the wart will leave in a few days. Four students report belief in a penny as the curative object. A Gary informant says that the penny should be rubbed on the warts three times, then thrown over the shoulder. The person rubbing should not look back or pick up the penny. An informant in LaPorte corroborates this, but says the penny should be thrown as far away as possible. A student from Putnam County remembers a procedure that his grandfather told him to follow. "Find a penny with the same date on it as the date of your birth. Rub this penny over the wart thirteen times and throw the penny away. In thirteen days the wart will disappear and reappear on whoever finds the penny."

This transference of warts from the afflicted person to another, which is incidental to the above account, may sometimes be a cure in itself. The transfer may be made in numer-

ous ways. Warts can be wished off on the dead or the living; in the case of the latter with or without their consent. An old lady from Michigan City says that "if you know someone who died that had warts, touch the hands of the corpse with your hands and your warts will go with the dead." There are persons who will deliberately "buy" warts at a penny apiece. Sometimes a penny which has been used for rubbing is given directly to someone else, who will then receive the warts. If one throws a dime over his left shoulder, the person who finds the dime will receive the wart. An informant from Howard County believes that "if you will put a bean for each wart that you have into a sack and drop it somewhere, you will lose the warts when somebody finds the sack containing the beans." In the last two cases the new host for the warts appears to be determined entirely by accident.

Next in popularity to rubbing cures are those which advise tying a string or thread around the wart. The string is usually treated like the dishcloth—buried or hidden, and the cure is effected when the string rots. Two informants agree that the string should be buried under "the down spout of a gutter," or "so that the rain will drip on the string." The color of the string is sometimes important; black and red are mentioned in this collection. A belief from Dillsboro is that the string should be tied when full moonlight is shining on the wart. One collector's grandmother told of a cure effected in a few days by tying the string around the wart three times before burying it. The mumbling of magic words as the string is tied is essential, according to several versions of the belief. An account from Carlos indicates how active this belief was there in 1940, as well as the half-skeptical, half-believing attitude of the younger generation toward it.

Our gas man, T— M—, took a black string and tied around some of the warts on my father's hand. He pulled the string quite tight and said something under his breath; then he took the strings off and took them home with him. The warts did disappear but I shall not attempt to say why. When I asked Mr. M— the words he used in his cure he refused to tell them to me because he said it would cause the warts to come back.

Readers of Mark Twain will not be unfamiliar with the magical power of stump water in curing warts. One goes into

the woods, finds a stump, dips the warts into the water, and says

Spunk water, spunk water,  
Indian meal shorts,  
Spunk water, spunk water,  
Remove my warts.

(Monroe County, 1860-1870)

The belief that water standing in a hollow oak stump will cure warts is still current in Indiana, according to a report from Crawford County.

Several other liquids are reputed to be good remedies for warts. Olive oil, and the froth off beer, worked on a wart secretly, are believed to remove it. One cure makes use of mouse blood and spittle. The instructions follow:

Catch a live mouse and pour a few drops of its blood on the wart. Every morning when you wake up, spit on the wart. This must be done before you talk to anyone or before you get out of bed.

(LaPorte County)

It is significant that the majority of these wart cures are more magical than medicinal. A number of the cures involve treating the wart entirely by "remote magic." Either burying an old shoe or swinging a dead cat around by the tail three times in the light of the moon is said to remove warts. One believer in the dead cat cure says the cat must be dipped in stump water first, "twirled around the head and finally thrown away." Paradoxically, another potent cure works only on a dark night. "Find a black rock, wrap it in a white handkerchief, say a few magic words over it, and throw it away. After seven days your wart will be gone." (The magic words of this Knox County cure were not known.) One very elaborate magical cure reported from Beech Grove combines several aspects of common cures, and was justly described by the student collector as "weird."

*Immediately* after sundown kill a rooster, preferably thirteen months old, and before he stops bleeding remove the heart, and squeeze a drop of blood on each of three grains of corn. Bury one of these grains in the front yard, one on one side of the house, and the other on the other side of the house. Your warts should leave before the third day. The variety of approaches to the wart problem is apparent,

but a few generalizations can be drawn. Warts may be disposed of by the possessor or by someone else (often a professional wart charmer). In almost every case included here the warts are removed by transferring them to another person or object. Most of these cures combine some local treatment of the warts with a magical method of disposing of them. The magical cures often involve mystical numbers (three, thirteen, etc.), specific actions, or secret words.

The number of wart cures discovered by amateur collectors in a very short time shows clearly that folk cures, for minor ailments at least, are still current in Indiana and lie close to the surface of the vast body of folk belief.

Murray, Kentucky

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Under her maiden name, Violetta G. Maloney, the author of this article contributed two notes which have appeared in this quarterly: "A Hobo Song," HFB, I (1942), 101-102; and "Jumping Rope Rhymes from Burley, Idaho," HFB, III (1944), 24-25. With her husband, Herbert Halpert, she compiled the American Folklore Society report "Work in Progress: 1948," JAF, LXII (1949), 48-57.

## THE MUSICIAN AT THE DEVILS' FEAST

A Popular Lithuanian Legend

By JONAS BALYS

A Lithuanian was living in the United States. He was a musician and played a castantinca. Once he was engaged to play for a wedding party. He was about to go there, but suddenly some gentlemen came with a new, expensive car and asked him to go with them and play at their party. The musician said: "I have not time. I am engaged for a wedding, and I must be present on time." The gentlemen offered him five dollars. The musician was bribed and took his place in the car, which started and rushed like lightning. Very quickly they were at their destination. The musician could scarcely believe his eyes; he was in Lithuania, in the barn of his parents. There were many well-dressed gentlemen who wanted to dance with the servant maid of his parents. The musician played, and the party danced very eagerly. The musician hid three dollars of his own in a split log in the corner of the barn.

After a while, the gentlemen took him to the car again, and as swift as a hurricane brought him to the wedding where he was engaged. In the morning, however, he was very much worried, because he found in his pocket five pieces of a broken pot instead of silver coins. He wrote a letter to his parents in Lithuania, told the story, and asked them to look for three dollars in the corner of the barn. The answer was that they did, indeed, find the dollars, and added that he had played for an unusual party, because that night their servant maid had hanged herself in the barn. (Translated from *Lithuanian Folk Legends* by J. Balys, published in Kaunas, 1940, No. 452).

The legend is very common among the Lithuanians. In the same book there are many variations of the same legend (Nos. 425-466). The travel with a car and dollars as token are due, of course, to the American influence. In the old country the devils travel in a carriage drawn by four or six black horses.

The origin of the legend must be seen in the folk belief that if a woman hangs herself then the devils arrange for her a wedding party. Usually the man is suspicious. When the bride deals out her gifts of towels, the usual custom at a Lithuanian wedding, the man puts forward his leg, in place of his neck and suddenly finds himself hanging by the leg in the barn or on a tree in the woods (*ibid.* Nos. 460-466).

The musician often remarks that the devils moisten their eyes, and he does likewise, but is cautious enough and moistens one eye only. Then the musician is able to see with this eye the devils roaming about and tempting people. When a devil observes this, he tears out the man's eye which gave him the power of seeing devils (*ibid.* Nos. 425-438). This very interesting episode (Motif Index F361.3.) is very common in the traditions of the Celtic peoples (see references in my article in *Die Nachbarn* I, Göttingen, 1948, p. 46).

Indiana University

Bloomington, Indiana.

## MOSES WHITECOTTON, HOOSIER BALLADIST AND RHYMESTER

By PAUL G. BREWSTER

To the relatively few Hoosiers who are aware that there was once a Moses Whitecotton he is known only as the reputed composer of "Fuller and Warren" ("Ye Sons of Columbia").<sup>1</sup> This ballad, however, by no means constitutes the whole of his literary production. He is known to have written at least one other song, "The Weary Bachelors,"<sup>2</sup> and was the author of numerous bits of doggerel verse, some specimens of which follow.<sup>3</sup>

### *Contract for land*

On demand I promise to pay  
to Mr. John Rogers with out delay  
One hundred lbs of good hemp  
When I make it; that is when

---

<sup>1</sup> This genuine Indiana ballad has had a very wide currency. It has been reported from tradition in West Virginia, Texas, Mississippi, Maine, Nebraska, Arkansas, Michigan, Missouri, and New Brunswick. Accounts of the killing and of the trial were published in newspapers in Vermont, Massachusetts, and other Eastern states (see Barry's discussion in *Bulletin of the Folk-Song Society of the Northeast*, VIII and IX). A printed broadside version (6 x 13½) of fifteen four-line stanzas is in the possession of the William Henry Smith Memorial Library, of Indianapolis. It bears the title "The Execution of Fuller" and appears to have been printed in the late '20's or the early '30's.

A great-granddaughter, Mrs. W. P. Rice of Lebanon, says that he composed the music as well as the words of the song. In a letter of June 16, 1925, to Kate Milner Rabb, who was at that time conducting the Hoosier Listening Post column in the *Indianapolis Star*, she writes: ". . . he composed that ballad ("Fuller and Warren") and also put the music to it and lots of other songs and poetry."

<sup>2</sup> I have this on the testimony of Mrs. Rice, who wrote me on September 14, 1943: ". . . another song our father used to sing for us The Weary Bachelors we know that he wrote."

<sup>3</sup> Furnished me in 1943 through the courtesy of Mrs. Rice, who was at that time 73 years old. I preserve the original spelling and the stanza form.

I pull it and rot It and  
 brake it, And I promise to  
 brake it as soon as its rotten  
 Witness my hand old Moses Whitecotton

*Add for lost mare*

Poor bay filley  
 And sorrow was I  
 fell over the fence  
 and had but one eye  
 sucked old Barnie  
 for want of a mother  
 and one of its hips much  
 higher than tuther

*An order for wheet*

My family is sick and nothing to eat,  
 I ask you the loan of two bushel of wheet.  
 If this favor be granted  
     will near be forgotten  
 As long as my name is Moses Whitecotton.

*Moses Whitecotton's age*

In 1777 on the 7th month July  
 on the 7 day of the week an the  
 month Into the world came I  
 the 7 child my mother had  
 But not the 7 son.  
 At 7 yrs my mother died  
 then through this world I run  
 Then ten times 7 the king  
 of heaven, has granted yrs to me  
 now I must go into my grave  
 It will not come to me

*Aplication for school*

I am not wise and yet not  
     quite a fool,  
 My age is 63 and I want a school.  
 If such a man you think you need  
 Please let me know and I'll come indeed.

The Whitecottons were originally natives of Scotland but came to this country sometime during pre-Revolutionary days.<sup>4</sup> The head of the family appears to have been a James Whitecotton, who settled in Virginia about the year 1770 or shortly thereafter. There a son was born in 1777. Eighteen years later, in 1795, this son of James Whitecotton, who had been given the name Moses, came up into Kentucky and there married a Sarah Plew, daughter of Elias Plew, a Revolutionary War soldier.

Moses and his wife lived in Kentucky for about thirty years and reared there three sons: Moses Jr., Harrison, and Hamilton.<sup>5</sup> In 1828 the family removed to Indiana.<sup>6</sup> Moses established a home in Hendrix County, near Amo, and lived there until his death on May 26, 1849.

In the spring of 1849 he had set out on horseback for Virginia in search of a silver mine of which he appears to have learned. Whether or not his quest was successful is not known. On the return journey he became ill and was taken into the home of a stranger living along the way, where he died. His body was buried on land belonging to this friendly stranger.<sup>7</sup>

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<sup>4</sup> Most of this information as to the family history of the Whitecottons was furnished me in 1943 by Mr. Walter Whitecotton of New Ross, a great-great-grandson of Moses. Mr. Whitecotton has spent much time in the study of family records and is greatly interested in his best known ancestor. Most of his information was obtained from his grandmother, Nancy Whitecotton (*nee* Wall), who was born in 1835.

<sup>5</sup> Mr. Walter Whitecotton is the great-grandson of the first named.

<sup>6</sup> It may very possibly have been slightly earlier than this. A letter of July 23, 1943, from Miss Caroline Dunn, librarian of the William Henry Smith Memorial Library, gives the date as 1823 and the place of settlement as Fall Creek Township, Madison County, where he was for some time a justice of the peace. The explanation may be that 1828 was the date of the establishing of the Hendrix County home rather than of the family's arrival in Indiana. A brief sketch of Moses Whitecotton, together with a sample of his poetry, will be found in Forkner, *History of Madison County, Indiana*, I, 68-69.

<sup>7</sup> Mr. Whitecotton wrote me on September 11, 1943, that some years before he had received a note telling of strange graves in out-of-the-way places and that the grave of Moses Whitecotton was among those mentioned. According to this note, the grave is located on the Michigan Road about six miles south of Greensburg in the corner of a wood on the bank of Muscatatuck Creek. The marker is a marble stone with the inscription "Moses Whitecotton died May 26, 1849, age 72 years."

In addition to being a ready composer of songs and poetry,<sup>8</sup> Moses Whitecotton was also an artist of sorts. If the picture described below was typical, his taste appears to have run to the apocalyptic.

. . . my father often told me of a remarkable picture he painted on a large board, of 'John's Vision' as given in 'Revelations' of the Beast with 7 heads and 10 horns, cloven feet and all. Each head was of a different kind, all fierce and lifelike, apparently in action except the one of the snake, which was hanging limp as if dead. 'John' was standing with one foot on the land and one on the water, with one hand raised above his head, while in the background a negro was running as if terribly scared, looking back over his shoulder the white in his eyes showing. Father said my great-grandfather placed it on his mantel board and it stayed there as long as the old man lived. Father never knew what did become of it. I suppose they were glad to destroy it. . . .<sup>9</sup>

School teacher, justice of the peace, poet, artist, and composer of songs! Had he been the seventh son of a seventh son instead of merely "the 7 child," who can tell to what heights he might have risen!

Shurtleff College

Alton Illinois

<sup>8</sup> He is said to have kept his court docket in rhyme.

<sup>9</sup> From a letter written Kate Milner Rabb by Mrs. Ada Fenley, of Greensburg, on June 10, 1925. Moses was a frequent visitor at the home of Mrs. Fenley's great-grandfather, Joseph Frakes, in Rush County.

## OLD MAN EDMONDS

By RUBY STAINBROOK BUTLER

A collection of tall tales told by and about William Easterly Edmonds, celebrated Johnson County story teller of the early twentieth century, appeared in the December 1947 and June 1948 issues of *Hoosier Folklore*. The following stories contributed by Lewis B. Richardson, and variants of those appearing previously in *Hoosier Folklore*, are also accredited to Mr. Edmonds:

Mr. Edmonds claimed he once owned a valuable hunting dog. While chasing a rabbit one day the dog crashed head

first into a clump of brush. The dog was running fast and struck the brush with such force he split himself in half. Thinking fast, Mr. Edmonds ran to help him. He had to save his dog; he had nothing to do it with except a "chaw of terbacker." Hastily, Mr. Edmonds picked up the two pieces of the dog and stuck them together with his quid. Mr. Edmonds was so glad his dog seemed all right again that he didn't notice he had stuck him together with two legs up and two legs down. But, the old gentleman declared, the accident hadn't hurt the dog at all. In fact, he was a better hunter and had more endurance. When asked how that was possible, Mr. Edmonds replied, "Cause now, when he gits tired runnin' on two legs he jest flops over an' uses the other two a while!"

Mr. Edmonds was operating a saw mill down in Tennessee. The biggest grape vines Mr. Edmonds ever saw grew in Tennessee. Once he sawed into "one of them big vines," and the first cut he made he was able to "maul out" fifteen fence rails.

Mr. Edmonds, on his way to town, was halted by a neighbor who, knowing the old gentleman's reputation for quick wit, begged to be told a story. Mr. Edmonds drove rapidly on, calling back that he hadn't time to tell a story—a man had just broken his leg and he was rushing after the doctor. The man named, of course, hadn't broken his leg, but the neighbor got his story although Mr. Edmonds hadn't stopped to tell it. (See *HF*, December, 1947.)

Mr. Edmonds once astonished tavern habitues by saying he owned one hundred hounds. He proceeded to name them in rapid succession. A loafer bet Mr. Edmonds a jug of whiskey that he couldn't name the hounds again exactly as before. Mr. Edmonds won the wager. The names of some of the hounds as Mr. Edmonds gave them were, "Ringwood, Springwood, Rowler, Growler, Jumper and Bumper, Tige and Hague and the dog the peddler gave me." Mr. Edmonds, was able to remember the names, it would seem, through singsong cadence and riming. (See *HF*, June, 1948, p. 34.)

Franklin, Indiana

## A NEW COLLECTION OF HUNGARIAN FOLKTALES\*

By THOMAS A. SEBEOK and ERNEST W. BAUGHMAN

The folktales contained in the book which forms the cornerstone of this discussion<sup>1</sup> were all collected from a single village, Kopács, in Baranya county, by Imre Katona, on behalf of the Ethnographic Institute of the Teleki Pál Scientific Institute. He recorded forty tales, a small part of the wealth of material still to be collected there. A mere eight<sup>2</sup> of these are reproduced here, under the editorship of Ödön Beke. The special interest of these tales lies in the geographic position of Kopács, in the southeasternmost corner of the Transdanubian area, where the Danube and the Drava rivers merge. Since ancient times, this part of the country has been a flood area, where the yearly floods leave but tiny isolated spots available for the grazing cattle. During wars, and other great disasters, the Hungarian population often took refuge here, where many culture and language traits have thus been preserved. The repeated floods made agriculture nearly impossible in this territory; the population supports itself by fishing. There are about a hundred fisher families in Kopács. The old fishermen are wont to sleep outdoors in the winter, huddled together, and everyone tells a tale.

Hans Honti, in his *Verzeichnis der publizierten ungarischen Volksmärchen* (FFC 81) tried to fit into the frame of Aarne's type-system the Hungarian tales available to 1928; clearly, it was a "tight fit"; there were Hungarian tales the types of which were unknown abroad—that is why Solymossy had called for a special system for the Hungarian tale. The relation of Stith Thompson's Motif-Index to Hungarian folklore was discussed in detail by the late Bernát Heller (*Ethnographia* 54.225-35 [1943]). We shall try to index the eight

<sup>1</sup> Csalóka Péter, Szikra, Budapest, 1947, 95 pp.

<sup>2</sup> This fact was criticized by Linda Dégh in her review of this book in *Ethnographia* 58.334-5 (1947).

\* Although the material of this paper may seem exotic for HF, its presentation needs no apology. The article is an excellent example of a type of research hitherto unrepresented in these pages—the tale analysis, a kind of study absolutely essential to the science of folklore.  
—THE EDITORS.

tales at hand, and include a complete translation of one of the tales.

### AN ANALYSIS BY TYPES AND MOTIFS

#### 1. "*Cheating Peter*," pp. 5-12.

(A collection of trickster motifs.)

- I. Peter sells alleged bill-paying hat to officers (K111. 2, Type 1539).<sup>3</sup>
  - II. Peter persuades officers to take his place holding up a falling tree. He takes their horses to sell (K1251, Type 1530).
  - III. Peter cuts off horses' tails, puts severed ends under stone, persuades officers that horses have escaped underground (K404, Type 1004).
  - IV. The officers catch Peter, put him in sack to throw him into river. They leave sack unattended. Peter persuades a cattle salesman that he is in the sack because he doesn't want to be sheriff. Salesman takes his place; Peter takes his cattle. Officers see him with the cattle, are persuaded that he got them on river bottom. They jump into river, drown. Peter gets their belongings. (K842).
  - V. Peter takes place of bride in wedding party by giving bride money. Bridegroom and Peter go to loft room. Ladder taken from entrance by wedding party. Peter tells bridegroom he has to leave room, is let down with rope. He ties goat to rope; bridegroom draws rope up, raises commotion. Peter runs out when door is unlocked.
  - VI. Peter hides in beehive. Thieves choose heaviest hive, carry him away in it. He escapes by pulling hair of first one then other, causing them to fight (cf. K1082).
2. "*How the Shoemaker Learned to Steal*," pp. 13-21.

(Type 1525 *The Master Thief*)

- I. Shoemaker steals wife's money to buy drink. King hears of exploit, suggests other thefts (H1150 *Theft as task*).

<sup>3</sup> For type numbers see Antti Aarne and Stith Thompson, *The Types of The Folk-Tale*, Helsinki, 1928. For motif numbers see Stith Thompson, *Motif-Index of Folk-Literature*, Bloomington, Indiana, Indiana University Studies, 1932-1936.

- II. Shoemaker steals priest's dogs.
- III. Theft of ring from king and queen (H1151.4).
- IV. Theft of king's bed (H1151.3, K362.2).
- V. Priest has him steal king's horse (cf. H1151.2).
- VI. Steals priest while priest is preaching; drops him into a hold and into sack; deposits sack in king's court (cf. K841).
- VII. Task: to get priest's aunt from hell. Thief pretends to build church at entrance to hell. Devil gives him the priest's aunt and two sacks of gold to get rid of him (K1781).
- VIII. Devil changes mind, sends a devil to get aunt back. Thief proposes contests: (a) Throwing stones: devil throws stone; thief looses bird concealed in hand (K18.3); (b) foot race: thief has rabbit run as his "little son" substitute (K11.6).

3. *"The Flying Castle,"* pp. 22-34.

(A collection of miscellaneous well-known motifs having incidental relationships with Types 402, 471, 550, 551, 570.)

- I. Three brothers seek fortunes (Z71.1.) The first be- comes eighteen years old, starts out, meets old man, shares bread with him (N825.2). Man warns him not to pick any of magic flowers on road ahead (C515). Boy comes to solid magic brook (D915) beyond which are water roses (D975.2), silver meadow (F756), gold meadow (F756). Boy picks water rose, vanishes (D515). Second brother does likewise. Third brother heeds warning, crosses sandy desert for three days and nights, comes to great windowless house, enters, finds it lighted, finds tables with magic foods, drinks, ob- jects: the porridge of fairies which will prevent hun- ger in one who eats (D1349.1), the drink of fairies which will prevent thirst in one who drinks (D1349.1), a cream which gave user the strength of a thousand men (cf. D1335.11), a sword which made owner invis- ible (D1361.18, F833), a cream for the eyes which gives user the power to see into the earth (D1821.4). The boy sleeps, awakens at sound of buzzing, sees castle flying by (D2136.2, F755.3) with a beautiful girl on the porch. He vows to find castle and girl (H1220).

- II. The search for the castle. He journeys three months to fairyland (F151). Finds forest with trees having golden leaves, finds brooks half milk, half wine (F162.2.6). He sleeps in forest, is awakened by cock with golden comb crowing sadly in a tree. Cock is an enchanted fairy man (F234, D166), enchanted by fairy magic because he was in love with a fairy girl.
- III. Disenchanting the cock. The cock broke off a piece of his comb which became a star (H1232). The star led boy for three days to a talking mountain (F755.1). There he found a tablet with directions to break off twelve pine trees, pile them, and burn them. This would make the mountain talk. He asked mountain where Fairy of Trickery had her garden. He went east, came to garden at noon. Twelve-headed (B11.2.3) dragon guarded well of magic water, yelled at boy's approach. Boy, invisible, cut off dragon's heads in four strokes. Fairy awoke, bound boy, put him in cellar. After three weeks, she made fire, went to get boy, found him whistling. Boy bound fairy, burned her on her own fire (G512.3.2.1). Her ashes were scattered by the wind; since then Trickery has been all over the world (cf. C915.1, C321). The boy got magic water from the magic well, traveled for three weeks back to golden cock, threw water on the cock which became a fairy man (D1500.1.18).
- IV. Search for fairy bride of fairy man. The talking mountain had told boy she was in a glass mountain (F751) under the sea. They traveled for three days and nights, flying and walking (fairy boy had wings). Fairy carried boy over sea on his back. They saw the glass mountain with the girl in it. Fairy boy called a pike (B475), asked him to get all the fish, raise the glass mountain. Fish raised castle, boy broke chains, released princess. Fairy boy sent falcon to his home to have family send coach pulled by reindeer (F241.5) for them. Arrived at fairy home, had big wedding.
- V. Fairies aid search for flying castle. They flew for three weeks over seventy-seven (Z71.15) countries, caught sight of it, then flew for three more days to meet it. Boy got down into castle porch where princess was chained (B11.10.1). She explained that her father,

a king, had met a monster, shot an arrow into it. The monster had taken the daughter while she was walking in the garden, had made the castle fly away, taking her with him. She had refused his love; so he had chained her. He was then in the one-hundredth room of the castle (Z71).

- VI. Release of the princess (R110). Boy went to cellar, drank monster's drink, got even stronger (D1335.2). He went to monster who proposed a contest throwing an iron ball. Monster threw it half through wall; boy threw it clear through. Monster proposed wrestling contest, threw boy; boy threw monster, killed him (B11.11).
- VII. Return to earth. The girl fell in love with him. He cut the wings off the castle to stop it (cf. A151.1). The castle fell near the king's garden. The town was released from mourning. The boy married the princess (L161).

4. *"The Fisher Boy," pp. 35-40.*

(Type 400 *The Man on a Quest for His Lost Wife*)

- I. Father unwittingly promised unborn son to little green man, the devil (G303.3.2.3, G303.5.2.1), for a good catch of fish. He promised in blood contract (M201.1.2) to give devil "What is not in [his] house but will be."
- II. Boy meets enchanted princess. When son is twelve, devil came for him. Boy took holy water (G303.16.7) and holy incense with him in boat with devil. Incense overcame devil (G303.16). Boy rowed toward rocks, heard voice, "If you love God, save me." He found toad under rock; toad became princess (D5, D196); rock became castle (D6). Later they married (L161).
- III. Visit home against wishes of wife. She warned him to tell king nothing of her, gave him a ring that would bring her to him (D1076, D1470.1.15).
- IV. Loss of wife. King called him, learned everything, forced him to produce wife. King wanted her. Boy asked to lay head in wife's lap again. When he awoke, wife was gone (C900). She left a pair of iron boots and a note that he would not find her until the soles were worn out (M202.1).

- V. Search for lost wife (H1385.2). Old woman directed him to sun (H1234). Sun's mother sent him to wind (H1232); wind promised to show way. Boy acquired magic shoes (D1521.1) and magic cape (D1361.12) from dwarfs fighting over the objects. He suggested a race to decide ownership, stole objects (D832, F451.6.4). Next morning the boy followed the wind on his magic shoes to wife's castle. Found wife celebrating her new marriage at a banquet. Boy entered kitchen, had maid tell wife of his presence. He put on cape, was invisible when queen came to kitchen. He appeared to her when she entered kitchen the second time. Queen asked people whether she should use "the new key or the old one that had been lost but was now found." New husband was repudiated (Z62.1).

5. *"The Snake-King's Ring,"* pp. 41-47.

(Type 560 *The Magic Ring*)

- I. Magic object received. Widow sent son to town to buy what he could with last three florins. He spent all money on a snake and on a cat and dog that were being mistreated. They kept snake until it matured. It had a crown on its head, and it could whistle; it also had wings and feet. Snake returned to snake land, took boy along, warned him to accept only an old rusty ring among things snake's father would offer him (L212), to turn the ring on finger when he wanted something (D1470.1.15, D817.1).
- II. By means of wishing ring he built magic castle (D1131.1) and married king's daughter (L161).
- III. Theft of magic objects. Wife stole the ring (D861.5) and had the castle, her old lover, and herself transported to distant island.
- IV. Recovery of objects. Dog and cat sent to get ring (D882, D548.1); dog carried cat across water to island; cat stole the ring from hole in foot of bed where it was hidden, broke window, escaped. On way back across water, dog wanted to carry ring in his mouth. They dropped it into water (D882.1) where it was swallowed by enormous pike. They told master; each blamed other; he beat both. Fish wagon with the pike

on it went by. The animals pointed it out; master bought it, got ring back (cf. B548.2.1). He summoned wife, lover and castle, took culprits before the king, who ordered them tied to tails of horses as punishment.

6. "*The Hell-Bent Misses*," pp. 48-52.

(Type 306 *The Danced-Out Shoes*)

See the translation of this tale below for motif analysis. Note: in the usual form of this tale there is only one princess, who is disenchanted and married to the boy.

(Translation of "*The Hell-Bent Misses*")

There was a poor youngster. He was an orphan; he had nobody. What to do? He went to find service. He went and went, but couldn't find a place anywhere. He arrived at an old woman's. He asked to be put up, and told her what he was looking for. The old woman referred him to the king. The king had three daughters, and they nightly destroyed three hundred pairs of shoes (F1015.1.1).

And so the boy went, and when he reached the king he announced what he came for. The king said he would let him serve, but that he wouldn't succeed anyhow. He said: "I will perform what you say, your majesty; just give me your orders." The king says to him: "I have three daughters who nightly destroy three hundred pairs of shoes. They must be guarded. But if you do not find out where they go, where they destroy so many pairs of shoes, then you shall be beheaded."

This worried the boy a bit but he undertook to carry out the king's orders. Evening came. The king sent the boy to sleep in the room where the three princesses slept. The fellow says he doesn't want to sleep on the bed; so he lay on the ground. In his hand he had a cudgel, around his neck a knapsack. So the boy lay on the ground with his knapsack and his cudgel.

The three princesses also lay down in the evening. The oldest princess said: "You see, sisters? Our good father puts any rubbish here to sleep!" The middle one says: "What did you have to say that for, older sister? The boy might overhear you!" "Well," she says, "why shouldn't I say it—he is asleep while he is supposed to be watching us!" But the boy was not asleep, but merely pretending that he was.

Well, when the time was nearing around ten o'clock, the

three girls woke up. They went into a corner. There, in the corner of that room, was a tiny little door. They opened the door and took out a bone box. There was some sort of grease in that box. They greased their armpits with it, and their knees (D1520.26). The little swineherd boy was watching all this from underneath his hat.

Well, after they had smeared themselves with the grease each of them sat on a broom, and they carried many pairs of shoes. All this was well observed by the boy. When the girls went out through the door, the boy got up quickly, went into the corner, and smeared himself with that grease. He not only greased his feet and his hands, but he smeared also his cudgel from one end to the other. Then he sat on the cudgel (D2131, F80).

Well, as he sat on the cudgel it flew up and took him off. And soon he was on the track of the girls. As the girls were going, all of a sudden the youngest one says to her two sisters: "Listen, sisters! Someone is following us, for my face is burning." The oldest one says: "Who would be following us? Nobody knows where we are going. Why, that sleepyhead slept so he was snoring."

So they went; they travelled all four. But the boy always stayed at a distance, and followed them so they wouldn't notice him. All of a sudden they reached a golden forest. The boy tore off a golden bough and placed it in his knapsack. So on they went. They reached a golden well. The girls alit there off the broom and drank water out of golden glasses. The boy followed them down: he too drank water and placed one of the golden glasses into his knapsack.

The girls went off, riding their brooms. The boy kept right after them. As they went, they reached a silver forest. The boy tore off a bough there too, and placed it in his knapsack. They wandered on, and reached a silver well. Again they drank water. The boy drank anew. Again they sat on their brooms and went on. But the boy here too put away a silver glass, to show the king as a sign when he got home. Thus he had already two signs in his knapsack.

Again they went on, and after quite a while reached a diamond forest. There too the boy tore off a bough. They reached the diamond well. There too the girls drank water. The boy got off his cudgel too, he drank water and put away a diamond glass.

Now then he really hurried after them, because they were about to reach their destination. He was very careful now not to lose them.

As they went on and on, all of a sudden an awful big gate opened up from beneath the earth. The girls rode right in through the gate on their brooms, and the boy after them. Well, where did they go? Into a large room. There a lot of wonderful gentlemen awaited them. But as the boy went in, he slipped right under the bed, and observed events from there.

The oldest princess had a child already. And the middle one had a lover. And as the boy observed the ground better, he saw that it was full of razors. Then music started and the gentlemen asked the princesses to dance. But the youngest princess was sad, didn't speak at all, didn't drink, didn't eat. She said not a word throughout the whole entertainment.

The boy observed everything. He saw why so many shoes were torn—of course, since they were dancing on razors' edges.

Well, what was this room, but an awful big hell? And the three princesses tore their many shoes here all the time. But the boy was observing even more sharply now. He looked at the many people and saw they had all horses' feet (G303.4.5.3). He was taken slightly aback, but stayed on.

As they were through dancing they sat at the table. The oldest princess sat next to her husband, and took her little devil boy on her lap. The little devil's father, meanwhile, gave him a golden fork, golden spoon, and golden knife to play with. The bed was near the table. As the little devil played, he threw down the fork and the knife. His father said to the princess: "Mother, pick up your son's fork." "I won't pick it up," she said, "there is plenty to play with here on the table." And the boy thought under the bed: "Well, if you won't pick it up, then I will." And he picked it up and stuck it in his knapsack.

Then the little devil threw down the knife. They didn't pick that up either for the little devil. The boy picked it up too and put it in his knapsack.

Then the little devil threw down the spoon. They didn't pick that up either for the little devil. The boy picked it up too and put it in his knapsack. Now his knapsack was full of signs.

The time finally came to go home. The oldest girl said: "Now we'll go home, my sisters, since the only whole shoe left is the one we are wearing." They had torn up all the other shoes. Each of them had left only one shoe in which to go home.

Now the boy was thinking how to get out of here. But the boy, when he left home, brought with him some of the grease with which he smeared himself. Now he smeared the sole of his foot well, and his cudgel too all the way down. Well, the girls started off. The gentlemen accompanied them towards the gate. The oldest princess kept kissing her little son. The middle one too was taking farewell of her lover. The youngest princess was following them sadly. She had no companion as yet.

Well, they went out through the large gate, and the boy stole after them. Then the girls rode the broom homebound. The boy smeared himself thickly with the grease, and rode his cudgel so well, he reached home an hour before the girls.

When the boy got home, he lay down again, just as he lay in the evening, as if he were asleep. All of a sudden, the princesses are coming. They said: "Look, so this is how the sleepyhead watched us that he is still asleep as we left him?"

The girls went to bed peacefully and slept till the morning. When they awoke in the morning, they prepared a good breakfast, but little Johnny the swineherd was still sleeping.

The king sent his oldest daughter to wake him and call him in for breakfast. So the princess went out and kicked him with her foot. She said to him: "You sleepyhead, get up for breakfast." But the boy kept sleeping as if he hadn't heard a thing. Again the girl kicked him and said to him: "Don't you understand, you sleepyhead, how to get up?" The boy opened an eye, looked at the princess, and said: "Get out of here, you scoundrel!"

The princess burst out crying and ran to her father: "What do you think, dear father, of the sort of mean words this fellow uses?" The king thought right away that the boy knew something; that's why he dared to talk like that to his daughter, to call her a scoundrel. The king said to his daughter: "It doesn't matter, my daughter, one little bit; we'll find out everything."

He sent out his middle daughter, to call him in for breakfast. She went out, and kicked him too: "Come on, you sleepy-

head, to breakfast." The boy looked at her too, and said: "Get away, you scoundrel." She burst out crying too, then ran to her father and told him what the fellow said to her.

The father sent his youngest daughter. She went to the boy nicely, and stroked his face. She said to him: "Johnny boy, come on, get up for breakfast." As he heard these words, he got up at once, took the arm of the princess, and thus they entered the room. When they went in, they sat right down at the table for breakfast. When they finished breakfast, then the king asked the boy why he spoke those mean words to his daughters.

The boy said: "I know the reason why!" Then the king said: "If you know why, then show me the signs." The boy opened his knapsack. The three princesses just stared, one looking at the other, as he pulled out the signs which he had gathered on the way and in hell (H80). The three princesses burst out crying. The boy looked at them, and said: "It's no use crying; I'll tell where you have been anyhow."

And so the boy related where the princesses had gone to, and told the old king that the oldest girl has a son in hell, and the middle one has a lover, but the youngest girl is still pure, for she has nobody there.

After he had related everything to the king, the king promptly ordered two soldiers to take away his oldest daughter and the middle one. He told them to take them out into the yard and shoot them. So the king had his two daughters shot, because he couldn't stand buying so many shoes any more. The youngest daughter he gave in marriage to the boy, and they had a marvelous great wedding (L161).

I was invited too. I was at the wedding, but I was very hungry. I was so hungry, I chewed the cloth I used for dishwashing. They are still living if they haven't died.

7. "*The Wonderful Apple Tree*," pp. 53-70.

(A collection of miscellaneous motifs with incidental resemblances to Types 502 and 554.)

- I. The sick king and the wonderful apple tree. A wonderful apple tree grew up in the king's garden (D950). It bloomed in the morning, had apples at noon; apples were ripe by night, but all were stolen (F811.13). One of the apples would cure the king's illness (D1342). The king promised his daughter and half of kingdom

(T68.1) to anyone who could get him one of the apples (H1321). Many tried to climb the tree but failed. A swineherd, Johnny, offered to try if king would supply three steel clamps for climbing, three pairs of iron boots (H1231), food for a week (L113.1.1 Swineherd as hero).

- II. Ascent of tree to other world (F54.1). Quest for magic apple (H1321). Boy climbed for three days. Dropped steel boot with hole in it; thump told king he was still alive. He got to top on seventh day (F50 Access to upper world). All boots worn out. He got there just as a girl came to gather the apples. He threw down the boots and the ax; the ax handle rotted and the boots rusted by the time they hit the ground. He found stairway to castle.
- III. The Princess and the forbidden chamber. The boy entered the castle and found an orphan princess in the eleventh chamber (Z71.7). He took service with her, was warned not to enter the twelfth room (C611, Z71.8). One day he took an old broom away from the door of the forbidden room; the door swung open; he entered. He found a seven-headed dragon nailed to floor with two enormous nails. The dragon had 25,000 kilogram balls fastened to each leg; and his beard was pinched between two millstones. Dragon forced boy to release him, promising him a kingdom for compliance, threatening death from poisonous breath for refusal. He had the boy pour half a pitcher of water into mouths of two outside heads: the balls fell from legs and the stones fell from the beard. Boy poured third pitcher of water in middle mouth; dragon was free. Dragon had boy get apple from middle drawer in closet and put it in dragon's mouth; dragon flew away, telling boy they would meet again. Princess' horse neighed because princess had been tricked. Princess told him that when they returned from their wedding the dragon would take her and that it would cost him three kingdoms to get her back (C900, C930). On Sunday after wedding a great storm arose; dragon seized her, told boy he could visit her three times only.
- IV. A. Attempts to rescue wife from ogre (G550). His oldest horse told boy to give him food and drink and to

mount (B211.3, B401). Horse flew over dragon's hut; they saw princess, now dragon's wife, washing a tub of bloody clothes. She got on horse with him. Dragon's horse neighed, calling dragon, who asked if he had time to sleep and eat. Horse told him he did. They caught fleeing pair halfway back to their own country. Boy lost first kingdom. Attempt repeated two more times, kingdom lost each time. After third attempt dragon told boy he would be killed if he tried again. Boy tried again, was killed, cut to pieces, put in sack, put on horse's back to be taken home.

B. Resuscitation. Horse saw snake with life-making grass bring the snake's son back to life. Snake gave the grass to horse to use on boy. Horse shook sack off back, arranged parts in normal order, brought him back to life. (E105, E30). Boy seven times more beautiful than before (D1865). Boy returned to wife who told him how to get a faster horse.

C. Journey to other world over water (F134) to fetch fast horse. Meeting helpful animals. He threw golden-haired fish back into water; fish gave him a scale to bend when he needed help (B501, B470). He repaired wing of wild duck with the blade of grass; duck gave him a feather to split when he needed help (B501, B461.3). He healed foot of a fox; fox gave him hair from its tail to smoke in pipe when he needed help (B501, B441).

D. Service with old woman who had ninety-four heads on spikes (H901.1, G462). Boy was to care for three horses, keep them from escaping (G465, cf. H1180). Next day enchanted horses escaped while he slept; he bent scale; fish appeared, returned the horses which were now fish. He returned home; witch fed him; she beat horses for being found. Next day duck returned the horses which were hiding as three white ravens. On third day the fox aided him when horses disappeared (B441). Fox took him to witch's house, caught a rooster, made it yell, had boy get three eggs the witch had been sitting on. He broke the eggs with the reins; they become the horses. The youngest horse gave him instructions for that night and the next morning.

- E. The boy acquires a fast horse. At 11:30 that night the woman honed her sword on her tongue. At midnight she went blind, but she struck through the boy's bed with her sword. He was curled up at head, escaped blow. Power of witch ended over him. The next morning she asked him what he wanted. He chose old scabbard, old saddle, old bridle, weak colt with filth (J260). Witch offered him gold and silver instead. He had to carry the weak colt as well as other articles. At the border the colt became the youngest horse, the one that had advised him. Horse asked him if he would go like tornado or like a thought (D2122). Boy asked to go "so that neither you nor I shall be at fault."
- V. Rescue of wife (R151, B181.6). Johnny fetched his wife. Devil rode his horse with 1000-kilogram spurs, disembowling his horse to urge him on. His horse threw devil, killed him. Wife rode devil's horse home.
- VI. Curing the king. Boy and wife lived together for a while. Young man came from boy's home country, told him king was about to die. Boy took some apples to king, cured him (D1342, D9810) had his new friend marry king's daughter.

8. "*Tree-Breaker*," pp. 71-89

(Type 301B *The Three Stolen Princesses*. For first part see Type 650).

- I. The strong youth. He was born to parents after they had prayed for a son. He suckled his mother for twenty-one years to get great strength (F611.2.3). At seven he could shake a large oak tree, at fourteen he could shake all acorns off, at twenty-one he could pull it up with one hand (F611.3.1). He pulled up a tree, threw it down in yard, made house sink a meter in ground from blow (cf. F614.6).
- II. The companions. He met an old man who rolled mountains along with his shoulder, put them on land of people who annoy him (F626). They traveled together; Mountain-Roller rolled mountains out of the way, Tree-Breaker pulled up trees, bridged streams. They decided leadership by wrestling. Tree-Breaker finally threw companion into ground up to waist and was declared the winner. The two met Iron-Molder,

who molded iron as a woman kneads dough (cf. F625). In contest with him, Tree Breaker threw him into ground up to his neck.

- III. Labor contracts. They met twelve cartloads of iron, each drawn by four steers, mired in mud; agreed to pull them out for all the iron they could carry. Tree-Breaker lifted two of the iron rails from shoulders of one companion to those of other, loaded all iron on these rails (F624.3). They came to great wheat field, agreed to thresh all the wheat in a week in return for all the wheat they could carry (F613.2). Iron-Moulder threw down the iron, kicked it around, threshed the wheat in a week; they took the whole crop in a hamper carried on two trees.
- IV. Great ax. Iron-Moulder made Tree-Breaker a great ax. Handles of first and second axes broke when he threw them into air and they fell to ground. The third didn't come down for three days; handle didn't break.
- V. Killing animals. Great boar came after them to get wheat back. Tree-Breaker knocked off tusks with two blows, killed him with the third (F628.1). Killed two great bulls with blows of ax.
- VI. The search for the lost princesses (H1385.1).  
(a) Preparations. King furnished them twelve barrels of wine, twelve carts of porridge, twelve steers, one cooking vat. They took turns at cooking, looking for lower world. First day Mountain-Roller was cooking; old man with seven-foot beard (F545.1) appeared, asked for porridge, ate it off Mountain-Roller's belly when he refused to share. Second day Iron-Moulder cooked, was treated same way. Third day Tree-Breaker was cooking, making rope; tied Seven-Foot up with his beard, put him in wedge between tree and mountain (G500), found entrance to other world under the tree (F92). He made rope and basket to hold two people (F96).
- VII. Descent into lower world. Companions afraid. Tree-Breaker cut off Seven-Foot's beard, became seven times stronger than before (D1831), took ax, descended, found beautiful country.
- VIII. Rescue of Princesses (R111.2).  
Seven-Foot appeared, asked for beard, agreed to point

out castles of princesses for its return. Eldest princess in home of a seven-headed dragon, a castle made of pure copper revolving on a magpie-leg (F771.2.6.2). Next morning Tree-Breaker broke the magpie leg, stopped castle, met princess who warned him of her husband and gave him dragon's strongest wine which made him seventeen times stronger (D1335.2). The dragon threw his mace home for seven miles away; Tree-Breaker threw it back fourteen miles. Dragon returned; wife introduced Tree-Breaker as her brother. He broke dragon's hand when they shook hands. Wrestling: he threw dragon into ground up to his neck, cut off his head, and cut out his tongues which he put in his knapsack (H105.1. cf. Type 300 in which the hero uses the tongues to prove that he has slain the dragon. No use is made of the tongues in this story). He hit the castle with a stick; it became a copper apple which he put in his knapsack. He sent the princess up in the basket; companions fought over her. Second day, rescue of second princess in same manner as rescue of first. She was in a silver castle, revolving on a silver crow's leg. Dragon threw mace from nine miles; Tree-Breaker threw it eighteen miles. He cut out the dragon's tongues, put them and the silver apple in knapsack. Third day procedure was same. Youngest princess in gold castle, revolving on golden duck leg. Same process of killing dragon. Dragon threw mace twelve miles; Tree-Breaker threw it back twenty-four. He put the tongues and the golden apple in knapsack.

- IX. Betrayal by companions. He sent the youngest princess up in the basket; basket was let down for him; he put stone in it. Basket was dropped from halfway up (F601.3, K1932.2). Mountain-Roller and Iron-Molder took the girls to the king (K1935), made them say it was they who had killed the dragons. The princesses swore they wouldn't marry until Tree-Breaker came. Seven-Foot appeared, asked Tree-Breaker for beard, got it when he explained how to get to upper world. He became strong again and king of the underworld.
- X. Escape from Underworld. Tree-Breaker went to nest

of griffin-bird, arrived during storm while mother was away, shielded himself and young griffins with cloak so that they saved his life when mother returned. She agreed to take him to upper world if he could provide twelve barrels of wine, twelve loaves of bread, twelve steers. When she turned head to right, he was to feed her bread; left, steer; up, wine. On way they ran out of food; he cut out piece of his thigh (B322); they barely arrived into upper world (B322.1). Bird gave him back his flesh, healed it with a feather.

- XI. Recognition. At wedding feast youngest princess asked all guests to walk around castle so she could choose a husband. Tree-Breaker arrived in time to be chosen; they told story. Three men became friends again. Marriage (L161).

Tree-Breaker threw copper apple to east; it became castle a month's distance away for Mountain-Roller and bride; threw other to west for Iron-Molder and his bride.

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Albuquerque, New Mexico

## BOOK REVIEWS

*Sing and Swing from Southern Illinois*, David S. McIntosh.  
Carbondale, Illinois: Southern Illinois University, 1948.  
vii—70 pp.

When Professor McIntosh does anything, it is worth doing and he does it well. The little book *Sing and Swing* is no exception to the usual excellence of the work of this talented and modest man who has devoted his career thus far to exploring, recording, and revivifying the folk music of Southern Illinois. Here are presented, with variants, nineteen dance or game or party songs and the complete calls for six square dances. All, except naturally the dance calls, are given with music. All are accompanied by competent, intelligible description so that the young and energetic may perform the dances or games. Good comparative notes are here for the specialist—and a bibliography of only the sources referred to. And everything present-

ed is from the folk, as collected by Mr. McIntosh and his students.

For all its brevity, *Sing and Swing* contains a great deal. In his introduction, Mr. McIntosh makes a plea for, and a justification of, the use of indigenous folk music in the schools. Incidentally, the nature of some of the author's own missionary work is quietly sketched. Also presented is a very useful glossary of play party and square dance terminology.

Aside from the dance calls, Mr. McIntosh divides his items into four categories: Singing Squares, two kinds of adult Singing Games (according to basic formations), and children's Singing Games. The first represents something hitherto unknown to me. It is a kind of square dance that dispenses with both caller and instrumental accompaniment. The words of the song, sung by all the dancers, incorporate the calls and the singing is the dance music. The author describes the Singing Squares, of which he presents only three, as "a connecting link between the singing game and the square dance."

Besides his comparative notes, the author says little about the actual texts; yet they deserve some comment. There is nothing unusual in pointing out that singing game texts are frequently marked by a minstrel-like humor ("Old Dan Tucker"), but in the McIntosh texts there is frequently a wry, worldly kind of humor that is enjoyable. And occasionally a sharp realism marks a text—even one children's text, "Green Gravel." Again it is worth remarking that the texts are as collected. If Mr. McIntosh has good stanzas from several texts, he does not amalgamate them into one text, but merely appends them while noting the informants.

I recommend *Sing and Swing* very highly to folklorists who will find it an honest collection, to teachers who will find it a help and an example, and to anyone who is interested in seeing what remains of the authentic folk dance and singing play party in one area of the Middle West.

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Wm. Hugh Jansen

## ATQUE VALE

The turnover in *Hoosier Folklore* editors recently has accelerated. Herb Halpert was your editor for the first three years, Ernie Baughman for three and a half, and their successor for barely one. The first two had proud boasts: one founded *Hoosier Folklore Bulletin*; the other saw it through its metamorphosis from a mimeographed bulletin to the printed, elegant *Hoosier Folklore*. What is the boast of your short-term editor? To him fell the misfortunes of having *HF's* subsidy fall away underneath him and of having to struggle more with finances than with editing. Under him, *Hoosier Folklore* has been often delayed and finally has had to resort to the money-saving device of this double-number.

However, with fervent hope and some confidence that the clouds are lifting, the old editor turns over your magazine to the new, W. Edson Richmond, and asks your cooperation with him in the matters of subscriptions *and* articles. Meanwhile from the area of thoroughbreds and burley come to the Society the best wishes of your latest retired editor and of his wife whose term as your treasurer was not so short-lived or ill-starred as her husband's editorship.

W. H. J.

## 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.

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## STANDARD ABBREVIATIONS OF TITLES REFERRED TO IN NOTES AND ARTICLES

CFQ	—CALIFORNIA FOLKLORE QUARTERLY
HF	—HOOSIER FOLKLORE
HFB	—HOOSIER FOLKLORE BULLETIN
JAFL	—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-LIT- ERATURE, Bloomington, Indiana, Indiana University Studies, 1932-36.
The Folktale	—Stith Thompson, THE FOLKTALE, New York, The Dryden Press, 1947.