lot of motifs that they put into their folktales when it pleased them to
do so. It happened often that a person told his folktales differently
from time to time. And the most renowned tellers had their own repertoires
that were considered their own property. Their social background, their
experiences, their outlook, whether it was religious or not, colored
their renderings of the folktales. We must learn to know the tellers
and their milieu to evaluate the tales. Behind the curves, the statis-
tics, the frequency analyses that show the interplay of motifs and changes
in the structure of the folktales there are human beings, there are
gifted and less talented tellers. If we get a firmer grasp of this as-
pact of the problem of changes in folktales and legends, we shall be
better equipped to understand the dynamics of these changes as we meet
them in folk tradition. Many tradition bearers were proud of their art.
They liked telling tales, as we know from Ireland. Changes are not al-
ways the result of misunderstandings, but are sometimes made uninten-
tionally by the tellers. From what we know now, changes in folktales and
legends may be for the better and for the worse. So many complicated fac-
tors are involved and one can hardly discuss them in a short comment.

Ronald Grambo
Kongsvinger, Norway

(*Translated as Folktales and Society, Bloomington, 1969.)

OUR RIGHT READERS WRITE

Gentlemen:

Thank you for your letter of February 20 and the copy of FOLKLORE
FORUM 111, 5; September, 1969. It was an interesting issue and
the comments on Dr. Kirk were most curious, a fine example of short-
sighted interpretations combined with enlightened observations. Best
wishes to you.

Cordially,
William Odell
Assistant to Russell Kirk

P. S. Dr. Kirk has been away lecturing incessantly but still was
able to give your little "communication" attention.

CORRECTION

We neglected to note that the original manuscript, with full informant
data, of "The Riddle Repertoire of a Massachusetts Elementary School," by Meryl Weiner (FOLKLORE FORUM, III, 1) has been deposited in the In-
diana University Folklore Archives.