The Centennial Index
Publications of the American Folklore Society
(New Series)

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The Centennial Index
One Hundred Years of the Journal of American Folklore

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To the authors and editors whose work is indexed here, and the people who made their contributions possible.
Foreword

The Centennial Index was an enormously complex and expensive enterprise. A large portion of the project's expenses was covered by a generous grant to the American Folklore Society by the L. J. and Mary C. Skaggs Foundation; our thanks to the Foundation and to its staff member most closely involved with AFS projects over the past five years, Jillian Steiner Sandrock. Grants from the John W. and Clara C. Higgins Foundation and the Faculty of Arts and Letters of the State University of New York at Buffalo offset a portion of the typing and data encoding costs. The SUNY/Buffalo Department of English provided more than the usual amount of xeroxing, supplies, telephone service, and postage. The master sheets for the entire issue, including the front cover and the spine, were typeset and printed in our Buffalo offices, so funds normally targeted for typesetting and Washington office expenses were applied to the increased costs of printing and mailing. The AFS Executive Board increased the Journal's ordinary printing and postage allocation for this issue.

The Center for Studies in American Culture at SUNY/Buffalo provided office space during the early phase of the project, the microcomputer used for creating database records, and the software used for final editing and typesetting. Documentary Research provided the micrcomputer on which the Index was edited and composed and the laser printer on which the typeset sheets were printed.

Special thanks go to the University Computing Services at SUNY/Buffalo. From the very inception of this project they contributed much of the necessary hardware and programming support. They assigned professional staff to the design of the program necessary for handling the massive amount of data (in their final form before the last sort, the on-line data files occupied more than 15 megabytes). During the final phase of the project, UCS permitted us to virtually confiscate an IBM 3081 mainframe.

Harvey S. Axlerod was the UCS programmer assigned to the project. He became, in the course of the work, a true collaborator. His suggestions helped us refine our design and achieve our goal. The collaboration led to the development of a system and program that can be applied to other projects, and which will make it possible for researchers eventually to have on-line access to the contents of all folklore scholarship published in periodicals. By his careful attention to the specific, Axlerod let us export the design to the general. He provided an elegant solution to our questions.

David Keighley managed the IBM 3081. He picked up data disks at the eccentric hours we had them ready, brought them to the University's computer facility, ran the programs that Axlerod had written, and waited for the computer to consume the data or demand corrections. He then carried heavy boxes with the sorts back to our office, where they were given
preliminary proofreadings, the disks were corrected, and the cycle commenced anew. In the course of the project David made more than 20 round trips, 12 miles each way, and checked more than 10,000 pages of computer output sheets. During the final run, the long weekend when we did the massive sort operation, he was at the keyboard for 18 consecutive hours one day and 12 hours the next.

Joseph Hickerson, of the American Folklife Center in the Library of Congress, helped us solve the riddle of discrepant 1903 citations noted on page 17. Joe and Tim Lloyd ferreted out the dates for the JAF Supplement and the AFS Newsletter. Lydia Fish proofread portions of the manuscript.

This project was first suggested in 1981, when I was a member of the AFS Executive Board and Marta Weigle was editor of PAFS. When we formed the Centennial Coordinating Council in 1983, the Index was one of the first projects approved. In her capacity first as chair of the Centennial Coordinating Council and more recently as chair of the CCC's Publications Committee, Marta has been consistently supportive. Her successor as CCC chair, Roger D. Abrahams, has also provided essential aid.

The AFS Executive Board has likewise been consistent in its support of the project. Of the several individuals who served as AFS president during the years the project was in development and production, I would especially thank Judy McCulloh, who was a strong supporter of this project from the beginning, and who provided advice and encouragement. Judy was there with a protective shield on two occasions when malign forces threatened to scuttle the whole enterprise. William A. Wilson, at the time a member of the AFS Executive Board, also helped fend off the forces of the night.

The indexers were Ronald L. Baker, Kim Burdick, Bruce Harrah-Conforth, Jean Harrah-Conforth, Lydia Fish, Steven Glazier, Judy McCulloh, Gary Alan Fine, Alice Morrison Mordoh, W. F. H. Nicolaisen, Sue Samuelson, Ellen J. Stekert, Michael Taft, and Elizabeth F. Tucker. They each did an enormous amount of work. Several of them provided suggestions that helped us remove potential kinks in the original protocol. Their work was the substance upon which all the other tasks depended.

Elizabeth F. Null, Lynn Pifer, and William K. McNeil took on the difficult task of preparing brief sketches of individuals who had complex and varied careers. The sketches are meant to be introductory and suggestive, not definitive statements.

Patricia Gannon, Lynn Pifer, Rachel Jackson, and Jocelyn Sheppard, as editorial assistants, and Gannon later as assistant editor, were consistently diligent, helpful, and necessary.

Diane Christian was involved in almost every aspect of this project from the beginning. She read proof, edited copy, helped find the supplementary grants, and provided cogent advice that regularly kept the enterprise on track.

Tristram P. Coffin did the previous version of this Index all by himself, with no staff and no electronic wizardry. At the end of this project I looked again at Coffin's An Analytical Index to the Journal of American Folklore: Vols. 1-67, 68, 69, 70 (1958, Philadelphia: American Folklore Society) and I realized that in ways that matter we haven't come as far as the electronic
mavens would have us believe. I'd always thought Tris had done an interesting job of work with that Index; now I know how massive was the job he really did.

This Index couldn't have happened without Michael Taft. He set up the protocol used by the indexers and refined the protocol as complexities revealed themselves. Michael did approximately one-third of the indexing himself, he vetted the sheets by all the others, and he proofread the typeset printout. Were it not for his expertise in bibliographical organization and folklore scholarship, this would have been a clumsy effort indeed.

I want to acknowledge the sharpest, crankiest, wittiest, and by far the most helpful editor I ever knew: John Greenway. The brief notes on him at the end of this volume don't tell you that Greenway's greatest virtues as an editor were his fine eye and ear, and his utter willingness to tell authors when their work offended either. The most important thing he taught me is that writing is never collateral to the scholarship; it is part and parcel of it. If the writing is lousy, the scholarship is lousy; badly expressed ideas are bad ideas.

Ever since I took Norbert Fuerst's seminar in European Fiction in graduate school I've been aware that all scholarship is a collaborative enterprise, but this particular project made me vastly more aware of Professor Fuerst's counsel. I suppose there were giants at various times in the past, but that's not the interesting part. The shoulders we stand on, I realized in the process of reading every data sheet, checking many of the entries, and finally typesetting and proofreading this volume, belong to people very much like ourselves. Giants can take a lot of climbing-on without notice; it's ordinary people doing special work who really deserve our thanks. I've become, in the course of this project, really proud to join the company of seventeen that began in 1888 with William Wells Newell.

B.J.
A Century of Folklore


The 9,655 entries tell stories of the discipline. In the early years, there is the continuing discovery of the terms of inquiry, the pleasure in finding and presenting patterns in groups of verbal objects. There are attempts to define the objects of concern and set the boundaries of inquiry, the contrasting tonalities of the literary scholars and the anthropologists. Genres for a while dominate the pages, then nearly disappear: in recent decades, only rarely does anyone deal seriously with ballads or Märchen. In its youth, the Journal is rich in citation and review of material in nearly every learned language; in recent years, paralleling the decline in language requirements in American higher education, there has been a matching decrease in the amount of non-English material reviewed and, even more critical, a decrease in the amount of non-English material appearing in the references cited. The discipline may have maintained the internationalist concerns of the founders, but the language skills have become far more parochial.

The entries display a shift to theory not unlike the shift to theory in literary studies. And, also like literary studies, there is (happily) still no single theoretical model or even small group of theoretical models that encapsulates the field. For all the academic and doctrinal posturing in its pages over the years, the Journal has maintained a vigorously Whitmanian core:

Do I contradict myself?
Very well then I contradict myself,
(I am large, I contain multitudes.)

Multitudes are here, polyvalence is here, relentless inquiry and smug complacency are here. Skim the serial list of entries and you see an extraordinary range of concern, inquiry, subject, and mode.

Folklore is perhaps the only scholarly discipline that has been simultaneously grounded in two areas of scholarly inquiry usually kept separate in the management of academic resources. Early on the two areas were anthropology and literary studies; in recent years, the scope has broadened to social sciences and humanities. It's not just a matter of anthropology and linguistics on one side, and literature on the other. Folklore is, or at least
has the potential of being, one of the great synthetic disciplines.

Though grounded in the Journal's history, the Centennial Index is very much a product of its time. The categories, definitions, distinctions, and features of significance implicit and explicit in its pages represent the way a group of North American folklorists see their field, as well as the way they would wish their colleagues to understand the last one hundred years of folklore scholarship found in the Journal.

This index couldn't have been done without a good deal of very sophisticated computer technology, but it is still an organic, humanistic piece of work. It is perhaps best to see this index from a folkloristic perspective: it is a work growing out of the traditions of a small, cohesive group, for its form and content reflect the beliefs which folklorists hold about their own society and their particular community of ideas. The Index itself is an item of folklore.

In form, this index is not too different from others, especially in its reliance on the genre as a basic classificatory device. But does a genre index represent the way folklorists see their discipline? For most of the last one hundred years, the text—and therefore the genre—have been the thing; but over at least the last thirty years, North American folklorists have been intent on breaking down the barriers of genre distinction, and have courted a considerable array of theories and approaches in order to take the discipline beyond a simple, text-oriented study. Yet a look at current folklore scholarship reveals that the genre still holds sway in most cases and that the struggle to see beyond the text still goes on.

Our heavy reliance on genre distinctions in this index is not grounded in strong convictions about the preeminence of genre and text; rather it reveals our inability to discover an alternative approach to indexing. Can an index be created which is based on theory, approach, type of analysis or paradigm? What would such an index look like? How useful would it be? This last question is critical, for the main purpose of this index is that the greatest number of users find it useful in their research. Our purpose is to provide access to the great wealth of material that has appeared in Journal of American Folklore, not to redraw the historical map. The index is a part of the tradition of the scholarship which it documents.

Form of the Entries

Here are two typical entries from the Serial Listings, the section of the index to which the other three parts refer:


All items are listed serially by year. The fifth item in 1905 is 1905:5, and the thirty-sixth item in 1977 is 1977:36. The first item above, therefore, is the tenth item in 1888, and the second is the eighty-third in 1973.

Reviews are identified by r and at least one other letter appended to the serial number: rb for a book review (so a reader knows immediately that 1973:83rb is a book review), ra for a review of an audio recording in any medium (tape, disk, etc.), and rv for a review of a visual item (film, video, optical disk, etc.). The Journal didn't begin reviewing museum exhibits regularly until after the period covered by this index, but our current codes include re to mark reviews of exhibits and performances.

The review suffix is useful when a reader utilizes one of the three indexes drawn from the information in the Serial Listings. In the Author Index, for example, it distinguishes between articles and reviews, and in the Subject and Title indexes, it identifies a term as a title rather than a topic.

The parenthetical field immediately following the serial number contains three items of information: the JAF volume and issue number, and the item's inclusive pages. Thus, 1888:10 appeared on pages 68-72 of volume 1, issue 1, and 1973:83rb appeared on pages 299-300 of JAF 86, issue 341.

The third field in all entries is the name of the author of the JAF item—in this case George Bushotter and J. Owen Dorsey for the earlier item and Venetia Newall for the later one. Items printed without attribution are indicated by “anon.” If we were fairly certain of the authorship of an unsigned item, we put the name in square brackets.

The fourth field in all entries is the title. For reviews, we give the title of the review and titles of separate books or films reviewed therein. All other titles are as given in JAF. A few items in early years appeared without titles; our identifying titles for these items appear in square brackets.

For reviews, the remainder of the entry consists of the name(s) of the author(s) or performer(s), place(s) of publication, publisher(s), and date of publication. Reviews of items that appeared in periodicals include information on the original publication's volume, issue, and pages, if such information was provided by the reviewer. Some reviews include additional information in square brackets.

For articles, the remainder of the entry consists of a series of identifying terms in this order: generic (three levels), geographical location, tribal groups, other groups, other features, and a listing of other JAF items to which the current item is a response or subject of a response. Because of the consistency in position, it is unlikely that there will be confusion between geographical locations and tribal groups having the same name.

The following section should make our organization of information clearer. For now, here is the obvious decoding of the two examples:

The tenth item to appear in JAF's first volume (on pages 68-72, in 1888) is "A Teton Dakota Ghost Story," by George Bushotter and J. Owen Dorsey. The article deals with a Dakota and Teton Dakota ghost legend collected in the United States.

Organization of the Index

The Index is based on a three-level hierarchy of genre classification which defines every item in the Journal according to (1) a general generic designation, (2) a more specific designation, and (3) an even more specific, sub-generic designation. Since most users of this index come from cultures in which the number three is especially significant for lists, explanations, revelations and classifications, this tripartite system should require no justification.

As an example of this system, consider item 1888:10 above. At the most general level, this item falls under the heading of folk literature. More specifically, it deals with narrative, and even more specifically with legend.

This three-part generic system, under which all items have been indexed, consists of the following categories:

I. general studies
   A. ethnography
   B. collectanea

II. history and study
   A. history of the discipline
      1. obituaries
   B. methodology
      1. fieldwork
   C. theory
   D. archives
      1. archive management
   E. museums
      1. museum management
   F. programs and institutes
   G. congresses and societies
   H. publications
   I. awards
   J. American Folklore Society business
      1. meetings
      2. branch reports
      3. officers and members
   K. Journal of American Folklore business
      1. editorial policy

III. folk literature
   A. narrative
      1. tale
      2. legend
      3. histories
      4. personal experience narrative
      5. myth
   B. poetry
      1. epic
      2. ballad
      3. song
      4. verse
   C. speech
      1. proverb
      2. riddle
      3. names
      4. graffiti
5. language
6. ethnography of speaking

IV. ethnomusicology
   A. dance
   B. music
   C. musical instruments

V. belief systems
   A. medicine
      1. childbirth
      2. faith healing
      3. herbalism
      4. shamanism
   B. magic
      1. witchcraft
      2. evil eye
      3. conjuration
      4. dowsing
      5. luck
   C. religion
      1. Christianity
      2. Islam
      3. Judaism
      4. Hinduism
      5. cultism
   D. science
      1. alchemy
      2. astronomy

VI. behavior
   A. drama
      1. mumming
      2. puppet theater
      3. skit
   B. games and play
      1. sports
   C. ritual
      1. rite of passage
      2. calendar rite
      3. sacrificial rite
      4. fertility rite
      5. religious rite
   D. foodways
   E. festival

VII. material culture
   A. art
      1. painting
      2. sculpture
      3. interior decoration
      4. bodily adornment
   B. products
      1. architecture
      2. ceramics
      3. costume
      4. household items
      5. musical instrument, construction of
      6. tool
      7. toy
   C. technology
      1. agriculture
2. fishing
3. hunting
4. logging
5. textiles
6. shipbuilding
7. metalworking

D. settlement patterns

VIII. book and journal reviews
IX. film, slide and videotape reviews
X. record and audiotape reviews

In our original plan, categories VIII, IX, and X were to be listed as part of the full serial entry, along with the other nouns and verbs. As we began working with the data, however, we realized that it would be extremely useful if users of each of the three indexes could know without having to refer to the main entry when an item was a review and what sort of thing it was a review of. We found that a simple suffix system permitted us to more efficiently include that information in the serial numbers of the entries.

Not all possible tertiary categories have been listed above, as this most specific level was meant to be open-ended. Not all items deserve a three-part classification, as some notes and articles deal with many different sub-genres or with a genre in general terms. Thus, some items were classified no further than “material culture” or “ritual” or “narrative.” For items which are entirely general in nature (such as surveys of folklore scholarship, the kinds of folklore found within a specific culture or group, or the different kinds of folklore concerned with plants, animals, or children), we utilized a general studies designation.

Most of the above categories are self-explanatory to the folklorist. Some, however, deserve explanation:

ethnography: items of a general nature, usually anthropological in approach, which describe a particular group or culture, especially in terms of social systems.

collectanea: items which list various genres of folklore found within a culture or group, or centering on a specific topic.

histories: narrative-like accounts, usually elicited rather than set pieces of performance, concerning the history of an individual, a group, or a culture: life history, local history, oral history. This genre is related to historical legend. The term history, as used in this index, refers solely to the academic discipline of that name.

language: linguistic-type items which examine kinds of language associated with one or another group: dialect, slang, occupational language, and the like.

ethnography of speaking: items dealing with the behavioral or social-interactive aspects of language, such as analyses of conversation, verbal aggression, or oratory.

Note that the preface “folk” does not appear in any of these categories with the exception of folk literature (to separate it from the discipline of literature); as this is a folklore index, one can assume that poetry, drama, religion and the like are all “folk” activities. Note as well that there is no “miscellaneous” category, but that the general studies category is a designa-
tion of last resort for items which cannot be defined according to a more specific heading.

The above classification scheme will not satisfy everyone; folklorists as a group are not of one mind when it comes to the definition of their discipline. Is a riddle a part of speech? Is verse a sub-set of poetry? Should shamanism fall under medicine, or foodways under behavior? What's the difference between ritual and festival? While aware of these questions, the editors have chosen to mediate between differing ideas of folklore classification, ultimately arriving at an admittedly arbitrary, but (we think) nonetheless workable, genre classification.

The editors also had to mediate among the many indexers who contributed to this work: one indexer's ballad and festival is another indexer's song and calendar rite. The result of editing the indexers' work is a kind of uniformity in the classification of *Journal* items which could not be achieved were indexers to work in an entirely independent fashion. Index-users whose views on the classification of folklore differ from the editors' should be prepared to search for material under a variety of related headings, rather than simply under one category.

If this index were nothing more than the tripartite classification outlined above, it would be a poor thing indeed. To supplement and make this system more flexible, most items in the *Journal* were subject to further, more specific indexing. Descriptors of usually not more than one or two words help to clarify and define many of the *Journal* items beyond their tripartite genre classification. Take item 1888:10 once more: beyond the tripartite classification of this item as "folk literature," "narrative," and "legend," it is further subject-indexed under "supernatural legend" and "ghost."

This subject-indexing allows the index considerable flexibility, since neither the indexer nor the user must worry about the mutual exclusivity of terms. If, for example, a *Journal* article deals with both ballads and magic, it can be classified under both terms: under "ballad" in the tripartite classification and under "magic" in the subject index. If an indexer was not sure whether an item is primarily about a ritual or a festival, he or she could classify it under both terms. Magic, science, medicine, and religion are anything but mutually exclusive categories; indexers could take this into account by subject-indexing each item under a variety of terms, so that most users would find the item regardless of their personal classification systems.

These terms allow the index to indicate more than the usual generic distinctions. Specific texts such as Child ballad numbers, Aarne-Thompson tale type numbers, titles of unclassified narratives, and literary titles are all a part of the subject index. Literary terms such as "metaphor," "humor," "satire," and "parody" have been noted by indexers. Themes, figures, and motifs (although not motif numbers), such as "ghost," "love," "Bunyan," "Paul" or "politics" form part of this subject index, as do the names of people, whether authors, scholars, informants, or historical figures. Topics such as *occupational folklore*, *communism*, *print*, *Chicago Folklore Prize*, or *American Anthropological Association* are also included in this index.

We took special care to identify the geographical context of *Journal* items.
We again used a tripartite system: geographical locations—at least in North America—are indexed down to whatever level seems appropriate under country, state (or province), and city. An article dealing with folklore from various parts of Texas, therefore, would have “United States: Texas” for its geographical classifier, while an article dealing with folklore from Buffalo would have “United States: New York: Buffalo.” Small towns, geopolitical divisions in countries (other than the United States, Canada, Mexico, the United Kingdom, France, the Soviet Union, and India), and other less well-known geographical designations, however, are not included in this index. In all cases, the editors asked themselves whether a user would be likely to look up relatively obscure geographical headings. For example, users might naturally look for headings such as England, Ukrainian SSR, Newfoundland, or Uttar Pradesh, but would they search for the geopolitical divisions of Cuba, Nigeria, or Turkey, rather than the names of these nations, when interested in particular regions of such countries? We have remained flexible in this matter, however, for certain well-known regions such as Tibet or Bali. (Cynics might see this as inconsistency, which is why they’re cynics and not flexible scholars.) Generally, modern names for geographical regions have been used, despite the dated place names which appear in early issues of the Journal: Iran rather than Persia, Belize rather than British Honduras, Zimbabwe rather than Rhodesia; this sometimes means an article will have the older place-name in the title and the newer one in the list of identifiers.

The subject-index also identifies different kinds of groups and cultures. Native American tribes and ethnic groups are particularly numerous in the Journal and care has been taken to identify these groups. Native Americans are identified according to their tribal names as given in George P. Murdock’s *Ethnographic Bibliography of North America*. Ethnic groups are identified by a hyphenated term in which the first part of the term names the ethnicity of the group and the second part of the term identifies their country of residence; for example, Hungarian-Canadians are people of Hungarian ethnicity living in Canada. One exception to this rule is the term “Afro-Americans,” which refers to blacks found anywhere in the New World; their nationality is indicated by the geographical term applied to the Journal item (e.g., Afro-Americans; Trinidad and Tobago). Non-national or trans-national ethnic groups, such as Jews, Gypsies, whites or blacks, are included where called for. The Index also notes gender (women, men), religious groups (Moslems, Mormons), occupational groups (loggers, office workers), age groups (children, adolescents), disabled groups (the deaf, the blind), and others as necessary. If adding a term to the list of identifiers might increase the item’s accessibility or be of likely use to a researcher, we tried to err on the side of inclusion.

Theoretical approaches were particularly difficult. All items—articles, reviews, notes, obituaries, announcements—contain an implicit, if not explicit, theoretical approach. Sometimes, the gift of historical perspective permits us to see that an author’s explicit theoretical approach wasn’t the one informing the manuscript at all. In most cases, authors do not clearly enunciate their theoretical posture, and we suspect that groups of scholars
asked to detail the theoretical approach of complex folklore studies would rarely be unanimous in their designations. So we opted for the overt: a theoretical approach (functionalism, structuralism, anthropological, etc.) is noted only if the author explicitly states that his or her study makes use of a specific approach (“My analysis will be a semiotic one...”). Even this rule leaves much to be desired in the indexing of theories, since a majority of readers might disagree with the author’s own designation (“That’s not a semiotic approach, it’s a structural analysis!”).

We also note cross-disciplinary studies such as folklore and literature or folklore and sociology. Once again, this use of another discipline must be explicit in the item, and is designated in the index according to the name of the discipline to which folklore is being linked (literature, sociology, history, etc.).

How detailed is this index? Obviously a journal cannot be indexed in the same way as a book, since a page-by-page description would be incredibly long and arduous to create or use. The purpose of this index is to describe the Journal item as a whole, as the smallest coherent unit in the Journal. Thus, not every mention of songs is documented in the index, but only when the topic of song is primarily or largely the subject of an item. A user looking for every mention of Stith Thompson in the Journal will be disappointed, as Thompson’s name has only been indexed where he is the subject of an item, where he authored an item, or where one of his books has been reviewed. Similarly, texts of AT 500 are noted in the index only when AT 500 is one of the primary subjects of an item.

Where an article or note is entirely concerned with an individual text, topic, theory, personality, group, geographical location, or genre, the appropriate term appears in the index. But what about items which deal with a number of clearly-defined subjects? Here again, the rule of three applies. If an item is concerned with three or fewer genres, texts, groups, theories, etc., these subjects appear in the index. For example, an article dealing with the Iroquois, the Cree, and the Micmac is indexed under these three Native American groups; if, however, the article deals with four or more Native American groups, the article is indexed under the more general heading of “Native Americans,” rather than under the names of individual tribes.

One result of this rule of three is that small notes tend to be indexed in more detail than long articles, since a one-paragraph note is not likely to discuss more than three genres, topics, groups, etc. Here is an indexing paradox which, with a body of data this size, is probably unsolvable. The more general categorizations will lead readers to the articles they seek; they just can’t do it as efficiently as the specific categorizations possible with more focused or less substantial items. To glean every reference to, for example, the Iroquois, the user will have to look up the heading specific to this group (Iroquois), as well as the more general heading Native Americans. Even then, the user will miss casual references to this group found in items not primarily or largely concerned with the Iroquois or Native Americans (e.g., a one-line allusion to an Iroquois analog of a ritual performed by the Ainu of Japan).
As the index stands, individual items may be indexed under one term or under fifteen or twenty terms—all depending on the nature of the item and the rules of indexing outlined above. This index is a window into the storehouse of folkloristic information in the pages of the Journal, not an inventory. It allows researchers to begin to search in an organized way, but it is no substitute for the actual reading of or browsing in the Journal. There is valuable information in the Journal's pages which cannot appear in this index. The considerable scholarship found in the Journal's century of reviewing books, films, and records, for example, remains unretrieved, as this index notes only the appropriate bibliographical information for reviews and not their content.

Review essays of books and films appear as items in their own right; the individual books and films reviewed in these essays are cited as bibliographical or filmological references.

Review essays of records are another matter. Since the time of D. K. Wilgus, there has been a tradition of reviewing records in review essay form; often these essays include a great number of individual mentions of records. Using the rule of three, only those review essays which concentrate on three or fewer records receive an individual discographical citation for the records reviewed. All record review essays, however, are cited as such in the index (usually under folk literature: poetry: song). Sorting through the thousands of individual mentions of records is a project for the future.

Using the Index

This index has four parts: Serial Listings, Subject Index, Title Index, and Author Index. The three indexes are all keyed to the Serial Listings, and all facts in the three indexes is contained in the Serial Listings.

The Serial Listings describe in order of publication every article, review, report, editorial, note, announcement, and commentary published in JAF 1 through JAF 398. Serial numbers begin at 1 each year. Some scholarly indexes (e.g., those produced by the Modern Language Association) number all items serially, but part of our concern here was the historical relation of these items. Using a serial number that locates an item within a specific year provides a reader scanning the indexes more information than a mere number between 1 and 9655.

Sometimes two articles or reviews may appear to occupy the same space. “Folklore in Literature: A Symposium” (1957:1) occupies pp. 1-14. The next four items, all part of that symposium, occupy pp. 1-8, 9-10, 10-15, 15-21. 1957:6, which is not part of the symposium, begins on page 25. It's not that we've left out pp. 22-24, but rather that those are included in 1957:1, the overarching entry for the symposium itself.

Entries in omnibus book reviews each receive their own number, so an omnibus book review covering 13 items will have 14 serial numbers assigned to it: one number for the composite item and the others for the individual items. Large groups of sequential review serial numbers appearing in the Author Index indicate an omnibus review, not a frantic proliferation of articles. For example, the 36 items—1969:138rb-174rb—occupying the
same four pages in a single 1969 issue of the Journal comprised a single omnibus review issue by Jan Brunvand, who was at the time the Journal's book review editor. JAF book reviews are not only important components of the Journal, but they provide a record of the most important folklore book publications over the past century, so the expanded entry format seems to us justified.

The Subject Index sorts all entries according to reviewees' names, ethnic and other groups, and other features. The Subject Index does not include publishers, publishers' locations, and response or reply listings.

The Title Index lists alphabetically all items published in the Journal. This list indicates component reviews even though such reviews may not have received separate titles in JAF originally. Titles in English are sorted on the first non-article ("Art of the Bagpipe, The"). Since the article is part of the noun in most non-English languages, titles in languages other than English are sorted on the first word ("Les Lutins").

The Author Index lists the names of all contributors credited for articles in the Journal, including individuals named as translators, music transcribers, editors, and so forth. Since most users of this section of the Centennial Index will be seeking contributions by certain individuals rather than variations in scholarly signatures, contributors are indexed under the fullest form of their name to have appeared in Journal of American Folklore. Thus Gertrude Prokosh Kurath, who appeared in JAF under that name as well as Gertrude P. Kurath and Gertrude Kurath, appears with the full name. But Alfred Lewis Kroeber, who always signed his articles as A. L. Kroeber is indexed as A. L. Kroeber. Of the 42 citations in the entry for Franz Boas, 2 refer to items signed "F. Boas," 10 to items signed "F. B.,” and the rest to items signed "Franz Boas.” Articles abstracted are listed under the names of the original authors, so the several components of any “Folk-Lore Scrap-Book” entry would all be under the original authors' names, if given. For the exact names used in the Journal, always refer to the Serial Listings.

As noted above, when we were reasonably certain of the authorship of an unsigned item, we put the name in full brackets (there are five such citations for [Franz Boas]. We did not include in the Author Index the 1,631 items ascribed in the Serial Index to "Anon.” Authors' names in the Serial Index are as they originally appeared, with our informational extensions indicated by square brackets.

**Diacritical Remarks**

The Journal is international in subject matter and authorship, so any analytical index to it presents more than the usual range of typesetting problems. This index uses more than seventy diacritical configurations. Since the Journal is a century old, its use of those diacritics and several other aspects of spelling is by no means consistent.

Spelling in our lists of key words (bracketed items in the Serial Listings) generally follows modern usage. For example, we use Zuni throughout as our indexing term, even though most of the older articles spell the word with a tilde: Zuñi. The titles in the Serial Listings maintain spellings as they
appeared in the Journal, which is why an item such as 1917:36 will have Zuñi in the title line but Zuni in the features list.

All diacritical marks in these pages had to be added individually after the computer sorts were finished. A few words could be handled with global commands—Alcé, Lévi-Strauss, Liestol, for example—but most had to be altered one word at a time. Adding diacriticals to the Serial Listings took a great deal of time and adding them to the three indexes would, because of the nature of the computer sorts, have taken far longer. We decided that it wasn’t really necessary, since a user of the Index will almost always be using the three indexes only as guides to the Serial Listings anyway.

Because of the limitation of the technology we were using, we were forced to present a small group of terms slightly inaccurately. We transliterated the Greek in 1894:56, 1900:17, 1905:78, and 1944:77. We could not print the letter i without a dot, and the type we were using was too small to do the job manually, so ignore the lower case i in the Turkish words in 1948:112, 1948:113, 1948:114, and 1973:77. We could not print a phonetic character in 1956:109 and 1966:10, or the dot inside the hache in 1967:72. Dots under the letter O in 1968:52, 1972:35, and 1978:56, under the tilde in 1971:123, and under the s in 1986:111 and 1986:112 looked cluttered, so we let them go. Finally, we may not have gotten one of the Icelandic characters in 1976:104 quite right, but we’re close. Our assumption is that anyone citing the items in the Centennial Index will always check the original issue of the Journal, so these 17 deviant entries shouldn’t be troublesome.

A Sight for Sore Eyes

The base font for the Index is 6.5 point Bitstream Charter, with 6.0 point bold used for the serial numbers at the head of each entry in the Serial Listings. The type, obviously, is small; it is the same size as the type in Webster’s Ninth New Collegiate Dictionary and the New York telephone book. The reason for the parsimony with type size is the realities of publishing. Had we gone just one point larger, to the size of the usual JAF endnote, this book would have been more than 200 pages longer.

Using so small a type meant another compromise: many people can read 6.5 point type without glasses, but few people can read 6.5 point italic type without difficulty. So, as many journals do as a matter of course anyway, we decided to use regular typeface for titles and foreign terms. The book, journal, record, and film titles are always obvious, since they occur in reviews which have the identifying ra, rb, or rv in the serial number. We also decided that most foreign terms would be obvious, and would not therefore need italics either. The need for scanning identification that italics provide in normal text is not present in an index. The few points of surviving ambiguity were justified by the great increase in readability.

There may be some ambiguity with titles of omnibus reviews (is “Great Blues Recordings” the title of an album or the title of a review essay?), but our survey of titles indicated only a few of these, and most of them are clear in the Serial Listings.
Eccentricity

The numbering of volume 91 got weird: someone forgot to set the counter back to 1 when they were finished with volume 90. The first article on the first page of JAF vol. 91 begins on page 513.

The reason JAF has 398 rather than 400 issues in its first century is because there were only three issues in the first volume and because the issue numbers in volume 21 (1908) got addled. That volume consists of three issues, with two of them sharing a number. Pages 1-96 comprise JAF 80; no problem there. Pages 97-269 form a double issue numbered 81-82. Then pages 269-391, a regular-length issue, are numbered issue 82. The first issue of 1909 begins with 83.

If you can't find an item listed here, make sure you have the original JAF rather than the Kraus reprint edition. We noted one instance where Kraus inserted a sheet from an AFS Memoir into their reprint of the Journal. If you're looking things up in the Kraus reprint, you won't find items 1903:72-76, which are supposed to be on pages 193-194.

The Journal version of the Centennial Index is also paged in a way that will cause some confusion. It is the fourth number of JAF for 1988 and it should begin with page 385. But that would have caused weirdness in the book version, which is being produced from the same originals. We could have avoided the problem by postponing publication for one issue. The Index would then have become the first number of 1989 and it could have started with page 1 with no ambiguity whatsoever. We declined that option for sentimental reasons: the 1988 annual meeting of the American Folklore Society in Boston will be the Society's formal celebration of its Centennial, and we thought the Society's Index ought to be on hand for that event. Scholars quoting anything in this issue can avoid ambiguity by citing the book rather than periodical version. Pagination and editors are the same; the only difference, other than the wrappers, is that the volume has a place and publisher (Washington, DC: American Folklore Society) and the periodical has a volume and issue number (101:402).

Conventions

We adopted a few other conventions not noted above:

Reverse-order items are alphabetized to the comma, with words to the right of the comma used only to order groups of terms identical to the left of the comma: Smith, John; Smith, William; Smith Brothers; Smith County.

We kept inconsistent spellings when they appeared in the original titles or names of reviewees. The Alan W. Watts whose book is reviewed in 1965:100rb seems to be the same person as the Alan W. Watt whose book is reviewed in 1966:25rb. We kept both names in the Subject Index, since this is an index to JAF, not an index to the things JAF is about. Similarly, when we found 1984:131rv and 1984:132rv listing Yashia Aginsky and 1984:33rv listing Yasha Aginsky, we kept both names. We handled
variations in contributors’ names differently (see the notes on Author Index above).

We did not edit spelling errors in titles, either in the Serial Listings or the Title Index, since this is a record of what the *Journal* published, not what it should have published. That is why, for example, *siècle* remains in the title of 1977:95rb.

We have not identified items as “article,” “note,” or “comment,” because the meaning assigned those terms by editors over the years has varied so greatly as to render the distinctions useless over time (though perhaps not within the tenure of any single editor).

Quotation marks are as they are in the original—titles with quotation marks get them, as do references to specific ballads, stories, etc. References to the song “John Henry” get quotation marks; references to the character do not. We also use quotation marks around key terms when the context is primarily definitional, e.g. the many instances of “folklore,” which are not meant to indicate the presence of or even discussion of folklore, but rather attempt to define it.

Geographical descriptors stop at the largest inclusive descriptor appropriate to the material in question. Thus, “United States: Arkansas: Ozark Mountains” (1981:96) differs from “United States: Ozark Mountains” (1981:52) in that the first item focuses specifically on Arkansas highland material, while the second is an obituary for Vance Randolph, whose work traversed the region.

Though we didn’t meddle with titles or reviewees’ names, we did standardize some inconsistencies in the subject index. In a single issue of the *Journal*, for example, the middle word in “Texas Folklore Society” was spelled twice with a hyphen and once without the hyphen; that didn’t seem to deserve two separate entries in the Subject Index (we left the terms as they originally appeared in the Serial Listings, however).

The sorting program used a comma as the separator between items gathered in the bracketed segment of the Serial Listings. With titles or terms set in quotation marks, this made for a violation of the usual standard of comma placement. But we found that placement of the comma in that position greatly facilitated scanning, so we didn’t reverse the sequence.

**Help Wanted**

The *Journal of American Folklore* used to be both a place to publish scholarship and a journal of record. The latter function has slid away over the years. Early issues included the Society’s annual reports and membership lists, as well as “Folk-Lore Scrap-Book”—bits and pieces of interest to folklorists from newspapers and magazines; in the 1950s, Richard M. Dorson compiled a similar listing. *JAF* 254 (1951) contained news of the Popular Literature section of the MLA, the International Congress of Anthropological and Ethnological Sciences, the AFS Nominating Committee, the New York Folklore Society meeting, a report on a mimeographed publication in West Virginia, and a section titled “Personalia,” which noted the presence of various AFS representatives at the inauguration of chancel-
lors and presidents of the University of Chicago, University of Arizona, University of Michigan, and so on.

Some of those informational functions were taken over by the JAF Supplement, which was first published in January 1954. The American Folklore Society Newsletter began publication in 1972. At first, the Newsletter provided the kind of information that had previously been published in the Journal's "Personalia" columns; then its coverage expanded to include much of the information in the Supplement. The last Supplement appeared in March 1975. Some, but not all, of the Society's annual reports have appeared in the Newsletter.

In effect, the official statements of the Society's actions moved in two stages toward the most ephemeral of the Society's publications. The Supplement, so far as we can discover, was never bound with regular issues of JAF, but some libraries kept it anyway. The Newsletter is a completely separate publication, and most libraries don't save it at all. Even though the Newsletter now contains all of the Society's annual reports, summaries of Society executive actions, and much other material of historical interest, it may be the kind of document to which few future scholars will ever have direct access. The Library of Congress and a few other institutions may keep full runs of those publications, and copies may be preserved on microfilm, but in general, issues will not be easily available.

We would recommend, therefore, that someone undertake for the AFS Newsletter and the 22 issues of the Supplement the same kind of index we have provided here for the Journal. That would, at least, let scholars know what information exists in those publications and where in them it might be found. The surviving copies and microfilm versions will then be far more useful.

Finally, a request regarding the Centennial Index itself. This has been a vast enterprise; it is inevitable that we missed some errors of fact or interpretation or that in the final stages we introduced new typographical errors of our own. The AFS now maintains a current database of Journal entries; an eventual update to this index will be a far simpler affair. We would hope that the editors of any future JAF Index would include corrections to this one. Indeed, if there is a sufficient number of such corrections, we'll publish them in a regular issue of the Journal. So if you discover errors, please send a card or note with the correction to the Journal's editor. (Here's the first: after the rest of this book was set and it was too late to make changes, we discovered that Micha Joseph Bin-Gurion [coll.] and Emanuel Bin-Gurion [ed.], both named in 1980:129rb, got lost en route from the Serial Listings to the Subject Index.)
The Journal's Editors

The authors offer brief professional notes on the seventeen editors who guided the Journal of American Folklore through its first century.

William Wells Newell (vols. 1-12, 1888-1899)

William Wells Newell (1839-1907) was the American Folklore Society's guiding spirit during its formative years. Treasurer (1888-1889), permanent secretary (1888-1906), editor of the Journal of American Folklore (1888-1899), and supervisor of the Society's Memoir series (1894-1906), Newell became the AFS's most public spokesman. He proselytized, organized local and regional chapters, refined a conceptual vocabulary, and mapped out areas for collection and study.¹

Newell was born in Cambridge, Massachusetts. Others in his family had been Unitarian ministers and it was expected that Newell would be one as well. He trained for the ministry at Harvard but soon abandoned this calling for a scholarly career. Of the early members of the Journal's editorial committee (Franz Boas, Daniel G. Brinton, T. Frederick Crane, J. Owen Dorsey, and Newell) only Newell had the leisure and financial resources to devote himself full-time to the Society's needs. In turn, the Society provided him with an institutional base from which to launch his own critiques of unilinear, cultural evolution; folklore as the expression of racial or national essence; and ungrounded speculation on folkloric origins or survivals. Theory should wait, he maintained, until a comprehensive record of empirical data had been amassed, interpreted, and compared.

Newell had consistent notions about the nature of folklore and its role in cultural life as a whole. He equated folklore with oral tradition, expanding upon European concepts of the folk as a traditionally inclined rural peasantry functioning within a larger, modern society. "Folk" as a category was divorced from specific notions of class, occupation, or status; indeed Newell specifically included old, established New England families among the folk. "Folk" was a fixed term, but its personnel were transient. They were considered folk only insofar as they participated in folkloric acts. He believed that the various native peoples of the Americas also comprised folk
societies, societies in which entire ways of life could be considered the stuff of folklore. These societies, he was sure, provided ideal opportunities for observing cultural transmission. Anyone could be considered one of the folk when engaged in acts sustaining or sustained by oral traditions.

Newell thought that intellectually and artistically gifted individuals with the leisure to develop new ideas provided the locus of esthetic creation. Transmission moved from the leisured levels of society downward, aided by the tendency of human beings to emulate those they considered more advanced than themselves. During this top to bottom transmission, tradition acted as a stabilizing, conservative force. People retained and passed on those things which illuminated commonly understood meanings in their lives. Gradually, over time, they rejected or reworked anything that made no sense in terms of the world they knew.

In the Middle Ages, for Newell, there existed a consummate folk society in which entire social orders were bound together by unified perceptions. People at the bottom received, preserved, and sustained art from the top. As a medievalist, Newell explored the transition from individual expression to collective heritage by examining how Chrétien de Troye’s creation of the Arthurian cycle was transmuted into the folk and popular variants comprising the “matter of Britain.” In Games and Songs of American Children (1883), his most famous work, Newell examined how adult medieval games and pastimes developed into the lore of modem day children.

During his years with the AFS, Newell struggled hard to establish folklore as a field of scientifically respectable inquiry. He fought efforts by Fletcher S. Bassett and the Chicago Folklore Society to isolate folklore from anthropology, which Newell considered the mother discipline. Bassett and his allies wanted folklore to be appreciated in its own right; they were uninterested in studying it in a wider cultural content. At the Columbian Exposition of 1893, Bassett organized a Folk-Lore Congress under the auspices of the Exposition’s Department of Literature. Newell led a boycott of the Folk-Lore Congress and instead represented the AFS at the Exposition’s Congress of Anthropology.

Newell’s first Journal issues focused attention on various collecting categories: relics of Old English folklore, Southern Negro lore, the lore of North American Indian tribes, and Mexican and French-Canadian folklore. Later, he also suggested that immigrant material, European and African antecedents, and folklore from other parts of the world (including Asia and Latin America) be included. Consistently short of copy, especially scholarly articles, Newell was unable to develop as professional and cosmopolitan a journal as he would have liked. In an effort to provide money and support for its publication, he encouraged the formation of subsidiary, regional societies. But this also meant that the Journal had to consider lay interests and could not easily turn down the offerings of amateur enthusiasts. Newell himself contributed more than 200 signed articles and notes. Franz Boas and a growing number of academic anthropologists contributed additional materials. One particularly prolific group of contributors was affiliated with the Bureau of American Ethnology in Washington. They brought a distinctively American perspective to the Journal based on their work with
Native American peoples. They had a special interest in language and material culture, often taking a more polygenetic stand than their editor.

Newell was not alone in shaping European concepts of folklore to a New World agenda. As a public spokesman, he usually articulated a body of opinion shared by AFS officers and the *JAF* editorial committee. Certainly his views on diffusion rather than polygenesis parallel those of his friend and associate, Franz Boas. This is also true of his belief in the universal equality of human potential and the historical particularities of cultural development. Newell was the prime mover of the AFS. It was he who articulated its objectives and defined its peculiar spirit of romanticism and scientific inquiry.

*Alexander Francis Chamberlain (vols. 13-20, 1900-1907)*

Alexander Chamberlain (1865-1914) was born in England, then settled with his parents in Peterborough, Ontario. He received a B.A. in modern languages at the University of Toronto in 1886. There, under the influence of Sir Daniel Wilson, he first began to train himself in ethnology. He was appointed a fellow in modern languages in 1887 and later received a fellowship in anthropology at Clark University. In 1892, under the tutelage of Franz Boas, he was granted America's first Ph.D. in anthropology. His interest in linguistic anthropology resulted in his journeying to British Columbia for the British Association for the Advancement of Science, where, in 1891, he studied the Kutenai Indians.

At Clark University, where Chamberlain taught for the rest of his life, anthropology fell under the auspices of the Psychology Department, headed by Clark's president and pioneer in the study of adolescence, G. Stanley Hall. Chamberlain's two books on childhood, *The Child and Childhood in Folk-Thought* (1896) and *The Child: A Study in the Evolution of Man* (1901), show how deeply he was influenced by Hall's work. They represent a blending of anthropological and psychological perspectives on comparative and evolutionary aspects of child development. Developmental stages and the childhood lore and behavioral patterns associated with them are often probed for what they reveal about the cultural and biological evolution of humans as a species. But there is scant original theorizing here or in any of Chamberlain's numerous journal and encyclopedia articles. His main strengths lie in the breadth of his reading and the range of his information.

Chamberlain's principal contributions to the *Journal of American Folklore* were bibliographic. Drawing upon his extensive language skills, he compiled bibliographies on current international writings on anthropology, eventually supervising a short-lived bibliographic periodical with Robert Lowie, *Current Anthropological Literature* (1913), sponsored jointly by the AFS and the American Anthropological Association. As editor of the *Journal of American Folklore*, Chamberlain wrote more than 250 signed items, most of them reviews and notes on recent publications.

Newell had combined his position as editor with the office of permanent secretary to form the most visible power base in the American Folklore
Society. Chamberlain, on the other hand, rarely reported on editorial business to his readership or took on a public role in Society policy formation. He had inherited an articulated set of editorial guidelines which he made no attempt to alter. The Journal was sound financially. He seems to have defined his job as one of maintenance. Beyond expanding the space devoted to work on Native American peoples and fostering the role of JAF as a repository for raw collected texts, Chamberlain did little to alter the format. His term was respectable but not dramatic.

Like his mentor, G. Stanley Hall, Chamberlain saw child development as recapitulating cultural evolution; both could be seen in terms of a unilinear model. But, increasingly, he also seems to have stressed fundamental similarities in human potential. Cultural level was more a matter of circumstance than inheritance, and humans had the inherent capacity to transcend their cultural limitations if given the chance. Chamberlain was committed to Anglo-American civilization and its values; he was quick to note indolence and moral failings in other societies. As a passionate positivist, however, he was convinced that the moral, rational, and technological advances of his own culture could be extended to all humankind. He drew upon comparative folklore to show that, beneath the superficial differences of custom, insight, and habit, people everywhere were much the same. According to the obituary Franz Boas wrote for Chamberlain in JAF, Chamberlain's last years were spent researching the linguistic problems presented by South American Indian languages.

Franz Boas (vols. 21-37, 1908-1924)

In 1908, Franz Boas (1858-1942) took over as editor of the Journal of American Folklore. His growing prominence and activity within the anthropological community brought increased prestige to the Journal and renewed visibility to the editorship. The Journal and the American Folklore Society (which he served as president in 1900, 1931, and 1934) were key parts in Boas's lifelong campaign to professionalize anthropological practice, to redirect disciplinary definitions, to develop rigorous, empirical procedures grounded in scientific fieldwork, and to build academic and institutional structures for folklore's practice, research, and support.

When Boas became editor, he was finishing his second year as president of the American Anthropological Association. He was in the midst of enlarging a power base for himself and for those students who had completed their dissertations under his guidance at Columbia University. As they fanned out across the country to develop new anthropology departments, to take on museum work, and to immerse themselves in the study of Native American peoples, most were already joining him in his multi-barrelled attack on unilinear, orthogenetic, evolutionary theories of culture. For years, the Journal had been the major place for Boas and his followers to refine their arguments against the idea of a universal progression of cultural stages through which all societies pass as they mature. Boasians were convinced that environmental factors were crucial in influencing the course of a particular culture's development; they minimized the role of an
internally fixed cultural trajectory. With the change of editors, Boasian ideas were in the ascendancy at the Journal. The Washington-based orthogeneticists (who had initially clustered under John Wesley Powell at the Smithsonian) still held sway at the Bureau of Ethnology; they submitted texts and descriptive materials to the Journal while promoting their theories at the American Anthropologist. On the other hand, Boas encouraged his students to send articles of general interest to the American Anthropologist but to reserve for the Journal their more theoretical work. During this period Boas and his followers had also established control of the International Journal of American Linguistics, Columbia University Contributions to Anthropology, and American Ethnological Society Publications. But of all the journals open to them, Boasians were aware that JAF was the one for the longest and richest articles.

Boas never articulated his emerging theoretical construct in a concise or systematic way. It must be inferred or salvaged piecemeal from the dense volumes of facts, texts, and descriptive data that documented most of his ideas. For Boas, the primary determinant of human behavior is neither race nor language nor geography, which are all best understood on their own terms as independent variables with their own imperatives. Instead, it is culture—or, rather, "cultures," seen more as a plural noun than as a single force (Stocking 1968:202-203). Culture is no longer that series of stages through which all peoples pass. It is not some quantitatively or qualitatively measurable entity which civilized and primitive humans possess to disparate extents.

Alexander Lesser, a former student of Boas, describes his mentor's view of cultures as "behavioral environments in which human thought and feeling are structured and operate" (Lesser 1968:102). Elements of one culture are often borrowed by another. They are usually acquired without self-consciousness, accidentally and as the result of each culture's peculiar historical development. Elements are passed from generation to generation by "transmission." They are internalized through repetition until they become "traditional" or a matter of "habit." Though the elements of a particular culture are acquired irrationally, they may give rise to rationalizing secondary explanations during the process of their assimilation. Such secondary explanations find expression in myth, ritual, symbols, or art. These formal expressions of a culture Boas found most interesting, for they represent the efforts of a culture to explain its own elements to itself. Alien borrowings are thus brought into conformity with the specific values that make a culture unique. Elements in themselves do not mirror the whole; it is their rationale that successfully accommodates them and communicates them as a cohesive part of an integrated world-view.

Boas's critique of unilinear cultural evolution emerges out of his study of the most folkloric aspects of culture, drawing upon them continually for justification and example. Elements of myth and traditional art, and oral and visual symbols, lend themselves to easy tracking from one culture to the next. In studying particular cultures holistically, Boas and his students believed they could actually demonstrate processes of diffusion and
assimilation at work.

Boas was inspired by many ideas current in Germany during his childhood and youth. He was born in Minden, Westphalia, to a free-thinking Jewish family which still espoused the liberal ideals of the 1848 revolution. Unable to accept without question received authority, he was anxious to “recognize the shackles tradition has laid upon us” (1939:21). He attended the Universities of Heidelberg, Bonn, and Kiel and educated himself in physics, math, and philosophy while soaking up the neo-Kantian philosophy of his day. In studying the color of sea-water for his dissertation, he became acutely aware of the ways an observer imposes preconceptions upon the observed phenomena. He became increasingly interested in “the relations between the objective and the subjective worlds” (1939:20). Participation in a geographical expedition to Baffin Land, where he spent time among the Eskimo, intensified his growing commitment to ethnography. Upon his return to Berlin, where he was a docent in geography and worked at the Ethnological Museum, he worked closely with “folk psychologist” Bastian and studied anthropometrics with Virchow.

After a second field trip, in 1887, to study the Kwakiutl, Boas settled in America for good. He was uncomfortable with Germany’s political climate and pessimistic about his career opportunities there as a Jew. His first job was in New York, as an assistant editor at Science magazine. In 1888, the same year he helped to found the AFS, he became a docent in anthropology at the World’s Columbian Exposition in Chicago, staying on as curator of the museum set up to house the Exposition’s permanent collections. In 1896 he began to teach at Columbia University (he retired in 1936) and also began work at the American Museum of Natural History (1896-1901). Having achieved job security, he was finally able to devote full time to teaching, research, and the hard organizational tasks of establishing anthropology as an accepted academic discipline.

Boas’s priorities as JAF editor were to create more space for the material he wished to see printed and to broaden the financial base for meeting publication costs. He also wanted to work up the neglected departments of Negro, French-Canadian, Spanish-American, and European folklore. The permanent secretary, Alfred Tozzer, at the Twentieth Annual Meeting, warned that the Journal would be unable to expand without additional increases in income (Tozzer 1909:84-85). The Society was barely meeting its expenses. Nevertheless, Boas hoped to increase the Journal’s size by at least twenty percent, and in 1909, 1910, and 1911, he exceeded the 360-page maximum limit per volume by 80 to 120 pages. He then determined to have the Society co-sponsor a quarterly periodical with the American Anthropological Association which would merge the review and bibliographical sections of both JAF and the American Anthropologist. By doing this, he gained additional space while reducing the Journal’s copy back toward the official maximum.

The venture was a financial disaster. Current Anthropological Literature ceased publication by the end of its first year. Boas never returned to the quantity of reviews and bibliographic notes that had been a staple of Newell’s and Chamberlain’s editorships. In a seventeen-year tenure, he
published only 52 reviews.

The next strategy Boas used to tap into new sources of support was remarkably successful. He recruited scholarly experts to oversee the neglected departments and located outside sources of funding to underwrite special issues. His first new associate editors were George Lyman Kittredge (European folklore), Aurelio Espinosa (Hispanic folklore), and Marius Barbeau (French-Canadian folklore).

Special Spanish and French-Canadian issues received substantial help from the Hispanic Society, the French Institute, and AFS's Canadian membership. For Negro material, there was no institutional sponsorship available. From 1915 on, developing the Negro department became Boas's prime concern. He recruited Elsie Clews Parsons, a sociologically-trained anthropologist of independent means, to serve as associate editor in charge of Negro folklore. (Parsons financed her own work and many of the Society's other ventures as well. In a very real sense, she was the Society's "angel," who kept it alive during financially depressed periods.)

Boas was an indefatigable worker who tried his best to keep the Journal broad in scope and to have at least a trickle of theoretical thought flowing at all times. Despite his involvement in a large number of anthropologically-related activities, he never stinted on the time and care he gave to the Journal. In 1923, Boas's editorial assistant died. The Society authorized an assistant editorship for Ruth Benedict, who took on routine editorial functions. The next year, 1924, Boas passed the entire job of editing to her. There is no communication in the Journal or in his private papers to indicate why he chose to do this; it may be simply that his interest in the AFS as a power base was waning. His relationship with the Society, however, remained warm and active until his death.

Ruth Fulton Benedict (vols. 38-52, 1925-1939)

Ruth Fulton Benedict (1887-1948) had only recently completed her dissertation, "The Concept of the Guardian Spirit in North America" (1923), when she took on the editorship of the Journal of American Folklore. Boas valued her gift for meticulous research and had already used her to assist him with teaching and other special projects. Her position at JAF was underwritten by nominal contributions from the Southwest Society (the organization through which Elsie Clews Parsons made her grants). This, along with a series of one-year appointments at Columbia and Barnard, gave her a professional base when job opportunities for women in the discipline were very scarce.

Benedict was born to an established farming family in the Chenango Valley area of upstate New York. Her mother, a Vassar graduate like Ruth and her sister, was widowed while the two girls were still infants. Benedict's memories of her father, a doctor, and his commitment to science, were kept alive by her mother's extended period of mourning. The grandparents, with whom she lived, were Baptist; their farm became for her a lifelong place of respite and delight. Their religious outlook imbued her with a strong sense
of free will and individual choice.

After college and a few years of charitable work and teaching, Ruth married Stanley Benedict, a doctor with familial roots in the same region as her own. They moved to the New York area where Stanley affiliated with Cornell Medical College while Ruth sought fulfillment as a suburban housewife. At first she tried various forms of volunteer social work while working on a biography of Mary Wollstonecraft. Then, in 1919, at the age of 32, she began studying anthropology, first with Elsie Clews Parsons and Alexander Goldenweiser at the New School and then at Columbia with Boas.

Initially, she attempted to sustain the *Journal* as she found it while stabilizing its precarious financial situation. Like Boas, she wanted more space devoted to studies of folklore examined in thoroughly delineated cultural contexts. She also wanted to include materials from Europe, whether or not they had previously been embraced by the "departmental" approach. In order to help fund these goals, the *Journal*’s printing was moved to France (and later Germany) where costs were cheaper. The *Journal* was already a year behind schedule when Benedict assumed control; transatlantic delays and cash shortages only compounded the problem. Her numerous special issues—often abstruse, uninterpreted collections of Native American or foreign-language texts—eroded interest among the general readership. Though she did much to encourage informed collecting efforts among serious amateurs and expanded the amount of regional collectanea while reinstating the book review section, she could not counteract a slowly developing opinion that the *Journal* was too narrowly reflective of New York-based anthropological interests.

Ruth Benedict’s positive impact on folklore scholarship paralleled rather than emerged directly from her involvement with the *Journal*. She was a persuasive and accessible writer who popularized the idea that cultures, seen as discrete wholes, are dominated by certain "configurations" of traits. These configurations can be considered as overarching social characteristics analogous to those associated with individual personalities. She excelled at making sense of great quantities of empirical data associated with a single culture. In doing so, she drew enthusiastically, if critically, upon gestalt and psychoanalytical theories for insight. In one of her most famous works, *Patterns of Culture* (1934), she described the Dobu peoples of Northwestern Melanesia as "paranoid" and Kwakiutl Indians as "megalomaniacal" in order to stress the fact that behaviors considered abnormal and deviant in one’s own culture are acceptable elsewhere. Indeed, they may reach their full fruition under different societal circumstances. In the same book, she also applied the Nietzschean distinction between "Apollonian" and "Dionysian" styles to contrast Pueblo and Plains Indian culture.

She found the study of folklore especially well-suited for the task of discovering cultural configurations. In folklore, myth-fantasies, wish-fulfillment and the need to compensate for inhibited behavior play themselves out. Cultural innovations are either borrowed and adapted, or they are initiated by individual action. The processes of retaining and incorporating such innovations into tradition are decidedly collective.
Cultures, and the individuals comprising them, are predisposed by existing configurations to select certain conventions and ways of doing things while discarding others. Human behavior is thus channelled along predictable lines in an almost orthogenetic fashion. Nevertheless, Benedict maintained that culture’s primary role is expressive rather than integrative. Trajectories can be bent and shifted by cumulative, individual choice. She saw some cultures as more integrated than others, their elements more likely to form coherent patterns. In such cases, single items of folklore are apt to embody dominant configurations. On the other hand, she recognized the dynamic nature of many human societies and pointed out that the adjustment of folklore to changing cultural patterns is ongoing and rarely complete. She suggested that discontinuities between folklore and ongoing contemporary behavior are particularly useful in revealing how a culture resolves strain and reasserts its dominant values under stress. These ideas permeate Benedict's writing, finding their most explicit expression in her introduction to Zuni Mythology (1935).

Her Race, Science, and Politics (1940) is a lucid restatement of Boas’s earlier attack on the philosophical and scientific fallacies of racism. Like Patterns of Culture, the book reached a broad audience and thrust Benedict into the public limelight. During World War II and immediately thereafter, Benedict applied anthropological techniques to the analysis of complex societies. This was particularly useful when societies had to be studied from a distance. Her most notable success in this vein was The Chrysanthemum and the Sword: Patterns of Japanese Culture (1946). Most of her later work was sponsored by governmental agencies to aid them in policy formation. Along with other scholars who entered the public sector at this time, she helped set a precedent for the growing involvement between government and anthropology.

Benedict didn’t learn that she’d been fired as editor until a month after the fact, when she received a warm but embarrassed letter from George Herzog, then acting secretary of the AFS. She responded with good grace but apparently was hurt by the surreptitious manner with which her removal was accomplished. Apparently, she would have been a willing participant in the efforts to replace her. After this experience, Benedict played no active part in Society affairs. Most of her papers, along with the poetry she published under the name of Ann Singleton, are now housed at the Vassar College Library.

Gladys Reichard (vol. 53, 1940)

Gladys Amanda Reichard (1893-1955) served as secretary of the American Folklore Society from 1924 to 1926 and 1928 to 1936, the longest time the office had been held by anyone other than William Wells Newell. In addition, she frequently contributed to the Journal and worked closely with Ruth Benedict during the years in which their offices overlapped. Reichard was an expert in linguistics, myth, and material culture and a scholar who did extensive fieldwork, primarily among Native American peoples,
particularly the Navajo. She stepped in as acting editor of the Journal of American Folklore in early 1940.

Reichard was born in Bangor, Pennsylvania, the daughter of Quakers. After teaching first in a rural school and later in the Bangor elementary school, she enrolled in Swarthmore College where she received a degree in classics in 1919. Her undergraduate college awarded her the Lucretia Mott Fellowship, which she used to attend Columbia University where she earned an M.A. in anthropology in 1920. Five years later she received a Ph.D. from the same university with a dissertation on the grammar of the Wiyot Indian language.

Reichard had an abiding interest in the conceptual life of the peoples she studied. She examined world-view from an emic perspective, trying to classify ideas, ritual forms, and artistic genres in native terms. Of all Boas's students, she was the one most concerned with questions of style. An extraordinarily detailed and graphically rich pair of volumes titled Melanesian Design (1922) won the A. Cressy Morrison Prize awarded by the New York Academy of Sciences. Her AFS memoir, An Analysis of Coeur d'Alene Indian Mythology (1947), won the Chicago Folklore Prize for 1948. A monograph, Prayer: The Compulsive Word (1944a), published by the American Ethnological Society, is generally recognized as a clever anticipation of the formalism and structuralism that later influenced American folklore studies. Ironically, Reichard explicitly disavowed any interest in structuralism, although her introduction to that book acknowledges the help of Claude Lévi-Strauss and Roman Jakobson, both of whom lived in New York during the war years. Her last major publication was Navaho Religion: A Study of Symbolism (1950b), a book that marked the culmination of her work with the tribe she first visited in 1923. For over two decades she had immersed herself in Navajo life, developing intense and extended friendships with some of her informants. Reichard participated actively in Navajo religious life and learned several of the tribal crafts. Her stance as an ethnographer was frequently that of a student to her teachers. In Navaho Religion, as in her other writings, she assigned great importance to the individual as a shaper of esthetic values and philosophical interpretations. She freely acknowledged that some of her informants had more to impart esthetically than others. The interplay between group and individual was a constant theme in her writings.

Reichard became editor at a time of great confusion for the American Folklore Society. At the Annual Meeting in December 1939, a decision was made to summarily remove Ruth Benedict from her position as editor of the Journal of American Folklore and replace her with Anna Hadwick Gayton, the book review editor. Concerned about the irregularities of these proceedings, the new secretary, George Herzog, neglected to notify Gayton of her appointment until a month later. When Gayton did learn of her election she declined, leaving the position temporarily vacant. At a special Council Meeting in February 1940, engineered by Herzog, Reichard was asked to serve for a year, during which time she would bring the Journal up to date. An austerity budget was drawn up so that she could do so without recourse to a large infusion of extra funds; she was not mandated
to develop an editorial policy. Instead, a determination was made to get a sense of the membership and to recommend policy changes at the next Annual Meeting. The 1940 Editor's Report indicates that Reichard largely succeeded in what she was empowered to do. She put out seven issues of the *Journal*, saw one Memoir through to publication, and was busy nursing two others through the final stages of production.

During Reichard's term, a consensus developed among Council Members in favor of broadening the *Journal*'s appeal and for including more literary scholarship within its pages. George Herzog's official correspondence, on file at the University of Pennsylvania Department of Folklore and Folklife Archive, is filled with vivid exchanges about who should run the *Journal* and where it might be relocated. At year's end, a committee consisting of Elsie Clews Parsons, Archer Taylor, Stith Thompson, Leslie White, and Melville J. Herskovits called for the following changes in editorial policy: a discontinuance of single issue topics, more space for short articles, methodological discussions for the benefit of amateurs, theoretical papers to balance the exposition of raw data, and reviews of material in other periodicals. More importantly, it recommended that the job of editor rotate and be subjected to an annual election.

When Reichard stepped down as editor, the era of Boasian dominance came to a close. Reichard helped provide a smooth transition and a firm base on which to build a more flexible and marketable *Journal of American Folklore*. She continued to participate actively in Society affairs and, in 1943, her years of service were rewarded when she was elected president of the American Folklore Society.

*Archer Taylor (vol. 54, 1941)*

Like Reichard, Archer Taylor (1890-1973) served as editor for a single year with a mandate to continue bringing the *Journal* and the unpublished backlog of other projects up to date.

Taylor was the first non-anthropologist to edit the *Journal* since William Wells Newell; his term marked the end of its control by Columbia-based scholars. Unable to get out more than two back issues because of the American Folklore Society's serious financial difficulties, Taylor attributed the *Journal*'s troubles and the Society's dwindling membership to the long period of Columbia's dominance. In an undated letter written to A. Irving Hallowell, the University of Pennsylvania anthropologist, he discusses the problem:

The fundamental problem is that the *Journal* and the Society is a Columbia institution. I think that I might as well state the fact frankly and simply. It has been under Columbia rule for so long that it would be easier to let the Society die and then start a new one than to revivify this one with an injection of blood from west of the Hudson ... You see that all doesn't bear on Anthropology vs. Humanities in Folk-Lore. That's not a very significant issue—to my way of thinking. The anthropologists of my acquaintance seem to recognize a difference between a chunk of data and an interpretive essay or discussion. The *Journal* has run too far in the direction of printing collections of More Tales From the Western Chicamonons and More
Ballads From the Backwash of the Monongahela—the first from the anthropologists and the second from the students of the humanities and both equally indigestible. Now, that can't be changed very quickly. There isn't much written that is good, and the Southern Folklore Q. is in the way of getting what is written.

Taylor had been president of the American Folklore Society in 1936 and continued an active relationship with the Society throughout his life. He and Stith Thompson were America’s leading exponents of a comparative, typological approach to folklore: the historic-geographic method usually associated with Finnish folklore scholarship. Taylor studied several folklore genres (in particular the proverb and the riddle) as they appeared in a multitude of languages. Works like The Proverb (1931), English Riddles from Oral Tradition (1951), and A Dictionary of American Proverbs and Proverbial Phrases, 1820-1880 (1958), the latter compiled with Bartlett Jere Whiting, have become standard reference works. “Edward” and “Sven i Rosengard”: A Study in the Dissemination of a Ballad (1931) and The Shanghai Gesture (1956) are short, more focused applications of historic-geographic methodology. Taylor was at least as prominent a literary scholar and bibliographic specialist as he was a folklorist. C. Grant Loomis’s bibliography of Taylor’s writings up to 1960 is included in Humaniora: Essays in Literature, Folklore, Bibliography (1960), a testimonial publication edited by his former students, Wayland D. Hand and Gustave Arlt.

Taylor was born in 1890 to a prominent Philadelphia Quaker family. After graduating from Swarthmore and receiving an M.A. in German from the University of Pennsylvania, he taught for two years at Pennsylvania State College and made trips to Europe during the summers. In 1912 he enrolled in the Harvard Graduate School. During his stay there he first met Stith Thompson, a fellow student. Taylor received his Ph.D. in German in 1915 with a dissertation on the fairy tale motifs in the “Wolfdietrich” epics. The work indicates that questions about the dissemination of oral tradition were central to his interests at an early point in his career.

In 1915 Taylor moved to Washington University in St. Louis where he spent the next ten years. He began to publish extensively during this period, the Journal of American Folklore becoming a major outlet for his articles on folklore. Taylor received an appointment in German at the University of Chicago in 1925 and became chairman of the Department two years later. The Chicago years spanned a period of peak productivity during which he developed graduate course offerings in folklore and enriched his contacts with European scholars in the field. He also strengthened Chicago’s library holdings in folklore and early German literature, collaborating in this latter endeavor with his friend and departmental colleague, Leonard Bloomfield, the linguistics scholar.

In 1939 Taylor accepted a professorship in German literature at the University of California at Berkeley. Two years later he began editing the Journal of American Folklore and three years later, in 1942, he helped found and became first editor of the California Folklore Quarterly (now Western Folklore). In 1951 he served as president of the Modern Language Association. After his retirement he maintained a vigorous intellectual and physical life, producing important work in genre research, bibliography, and
bibliographic history, the latter a growing interest in his last years. Weekends were spent in the Napa Valley where he and his wife constructed a ranch house with their own hands, utilizing the rocks and timber furnished by their property. Colleagues remember Taylor's ability to achieve a tranquil, balanced life-style ideally suited to the demands of scholarship. A revered figure whose cosmopolitan interests and world prominence did much to enhance the reputation of American folklore studies at home and abroad, Archer Taylor was one of the most influential American folklorists of the twentieth century.

*Erminie Wheeler-Voegelin (vols. 55-59, 1942-1946)*

Erminie Brooke Wheeler was born in Oakland, California in 1903. Trained as an anthropologist at the University of California at Berkeley, and at Yale, where she received her Ph.D. in 1939, she could not obtain a regular faculty appointment at Indiana University because her husband, Charles Frederick Voegelin, the linguistics specialist, was already on the faculty. Wheeler-Voegelin was a gifted scholar in her own right, specializing in Native American languages and culture. Editing the *Journal* gave her an academic base during a period when only short-term teaching jobs and research fellowships were open to her. She remained a prolific writer throughout her tenure as editor—three major articles and two monographs were published during this time—and she gave the *Journal of American Folklore* the stamp of her own energy and commitment.

Wheeler-Voegelin's term as editor reestablished the *Journal* as a financially viable quarterly able to command the interest of scholars from many disciplines. With the cooperation of Gladys Reichard and Archer Taylor, the two previous editors, she brought it up to date by the end of 1943 and was able to start soliciting new manuscripts for both articles and memoirs. She worked closely with Wayland Hand to develop a comprehensive section of national, international, and interdisciplinary news pertinent to the entire field of folklore. She expanded the book review section and restricted it to items related to folklore. Collections of raw uninterpreted data were balanced by more theoretical discussions. During her tenure as editor, membership in the American Folklore Society increased substantially. Between 1943 and 1945, for instance, it rose from 532 to 690. This growth meant that Wheeler-Voegelin had increased amounts of money at her disposal. The *Journal* grew fatter; more musical transcriptions were included as well as a number of photographs. A change of printers made it possible for the *Journal* to use special phonetic characters without additional costs. She also developed a new format: an enlarged page and a new cover design.

In 1946 Wheeler-Voegelin passed the editorship on to Wayland D. Hand, but she continued to maintain an interest in the Society for several years afterwards, becoming its president in 1948 and also one of its first Fellows. From 1947 to 1949 she served as executive secretary of the American Anthropological Association. In 1954 she became editor of *Ethnohistory*, a
new journal sponsored by the American Indian Ethnohistoric Conference, a position she held for nine years. Today she is regarded as a pioneer in ethnohistory, a field that brings anthropological insights to bear upon the history of Native Americans and other peoples who have few written records of their past. The American Society for Ethnohistory awards an annual prize in her name for important new work in ethnohistory.

During the 1950s, Wheeler-Voegelin's research became increasingly historically oriented. In 1956 she became a member of the Indiana University history faculty (the dissolution of her marriage two years earlier freed her from the University's discriminatory nepotism rule). She also directed the Great Lakes-Ohio Valley Research Project, in which capacity she supervised a research team that explored the history and patterns of land usage among Native Americans of this part of North America. She was often called upon by the Department of Justice to testify in opposition to Indian land claims. By so doing she was vulnerable to the criticism of other anthropologists who felt professionally obliged to play either an actively supportive or a neutral role. These issues were debated in the pages of *Ethnohistory* during her editorship. Those who defended the stance of Wheeler-Voegelin, and other anthropologists who testified for the government, maintained that true scholarship should not and could not be swayed by the pressures of either side—the important thing was to air the facts of the situation and let the judicial process take its course. Regardless of the circumstances that brought about their funding, Wheeler-Voegelin's reports for the Justice Department are regarded as authoritative, and several were published by Garland Press in the 1970s. Most of her papers dealing with Native Americans are now deposited at the Newberry Library.

Wheeler-Voegelin retired from Indiana University in 1969. Always an outdoors person able to set trap lines and perform other survival skills, she now pursues her interests in horticulture while living with a daughter in Virginia.

*Wayland Debs Hand (vols. 60-64, 1947-1951)*

Wayland Debs Hand, a son of Mormon missionaries, was born in Auckland, New Zealand in 1907. Receiving a B.A. in 1933 and an M.A. in 1934 from the University of Utah, Hand went on to obtain a Ph.D. in Germanic Languages in 1936 from the University of Chicago. His dissertation, "The 'Schnaderhupfel': An Alpine Folk Lyric," was written under the supervision of Archer Taylor. Except for an early, one-year stint as German instructor at the University of Minnesota, Hand's entire teaching career was spent at UCLA. There he founded an interdisciplinary program empowered to grant graduate degrees in folklore and was instrumental in starting the Center for the Study of Comparative Folklore and Mythology.

Hand made several contributions to the study of folk narrative and had a lively interest in all aspects of verbal folklore. He was particularly fascinated by the ways popular beliefs and belief systems manifest themselves in religious, magical, and healing practices. He was awarded the Chicago Folklore Prize in 1942 (for his *Dictionary of Words and Idioms*...
Associated with Judas Iscariot), and became the first American scholar to be awarded the Giuseppe Pitre Prize (for his two-volume edition of *Popular Beliefs and Superstitions from North Carolina* [1961-1964]). During the 1980s he published two similar collections: *Popular Beliefs and Superstitions: A Compendium of American Folklore from the Ohio Collection of Newbell Niles Puckett* (1981) and *Popular Beliefs and Superstitions from Utah* (1984). A collection of Hand's essays dealing with healing practices was published under the title *Magical Medicine* (1980).

During the last thirty years of his life Hand was increasingly preoccupied with plans for an encyclopedia of popular beliefs. This projected multi-volume work, drawing upon the expertise of many scholars, was to be based upon the almost two million items he amassed, classified, and filed in the Archive of American Popular Beliefs and Superstition, another project he started at UCLA. Intellectually vigorous during his retirement years, Hand was busy readying the first volume for publication when he suffered a fatal heart attack on his way to the 1986 meeting of the American Folklore Society.

Hand was a capable editor who inherited a solvent, up-to-date *Journal* with an expanded readership and an increasingly international outlook. As an active editorial presence under his predecessor, Hand himself had contributed to this happy state of affairs. During his term of office, Hand sought to balance literary and anthropological interests and to broaden the quarterly's appeal. He opened up the *Journal*’s pages to regular record reviews, introduced an editor's page for associate editors to articulate some of the problems and challenges facing contemporary folklorists, surveyed folklore “work in progress” on a regular basis, and increased musical notation, photographs, and tabular material. He increased coverage of international proceedings and strove to stimulate interest by American folklorists in the research of their European counterparts. At the same time Hand edited the *Journal*, he also edited the Memoirs, a customary pairing of responsibilities. Both publications faced escalating costs that Hand tried to curtail by various means, including mailing memoirs on request rather than automatically to all the membership, initiating a self-sustaining bibliographical series, and seeking subsidies from organizations like the American Council of Learned Societies.

After passing the editorship on to Katherine Luomala, Hand continued to play an active role in the Society. He served as its president in 1956 and 1957 and in 1960 was elected a Fellow. In 1953 he became associate editor for *Western Folklore* and was its editor from 1954 to 1966. Despite his growing international reputation and lengthening string of commitments, Hand remained active in local and regional folklore circles. He is remembered by those who worked with him as a collegial and erudite man whose insatiable curiosity about folklore was grounded in an aesthetic delight in the abundance and variety of human invention.
Ellen Catarine Luomala was born in Cloquet, Minnesota in 1907, the daughter of John Erland and Eliina Forsness Luomala, naturalized citizens who came to Minnesota from Finland. Luomala's interest in folklore was undoubtedly aroused at an early age, for both her mother and an uncle were noted local narrators who delighted in telling folktales and legends of Finland and America. Years later Katherine told a newspaper reporter that the tales told by her mother and uncle filled her "with a yearning for more and more stories of that type."

After graduating from high school in Cloquet, Luomala worked for a time in a local public utilities company and lumber company. Then, in 1927, she followed an older sister west where she enrolled in the University of California at Berkeley, eventually receiving the A.B., M.A., and Ph.D. from that institution. Both her master's thesis, "Turtle's War Party: A Study in Comparative Mythology" (1933b), and her doctoral dissertation, "Maui the Demigod: Factors in the Development of a Polynesian Hero Cycle" (1936), concentrated on oral narratives. A Ph.D. in anthropology in the 1930s did not guarantee one a university faculty appointment, so Luomala was forced to earn her living during her immediate post-graduate years by a variety of jobs. In 1937 she was awarded the Dorothy Bridgman Atkinson Fellowship from the American Association of University Women, a grant that allowed her to pursue post-doctoral studies in New York City with Ruth Benedict and other anthropologists.

During World War II, Luomala spent four years in Washington, D.C. working for the government as an interviewer and analyst of public opinion surveys on domestic issues. In 1944 she changed jobs, moving to the Community Analysis Section of the newly created War Relocation Authority. She did a good deal of writing for the Community Analysis Section but also spent much time visiting and conducting interviews in California communities where Japanese evacuees would be returned. She later wrote both technical and popular accounts of her experiences with the War Relocation Authority.

In 1946 Luomala joined the faculty at the University of Hawaii where she spent the rest of her academic career. She was a mainstay of the Department of Anthropology, teaching popular courses on Polynesia, Oceania, Native American cultures, comparative religion, history of anthropological theory, Asian cultures, folk cultures of Europe, and, of course, folklore. She was also one of the guiding forces behind the University's doctoral program in anthropology.

Luomala's research has been divided almost evenly between the library and the field. She conducted extensive fieldwork in several California communities as part of the War Relocation Authority project, and with a Diegueno Indian informant, but she is best known for her work in Polynesian studies, Oceanic mythology and folklore. For ten months in 1948 and 1949 she worked on an ethnographic survey of the Gilbert Islands, spending five months among the residents of Tabiteuea Atoll in the Central Pacific. Voices on the Wind: Polynesian Myths and Chants (1955), which many
authorities consider her best work, grew out of her field research there.

She became associate editor of the *Journal of American Folklore* in 1947 and in 1952 she was elected to replace Wayland D. Hand as editor. She made progress in bringing the publication up to date, but lack of finances forced her to shorten individual issues to offset printing costs. The fiscal situation was so bad that Luomala often had to do the final typing of manuscripts herself. In 1953 she resigned as editor "in order to spend more time on paid duties of research and teaching" (Luomala 1953:255).

Luomala is a fellow of the American Anthropological Society and the American Folklore Society. Colleague Leonard Mann noted that, "her organizational ties have been stronger in the field of folklore than in anthropology, especially through her great contribution of time and effort to the American Folklore Society" (Mason 1976:4). She retired from her university responsibilities in 1976 but has remained active as a researcher and writer.

### Thomas A. Sebeok (vols. 67-71, 1954-1958)

Thomas A. Sebeok was born in Budapest, Hungary in 1920 and emigrated to the United States in 1937, becoming a naturalized citizen in 1944. He studied at the University of Chicago and Princeton, receiving a B.A. from the former and an M.A. in 1943 and a Ph.D. in 1945 from the latter. In 1943 he joined the faculty of Indiana University, where he has spent his entire academic career. During his forty-five years in Bloomington he has received numerous honors and awards, including two fellowships from the John Simon Guggenheim Memorial Foundation, five Fulbright travel grants, and two fellowships from the National Endowment for the Humanities. In 1967 and 1978 he was honored as a Distinguished Professor.

Sebeok's status as a Professor of Anthropology, Folklore, and of Uralic and Altaic Studies indicates the diversity of his scholarship. He founded the Department of Uralic and Altaic Studies at Indiana University and was the first director of the Uralic and Altaic Language and Area Center. Currently, he chairs the Research Center for Language and Semiotic Studies. With his wife, Jean Umiker, he has co-edited several works, including the Topics in Contemporary Semiotics series. Sebeok has also written or edited works on folk songs and mythology, and is well known in folklore circles as the editor of *Myth: A Symposium* (*JAF* 270 [1955]). Sebeok sums up his varied academic interests in his preface to *I Think I Am a Verb*:

> My earliest papers, beginning in 1942, were technical articles in this or that domain of Uralic linguistics, ethnography, and folklore . . . In 1954, my name becomes fecklessly associated with psycholinguistics . . . by 1962, I had edged my way into animal communications studies . . . In 1966, I published three books which temporarily bluffed some of my friends into conjecturing that I was about to metamorphose into a historiographer of linguistics. The topmost layer in my scholarly stratification dates from 1976, when I started to compile what eventually became my "semiotic tetralogy." [1986:ix]

Sebeok has done fieldwork among the Winnebago Indians in Wisconsin,
The Journal's Editors

Richard M. Dorson (vols. 72-76, 1959-1963)

Richard Mercer Dorson, one of folklore's more colorful and controversial personalities, was born in 1916 in New York City. His entire undergraduate and graduate school education was at Harvard; he received the A.B. in 1937, an M.A. in History in 1940, and a Ph.D. in History of American Civilization in 1943. He taught history at Harvard for one year and then moved to Michigan State University (1944-1956), where his interests gradually turned from American history to American folklore.

Dorson first became aware of the subject of folklore while doing research for an undergraduate paper on Mark Twain's debt to the frontier oral tall-tale tradition. He also did a dissertation on "New England Popular Tales and Legends" (published as Jonathan Draws the Long Bow [1946]) but his real love affair with folklore began in Michigan. In 1946 Dorson travelled to the Upper Peninsula of Michigan to do five months of fieldwork, a foray that he later said was a "voyage of discovery." He found this experience both exhilarating and astonishing, for the "bard and troubadours of Homer's day and King Arthur's court were all there, reciting in a variety of American accents their wondrous sagas" (1952:vii-viii). Dorson's presentation of his findings was published in 1952 as Bloodstoppers and Bear Walkers: Folk Traditions of the Upper Peninsula. This work, based entirely on tales collected by Dorson, focused on a variety of folk traditions existing in the area—Indian, European immigrant, lumberjack, and townsfolk—rather than on the lore of a single folk group.

Dorson moved to Indiana University in 1957. In 1963 he established the Folklore Institute at Indiana and began editing the Journal of the Folklore Institute. He expanded the Indiana University folklore program greatly. He directed nearly one hundred Ph.D. dissertations, an achievement in which
he took great pride. Dorson was constantly active on behalf of folklore, organizing numerous conferences, editing such publications as the Chicago *Folktales of the World* series, and literally travelling all over the world to champion the cause of his adopted field. From 1966-1968 he served as president of the American Folklore Fellows. In the same year Indiana University honored him as a Distinguished Professor.

He relished being editor of *JAF*, for it gave him the opportunity to publicize the international character of folklore studies, an interest reflected in the special issue titled *Folklore Research Around the World* (*JAF* 294 [1961]). Never one to back off from controversial issues, Dorson also published in 1962 a *Symposium on Obscenity in Folklore* (*JAF* 297 [1962]). Lauved as both a courageous and epoch-making venture, the bite of this special issue was lessened by the printer’s demand that all “four-letter” words be expurgated by means of hyphens. Even with those changes the “obscenity issue” proved to be one of the best selling volumes of the *Journal* and is rightly considered a landmark publication.

Dorson insisted that serious study of the field required grounding in history. In his *American Folklore* (1959), one of the early textbooks on the subject, Dorson notes that no previous work integrated folklore studies and American history. “It is my conviction,” he writes in the introduction, “that the only meaningful approach to the folk traditions of the United States must be made against the background of American history” (1959:5).

Dorson’s own historical works bracket and mark his career. His first book was *Davy Crockett: American Comic Legend* (1939). *The British Folklorists: A History* (1968) was a highly-regarded intellectual history of British folklore scholarship. *American Folklore and the Historian* (1971) was “a group of essays intended as much for the historian interested in folklore as for the folklorist interested in history” (Dundes 1982:xiii). Dorson explored legend in oral tradition and print in *America in Legend* (1973) and *Man and Beast in American Comic Legend* (1982).

Ever curious intellectually, his wide-ranging research ranged from rural folk (1952, 1967) to big city steelworkers (1981). His last major project, *Handbook of American Folklore* (1983) was unfinished at the time of his death on 11 September 1981; editorial work was completed by his colleagues at the Indiana University Folklore Institute. The *Handbook*, like much of Dorson’s work over the years, was clearly designed to impose on the diverse field of folklore Dorson’s mature vision of disciplinary coherence. Like a number of his earlier publications, it provided an enormous range of useful information and generated a surprising amount of controversy (see, for example, Jackson 1984).

Dorson wrote and edited more than twenty-five books and two hundred articles, a vast number by almost any standard. His numerous publications brought him a widespread reputation, but he is also remembered for his strong personality. He relished a good argument and was not reluctant to attack other scholars, either in person or in print (see Dorson 1972a, 1976). As a “result he made enemies—lots of them” (Dundes 1982:xiv). But no one, enemy or friend, can honestly deny that he was one of the dominant
personalities in twentieth-century American folklore studies. Neither can he be fairly denied a large portion of the credit for folklore's being recognized as a serious academic field.

**John Greenway (vols. 77-81, 1964-1968)**

Although John Greenway has stated that he "was about to accept the general opinion that I was dead," he insists that he is indeed alive and active in Port Charlotte, Florida (Greenway 1987). Groenweg (surname legally translated to Greenway) was born in Liverpool, England, in 1919 and became a U.S. citizen by derivation. After working for several years as a carpenter and building contractor, Greenway turned to academics. He took three degrees at the University of Pennsylvania—the A.B. in 1947, and an M.A. and Ph.D. in English in 1948 and 1951—where he came under the influence of folklorist MacEdward Leach. Later, in 1958, he earned an M.A. in anthropology from the University of Colorado. His dissertation, "American Folksongs of Social and Economic Protest: An Introduction to a Neglected Phase of American Folk Culture," was published in 1953 as *American Folksongs of Protest*. Immediately the book was praised by some as a major work, while others found it, at best, controversial. It is now generally recognized as one of the first serious academic treatments of protest songs as a legitimate part of folk tradition.

Greenway's teaching career was spent at the University of Denver, where he was an assistant professor of English, and at the University of Colorado, where he was a professor of anthropology. At various times he also worked as a revival folksinger, reserve police officer, deputy sheriff, and security guard. In addition to folklore, his research interests include anthropology, archaeology, and ethnomusicology; he has taught university courses in all of these subjects and, in addition, in ethnology, primitive religion, primitive arts and crafts, Old and Middle English, Shakespeare, English and American poetry, composition, and chess. In addition to his four-year term as editor of the *Journal of American Folklore*, Greenway served as editor of *SOUTHWESTERN LORE* and *WESTERN FOLKLORE*. His fieldwork in Australia between 1956 and 1972 led to several books, including *Down Among the Wild Men—The Narrative Journal of Fifteen Years Pursuing the Old Stone Age Aborigines of Australia's Western Desert* (1972), *Literature Among the Primitives* (1964b), and *The Primitive Reader* (1965). Two films also came out of his field researches "down under."

Greenway's nineteen books and more than three hundred articles and reviews are usually enlivened by his distinctive sense of humor. Commenting on some of his concerns as an editor he offered a novel explanation to account for the significant drop in memberships to the American Folklore Society in 1935:

Through thick and thin they stuck it out, through Coyote Trickster tales, through articles printed in Neo-Melanesian (pidgin), whole issues in Canadian French, Coyote Trickster tales, articles in specialized variants of the International Phonetic Alphabet, pieces in Latin, German, and similar outlandish languages, Coyote Trickster tales . . . Some think it was the Depression
that cut the list of subscribers in 1935 to 191; I think it was those incessant Coyote Trickster stories. [Greenway 1969:9]

During his term as editor, Greenway and the *Journal of American Folklore* survived a drastic change of officers as four people, including the book review editor and an associate editor, resigned. Greenway calmly noted the change of personnel, along with the announcement that the *Journal* was changing publishers, and that he would be editing long distance from Australia for the next year. With his usual sense of humor "he assures readers of the *Journal* . . . that the sky is not falling. Repeat, not. These resignations are no more serious to the society than the collapse of the currency and the resignation of the president would be to the United States" (1965: 194). The sky never did fall. In 1966 Greenway published a special issue of the *Journal of American Folklore* titled *The Anthropologist Looks at Myth* (*JAF* 311 [1966]). Shortly after the conclusion of his editorship, Greenway compiled *Folklore of the Great West* (1969), a selection of articles from the first 82 volumes of the *Journal of American Folklore* (even though the subtitle insisted on 83 years). Since retiring from his academic career in 1979, Greenway has written four book manuscripts.

*Ameríco Paredes* (vols. 82-86, 1969-1973)

Greenway's successor was the first editor of the *Journal of American Folklore* who was a specialist in Mexican-American folklore. A bilingual and bicultural scholar, *Ameríco Paredes* was born near the border between Texas and Mexico in Brownsville, Texas in 1915. Although as a child he heard traditional songs and legends from his own family and other people in his community, he was not inspired to become a folklorist until many years later. His initial intent was to be a writer of fiction and poetry, but he earned his living for fourteen years as a journalist. Then, in 1951, after a period of residence in the Far East, Paredes entered the University of Texas where he earned three degrees and eventually became a faculty member. During his more than three decades in Austin, he received many honors, among them a Guggenheim Fellowship, and appointment as both the Ashbel Smith Professor of English and Anthropology and Anderson Centennial Professor at the University of Texas.

For his Ph.D. dissertation Paredes did a study of Gregorio Cortez, a ballad hero whose story had long interested him. Published in 1958 under the title "*With a Pistol in His Hand*": *A Border Ballad and Its Hero*, this work earned Paredes a reputation as the outstanding scholar of border folklore. Although an adroit, sensitive portrayal of its immediate subject, the book is more than just a study of a ballad. It illuminates the folk psychology of the Mexican border folk, who saw themselves vindicated in Cortez's defiance of the hated Texas Rangers; it also indicates how folklore sources can contribute to historical knowledge. *Folktales of Mexico* (1970) was a selection of 80 texts prepared for Richard Dorson's *Folktales of the World* series. The expert annotations and translations indicate that Paredes is, as Dorson notes, "the
thorough folklorist, equally at home in the field, the library, and the archives, knowledgeable in Spanish-American and comparative as well as in Mexican folklore" (Paredes 1970:lv-lvi). *A Texas-Mexican Cancionero* (1976) reveals the meaning of 66 folksongs from the lower border have held for generations of singers. This book has been characterized as a sensitive autobiographical homage to Paredes's patrimony (Bauman and Abrahams 1981:5).

While editor of the *Journal of American Folklore*, Paredes produced two special issues of considerable import to folklore studies. *The Urban Experience and Folk Tradition (JAF 328 [1970])*, guest edited by Ellen Stekert, heralded the burgeoning interest in urban folklore studies. *Toward New Perspectives in Folklore (JAF 331 [1971])*, guest edited by Richard Bauman, emphasized the "event" rather than the "item" aspect of folklore.

For Paredes, recording, reporting, and analyzing folk traditions are only part of the folklorist's task; the ultimate goal is to "illuminate, dignify, and even improve the existence of those among whom the folklorist lives and learns" (Bauman and Abrahams 1981:6). Such cultural advocacy is, of course, far removed from the long-held belief that scholars should remain detached and objective towards the people they study. Paredes would say that complete objectivity is a utopian ideal that is probably not possible and, in any case, is not desirable, for cultural advocacy can give folklore scholarship enhanced practical value.

*Barre Toelken (vols. 87-89, 1974-1976)*

Born in 1935 in Ware, Massachusetts, John Barre Toelken earned an undergraduate degree from Utah State University and graduate degrees from Washington State University and the University of Oregon. None of his formal training is in folklore. Like many other college students in the late 1950s and early 1960s he became involved in what was called the "folksong revival," appearing fairly regularly on the concert circuit. More importantly, he came under the influence of Wayland Hand who encouraged his enthusiasm for folklore. Toelken later officially acknowledged his debt to Hand by dedicating one of his books to the senior scholar.

After completing his dissertation in medieval literature on "Poetic Functions of Folklore in the English and Scottish Ballads," Toelken began his teaching career at the University of Utah. After a brief time he returned to his alma mater, the University of Oregon, where he spent nearly two decades. During his years in Eugene he was known as an outstanding teacher whose classes attracted large numbers of students, his ability being officially recognized when he was chosen to receive the Ersted Award for distinguished teaching. He was also active as a fieldworker and was particularly concerned with making fieldwork materials available to researchers. Largely through his efforts, the University's Randall V. Mills Archive of Northwest Folklore was able to acquire the valuable collection of Robert Winslow Gordon. In 1985 Toelken returned to his undergraduate alma mater, Utah State University, as Professor of English and History, Director of the Folklore Program, and Director of the Graduate Program in
American Studies.

Toelken established and from 1963-1966 edited *Northwest Folklore*, a journal that was recently revived. From 1971-1976 he was a member of the AFS Executive Board. In 1977-1978 he was president of the Society, and in 1981 he was selected as one of the Society's Folklore Fellows. Three years later, in 1984, he was appointed to the Board of Trustees of the American Folklife Center in the Library of Congress. His articles have appeared in a variety of folklore journals and collections.

Toelken has written on balladry, the nomenclature of folklore, and American Indian traditions. His best known work, however, is a textbook, *The Dynamics of Folklore* (1979), which was an attempt "to provide a fair, eclectic combination of the main trends in folklore today, with the focus admittedly on the active, live aspects of folk and their lore" (1979:x).

During his years as editor of the *Journal of American Folklore*, Toelken sought to publish articles that were both scholarly and readable. Because of his own specific scholarly interests he made a concerted effort to get essays on Native American lore and balladry, but served notice in his initial editorial statement that he was not restricting the Journal's pages to these topics. "To be a little more specific, there is no embargo on computers, Coyote Trickster tales, pedagogics, theorizing, Coyote Trickster tales, structuralism, women, country music, or Coyote Trickster tales, so long as the central point is folkloristic and the writing felicitous" (1974:10-11). Indeed, in his initial issue Toelken included an article on Coyote Trickster tales, one which inaugurated a new policy of encouraging tradition bearers to make critical comments concerning the ongoing study of their own folklore. This policy proved somewhat controversial and was not continued by subsequent editors. Many of Toelken's other plans for the Journal were cut short when health reasons forced him to resign in 1976.


Jan Harold Brunvand, born in 1933 in Cadillac, Michigan, attended Michigan State University, where he received a B.A. in journalism and an M.A. in English. He also took courses from Richard M. Dorson and in 1957 followed his mentor to Indiana. Four years later he completed his Ph.D. with a dissertation on "The Taming of the Shrew: A Comparative Study of Oral and Literary Versions," later excerpted for his book *The Study of American Folklore*.

Brunvand's teaching career began at the University of Idaho. He then moved to Southern Illinois University, and in 1966 to the University of Utah where he has remained. Prior to his affiliation with the *Journal of American Folklore* Brunvand served as assistant editor and book review editor of *Midwest Folklore*. He had twice been associate editor of the *Journal of American Folklore*, from 1963-1967 and from 1973-1976, and also served as book review editor from 1968-1972. In 1974 he was named a Folklore Fellow and in 1985 he was elected president of the Society.

Among his essays and books are works on proverbs, onomastics, American
folklore, Romanian folklore, and folklore and literature. He is, however, best known for his textbook, *The Study of American Folklore* (1968, rev. 1978, 1986), and for his three popular collections of urban legends: *The Vanishing Hitchhiker: American Urban Legends and Their Meanings* (1981); *The Choking Doberman and Other “New” Urban Legends* (1984); and *The Mexican Pet: More “New” Urban Legends and Some Old Favorites* (1986b). These three volumes have been roundly criticized by some for their blatantly popular orientation, but they perform the valuable task of publicizing the field of folklore, as do Brunvand’s appearances on television programs, such as the *David Letterman Show*, and “Urban Legends,” his syndicated column.

Brunvand was particularly interested in making the *Journal of American Folklore* more readable and more useful to its major audience, American folklorists. He also keenly felt the need for interdisciplinary interaction with those outside folklore who might be doing work relevant to that being done by professional folklorists. Thus, his goals as editor of the *Journal* were to include more articles on American folklore, to encourage submission from non-folklorists, and to publish only articles written in “concise concrete readable English.” He was particularly appalled by the increasing scholarly use of unnecessary jargon and takes great pride in having banned from the pages of the *Journal* the word “parameter,” which he insists is often used incorrectly. Brunvand’s editorship saw a “growing emphasis on folklore and literature, folklore and history, folklife (including a foodways article), festival, and modern folklore (including the Gomer, Polish Pope jokes, alligators in the sewers, and cokelore)” (Brunvand 1986a).


For the sixteenth editor of the *Journal of American Folklore*, the American Folklore Society turned to its former secretary-treasurer, a man who was also one of the leading figures in the performance school of folklorists. Richard Bauman was born in New York City in 1940 and graduated from the University of Michigan in 1961 with a degree in English. He then studied under Richard Dorson at Indiana University, receiving the M.A. in folklore with a 1962 thesis entitled “Folklore and Oral Tradition in the Fables of Robert Henryson.” Bauman completed his graduate schooling at the University of Pennsylvania, where he received an M.S. in social anthropology and a Ph.D. in American Civilization in 1968.

Bauman’s teaching career has been spent at the University of Texas and at Indiana University. From 1968-1986 he was located in Austin where for two years he was Assistant Director of the Center for Intercultural Studies in Folklore and Oral History and for sixteen years was Director of the Intercultural Studies in Folklore and Ethnology Program. Since 1986 he has been Professor of Folklore and Anthropology and Chair of the Folklore Institute at Indiana. He has also served on a variety of boards including the Smithsonian Institution’s Folklife Advisory Committee and the Folk Arts Panel of the Texas Commission on the Arts.

Bauman has published on a wide variety of folklore genres including proverbs, riddles, and folk drama; in addition, he has written about
collecting folklore and has done considerable fieldwork. He is primarily known for his work in theory, specifically for his efforts to persuade folklorists to think of folklore not as an "item," but as an "event." This argument for a shift of studies from folk artifact to folk performance was the main thrust of *Toward New Perspectives in Folklore*, the special issue of the *Journal of American Folklore* that Bauman guest edited for Américo Paredes (JAF 331 [1971]). Essentially the same viewpoint permeates several books by Bauman: *Verbal Art as Performance* (1977); "And Other Neighborly Names": *Social Process and Cultural Image in Texas Folklore* (Bauman and Abrahams 1981); and *Story, Performance, and Event: Contextual Studies in Oral Narrative* (1986). Bauman contends that when folklore is viewed as an "event" rather than as an "item" it ultimately leads to "greater formal precision in the description and analysis of folklore, not as an end in itself but with a strong commitment towards the integration of form, function, and performance" (Bauman 1971:v) Thus, the break with past approaches to folklore is not only desirable but essential if scholars are going to account for the variables and cultural diversity found in folk tradition.

During his five years as editor of the *Journal of American Folklore* Bauman was, not surprisingly, receptive to articles on folklore as performance, but he also published studies, grounded in other methodological perspectives, on material culture, folk art, balladry, nicknaming, and folk drama and other subjects. A large percentage of the articles dealt with American folklore, even though he was criticized by some for not publishing more in this area. Greater dissension surfaced among those scholars who thought Bauman had sold out to anthropology, merely the most recent manifestation of a longstanding and often bitter conflict between the anthropological and the literary folklorists.

Bruce Jackson (vols. 99–, 1986–)

Bruce Jackson, the seventeenth and last editor in the *Journal's* first century, was born in Brooklyn in 1936. After three years in the Marines and forays into engineering and physics, he took a B.A. in English at Rutgers University in 1960. He won a Woodrow Wilson Fellowship, which enabled him to take an M.A. in the School of Letters at Indiana University. He was named a Harvard Junior Fellow in 1963 and for the next four years had the support of that extraordinary company.

Jackson has written or edited twenty books and, in collaboration with Diane Christian, produced and directed seven films. Six of his books specifically focus on folklore matters: *Folklore and Society* (1966), *The Negro and His Folklore in 19th Century Periodicals* (1967), "Wake Up Dead Man": *Afro-American Worksongs from Texas Prisons* (1972b), "Get Your Ass in the Water and Swim Like Me": *Narrative Poetry from Black Oral Tradition* (1974), *Teaching Folklore* (1984), and *Fieldwork* (1987). With Judith McCulloh and Marta Weigle, Jackson edited the Society's *Folklore/Folklife* booklet (1984). He was record review editor of *Midwest Folklore* and recorded, edited, and annotated seven LPs based on his field recordings, one
of which, *Wake Up Dead Man*, was nominated for a Grammy.


B. A. Botkin, who nominated Jackson for the Harvard Society of Fellows, and Richard M. Dorson, who recommended Jackson for his first Guggenheim Fellowship, were the first American folklorists to argue that Jackson's criminological studies were significant folklore studies as well. Michel Foucault, in the introduction to the French version of *In The Life* (which appeared, as did *Death Row*, in the French *La Terre Humaine* anthropological series), said that Jackson presents and analyzes not just criminal voices and narratives, but the system and social power that function through them (Foucault 1975).

Jackson has been president of the American Folklore Society (1984) and was for six years a member of the Society's Executive Board (1978-1985). He was a director of the Newport Folk Festivals and is now trustee of the Newport Folk Foundation. He is chairman of the Board of Trustees of the American Folklife Center in the Library of Congress. With Roger D. Abrahams and Marta Weigle he edits the *Folklore/Folklife* series published by the University of Illinois Press. At SUNY/Buffalo, where he has been a faculty member since 1967, he directs the Center for Studies in American Culture and, with Diane Christian, directs the University's Ph.D. Program in Folklore, Mythology, and Film Studies.

Jackson has argued that research questions and trends are dominated by the current structure of academic opportunity (which includes funding available for research and opportunities and rewards for publication), the questions and models current in a discipline (what Foucault might have termed *micro-epistemes*), and the technology available (1985c). Since that triangulation is always a given, it becomes at some point external to the work being done, so the optimum analytical and presentational models are best derived from the material revealed: "The task isn't just getting data, but in managing data in a way that permits it to reveal the inherent design. The best humanistic scholarship in that regard is like Michelangelo's sense of the marble: the scholar/artist's job is permitting what is there all along to be revealed" (1988). His approach to editing the *Journal* reflects the same humanistic eclecticism, as does the range of his own work. He has vigorously opposed the recent tendency to scientism, which he characterizes as trading the discipline's humanistic core for the diction of pseudo-science (1985a). He has actively solicited for the *Journal* articles from scholars in other fields, extended the review sections to include folkloric exhibitions, and revived the practice of single-topic issues, such the *Folklore and Feminism* issue, *(JAF* 398 [1987]), and the projected issues on the war in Southeast Asia and professional ethics.
Note

These brief sketches were based on a wide range of sources. In addition to the works cited in the text, the authors relied on discussion and correspondence with some of the recent editors of the *Journal* and the American Folklore Society correspondence in the University of Pennsylvania Department of Folklore and Folklife Archives, and especially the dissertations of Susan Dywer-Schick (1970) and W. K. McNeil (1980). The following texts were also utilized: Bell (unpublished ms.), Boas (1927, 1955, 1982), Darnell (1969), Dorson (1972b), Goldfrank (1956), Herskovits (1953), Kroeber (1943), Lowie (1944), Mead (1974), Reichard (1944a, 1950a), Socolov (1986), and Zumwalt (1979).

References Cited


Abbreviations

All items in the Serial Listings are identified by a serial number in the form

\[ \text{year:} \text{number (volume/issue:pages)} \]

Serial numbers of reviews have two appended letters: \( rb \) indicates that the review deals with printed material, \( ra \) that it deals with audio recordings, and \( rv \) that it deals with visual recordings. The citation

\[ 1970:85rb \ (83/329:327-373) \]

denotes the eighty-fifth item in 1970, which is a book review; it is found in volume 83, issue 329, pages 327-373. The expressions \( c2 \), \( c3 \), and \( c4 \) in the pages field indicate that the item appears on the inside front cover, inside back cover, or outside back cover.

The following parenthetical abbreviations are used in many reviews and a few articles in the Serial Listings and Subject Index:

- (arr.) arranger
- (asst.) assistant
- (coll.) collector
- (comp.) compiler
- (dir.) director
- (ed.) editor
- (gen. ed.) general editor
- (illus.) illustrator
- (introd.) introduction
- (perf.) performer
- (pref.) preface
- (pseud.) pseudonym
- (tr.) translation
Serial Listings

The Serial Listings describe every article, note, review, announcement, and report in the first hundred volumes of *Journal of American Folk-Lore*. Each item’s serial number is followed by the name(s) of the author(s) or reviewer(s); title of the item; author, editor, director, and/or performer of reviewed items; and, in brackets, a series of classificatory terms and key words. All entries in the Author Index, Subject Index, and Title Index are keyed to these listings.

1888:1 (1/1:2). anon. The American Folklore Society: Rules. [history and study, AFS business, AFS rules].
1888:2 (1/1:3-7). anon. On the Field and Work of a Journal of American Folk-Lore. [history and study, methodology, theory, classification, definition, JAF].
1888:8 (1/1:49-64). Franz Boas. On Certain Songs and Dances of the Kwakiutl of British Columbia. [folk literature, poetry, song, Canada: British Columbia, Kwakiutl, legend, dance, calendar rite, religious rite, response 1888:45].
1888:16 (1/1:82). anon. [Announcement of Second Number of Journal]. [history and study, JAF business].
1888:20 (1/1:83-85). Harriet Maxwell Converse. The Festival of the Sacrifice of the White Dog as Now Practiced at the Onon daga Reservation. [behavior, ritual, calendar rite, United States: New York, Onondaga, religious rite, sacrificial rite, dog, article abstract: Elmira Telegram].
1888:22 (1/1:86). L. J. Vance. Article on Folk-Lore. [history and study, theory, comparative theory, article abstract: Open Court (Chicago)].
Archaeological site, American Association for the Advancement of Science, Mrs. T. Stevenson, congresses and societies, Alice C. Fletcher.


1888:29 (1/1:89-93). anon. Journals. [general studies, contents list of journals].

1888:30 (1/1:94-96). anon. Members of the American Folk-Lore Society. [history and study, AFS business, officers and members].


1888:43 (1/2:163). anon. Folk-Lore and Mythology. [history and study, theory, definition, "mythology"].

1888:44 (1/2:163-164). anon. Preservation of Archaeological Monuments. [history and study, history of the discipline, United States, methodology, preservation, archaeological site, American Association for the Advancement of Science, Mrs. T. Stevenson, congresses and societies, Alice C. Fletcher].


1888:54 (1/2:168-169). Whit M. Grant. Confining Maidens in Alaska. [behavior, ritual, rite of passage, United States, Alaska, women, Silta, puberty rite, legal rite, marriage rite, article abstract: Democrat-Gazette (Davenport,IA)].


1888:65 (1/3:195-203). W. M. Beauchamp. Onondaga...
Customs. [behavior, United States: New York, Canada: Ontario, Onondaga, belief systems, Christianity, response 1889:17, addition 1889:60].


1886:77 (1/3:237). A. S. Gatschet. Fairies. [folk literature, narrative, legend, United States: Oklahoma, United States: Oregon, Creek, Klamath, supernatural legend, fairy].


1888:86 (1/3:248). anon. Books Received. [general studies, books received].

States: Kansas, Pátii, Omaha, supernatural legend, sacred site, well, ritual.


1889:34 (2/4:87-88). anon. Books Received. [general studies, books received].

1889:35 (2/5:89-94). Washington Matthews. Nopoli, the Gambler: A Navajo Myth. [folk literature, narrative, myth, United States: New Mexico, Navajo, Nopoli, hero, games and play, gambling].


1889:44 (2/5:140). anon. Oath by Bread and Salt. [behavior, ritual, legal rite, Gypsies, theft, article abstract: Journal of the Gypsy Lore Society, article abstract: Pester Lloyd].

1889:45 (2/5:141-147). A. F. Chamberlain. Tales of the Mississagens. [folk literature, narrative, Canada: Ontario, Mississauga, Náníngishákósk (Mrs. Bolin)].


1889:57 (2/5:159). W. M. Beauchamp. Macaroni. [folk literature, poetry, song, United States, United Kingdom, "Yankee Doodle", Macaroni Club].


1889:62 (2/5:161-162). Silvanus Hayward. Terms Used in Calling Domestic Animals. [folk literature, speech, language, United States: New Hampshire, dialect,
command, animal, response to 1888:15.
1889:63 (2/5:162). anom. American Notes and Queries. [history and study, publications, United States, American Notes and Queries, A. F. Chamberlain, C. L. Pullen.]
1889:73 (2/6:219-226). Alice C. Fletcher. Leaves from my Omaha Note-Book. [general studies, collectanea, United States: Nebraska, Omaha, marriage rite, courtship].
1889:99 (2/7:277-281). De Cost Smith. Additional Notes on Onondaga Witchcraft and Ho^a-d6-1. [belief systems, magic, witchcraft, United States: New York, Onondaga, cultism, Ho^a-d6-1].
1889:106 (2/7:301-306). William Cumming Wilde. Some Words on Thief Talk. [folk literature, speech, language,


1889:109 (2/7:308). W. Nelson. Superstition Concerning Drowning. [belief systems, magic, United States, Afro-Americans, drowning, dead, the, article abstract: Philadelphia Inquirer].

1889:110 (2/7:309). Hans Oertel. Notes on Six Negro Myths from the Georgia Coast. [folk literature, narrative, tale, United States: Georgia, Afro-Americans, Europeans, Negro Myths from the Georgia Coast, Charles C. Jones, Jr.].


1889:116 (2/7:311). A. F. Chamberlain. A Mohawk Legend of Adam and Eve. [folk literature, narrative, legend, Canada: Ontario, Mohawk, Adam and Eve, Bible, Genesis, addition to 1889:75].


1889:118 (2/7:312-314). anon. Record of American Folklore. [general studies, North America, Native Americans, bibliographical essay].


1889:123 (2/7:319-322). anon. Journals. [general studies, contents list of journals].


1889:127 (2/7:329-334). anon. Index to Volume II. [general studies].
Queensland. By Carl Lumholtz. n.pl.: n.pub. (n.d.).
1890:89 (3/10:243-244). anon. Two Old Games. [belief, games and play, ring game, children, verse, Bolivar, Flor].
1890:91 (3/10:244-245). W. M. Beaucamp. Note Written on the Fly-Leaf of a Book. [folk literature, poetry, verse, inscription verse, ex libris].
1890:100 (3/10:253-256). anon. Journals. [general studies, contents list of journals].
legend, United States: DC, United States: Maryland, United States: Virginia; Afro-Americans, supernatural legend, verse, belief systems, weather, ghost.


Societies, Being Members of the American Folk-Lore

The Semeur Literary Review

Sacred name, religion, theft, fire.

Conferences and societies,


Bel-Enfant de la Larme. By

Halle. [history and study, AFS business offices and members].


[general studies].

1892


1892:3 (5/16:19-22). Fanny D. Bergen. Some Bits of Plant-Lore. [belief systems, medicine, United States, Canada, plant, marriage belief].


1892:7 (5/16:48). anon. Collection of Folk-Lore in Finland. [history and study, archives, Finland, programs and institutes, Finnish Literary Society (Suomalaisen Kirjallisuuden Seura)].


1892:17 (5/16:64-65). George Frederick Kunz. Tabasheer. [belief systems, medicine, tabasheer, madstone, stone, snake-bite, article abstract: Science].


or Fettered Images. [folk literature, narrative, myth, legend, chain, fetters, query].


1892:71 (5/17:167-168). anon. Exhibition of Folk-Lore Objects to be Made at the Columbian Exposition. [history and study, congresses and societies, United States: Illinois: Chicago, Columbian Exhibition].


1892:80 (5/17:173). anon. Books Received. [general studies].


Columbia Exposition, anthropological congress, AFS, Frederick Starr, history of the discipline.


1892:111 (5/18:261-262). anon. Notes on Journals Received. [general studies, journal review essay].


1892:125 (5/19:328-329). anon. Friday Not an Unlucky Day According to Columbus. [belief systems, magic, luck, day, Friday, Christopher Columbus, article abstract: Figaro (Paris), article abstract: Evening Telegram].


1893:26 (6/20:75-76). anon. In Memoriam. [history and study, history of the discipline, obituaries, United States, John Gundy Owens].


Superstitions. [folk literature, narrative, United States: South Dakota, United States: Nebraska, Omaha, Ponka, belief systems, thunder, culture contact, acculturation, William Wells Newell, Abby Langdon Alger].


**1893**:87 (6/22:234). anon. Italian Folk-Lore Society. [history and study, congresses and societies, Italy, publications, Rivista delle tradizioni popolari italiano, Congresso Nationale del Folkloristi Italiani, Angelo de Gennaro].


1893:10:30. (b/2:327). anon. [Contents List of Journals Postponed to Next Number]. [history and study, JAF business].

1893:10:30. anon. Officers of the American Folk-Lore Society. [history and study, JAF business, officers and members].

1893:10:30. anon. Members of the American Folk-Lore Society (For the Year 1893). [history and study, JAF business, officers and members].


1893:10:30. (b/2:335-336). anon. Index to Volume VI. [general studies].

1894


1894:1 (7/24:79-79). anon. Folk-Lore Society in Italy. [history and study, congresses and societies, Italy, Società delle Tradizioni Popolari, publications].


1894:2 (7/24:83). anon. ["Publications Received" and Certain Reviews Deferred to Issue 25]. [history and study, JAF business].


Southern United States, Afro-Americans, article abstract: Southern Workman.


1896:27 (9/33:149-150). anon. Cincinnati. [history and study, AFS business, branch reports, United States: Ohio; Cincinnati, Cincinnati Branch of the AFS].

1896:28 (9/33:150). anon. [Branch Reports Deferred to Next Issue]. [history and study, JAF business, branch reports].


1896:44 (9/33:155-156). anon. Publications Received. [general study].


1896:46 (9/34:161-169). Frederick Starr. Popular Conceptions in Mexico. [behavior, ritual, calendar rite, Mexico, Native Americans, drama, dance].


1896:64 (9/34:231). anon. Montreal. [history and study, AFS business, branch reports, Canada: Quebec: Montreal, Montreal Branch of the AFS].


1896:68 (9/34:233). anon. Folk-Lore in the A. A. A. S. of Buffalo, [history and study, congresses and societies, United States: New York: Buffalo, American Association for the Advancement of Science].


1896:72 (9/35:238-240), anon. Notes on Publications Received. [general studies, book review essay review].


1896:75rb (9/35:238-240), anon. [The Orang of Belhenda]. By N. A. Grimmedel. In Ethnologisches Notizblatt 1/12n.).


1896:77 (9/35:241-256), J. Walter Fewkes. The Mochinoini Flute Altars. [material culture, products, architecture, United States: Arizona, Tusayan, religious architecture, altar, flute altar, ritual].

1896:78 (9/35:257-268), Franz Boas. Traditions of the Tse te'tut. [folk literature, narrative, Canada: British Columbia, Tsimshats].


1896:80 (9/35:257-268), Pamela Coleman Smith. Two Negro Stories from Jamaica. [folk literature, narrative, tale, Jamaica, Afro-American, moral tale, animal tale, proverb].


1896:85 (9/35:296-297), Louise Kennedy. Superstition of Italian Peasants. [folk literature, narrative, legend, Italy, supernatural legend, ghost, dog].


1896:87 (9/35:297), anon. Eighth Annual Meeting of the American Folk-Lore Society. [history and study, AFS business, meetings, United States: New York: New York City, congresses and societies, American Association for the Advancement of Science].

1896:88 (9/35:297-298), anon. Boston. [history and study, AFS business, branch reports, United States: Massachusetts: Boston, Boston Branch of the AFS].

1896:89 (9/35:298-299), anon. Cambridge Branch. [history and study, AFS business, branch reports, United States: Massachusetts: Cambridge, Cambridge Branch of the AFS].


1896:96 (9/35:310-313), anon. Notes on Publications Received. [book review essays].


1896:112 (9/35:323-325), anon. Index to Volume IX [general studies].


[material culture, art, design, United States: Mississippi Valley, Native Americans, pottery, symbol].


1897:17 (10/36:35-48). Franz Boas. traditions of the T'ets'a'ut II. [folk literature, narrative, Canada: British Columbia, Tseatsaat].

1897:18 (10/36:49-54). Fanny D. Bergen. Popular American Plant-Names V. [folk literature, speech, names, United States, Canada, plant names].


1897:20 (10/36:60-66). Alex (and)er F. Chamberlain. In Memoriam: Horatio Hale. [history and study, history of the discipline, obituaries, Canada, Horatio Hale, including bibliography].


1897:29 (10/36:81-82). Helen Leah Reed. Boston. [history and study, AFS business, branch reports, United States: Massachusetts, Massachusetts Branch of the AFS].

1897:30 (10/36:82-83). Carrie M. Derick. Montreal. [history and study, AFS business, branch reports, Canada: Quebec: Montreal, Montreal Branch of the AFS].


1897:34 (10/36:87-88). anon. Journals. [general studies, contents list of journals].


1897:36 (10/37:89-100). Alexander F. Chamberlain. the Mythology and Folk-Lore of Invention. [folk literature, narrative, myth, invention, creativity, science].


1897:47 (10/37:156). anon. Summer Meeting of the American Folk-Lore Society at Detroit. [history and study, AFS business, meetings, United States: Michigan: Detroit, congresses and societies, American Association for the Advancement of Science].


1897:50 (10/37:161). F. W. Putnam. Annual Meeting of the American Association for the Advancement of Science. [history and study, congresses and societies, United States: Michigan: Detroit, American Association for the Advancement of Science].


1897:45 (10/38:181-186). Anna Tolman Smith. Some Nursery Rhymes of Korea. [folk literature, poetry, song, South Korea, North Korea, children, lullaby].


1897:50 (10/38:216). Emma M. Backus. Negro Song in Georgia. [folk literature, poetry, song, United States: Georgia, Afro-Americans, religious song].


1897:56 (10/38:244-246). Agnes Morgan. The Feast of Lammas and the Feast of the Star Weaver in Japan. [behavior, ritual, calendar rite, Japan, children, Bonnatsuri, Tanabata San Festival, All Souls' Day, the dead, lantern, star, response to 1897:27].


1897:58 (10/38:246-247). Anita Newcomb McGee. Folk-Lore at the Meeting of the A.A.A.S., Detroit, August 10. [history and study, congresses and societies, United States: Michigan: Detroit, American Association for the Advancement of Science].

1897:59 (10/38:247-248). anon. Folk-Lore at the Meeting of the British Association at Toronto, August 18-2 S. [history and study, congresses and societies, Canada: Ontario: Toronto, British Association].


Received. [general studies, book review essay].
1897:100 (10/39:344-345). anon. [two papers]. anon. List of Libraries or Societies, Being Members of the American Folk-Lore Society, or Subscribers to the Journal Of American Folk-Lore, in the Year 1897. [history and study, APS business].

1898:

1898:13 (11/40:76). A. B. Legend of the Mill-Pond. [folk literature, narrative, tale, children, games, and play, art, visual narrative, reply to 1897:75, see 1897:13].
1898:16 (11/40:78-80). Helen Leah Reed. Boston: [history and study, APS business, branch reports, United States: Massachusetts: Boston, Boston Branch of the AFS].
Baltimore. [history and study, AFS business, branch reports, United States: Maryland, Baltimore Branch of the AFS].

1899:34 (12/45:149). Helen Leah Reed. Boston. [history and study, AFS business, branch reports, United States: Massachusetts: Boston, Boston Branch of the AFS].


1899:42 (12/46:161-165). Frederick Starr. Holy Week in Mexico. [behavior, ritual, calendar rite, Mexico, Easter, religion, procession, dominical rite, crowd].


1899:53 (12/46:230). anon. Presentation to the Folk-Lore Society of Objects Illustrating Mexican Folk-Lore. [history and study, congresses and societies, United States, United Kingdom, Mexico, drama, passion play, mask, Folklore Society, E.S. Hartland, Frederick Starr, Andrew Lang].


1899:61 (12/47:261-271). Roland Steiner. Superstitions and Beliefs from Central Georgia. [belief systems, United States: Georgia].


correction 1900:48).


1900:32 (13/49:149-150). Helen Leah Reed. Boston. [history and study, afs business, branch reports, United States: Massachusetts: Boston, Boston Branch of the AFS].


1900:34 (13/49:151). Clarence W. Hopkins. Cincinnati. [history and study, afs business, branch reports, United States: Ohio: Cincinnati, Cincinnati Branch of the AFS].


1900:39 (13/49:160). anon. Corrections. [history and study, afs business, see 1900:6].

1900:40 (13/49:160-161). A. L. Kroeber, Cheyenne Tales. [folk literature, narrative, United States: Oklahoma, Cheyenne].


1900:42 (13/49:198). [William Wells Newell]. Editor's Note. [history and study, history of the discipline, obituaries, United States, Henry Allen Hazen].


1900:50 (13/50:226-228). Roland Steiner. Braziel Robinson Possessed of Two Spirits. [belief systems, magic, witchcraft, United States: Georgia, Afro-Americans, spirit possession, medicine, conjure doctor].


1900:66 (13/51:261-266). Alice C. Fletcher. Giving Thanks: a Pawnee Ceremony. [behavior, ritual, religious rite, Pawnee, Thanksgiving rite, medicine].


1900:85 (13/51:313-314). anon. List of Libraries or Societies, Being Members of the American Folk-Lore Society, or Subscribers to the Journal of American Folk-Lore, in the Year 1900 [history and study, AFS business, officers and members].

1900:86 (13/51:314). anon. List of Subscribers to the Publication Fund, 1900. [history and study, AFS business, officers and members].

1900:87 (13/51:314). anon. Additional Subscribers. [history and study, AFS business, officers and members].

1900:88 (13/51:315-318). anon. Index to Volume XIII. [general studies].

1901


1901:7 (14/52:39-44). Elisabeth Cloud Seip. Witch-Finding in Western Maryland. [folk literature, narrative, legend, United States: Maryland, German-Americans, supernatural legend, witch].

1901:8 (14/52:45-51). [Alexander F. Chamberlain], [Isabel C. Chamberlain]. Record of American Folk-Lore. [general studies, North America, South America, Native Americans, bibliographical essay].


1901:15 (14/52:58). Dr. von Andrian. Folk-Lore of the Number Seven. [belief systems, Europe, Babylon, number, seven, reprint].


1901:19 (14/52:60). Valais, Hoyos, Echeverría. Atacameña Folk-Lore. [behavior, ritual, hunting rite, Chile, Atacameña, language, virúña, reprint].


1902:414b (15/57:143-161). Ralph S. Porter. The Story of Bucktanug. [folk literature, narrative, legend, Philippines: Mindanao, Moros, Moslems, historical legend, Bantugan, bantugan folklore].
1902:431b (15/57:165-169). Isabel Moore. Portuguese Folk-Songs. [folk literature, poetry, song, Portugal, fado].
1902:480 (15/57:180).an. Dutch Proverbs. [history and study, publications, Netherlands, proverb, dictionary, Dr. Stoert].
1902:56 (15/57:192). Dr. Schadenberg. Tobacco for Leeches. [belief systems, medicine, Philippines: Luzon, Apoyas, leech, tobacco].
1902:63 (15/57:198). H. ten Kate. Japan and the Occident. [behavior, ritual, calendar date, Japan, bon festival, reprint: Centralblatt für Anthropologie].
1902:67 (15/57:201-204). John Wesley Powell. 1834-1902. [history and study, history of the discipline, obituaries, United States, John Wesley Powell, including bibliography].
Germany, textile workers, occupational folklore, literature, Sehnsucht, Friedrich Schiller.


1903:49 (16/62:189). A. Strack. Quadratins. [folk literature, poetry, verse, West Germany, four-liner, comic creation].

1903:50 (16/62:189). F. T. Elworthy. Folk-Lore of Anthropology. [material culture, products, South America, Oceania, archaeology, culture contact, Captain Blaikley].


1903:54 (16/62:190). Prof. Lange, M. Rodelger. Color in Natural Names. [folk literature, speech, names, Japan, women, color, animal names, personal names].


1903:68 (16/62:192). anon. Subsidy to "Wallonia". [history and study, publications, Belgium, Wallonia, Oscar Colson, awards].


1903:71 (16/62:192-193). anon. Folk-Lore Exposition. [history and study, congresses and societies, Belgium, festival, folk festival, Conservatoire de la Tradition Populaire (Belgium)].


Lord Randall in New England. [folk literature, poetry, ballad, United States: Rhode Island, United States: Massachusetts, Child 12 "Lord Randall", music].


1903:96 (16/63:276). anon. Boston. [history and study, AFS business, branch reports, United States: Massachusetts: Boston, Boston Branch of the AFS].


1903:102 (16/63:281-284). anon. Members of the AFS. [For the year 1903]. [history and study, AFS business, officers and members].

1903:103 (16/63:285-286). anon. List of Libraries or Societies, Being Members of the AFS, or Subscribers to the JAF, in the Year 1903. [history and study, AFS business, officers and members].

1903:104 (16/63:286). anon. Subscribers to the Publication Fund, 1903. [history and study, AFS business, officers and members].


1904:6 (17/64:36-38). M. Clavel. Items of Folk-Lore from Brazil and West Indies. [African Negroes, United States, Bahamas, Afro-Americans, khan, medicine, ethnicity].

Passover Song of the Kid and an Equivalent from New England. [folk literature, poetry, song, Jews, religious studies, cumulative song, Passover, AT 1809 "Ehod mi yodea (One; who knows?)", tale].


1905:8 (18/68:76), anon. Treasurer of the AFS. [history and study, AFS business, branch reports, United States: Massachusetts: Boston, John H. Hinton, Elliot W. Remick].

1905:9 (18/68:76), Helen Leah Reed. Local Meetings and Other Notices. [history and study, AFS business, branch reports, United States: Massachusetts: Cambridge, Cambridge Branch of the AFS].


1905:11rb (18/68:77-80), William W[ells] N[ewell]. The Old Farmer and His Almanac. Being Some Observations of Life and Manners in New England a Hundred Years Ago Suggestively Read by Reading Earlier Numbers of the Farmer's Almanac. Together with Extracts Curious, Instructive, and Entertaining, as well as a Variety of Miscellaneous Matter. By George Lyman Kittredge. (1904) [Boston, William Ware & Co.].


1905:20 (18/69:111-122), Alexander F. Chamberlain. Mythology of Indian Stocks North of Mexico. [folk literature, narrative, United States, Canada, Native Americans, bibliographical essay].


1905:22 (18/69:139-143), Fred Swindlehurst. Folk-Lore of the Cree Indians. [folk literature, narrative, Canada: Quebec, Cree].


1905:26 (18/69:159), anon. John H. Hinton. [history and study, the discipline, obituary, United States, John H. Hinton].


1905:28 (18/69:160-162), anon. Views of a Mohawk Indian. [general studies, ethnography, Canada: Ontario, Mohawk, article abstract: Toronto Evening Telegram, article abstract: London Daily News, Mr. Brant-Sero].

1905:29 (18/69:162-165), F. R. Guernsey. Fr. Hunt-Cortes, the "White Indian". [history and study, the discipline, Mexico, Aztecs, article abstract: Boston Herald, Augustin M. Hunt-Cortes].

1905:30 (18/69:166), Charles Peabody. The Doughnut. (behavior, foodways, doughnut, names, bakery item, query).

1905:31 (18/69:166-167), Helen L. Reed. Local Meetings and Other Notices. [history and study, AFS business, branch reports, United States: Massachusetts: Boston, Boston Branch of the AFS].


1905:89 (18/71:335-336). anon. List of Libraries, or Societies, Being Members of the AFS, or Subscribers to the JAF, in the Year 1905. [History and study, AFS business, officers and members].


Swampy Cree, Saulteaux, Ojibwal. Secret society, initiation rite, Metawin Society, rite of st.

Literature, narrative, tale, Canada: Quebec, earthquake, earthquake, etiological myth, omen.

Literature, narrative, myth, Canada: Manitoba, Bungee, rite of passage, religious ritual.

Percy Phillips, General George Armstrong Custer, passagel.

South America, Native Americans, bibliographical essay, systems, tale.

Creation Myth. [folk literature, narrative, myth, United States:

Creation Myth. [folk literature, narrative, myth, United

North America, A1gonkin, Cree, and supernatural legend.


States:


1906:93 (1917:351-354). anon. Members of the AFS. [For the year 1906]. [history and study, AFS business, officers and members].

1906:94 (1917:355-356). anon. List of Libraries or Subscribers, Being Members of the AFS, or Subscribers to the JAF, in the Year 1906. [history and study, AFS business, officers and members].


Ontario, France: Alscate, German-Canadians, witch, supernatural legend.
1907:49 (20/78:235). Friederich S. Krauss. Dr. Krauss’ Tribute to Mr. Newell. [history and study, history of the discipline, obituaries, United States, William Wells Newell].
1907:50 (20/78:235). W. J. Wintemberg. How to Make One’s Self Invisible. [general studies, invisibility, magic, folk literature, religion, drama, query].
1907:59 (20/79:278-284). George T. Flom (tr.). The Lay of Thrym, or the Fetching of Thor’s Hammer. [folk literature, poetry, epic, Iceland, Elder Edda, edda, literature, medieval literature].
1907:67 (20/79:321-324). anon. Members of the AFS. [For the Year 1907]. [history and study, AFS business, officers and members].
1907:68 (20/79:325-326). anon. List of Libraries, Colleges, and Societies, Being Members of the AFS, or Su subscribers to the JAF, in the Year 1907. [history and study, AFS business, officers and members].
1907:70 (20/79:329-333). anon. Index to Volume XX [general studies].


1908:54 (21/82:269-320). George Bird Grinnell. Some Early Cheyenne Tales. II. [folk literature, narrative, United States: North Dakota, United States: Montana, United States: California, Cheyenne, hero, sweet-medicine].


1908:58 (21/82:362). Franz Boas. Otis Tufton Mason. [history and study, history of the discipline, obituaries, United States, Otis Tufton Mason].


1908:64 (21/82:365). anon. [Correction]. [history and study, JAF business, Robert H. Lowie, correction to 1908:40b].

1908:65 (21/82:365). anon. Iowa Branch. [history and study, AFS business, branch reports, United States: Iowa, Iowa Branch of the AFS].


1908:69 (21/82:381-383). anon. List of Libraries, Colleges, and Societies, Members of the AFS, or Subscribers to the JAF for the Year 1908. [history and study, AFS business, officers and members].


1908:71 (21/82:385-391). anon. Index to Volume XXI. [general studies].


1909:7 (22/83:82-89). anon. Twentieth Annual Meeting of the AFS. [history and study, AFS business, meetings, United States: Maryland, Baltimore].


1909:11 (22/83:96). Helen Leah Reed. Boston Branch. [history and study, AFS business, branch reports, United States: Massachusetts: Boston, Boston Branch of the AFS].


1909:16 (22/84:105-237). Felix Grenond. The Anglo-Saxon Charms. [belief systems, magic, United Kingdom, Anglo-Saxon, classification, charm, spell, religion, verse, ritual, literature, medicine, medieval literature, Old English].


1909:21 (22/84:262). anon. William Jones. [history and study, history of the discipline, obituaries, United States, Williams, Paul].

1909:22 (22/84:262). anon. J. D. E. Schmeltz. [history and study, history of the discipline, obituaries, United States, Alaska, Inuit, Aleut].
Netherlands, J. D. E. Schmelz. 1909:23 (22/84:263).anon. Missouri Branch. [history and study, AFS business, branch reports, United States: Missouri, Missouri Branch of the AFS].


1909:33 (22/85:335-338). Clara Kern Bayliss. A Tewa Sun Myth. [folk literature, narrative, legend, United States: New Mexico, Mexico, Tewa, sun, hero, Monteztuma, Clara True, José de Jesus Narango, Francesco Narango].


1909:36 (22/85:339-342). Henriette Rothschild Kroeber. Papago Coyote Tales. [folk literature, narrative, United States: Arizona, Mexico, Papago, Juan Dolores, Coyote].


1909:50 (22/86:434-435). anon. Iowa Branch. [history and study, AFS business, branch reports, United States: Iowa, Iowa Branch of the AFS].


folk literature, kinship, taboo, tribal division, marriage rite, art.


1910:14 (23/89:381-382). Josiah H. Combs. A Traditional Ballad from the Kentucky Mountains. [folk literature, poetry, ballad, United States: Kentucky, mountain people, Child 74 "Fair Margaret and Sweet William"].

1910:15 (23/89:383-391). Alexander F. Chamberlain. The Chilian Folk-Lore Society and Recent Publications on Chilian Folk-Lore, etc. [history and study, congresses and societies, Chile, Rodolfo Lenz, Chilcan Folklore Society, publications, history of the discipline, bibliographical essay].


1911


1911:03 (24/91:27-28). George F. Chamberlain. Recent Literature on the South American "Amazona". [folk literature, narrative, legend, South America, women, Native Americans, Amazonas, origins, transmission, bibliographical essay].

1911:04 (24/91:21-25). anon. Twenty-Second Annual Meeting of the AFS. [history and study, AFS business, meetings, United States: Rhode Island: Providence].

1911:05 (24/91:26). anon. Texas Branch. [history and study, AFS business, branch reports, United States: Texas, Texas Branch of the AFS].


poetry, ballad, United States: Missouri, United States: Kentucky, Lucy R. Laws).


1912:23 (25/97:261-267). Eleanor, transcriber Hague. Mexican Folk-Songs. [folk literature, poetry, song, Mexico, Cuba, dance, habanera song, music].


1912:28 (25/98:372-373). A. A. Goldenweiser. The Death of Andrew Lang. [history and study, history of the discipline, obituaries, United Kingdom, Andrew Lang].


The Principle of Limited Possibilities in the Development of Culture. [history and study, theory, convergence, transmission, psychology, diffusion, response to 1912:2].


1913:21 (26/101:292). F(rank) G. Speck. European Tales Among the Chickasaw Indians. [folk literature, narrative, tale, United States: Oklahoma, Chickasaw, AT 47A "The Fox (Bear, etc.) Hangs by His Teeth to the Horse's Tail, Hare's Lip", animal tale, Josiah Milkey].


1913:36 (26/102:385-396). anon. Index to Volume XXVI. [general studies].


1914:3 (27/103:55-60). Reed Smith. The Traditional Ballad in the South. [folk literature, poetry, ballad, United States, Child ballads].


1914:5 (27/103:77-78). Phillips Barry. The Collection of Folk Song. [ethnomusicology, music, United States: Massachusetts, United States, Vermont, French-Canadians, Canadian-Americans, song, ethnic song].

1914:6 (27/103:79-89). Phillips Barry. The Bridge of Sunbeams. [folk literature, narrative, legend, saint's legend, Bible of the folk, Jesus Christ, heavenly bridge].


United States: Kentucky, mountain people, charm.
1914:25 (27/105:333). anon. Texas Branch. [history and study, congresses and societies, United States: Texas: Austin, Texas Folklore Society].


1916


Serial Listings

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knows?).

1916:23 (29/113:417). anon. The Cherry-Tree Carol. [folk literature, poetry, ballad, United States: Kentucky, English-Americans, Child 54 "The Cherry-Tree Carol", Will Wosten, music, addition to 1916:7].


1916:36 (29/114:577-592). anon. Index to Volume XXX. [general studies].


1917:5 (30/116:218-221). Loraine Darby. Ring-Games from Georgia. [behavior, games and play, United States: Georgia, children, Afro-Americans, ring game, song, music].


1917:7 (30/116:228-229). W. T. Cleare. Four Folk-Tales from Fortunec Island, Bahamas. [folk literature, narrative, tale, Bahamas, Afro-Americans, Da Costa, AT 9 "The Unjust Partner", AT 47A "The Fox (Bear, etc.) Hangs by its Teeth on the Horse's Tail, Hare's Lip", animal tale].

1917:8 (30/116:230-238). Elsie Clews Parsons. Ten Folk-Tales from the Cape Verde Islands. [folk literature, narrative, tale, United States: Massachusetts, United States: Rhode Island, Afro-Americans, Portuguese-Americans, Cape Verde-Americans, animal tale, José Campínba, Pedro Teixeira, Matheus Dias].


1917:13 (30/116:272). anon. Missouri Branch. [history and study, AFS business, transactions, United States: Missouri: St. Louis, Missouri Branch of the AFS].


1917:23 (30/117:411). Stith Thompson. The Folk-Lore Society of Texas. [history and study, congresses and


1918:12 | (31/120:256-263). Elcie Clews Parsons. Nativity Myth at Laguna and Zuñi. [folk literature, narrative, legend, United States: New Mexico, Zuñi, Laguna, religious legend, Tsìwema, Klippelanna, Bible of the Folk, Jesus Christ, Christianity].

1918:13 | (31/120:264-266). Franklyn Bliss Snyder, Helen L. Duncan (coll.). Leo Frank and Mary Phagan. [folk literature, poetry, ballad, United States: Alabama, United States: Georgia, Laws 280 "Mary Phagan"][.


1918:15 | (31/120:272-273). Laura M. Supplee. The Legend of Money Cove. [folk literature, narrative, legend, Canada: New Brunswick, supernatural legend, treasure, ghost].


Salomon Nadeau, macaronic narrative, response to speaking, nicknames.

Comedienne. [folk literature, narrative, legend, Canada: including photographsl.

J. E. Photographies de Gens et de Chases du Terroir Canadien.

Macaronee French-Canadians, photography, methodology, performers, literature, speech, names, Canada: Quebec, Portuguese-Americans, counting-out rhyme.


1920:12 (33/128:87-90). Elise Clews Parsons. The Study of Variants. [history and study, theory, accentuation, variation, dissemination, narrative].


1920:21 (33/130:521-535). Lorraine Wyman. Songs from Peru. [folk literature, poetry, ballad, Canada: Quebec, French-Canadians, song, music].


1920:25 (33/130:370-372). C. Marius Barbeau. La Marche de Michel Morin: Une Autre Version Comediennne. [folk literature, narrative, legend, Canada: Quebec, French-Canadians, local character, Michel Morin, Salomon Nadeau, macaronic narrative, response to


1921:18 (34/133:316-318). Charles Peabody. The American School in France of Prehistoric Studies. [history and study, programs and institutes, France, American School in France of Prehistoric Studies, archaeology, awards.]


1921:23 (34/133:323-327). Archer Taylor. The Mandrake, A Bibliographical Note. [general studies, mandrake, legend, bibliographical essay.]


1921:35 (34/134:397-398). Mrs. W. C. Burt. The Baptist Ox. [folk literature, narrative, tale, United States: South Carolina, Afro-Americans, Bible of the Folk, religious tale, Noah].


1921:38 (34/134:401-403). anon. Index to Volume 34. [general studies].


1922:7 (35/136:116-150). William C. Bell, Umbundu Tales, Angola, Southwest Africa. [folk literature, narrative, Angola, Umbundu, cante-fable].


1923:3 (36/139:23-30). El[ward] S[apir], Hsi Tsan Hwa. Two Chinese Folk Tales. [folk literature, narrative, tale, China, romantic tale].


1923:8 (36/140:105-134). Rafael Heliodoro Valle. El Folklore en la Literatue. [general studies, collectanea, South America, Central America, literature, bibliographical essay].


1925:2 (38/147:33-94). Truman Michelson. Micmac Tales. [folk literature, narrative, Canada: Quebec, Micmac, Noel Marchand, Mrs. Catpat, Nicholas Jerome].


1925:4 (38/147:134-137). Mabel Frances Knight. Wampanoag Indian Tales. [folk literature, narrative, United States: Massachusetts, Wampanoag].


1925:10 (38/148:217-236). anon. Folklore from St. Helena, South Carolina. [folk literature, narrative, tale, United States: South Carolina, Afro-Americans, religious song].


1925:24 (38/149:400-418). George T. Flom. Noa Words in North Sea Regions: A Chapter in Folklore and Linguistics. [belief systems, magic, United Kingdom: Shetland Islands, taboo, speech, language, names].


1925:36 (38/150:625-626). anon. Index to Volume 38. [general studies].

1926


1927

1927:1 (40/155:1-77). Jean Olive Heck. Folk Poetry and Folk Criticism, as Illustrated by Cincinnati Children in Their singing Games, and in Their Thoughts about Those Games. [folk literature, poetry, verse, United States: Ohio: Cincinnati, children, games and play, song, urban folklore].

1927:2 (40/155:78-93). Vance Randolph. Folk Beliefs in the Ozark Mountains. [belief systems, United States: Missouri, Arkansas, mountain people].

1927:3 (40/155:94-95). anon. Meeting of the Texas Folk-Lore Society, 1926. [history and study, congresses and societies, United States: Texas: Austin, Texas Folklore Society].


1927:5 (40/155:100). anon. Book Reviews. [history and study, JAF business, editorial policy].


1929


1929:28 (42/166:354-413). Ella Deloria. The Sun Dance of the Oglala Sioux. [behavior, ritual, religious rite, United States: North Dakota, Oglala Sioux, sun dance, dance].


1929:31 (42/166:419-422). anon. Index to Volume 42. [general studies].

1930


1930:33 (43/170:446-448). Index to Volume 43. [general studies].


1931:2 (44/171:27-42). Ralph S. Boggs. The Hero in the Folk-Tales of Spain, Germany and Russia. [folk literature, narrative, tale, Spain, USSR, East Germany, West Germany, hero, motivation, character].


1933


1933:5 (from 1933:1). Archer Taylor. Classification of Formula Tales. [folk literature, narrative, tale, formula tales].


1933:23 (46/181:201-256). I. A. Lopatin. Tales from the Amur Valley. [folk literature, narrative, USSR: Russian SFSR, Goldi, Udskie].


1933:36 (46/182:425-428). anon. Index to Volume 46. [general studies].

1934


1934:2 (47/183:22-44). B. J. Whiting. Proverbial Material in the Popular Ballad. [folk literature, poetry, ballad, United States, United Kingdom, Child ballad, proverb].


1934:4 (47/183:64-75). Reed Smith. The Traditional Ballad in America. 1933. [folk literature, poetry, ballad, United States, Canada, Child ballad].


1934:35 (47/186:399-403). anon. Index to Volume 47. [general studies].

1935


1936:13 (49/193:194-198). J. Frederick Doering. Pennsylvania German Folk Medicine in Waterloo County, Ontario. [belief systems, medicine, Canada: Ontario, German-Canadians, German-Americans, American-Canadians].


1938:2 (51/199:10-24). Marie Campbell. Survivals of Old Folk Drama in the Kentucky Mountains. [behavior, drama, mumming, United States: Kentucky, mountain people, Christmas, religious song, Plough Monday Play, carol, song, calendar rite].


1938:6 (51/199:60-68). John Frederick Doering, Eileen Elita Doering. Some Western Ontario Folk Beliefs and Practices. [belief systems, Canada: Ontario, German-Americans, children, verse, foodways, language, dialect].

1938:7 (51/199:69-75). Einar Haugen. Norwegian Emigrant Songs and Ballads. [folk literature, poetry, song, United States, Norway, Norwegian-Americans, dialect, language, literature, politics, immigration, ballad].


1938:10 (51/199:92-94). Helen Louise Taylor, Rebecca


1939:20rb (52/203:139-140). anon. Some Recent Publications. [general studies].

1939:20rb (52/204:141-154). Walter Goldschmidt, George Foster, Frank Essene. War Stories from Two Enemy Tribes. [folk literature, narrative, legend, United States: California, Yuki, Nomaki, historical legend].

1939:20rb (52/204:155-170). A. Irving Hallowell. Some European Folktales of the Beres River Saulteaux. [folk literature, narrative, tale, Canada: Manitoba, Saulteaux, European influence, culture contact, diffusion].


1939:34 (52/204:194-206). G. Hubert Smith. Three Miami Tales. [folk literature, narrative, tale, United States, Miami, John Dunne, Translations of the Royal Irish Academy, Little Turtle (Tchikakao)].


1939:45 (52/204:222-225). anon. Some Recent Publications. [general studies].


1940:56 (52/205-206:339-340). anon. Index to Volume 52. [general studies].
States: Colorado.
1941:16 (54/211-212:60-67). Haldeen Braddy. Folklore of the Texas Big Bend. [folk literature, narrative, Texas, belief systems].
1941:21 (54/211-212:82-84). Gladys A. Reichard. Editor's Report, 1940. [history and study, JAF business, editorial policy].
1941:27 (54/211-212:86). anon. Southeastern Folklore Society. [history and study, congresses and societies, United States: Virginia, Southeastern Folklore Society].
1941:28 (54/211-212:86). New Mexico Folklore Conference. [history and study, congresses and societies, United States: New Mexico, folk festival, Festival of Arts and Crafts, University of New Mexico].
Scottish-Canadians, Irish-Canadians, James Hyndman, Tunes. [ethnomethodology, music, "Donald States: stick-dice, gambling, myth1.

Irish-Americans, Celtic influence1.

Greek Fable in New Jersey. [folk literature, narrative, tale, Arcadians, supernatural legend, personal experience bibliography, tall tale, occupational folklore, response play, G. Schinner, (1939).]


Ballads, Love-Songs and Tragic Legends. By John Jacob Corbett. Pittsburgh: John Webster of Sciences of the USSR, Academy and Sciences, ACS.


1942:30 (55/217-175). anon. Western Folklore Conference. [history and study, congresses and societies, United States: Colorado: Denver, Western Folklore Conference.]


1942:33 (55/217-176). anon. Université Laval de Québec Summer Congress in Folklore. [history and study, programs and institutes, Canada: Quebec, Université Laval, Marius Barbeau, Paul André Laberge.]


1942:48rb (55/218-188-190). Katharine Luomala. Myths Character and State of Studies in Folklore. [history and study, congresses and societies, DC, American Council of Learned Societies: Committee on Studies in American Culture, theory.]


1942:22 (55/217:126-132). D. Demetropoulos Lee. Greek Customs and the Vrykolakas. [folk literature, narrative, legend, Turkey, United States: Massachusetts, Greek-Turks, Greek-Americans, Turkish-Americans, Arcadians, supernatural legend, personal experience narrative, undead, vrykolakas.]

1942:23 (55/217:133-143). Herbert Halpert. The Cante Fable in New Jersey. [folk literature, narrative, tale, United States: New Jersey, cante fable, music, song.]

1942:24 (55/217:144-154). David F. Aberle. Mythology of the Navaho Game Stick-Dice. [behavior, games and play, United States: New Mexico, women, Navaho, dice, stick-dice, gambling, myth.]


1943:16 (56/219:73). anon. Texas Folklore Society Range Life Series. [history and study, publications, United States: Texas, cowboys, Texas Folklore Society, Range Life Series, congresses and societies].


1943:18 (56/219:73). anon. Argentine Folklore Quarterly. [history and study, publications, Argentina, Boletín de la Asociación Folklorica Argentina, Folklore Argentino y Americano, announcement of new quarterly journal].

1943:19 (56/219:73-74). anon. Mexican Folklore Society Transactions. [history and study, congresses and societies, Mexico, Brazil, Sociedad Folklorica de Mexico, Circulo Panamericano de Folklore, publications].

1943:20 (56/219:74). anon. Salvador Folklore Program. [history and study, programs and institutes, El Salvador, art, education, publications].


1943:39 (56/219:95-96). anon. Recent Publications Received. [general studies].


1943:45 (56/220:136). Leslie Spier. Addenda to Bibliography of Elsie Clews Parsons. [general studies, North America, Elsie Clews Parsons, addition to 1943:7].


1943:52 (56/220:144). anon. Chicago Folklore Prize. [history and study, awards, United States, Chicago Folklore Prize].


1943:55 (56/220:145). anon. Folk Arts Center Exhibition. [history and study, programs and institutes, United States: New York City, art, Folk Arts Center, New York, museum].

1943:56 (56/220:145). anon. Panamanian Bibliographies
and societies, United States: Virginia, Virginia Folklife Society.
1948:103 (56/221:220-223). Martha Beckwith. The Folklore Conference. [history and study, congresses and societies, United States: Colorado: Denver, Western Folklore Conference].
1948:107 (56/221:221). anon. Notes on Latin American Studies. [history and study, publications, United States, South Americans, Ralph L. Beals, Notes on American Studies, Committee on Latin American Studies].
1948:108 (56/221:221). anon. Argentine Institute. [history and study, programs and institutes, Argentina, Antonio Serrano, Instituto de Arqueologia, Linguistica y Folklore, Nacional University of Cordoba].
1948:127 (56/221:239-240). anon. Recent Publications Received. [general studies].
1948:132 (56/221:272-288). Murray B. Emeneau. Studies in Folktales of India II: The Old Woman and her Pig. [folk literature, narrative, tale, Sri Lanka, India, formula tale, AT 2030 "The Old Woman and Her Pig"].
1948:133 (56/221:281-289). Stith Thompson. Reed Smith. 1881-1943. [history and study, history of the discipline, obituaries, United States, Reed Smith].
programs and institutes, United States: California: Los Angeles, Music and Contemporary Life Institute, University of California at Los Angeles, song, music.


1944:103a (57/226:296). anon. Recent Publications Received. [general studies].

1944:104 (57/226:297-299). anon. Index to Volume 57. [general studies].


1945:12 (58/227:53). anon. New Journal to Publish Folklore Studies. [history and study, publications, United States, Southwestern Journal of Anthropology, Leslie Spier, University of New Mexico, Laboratory of Anthropology].


1945:16 (58/227:54). anon. Institute of Interamerican Folklore Suspended. [history and study, programs and institutes, Panama, Myron Schaeffer, Octavio Méndez Pereira, Institute of Interamerican Folklore, Interamerican University].

1945:17 (58/227:54). anon. Receives Grant for Rocky Mountain Folklore Research. [history and study, awards, United States: Rocky Mountains, Levetre J. Davidson, Rockefeller Foundation].


1945:22 (58/227:55). anon. 1944 Memoir in Press. [history and study, publications, United States, Samuel P. Bayard, Fiddle and Fife Tunes of Western Pennsylvania, AFS].


1945:87 (58/228:167-168). anon. Recent Publications Received. [general studies].


1945:72rb (58/229:236-244). Pan S. Coddellas. Modern Greek Folklore: The Smerdaki. [folk literature, narrative, legend, Greece: Ancient, Greece, United States, Pelasgians, Anatolians, Greek-Americans, demon, Pan, supernatural legend, myth, smerdaki, medicine].

1945:73 (58/229:245-251). W. D. Preston. A Preliminary Bibliography of Turkish Folklore. [folk literature, Turkey, general studies].


1945:78 (58/229:260). anon. Western Folklore Conference. [history and study, conferences and societies, United States: Colorado: Denver, Western Folklore Conference].


1945:80 (58/229:261). anon. Recent Awards. [history and study, awards, United States].


1945:83 (58/229:261). anon. Libraries Acquire Folklore Collections. [history and study, United States: California, George Pullen Jackson Collection, Webster Collection of Social Anthropology, library, University of California at Los Angeles, Stanford University].


1945:96 (58/229:271-272). anon. Recent Publications Received. [general studies].


1946:16 (59/231:73). anon. Folk Songs for the Seven Million. [history and study, programs and institutes, United States: New York: New York City, radio, Folk Songs for the Seven Million].

1946:17 (59/231:73). anon. Weavers Demonstrate Craft. [material culture, technology, textiles, United States: Kentucky, Little Loomhouse Group, weaving, programs and institutes, museums].


1946:26rb (59/231:86-87). anon. Recent Publications Received. [general studies].


1946:42 (59/232:198). W[illia]m Marion Miller. Two Stories from World War II. [folk literature, narrative, tale, United States: Ohio, place names, fake tale, joke, World War II].

1946:43 (59/232:199). anon. Work in Progress. [history and study, history of the discipline, United States, publications, programs and institutes].

1946:44 (59/232:199-200). anon. Western Folklore Conference. [history and study, congresses and societies, United States: Colorado: Denver, Western Folklore Conference].


1946:46 (59/232:200). anon. International Commission on Folk Arts and Folklore. [history and study, programs and institutes, Elizabeth Burchenal, International commission on Folk Arts and Folklore, UNESCO].


1946:50 (59/232:201). anon. University of North Carolina Honors Folklorists. [history and study, awards, United States: North Carolina, Mexico, Stith Thompson, J. M. Carriere, R. S. Boggs, University of North Carolina, programs and institutes, University of Mexico].


University Press. (1945).
1946:86 [59/233:327]. anon. Fellowships and Awards. [history and study, awards, United States].
1946:87 [59/233:327]. anon. Archives de Folklore Collection. [history and study, history of the discipline, United States: North Carolina, United States: Ohio: Cleveland, United States: New Mexico, New Mexico Folklore Society].
1946:88 [59/233:327-328]. anon. New Mexico Folklore Society. [history and study, congresses and societies, United States: New Mexico, New Mexico Folklore Society].
1946:93 [59/233:328-329]. anon. Texas Folklore Society. [history and study, congresses and societies, United States: Texas: Austin, Texas Folklore Society].
1946:141 (59/234:534). anon. Canadian French Folklore Research and Award. [history and study, awards, Canada: Quebec, Marie Barbeau, Montreal, National Museum of Canada, Canadian French Academy of Arts and Science, history of the discipline].


1946:161 (59/234:552-554). anon. Recent Publications Received. [general studies].


1947:152b (60/238:448-450). anon. Recent Publications Received. [general studies].

1947:153b (60/238:451-455). anon. Index to Volume 60. [general studies].

1948


1948:8 (61/239:71-81). Herbert Halpert (comp.). Work in Progress: 1947. [history and study, history of the discipline, AFS, Committee on Research in Folklore.]

1948:9 (61/239:81). anon. Announcement. [history and study, AFS business, Committee on Research in Folklore, Herbert Halpert, call for work in progress].

1948:10 (61/239:82). W.[alyand] D.[[and]. The Editor's Page. [history and study, methodology, popular culture, folk revival, folk festivals, folklorismus].


1948:18 (61/239:86-87). anon. Jo Stafford Folklore Prize. [history and study, awards, United States, Jo Stafford Folklore Prize, AFS, Emeril W. Voegelin].


1948:22 (61/239:88). anon. Folklore Courses. [history and study, programs and institutes, Ocidental College, University of California at Los Angeles, Austin E. File, Coral Burt Lauridsen, Max Weinreich].

1948:23 (61/239:88). anon. Care Packages. [history and study, history of the discipline, Committee on International Cooperation in Anthropology, CARE, William N. Fenton, AFS, Mac Edward Leach, World War II].


in Folklore, methodology, history of the discipline, Vicente T. Mendoza, George M. Foster, Herbert Halpert, Weston La Barre, (eds. Brites).


1948:136 (61/242:368-382). George M. Foster. The Current State and Problems of Mexican Indian Folklore Studies. [history and study, history of the discipline, Mexico, Native Americans, publications, methodology, bibliography, theory].

1948:137 (61/242:382-390). Weston La Barre. Folklore and Psychology. [history and study, theory, psychology].


1948:150 (61/242:397). L. H. Folklore Courses. [history and study, programs and institutes, United States, education].


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1949:41 (62/244:80). anon. Publications Received. [general studies].


1949:49 (62/244:156-161). Tristram P. Coffin. An Index to Borrowing in the Child Ballads of America. [folk literature, poetry, ballad, United States, Canada, Child ballad, variation].


1949:51 (62/244:166-172). Dorothy Mills Howard. The Rhythms of Ball-Bouncing Rhymes. [folk literature, poetry, verse, United States, children, ball-bouncing rhyme, games and play, music, rhythm analysis].

1949:52 (62/244:173-180). Norris Yates. Some "Whoppers" From the Armed Forces. [folk literature, narrative, tale, United States, military, occupational folklore].


1949:59 (62/244:190). anon. Announcement. [history and study, JAF business, Committee on Research in
Folklore, Violetta Halpert (ed.). [work in progress].


1949:61 (62/244:192). anon. Jo Stafford Prize in American Folklore. [history and study, awards, United States, Jo Stafford Prize in American Folklore, A. H. Gayton].

1949:62 (62/244:193). anon. Indiana University Folklore Curriculum. [history and study, programs and institutes, United States, Indiana University].


1949:66 (62/244:193). anon. Rockefeller Foundation Grant. [history and study, awards, United States, Rockefeller Foundation, programs and institutes, Austin E. Fife, Cora Burt Lauridsen].


1949:68 (62/244:194). anon. Texas Folklore Society. [history and study, congresses and societies, United States: Texas, San Antonio, Texas Folklore Society].

1949:69 (62/244:194). anon. Membership Committee. [history and study, AFS business, officers and members, MacEdward Leach].


1949:71 (62/244:194-195). anon. Western Folklore Conference. [history and study, congresses and societies, United States: Colorado: Denver, Western Folklore Conference].


1949:74 (62/244:195). anon. Folklore Courses. [history and study, programs and institutes, United States: Massachusetts: Cambridge, United States: California: San Diego, Harvard University, University of California Extension Division, Alton C. Morris, Sam D. Hinton].


1950:100 (62/245:312-316). Kenneth P. Emory. The 'Olaonu'uali Tale of the Female Spirit Who Assumed the Form of Tu's Wife. [folk literature, narrative, myth, Oceania: French Polynesia, transformation, Huarei, Takaona, ...
"Echod Mi Yodea". [folk literature, poetry, song, Europe, United States, Jews, religious song. AT 2010 "Echod mi yodea" (One; who knows?)", calendar rite, formula song, AT 2010A "The Twelve Days (Gifts of Christmas)", response 1950:142].


1949:154 (62/246:430). anon. International Folktales Institute. [history and study, programs and institutes, Denmark, International Folktales Institute, narrative].


1949:156 (62/246:430). anon. Folklore Institute of Scotland. [history and study, congresses and societies, United Kingdom: Scotland, Folklore Institute of Scotland].


1949:158 (62/246:431). anon. Joint Committee on Southern Asia. [history and study, congresses and societies, United States, Asia, American Council of Learned Societies, Social Science Research Council, Joint Committee on Southern Asia, American Studies, W. Norman Brown].


1950:1 (63/247:1-44). Samuel P. Bayard. Prologomena to a Study of the Principal Melodic Families of British-American Folk Song. [ethnomusicology, music, United Kingdom, United States, Canada, song, melodic classification].

1950:2 (63/247:45-56). Margo Astrof. The Concept of Motion as the Psychological Leitmotif of Navaho Life and Literature. [folk literature, United States: New Mexico, Navaho, ritual, motion, psychological analysis].


1950:7 (63/247:93). [Elminnie W. V. Osegien]. The Editor's Page. [history and study, history of the discipline, United States, programs and institutes, Indiana University].


1950:12 (63/247:99-100). anon. AFS Officers. [history and study, AFS business, United States, officers and members].

1950:13 (63/247:100-101). anon. Fullbright Fellowship. [history and study, awards, United States, Fullbright Fellowship, Austin E. Fife].


1950:15 (63/247:102-103). anon. Folklore Courses. [history and study, programs and institutes, United States: New Mexico, United States: California, New Mexico Highlands University, University of California at Los Angeles, R. D. Jameson, Gustave O. Arlt].


1950:18 (63/247:105-106). anon. Folklore Classification. [history and study, publications, United States, Southern Folklore Quarterly, Folklore Americas, Boggs, Ralph S., theory, classification].


1950:53 (63/247:126-127). Publications Received. [general studies].


1950:56 (63/248:130). anon. Salute to Colleague Marius Barbeau. [history and study, history of the discipline, Canada, Marius Barbeau].


1950:63 (63/248:181-184). Marius Barbeau. I Dressed Me All in Feathers. [folk literature, poetry, song, Canada, French-Canadians, "Je me suis habillé en plume"].


1950:70 (63/248:239). Gwladys Hughes. Two Ball-Bouncing Rhymes from Japan. [folk literature, poetry, verse, Japan, children, games and play, ball-bouncing rhyme].


1950:81 (63/248:243). anon. Western Folklore Conference. [history and study, congresses and societies, United States, Western Folklore Conference].


1950:83 (63/248:244). anon. Ohio Folklore Society. [history and study, congresses and societies, United States: Ohio: Columbus, Ohio Folklore Society].


1950:85 (63/248:244). anon. West Virginia Folklore Society. [history and study, congresses and societies, United States: West Virginia, West Virginia Folklore Society].

1950:86 (63/248:244). anon. Announcement. [history and study, AFS business, Committee on Research in Folklore, Violent M. Halpern].


1950:113 (63/249:367). anon. Texas Folklore Society. [history and study, congresses and societies, United States: Texas, Texas Folklore Society, correction to 1950:76].
1950:116 (63/249:373). anon. Announcement. [history and study, AFS business, Committee on Research in Folklore, Violett A. Halpert].
1950:129 (63/249:382-383). anon. Publications Received. [general studies].
1950:131 (63/250:398-412). James T. Pearce. Folk Tales...
Announcement. [history and study, JAF business, William Byrd Press, Willis A. Shell, Jr., return to the William Byrd Press].

1951:21 (64/251:133). anon. New York Historical Association. [history and study, congresses and societies, United States: New York, New York Historical Association].

1951:22 (64/251:133). anon. Historical Folk Song Albums. [folk literature, poetry, song, United States, Burl Ives, Encyclopedia Britanica Films, publications, recordings].


1951:24 (64/251:133-134). anon. Midwest folklore. [history and study, publications, United States, Midwest Folklore, Indiana University].


1951:26 (64/251:134). anon. Western Folklore Conference. [history and study, congresses and societies, United States: Colorado: Denver, Western Folklore Conference].


1951:32 (64/251:143). anon. An Appeal to All Members of the American Folklore Society. [history and study, AFS business, Marjorie M. Kimmerle, MacEdward Leach, call for new members, subscriptions and nominees].

1951:33 (64/251:144-145). anon. Publications Received. [general studies].

1951:34 (64/251:146). anon. An Appeal to All Members of the American Folklore Society. [history and study, AFS business, Marjorie M. Kimmerle, MacEdward Leach, call for new members, subscriptions and nominees].

1951:35 (64/251:147-150). A. H. Gayton. Perspectives in Folklore. [history and study, theory, literature, history, anthropology, musicology, linguistics].


1951:38 (64/252:170). anon. Jo Stafford Prize in American Folklore. [history and study, awards, Jo Stafford Prize in American Folklore, Samuel P. Bayard].


More Light on Paul Bunyan. [folk literature, narrative, tale, United States, loggers, occupational folklore, Paul Bunyan, tall tale].

1951:126 (65/254:409-413). Bertram Colgrave. A Mexican Version of the "Bear's Son" Folk Tale. [folk literature, narrative, tale, Mexico, At 301 "The Three Stolen Princesses", Bear's Son, Gretta's Saga, literature, epic, reviews]. Received. [general studies].

1951:127 (65/254:414). anon. Jo Stafford Prize in American Folklore. [history and study, awards, Jo Stafford Prize in American Folklore, Samuel P. Bayard].


1951:138 (65/254:424). anon. West Virginia Folklore. [history and study, publications, United States: West Virginia, West Virginia Folklore, West Virginia Folklore Society].


1951:141 (65/254:427). anon. Announcement. [history and study, AFS business, Committee on Research in Folklore, Violetta Halpert, call for work in progress].


1951:155 (65/254:446-447). anon. Publications Received. [general studies].


1951:157 (65/254:472). anon. An Appeal to All Members of the American Folklore Society. [history and study, AFS business, Marjorie M. Kimerle, MacEdward Leach, call for new members, subscriptions and nominees].

1951:158 (65/254:473-477). anon. Index to Volume 64. [general studies].


1952:2 (65/255:12). anon. Forthcoming Articles. [history and study, AFS business].


1952:4 (65/255:22). anon. Notice to Authors. [history and study, AFS business, editorial policy, Katharine Luomala].


1952:6 (65/255:28). anon. An Appeal to All Members of the American Folklore Society. [history and study, AFS business, Marjorie M. Kimerle, MacEdward Leach, call for new members, subscriptions and nominees].

1952:7 (65/255:29-48). Robert J. Miller. Situation and Sequence in the Study of Folklore. [folk literature, narrative, United States: Washington, Makah, trickster,
storytelling, performance, contextual analysis, sequencing].


1952:9 (65/255:56). anon. Jo Stafford Prize in American Folklore. [history and study, awards, Jo Stafford Prize in American Folklore, Samuel P. Bayard].

1952:10 (65/255:27-65). Ruth Ann Musick. Indiana Witch Tales. [folk literature, narrative, legend, United States: Indiana, supernatural legend, witch, John S. Williams, manuscript].


1952:12 (65/255:66). anon. An Appeal to All Members of the American Folklore Society. [history and study, and study, JAF business, publications, congresses and societies, Alli K. Johnson].


1952:16 (65/255:88-90). Paul G. Brewster. Ten Games From Europe. [Behavior, games and play, Greece, Switzerland, Christine Baumann, Georgia Tarsouli, manuscript].


1952:28 (65/256:111-119). Francis Lee Hiebert. Conflict and Promise in Folklore. [history and study, history of the discipline, conflict, literary studies, anthropological studies, social, mythography, mytholography, popularization, regionalism, urban folklore, methodology, theory].


1952:30 (65/256:120). Ferdinanda Reed. Krylov's "Demon's Fish Soup". [folk literature, poetry, verse, USSR, literature, fable, Ivan Krylov].


1952:32 (65/256:137). anon. Notice to Authors. [history and study, JAF business, editorial policy, Katharine Luomala].


1952:35 (65/256:147). anon. Jo Stafford Prize in American Folklore. [history and study, awards, Jo Stafford Prize in American Folklore, Samuel P. Bayard].


1952:39 (65/256:154). anon. An Appeal to All Members of the American Folklore Society. [history and study, AFS business, Marjorie M. Kimerle, MacEdward Leach, call for new members, subscriptions and nominees].

1952:40 (65/256:155-158). Roger Penn Cuff. Mark Twain's Use of California Folklore in his Jumping Frog Story. [folk literature, narrative, tale, United States: California, tall tale, literature, Mark Twain, "Celebrated Jumping Frog of Calaveras County, The"].


1952:42 (65/256:159-166). Van Randolph. Folktales from Arkansas. [folk literature, narrative, tale, United States: Arkansas, Marchen, joke].


1952:45 (65/256:186). anon. Forthcoming Articles. [history and study, JAF business].


1952:47 (65/256:187). Aurelio M. Espinosa. Western Hemisphere Versions of Aame-Thompson 301. [folk literature, narrative, tale, United States: California, tall tale, literature, Mark Twain, "Celebrated Jumping Frog of Calaveras County, The"].


1952:50 (65/256:189). anon. Kentucky Folklore Society. [history and study, congresses and societies, United States: Kentucky, Kentucky Folklore Society].
1952:52 (65/256:189). anon. Ohio Folklore Society. [history and study, congresses and societies, United States: Ohio, Ohio Folklore Society].
1952:53 (65/256:189). anon. American Name Society. [history and study, congresses and societies, United States, American Name Society].
1952:54 (65/256:189). anon. UNESCO. [history and study, congresses and societies, United States, Carl Carmer, B. A. Bocklin, UNESCO. AFS].
1952:56 (65/256:189). anon. The National Folk Festival. [behavior, festival, United States: Missouri: St. Louis, National Folk Festival, folk festival].
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business, meetings, United States: Indiana: Bloomington,
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<td>Latin American Studies. [history and study, programs and institutes, United States, Pan American Union, School of Inter-American Studies, University of Florida, history of the discipline.]</td>
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<td>Kansas Folklore Society. [history and study, congresses and societies, United States: Kansas, S. J. Sackett, Kansas Folklore Society.]</td>
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<td>Michigan Folklore Society. [history and study, congresses and societies, United States: Michigan, Gertrude P. Kurath, Michigan Folklore Society.]</td>
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<td>New York State Historical Association. [history and study, programs and institutes, United States: New York: Cooperstown, Seminars on American Culture, Farmers' Museum, Louis C. Jones, New York State Historical Association.]</td>
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<td>Alliance College. [history and study, programs and institutes, United States: Pennsylvania, Polish-Americans, Marion Coleman, Polish Folklore, Alliance College, publications.]</td>
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<td>Archer Taylor. The Nursery Rhyme of Solomon Grundy. [folk literature, poetry, verse, United Kingdom, children, literature, drama, &quot;Solomon Grundy&quot;, Francis Beaumont, John Fletcher, Wit at Several Weapons.]</td>
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<td>George D. Hendricks. Texas Weisgan. [folk literature, speech, proverb, United States: Texas, weisgan, humor, response to 1:56:42, see response 1957:54.]</td>
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<td>Margaret Redfield. The Experisitive Utterance, Folk and Popular. [folk literature, theory, definition, &quot;folklore&quot;, popular culture.]</td>
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<td>Lucille N. Kaplan. Tonal and Nagual in Coastal Oaxaca, Mexico. [belief systems, magic, Mexico: Oaxaca, Afro-Americans, mestizo, witchcraft, animal spirit, tonal, nagual.]</td>
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<td>Katharine T. Kel. The Folklore of the Daisy. [factual studies, plants, narrative, belief systems, daisy, continued from 1956:2.]</td>
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<td>1956</td>
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<td>William A. Lessa. Reply to Posinsky. [history and study, theory, Geza Röheim, psychoanalytical theory, myth, Oedipus, reply to 1956:104, see 1956:16.]</td>
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<td>W. Edson Richmond. The Ballad Record: 20 Outstanding British and American</td>
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1958:8


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1958:11


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serpent, literature, print, newspaper, Egotism; or the

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**Author Index**

This index includes names of all authors of articles, reviews, notes, commentaries, and other materials, and all individuals receiving byline credit as editor, translator, collector, and so forth. Names of authors, editors, artists, etc., of items reviewed in the Journal are contained in the Subject Index. Contributors are listed under the longest versions their names used in the Journal. For example, H. C. Bolton, H. Carrington Bolton, and Henry Carrington Bolton are all listed under the entry for Henry Carrington Bolton. When there was possible ambiguity of authorship or when there seemed some reason for maintaining the varying configurations of a contributor's name, we preserved the multiple listings.

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*Omaha Indian Music: Historic Recordings from the Fletcher/La Flesche Collection*  

*Miscellaneous Ethnic and Foreign Recordings Briefly Noted*  

*Records Received*  

**BOOK REVIEWS**

*Visual Anthropology: Photography as a Research Method*  
(Koller, Jr. and Collier)  
*KARL G. HEIDER*  

*Learning How to Ask: A Sociological Appraisal of the Role of the Interview in Social Science Research*  
(Stiggins)  
*PHILIP NUSBAUM*  

*American Folklore Studies: An Intellectual History*  
(Bronner), *Good Friends and Bad Enemies: Robert Winslow Gordon and the Study of American Folksong*  
(Kodish)  
*CAROLE H. CARPENTER*  

*Plains Indian Sculpture: A Traditional Art from America’s Heartland*  
(Ewers)  
*CHARLES KAUT*  

*Native South American Discourse* (Sherzer and Urban, eds.); *Sacred Language: The Nature of Supernatural Discourse in Lakota* (Powers)  
*SUSAN NILES*  

*Northeastern Indian Catalog: Southeastern Indian Catalog* (Gray and Lee, eds.)  
*RICHARD KEELING*  

*Science Encounters the Indian, 1820–1880: The Early Years of American Ethnology* (Bieder); *Native American Folklore in Nineteenth-Century Periodicals* (Clements)  
*DANIEL R. MANDELL*  

*JOHN B. WOLFORD*  

*Interpretation of Historic Sites* (Alderson and Low)  
*MARK LEONE*  

*Perspectives in Vernacular Architecture, II* (Wells, ed.)  
*GERALD L. POCUS*  

*The Quilts of Tennessee: Images of Domestic Life Prior to 1930* (Ramsey and Waldvogel)  
*LAUREL HORTON*
Turners and Burners: The Folk Potters of North Carolina (Zug)
The Minnesota Ethnic Food Book (Kaplan, Hoover, and Moore); A Taste of Kentucky (Anderson)
Grasping Things: Folk Material Culture and Mass Society in America (Bronner)
Killings: Folk Justice in the Upper South (Montell)
Fiddlin' Georgia Crazy: Fiddlin' John Carson, His Real World, and the World of His Songs (Wiggins)
Sounds So Good to Me: The Bluesman's Story (Pearson)
Red River Blues: The Blues Tradition in the Southeast (Bastin)

Essays on Russian Folklore and Mythology (Oinas)
"Findet, so werdet ihr suchen!” Die Brüder Grimm und das Sprichwort (Mieder); Proverbiunm: Yearbook of International Proverb Scholarship, 1, 2, and 3 (Mieder, ed.); The Proverb and An Index to "The Proverb," (Taylor; Mieder, ed.)
Jewish Folklore: An Annotated Bibliography (Yassif)
Cosmology and Social Life: Ritual Exchange among the Mambai of East Timor (Traube)
Don’t Bet on the Prince: Contemporary Feminist Fairy Tales in North America and England (Zipes, ed.)
Pinelands Folklife (Moonsammy, Cohen, and Williams, eds.)
The Pennsylvania Culture Region: A View from the Barn (Glass); Farming and Folk Society: Threshing among the Pennsylvania Germans (Borie; Sharrow, ed.)
Romancero tradicional de Costa Rica (Cruz-Saenz, ed.)

Veiled Sentiments: Honor and Poetry in a Bedouin Society (Abu-Lughod)
The Faroe Islands: Interpretations of History (Wylie)
Hawaiki: A New Approach to Maori Tradition (Orbell)
Spiritualist Healers in Mexico: Successes and Failures of Alternative Therapeutics (Finkler)
The Wandering Jew: Essays in the Interpretation of a Christian Legend (Hasan-Rokem and Dundes, eds.)
Folklore from Contemporary Jamaicans (Dance)
Art Among Us / Arte Entre Nosotros: Mexican American Folk Art of San Antonio (Jasper and Turner, eds.)
Culture Builders: A Historical Anthropology of Middle Class Life (Frykman and Löfgren)
Words and the Dogon World (Calame-Griaule, tr. La Pin)

Oralità: Cultura, Letteratura, Discorso (Gentili and Paioni, eds.), Transition Rites: Cosmic, Social and Individual Order (Bianchi, ed.)
By Land and by Sea: Studies in the Folklore of Work and Leisure Honoring Horace P. Beck on His Sixty-Fifth Birthday (Abrahams, Goldstein, and Hand, eds.)
Common Places: Readings in American Vernacular Architecture (Upton and Vlach, eds.)
Proverbs, Proverbial Sentences and Phrases in Thomas Deloney's Works (Reuter)
Volkskunde und Nationalsozialismus. Referate und Diskussionen einer Tagung (Gernst, ed.)
Comparative Mythology (Puhvel)
Lectura textului folcloric (Constantinescu)
Tradition and Innovation in Folk Literature (Mieder)
Structure and Meaning in Old Norse Literature: New Approaches to Textual Analysis and Literary Criticism (Lindow, Lönnroth, and Weber, eds.)
Story, Performance, and Event: Contextual Studies of Narrative (Bauman)
The Word and the World: Fantasy, Symbol and Record (Das, ed.)
Ozark Folklore: An Annotated Bibliography, Volume I (Randolph), Ozark Folklore: An Annotated Bibliography, Volume II (Randolph and McCann)
Internationale Volkskundliche Bibliographie/International Folklore Bibliography/Bibliographie Internationale d’Ethnologie für die Jahre 1981 und 1982 mit Nachträgen für die vorausgehenden Jahre (Dow and Brednich, eds.)
Rg Veda as the Key to Folklore: An Imagery Experiment (Bregenhøj)
Native American Discourse: Poetics and Rhetoric (Scherzer and Woodbury, eds.)
Stories of Maasaw, a Hopi God (Malotki and Lomatuway’ma), Maasaw: Profile of a Hopi God (Malotki and Lomatuway’ma)
Earnest Games: Folkloric Patterns in the Canterbury Tales (Lindahl)
The Breton and His World, Requiem for a Culture (Caffee, comp. and trans.)
Disenchantments: An Anthology of Modern Fairy Tale Poetry (Mieder)