

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

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

#### OUR RIGHT READERS WRITE

Gentlemen:

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

Cordially,  
William Odell  
Assistant to Russell Kirk

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

#### CORRECTION

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