

compare with its age, size, and "tradition." Where in North America are there busts and paintings of star informants? The student assistants seemed well-informed and interested in their work, but we found it difficult to discuss, in any detail, the problems of archiving because of the difference in terminology, classificatory systems, and methodologies, as well as the obvious language barrier.

We came away less optimistic about communication with European scholars. The Europeans have huge archiving projects that take up a large part of their time, and it would be unrealistic to suppose that many North Americans will learn a second language, even if (especially if?) their research is being duplicated by a Swede or Finn. However, there is potential for active communication on a personal, scholar-to-scholar level. All it takes is a little extra effort.

From what we gathered, the possibility of North American students studying for a higher degree in a Finnish university is remote, unless that student is fluent in Finnish and has a special interest in Finnish culture. For anyone who is interested in folklore programmes in Scandinavia, see the Nordic Institute of Folklore Newsletter. The newsletter is in progress and completed in Scandinavia. It can be ordered from the Nordic Institute of Folklore, Henrikinkatu 3, 20500 Turku 50, Finland.

On the whole, we found the Congress a good experience. We'd like to publicly thank the Finnish people for making our visit enjoyable, and Memorial University of Newfoundland for making it possible.

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I am making an anthology of 'heartless' or savage verse by children, preferably in the oral tradition. This jump-rope rhyme, for example:

I hope your boys are soldiers
 In fancy uniforms
 And when they're shot
 I hope they rot
 In wooden uniforms with no sleeves.

Would readers of Folklore Forum knowing of such material who would care to help kindly write me . Benjamin Sonnenberg
 The Overlook Press
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