

AN ANALYSIS OF HIGH SCHOOL STUDENTS'
RESPONSES TO RECREATED FOLKTALE SELECTIONS

by 45

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I. INTRODUCTION

The great difference between the discipline of education and other academic pursuits lies in the profound necessity to act -- a continuous process of compelled motion. Few dispute the need to reveal known truths, insights, and useful procedure to the huge masses of young people. Often this task is so overpowering that perfection of pedagogical techniques and increased educational sophistication loom as the unattained utopian goal. The lack of criticism toward teaching as a goal in no way reflects the bitter feelings held by many about how such a process is to be performed. No doubt the gap between the masters of knowledge and the masters of application will never completely disappear. In other fields, however, the scholarly mind has emerged increasingly more often from a life of first hand experience. There is no reason to suppose that this trend can not also affect the discipline of education to a far greater extent.

Given the obvious necessity to have conscientious teachers be exposed to more data which can produce significant insights into emotional behavior leads to the major tentative question posed as a point of departure for this project.

Statement of the Problem

Can a direct investigation of recreated selections of folklore by high school students reveal significant insights about the effect that the nature of emotion has on the learning process for these students?

Importance of the Problem

The cry for scholars to transcend the fetish for basic research is no where more loudly uttered than in the field of education. There is, furthermore, ample reason for such a plea. The proliferation of personality data--much of which is understood so well by psychologists and philosophers to be considered commonplace--still has yet to make a significant impression upon the mainstream of educational thought. The gap between that which is known and that which is applicable will widen unless educators also indulge in observation. On all levels of scholarship in the social sciences there is a profound need to observe behavior and the functioning of personality, devoid, as much as possible, from the mythology of the past. It is unrealistic to suppose that many teachers will conduct a study such as the one which follows in this paper under the system of rewards now provided by American society. This paper can do nothing more than serve as a suggestion about what can be done with data derived from the classroom.

If interest in the subject of emotion can be used as a yardstick for importance, the relevancy of this study will not be difficult to demonstrate. Even those remotely interested in education should be profoundly aware of the recent enthusiasm displayed toward creativity, the growing emphasis placed on the arts, and the ardent attempt to establish programs which develop individual talents. Subjects not usually considered of instrumental value to scholarship are no longer shunned as being unimportant. Even for those who specifically concern themselves with academic matters, education has, in the past decade, taken an instrumental turn.

The noted educational philosopher, J. E. Bruner, defines the truly important tasks of the future and what this means for the field of edu-

cation.

If we want to look ahead to what is special about a school, we should ask how to train generations of children to find problems, to look for them.

What is needed is a sense of how to teach their use in converting chaotic messes into manageable problems. Much of the attraction of the use of discovery in teaching comes, I suspect, from the realization of the need to equip students in this way.

A second special requirement for education in the future is that it provide training in the performance of "unpredictable services." ...I include here the role of the teacher, the parent, the assistant, the stimulator, the rehabilitator, the physician in the great sense of that term, the friend, the range of things that increase the richness of individual response to other individuals. I propose this as a critical task, for as the society becomes more interdependent, more geared to technological requirements, it is crucial that it not become alienated internally, flat emotionally, and gray. Those who fret and argue that we are bound to go dead personally as we become proficient technically have no more basis for their assertion than traditional romanticism...

Third, what human beings can produce and no device can is art --in every form: visual art, the art of cooking, the art of love, the art of walking, the art of address, going beyond adaptive necessity to find expression for human flair.¹

The training for these three tasks will demand an ever increasing awareness on the part of the trainer, of the emotional influence on the pupil. Success no longer can be defined in terms of scholastic aptitude when the performing of such tasks is defined as the goal. Notice, Bruner did not mention the types of troubles to be converted into problems, the approach of the friend, or the form human art should take. Each of these tasks to be performed has an existential end in itself. This all contributes to the thesis that preparation for the teacher must increasingly include more insight into the fundamental nature of emotion because, (1) to attain such lofty heights, they will need to overcome barriers which many students today never overcome. It is necessary for students to enjoy testing their limits free from the fear of that traditional

¹Jerome S. Bruner, "Culture, Politics, and Pedagogy," Saturday Review, May 18, 1968, pp. 71-72.

reception provided for those who fail. (2) Given the absence of viable facts about how to perform these important future tasks, preparation of rote material--even much of what is now felt to be on a conceptual level--is a clear waste of the students' time.

What can a method of empiricism, such as that used in this study, contribute to the understanding of emotion? Many of these observations will overlap the section on philosophy, but to establish the importance of this project, it is necessary to direct some attention toward the value of action research and particularly, this method of researching.

Much has been written about the value of classroom experimentation, and the results from projects such as the application of sociograms, in many ways, could produce results which are as objectively true as the methods used in this project. This project is aimed at testing the emotional limits and capacities of students but with a specific purpose in mind. Remembering folklore, so far as this writer can discern, required neither immense capacity for rote retention or the infinitely creative effort. It is simply the transmission of ideas and objective occurrences without the help of the written word. Since much of what man is called upon to do requires imagination and insight of the type which can neither be classified as having been memorized or created, folklore, as a media, has infinitely greater value to the field of education than is now commonly recognized. If students end up learning more during recess than in the classroom, it will be the fault of the educational system and not of the playing children. But folklore in this study is being used only as a mirror into the emotion, not as a display of emotional creation. The data, as contained in the lengthy appendices is objective. Each of the students recalled that which is

written; the reader will have to judge whether the analysis is accurate. Herein lies the greatest value of this paper; the data and statistics are objective, but the conclusions are theory. If every study could make such a claim, the educational process would be a great deal easier in the opinion of this writer.

The need for action research to be conducted and published is best demonstrated by the following excerpt from a reputable education journal:

. . .Not shouting and not nagging, as she had done before without success, she said with real sincerity and existential involvement, "Tommy, go to your classroom." The tone of her voice left no one in doubt that she was in command of the situation. Tommy, who in similar incidents before had shown resistance, went obediently. As for the teacher, this experience became a turning point in her relationship with her students.¹

This passage is not part of a fictional story; it was included in an article purporting to discuss discipline problems. Clearly, no responsible student of education can absolve himself from the media of information from which he works particularly when it is kept well in mind that the journal from which the foregoing quotation was extracted may well be the only significant educational outlet for thousands of practicing teachers.

One other issue should help to establish further the importance of action researching. Richard I. Miller has noted the following:

The average beginning teacher probably gains during the first three years on the job perhaps 75% of the experience needed to cope with problems that are benefited by experience, and five years may provide over 90% of the possible benefit.²

¹Rolf E. Muus, "First Aid for Discipline Problems," NEA Journal (Sept., 1963), p. 11.

²Richard I. Miller, Perspectives on Educational Change, (New York, 1967), Appleton-Century-Crofts, p. 11.

Since there is commonly a lack of emphasis on the affective domain and the behavior resulting from emotional stresses and revelations in teacher education--particularly research in the field--the average teacher must rely upon experience to complete his education. This "hand in the flame" method may work satisfactorily in dealing with simple emotions of classroom origin or those which can be effectively understood within the classroom, but will doubtless falter when confronted with emotions of a more mystical origin--even if the overt behavior pattern is nothing more than a yawn or expression of general boredom. Are three to five years of experience going to help even an excellent fifty-year-old teacher deal with hippies and seemingly senseless symbolism which necessarily surrounds that movement? At the risk of being redundant, it will no doubt help to know that English factory workers were once required to shave their heads as a health precaution. But another factor -- besides those which are expressly factual -- can be profoundly brought to bear on the problem. This factor loosely can be called a study of the nature of emotion and is of paramount importance to the field of education.

This method of educational researching -- which is novel so far as this writer's knowledge is concerned -- is only one method of discovering certain emotional factors. It is offered as one suggestion -- a point of departure -- into vast areas which badly need empirical attention. Similar research styles are not beyond the classroom teacher and could provide a needed bridge between experience and training -- either if available in written form or as a model for individual research projects.

Limitations

It would be quite impossible to discover or relate all of the studies and speculations concerned with the topics dealt with in this paper. Many of the conclusions and findings, no doubt, parallel much of that which has already been done. The major value probably lies in the procedure, rather than any actual results--at least not the type of results that lend themselves to general conclusions. It may appear that a major limitation of this paper is the inability to come to conclusions. The phenomenon is more the result of the area of study and is symptomatic of most studies dealing with emotion. This study, in many ways, competes poorly with much of the basic research which has already been conducted, particularly in the areas of sociology and psychology.

The sphere from which judgements were derived pertain to students of high school age--specifically the eleventh grade level. The cross section of students who recorded versions of these four tales is somewhat random. Two of the classes were judged by the teacher as being moderately above average in scholastic achievement (Appendices A, B, E, and F) and two slightly below average ratings (Appendices C and D). Four English classes were tested and since eleventh grade English is required, no significant groups (except the mentally retarded and the highly accelerated students) were deleted from the study. The high school, taken as a whole, is judged to be somewhat below average in academic achievement of the three public high schools in Topeka, Kansas. Although this sampling is certainly not scientifically random, the attempt was made to insure an average response. However, this sampling is limited--certainly if one were going to make universal generalizations about high school behavior and emotional influences.

The tales selected also somewhat limit the results of this project, as they certainly do not magnify all of the critical areas of paramount importance to the classroom regarding emotional influences. Whenever an attempt is made to expose or "brainstorm" possible areas of importance, rather than centralizing the investigation upon certain issues--as is the usual research procedure--many limitations exist. Perhaps it can be said that the study is limited to the degree that it does not reveal that which could be revealed with such a method. Just which tales or other excerpts from literature which might prove more enlightening or produce responses that mirror other areas of importance, is strictly a matter of conjecture. The selections were made on the basis of shortness, vocabulary, number of references to moral and ethical issues, and that each selection qualified as folklore. These selections may or may not limit the viability of the findings, depending on what the reader expects to discover.

The major limitation of the paper concerns objectivity--or which conclusions can be verified. There are no true conclusions. At best, the material, if examined, can only help structure or question generally held beliefs. But, after all, even the most demonstratable facts are subject to belief. One often tends to believe that a study is important, not on the basis of its validity and reliability, but on the basis of how well it contributes to other held beliefs. One way out of this dilemma is not only by the discovery of more valid information, but also by including infinitely greater numbers of people in the observations. In this way, the credibility gap can be reduced. The conclusions are subjective, but supported by direct first-hand data--data, moreover, which is available for further speculation in the Appendices of this

paper. Further speculation, however, will still be subject to the same doubt as the conclusions of this writer.

Definition of Terms

Transmission. One student's entire recreation of a single tale is referred to as a transmission. These transmissions are separated in Appendices A, C, D, and E by single numbers. When Style 1 and Style 3 are used, single numbers forwarding each transmission set it off from the one before. An example of this is "No. 1" followed by "No. 2." Transmissions recorded with the use of Style 2 are set off in Appendices B and F by two numbers, the first is the number of the student who is telling the tale and the second number denotes the listener. Examples are: "No. 1 to 2" and then, "No. 2 to 3." While being investigated, specific transmissions are identified with this numbering system.

Metaphysics. ". . .the branch of philosophy that deals with first principles and seeks to explain the nature of being or reality..." is the definition of metaphysics.¹ Metaphysics postulates a priori concepts as adequate verification--or before the happening, such as the existence of God or moral ethic not derived from an observation of that which works or has been demonstrated as empirically viable.

¹Joseph H. Friend and David B. Guralnik, eds., Webster's New World Dictionary of the American Language, (The World Publishing Company, Cleveland and New York, 1960), p. 925.

II. PROCEDURE

There were four eleventh grade English classes involved in this project.¹ The members of these classes were initially asked to participate in the recreating of four different tales--Tales 1, 2, 3, and 4 which are fully reprinted in Appendix G. Initially, two styles of retelling the tales were planned. (With the use of Style 1, this writer read the tale twice to the entire class.) Then each student was asked to recreate a version orally. This oral recreation was tape recorded in a small office; each taping was conducted with only the individual and this writer present in the office.²

With the use of Style 2, a pupil was privately (in the office) told the tale once. He was then instructed to recreate his version for a second pupil and the tape recorder at the same time. In turn, this second student told a third, etc. Only this writer and the two pupils were in the office while the tales were being told (except the first and last transmission where only this writer and one pupil were present).³

Style 3 resulted more by accident than intention. It was discovered that thirteen of the twenty-six recordings (one class where Tale 1 and Style 1 were being used) were lost because the tape recorder malfunctioned. So two days later, the students whose reproductions failed

¹For a general description of the classes, see the "Limitations" section.

²Use of Style 1 can be noted in Appendices A, C, and D.

³Use of Style 2 can be noted in Appendices B and F.

to record were asked--without having the original retold--to recreate their respective versions.¹ These recording sessions occupied four class periods on April 24, 1968.² Two additional class periods were used on April 26, 1968.³

An informal method of giving instructions was used, as it was felt that reading the instructions might be too formal for high school students. The basic word used for describing what they were being asked to do was "recreate." If a confused student inquired further, he was then asked to "retell the story." On several occasions, it was necessary to expand with the use of "tell your version," "tell the story as best you can," or "reproduce the tale." Students were asked to avoid expanding the tale or purposefully creating novel responses.

These tapes were then transcribed. Appendices A, B, C, D, E, and F are the written versions of the recorded material. Often a student corrected himself; in such a case, only the correction appeared written, unless the correction indicated confusion and lapses from the previous remarks. In this latter case, all of the words appear.

The punctuation is entirely subjective--designed to facilitate the reading of the material and to roughly indicate train of thought. The period was used when obvious pauses indicated transition and an impending new idea or when a new grammatical sentence began. The comma indi-

¹These thirteen reproductions are printed in Appendix E.

²Transmissions are printed in Appendices A, B, C, D, and E.

³The students in one class were above average. Therefore, they were asked to record on both days--using Tale 2 the first day and Tale 1 the other (versions printed in Appendices B and F). The other class which recorded April 26 were the previously mentioned students whose recordings had been lost two days before.

cates slight transition or where grammatical sentence construction obviously required a comma. Parenthetical enclosures denote asides, descriptions not consistent with the general flow of the version, or repeated lines which were felt essential to the understanding of the version being presented. Necessarily, this punctuation is imperfect and an exact recount of important tonal variance, pauses, and indicators of positive or negative enthusiasm can not be precisely noted. Special effort was taken, however, to produce an accurate written version of the oral transmissions. Many times, these versions lent themselves poorly to written construction, so misinterpretation is possible but not likely--certainly not for the great majority of the transmissions.

Some colloquial words were printed in correct form, e.g. "gonna" was printed "going to," but only when the expressed word was an obvious indicator of the correct word. "Ain't," for example, was not changed. The changes made were really more for convenience; it was very difficult, for example, to differentiate between "cause" and "because."

III. PHILOSOPHY

In many ways this philosophy section is nothing more than an elaboration of the importance of the problem, as the two subjects are inextricably inseparable. It really goes beyond the scope of this project to reveal the many who might support or dispute the purpose set forth and the method used to reveal emotional factors. The philosophical position which justifies this project will merely be revealed. At the outset, it is worth noting that many scholars from assorted disciplines have been supporting a similar system of thinking. The problem is that this system is not monolithic-nor should it be. To instruct an uncertain student to perform an uncertain task with capacities that are immeasurable, demands a philosophy devoid of traditional metaphysics.

Traditionally, the pragmatists and, in psychology, the Gestalts, provided the most realistic definition of the uncertain man. It can, in the mind of this writer, no longer be disputed that newer schools have paralleled and greatly expanded some of the same notions of these early theorists. Despite the continuous criticism of progressive education, many of the nineteenth century humanistic perceptions which produced the progressive movement are still very much alive.

Comments on the subject by Paul Nash should reveal that twentieth century thought can not be rightly separated from educational practices.

Both existentialism and Zen Buddhism, in different ways, have reminded us, if we need to be reminded, that we should not deprive the individual of the privilege of experiencing life for himself by trying to tell him

what it means, by supplying abstract answers before he has even framed a question. Especially in a largely spectator culture, education should increasingly be placing emphasis upon the question, upon the¹quest, upon the irreplaceability of personal experience.

But the orientation for this paper is not monolithic. This writer is profoundly aware of what applying the scientific method can produce for education. However, it will not serve as or replace a basic philosophic orientation, any more than a computer can perform miracles unless it is told what miracles to perform. In this sense, it might be said that for this paper there is a balance between philosophy and science; not just a religious belief in science.

It is so easy to lose sight of the basic concept calling for individual freedom, even for those who profess to believe in the principle.

Consider the following quote from an educational journal:

...getting a child to accept adult controls and gradually to take them on as self-controls is the most important and rewarding thing we parents and teachers can do.²

The subject of getting a child to accept adult controls is a legitimate educational problem. Few would advocate that a classroom should be conducted without having pupils understand and accept discipline of some sort. The ethic of conforming to adult standards is not consistent with the principle of individual freedom. There is a profound difference between demanding certain behavior of students and "brainwashing"

¹Paul Nash, "The Strange Death of Progressive Education," Educational Theory, Vol. 14, No. 2 (April, 1964), p. 75.

²Lois H. Griggs, "Children Want Controls," PTA Magazine, Vol. 57, No. 3 (Nov., 1962), p. 30.

them into believing that these demands are morally right. This illustration should help to show the position from which this paper was written.

It may be argued that this method of researching fails to produce anything substantial--such as theories or laws from which to develop methods of classroom procedure. This, however, is not a fault of the study. Despite what many scientifically oriented behaviorists maintain, the nature of emotion such as anger and fear can not be adequately detected by studying the nature of behavior. Consider the following illustration: How will an angry man (because of a bad day at the office) react toward his wife? He might ignore her, complain about an over-done steak, or tongue-lash her for going to the hairdresser. Given these incidents and the other limitless possibilities, can a behaviorial scientist possibly discern statistically the emotion which was supposedly the cause? If he does, he ends up with a limitless number of emotions--all containing only the act as a descriptive definition of such an emotion. This position is very similar to one held by A. I. Melden, Chairman of the Philosophy Department, University of California, Irvine, California.¹

The last issue in this section is the establishment of at least some idea about what emotion consists of. This is best done by describing an emotional experience. It should be noted that this explanation is of no great value in understanding the following analysis. It is added only to further illustrate the position from which the analysis was written.

¹A. I. Melden, Free Action (New York: Humanities Press, 1961).

Donald Arnstine defines an emotional experience as:

First, the experience is taken to be valuable on its own account. Whether or not the experience is instrumental to the attainment of other experiences, it is felt to be satisfying and fulfilling in itself.

Second, the experience is marked by the arousal of effect (emotion) as a result of the individual's having perceived some formal articulation and integration of the elements of which the cue for that experience is composed.¹

Later, he explained in greater detail the second concept:

...the extent to which the relations (describable in an empirically verifiable way) within a given cue for experience more or less easily lend themselves to being apprehended aesthetically--that is, as form.²

John Dewey, in his book, Art as Experience, has relegated an entire chapter to a concept of the emotional man. In the following, he clarifies Arnstine's first point:

Since the artist cares in a peculiar way for the phase of experience in which union is achieved, he does not shun moments of resistance and tension. He rather cultivates them, not for their own sake but because of their potentialities, bringing to living consciousness an experience that is unified and total. In contrast with the person whose purpose is esthetic, the scientific man is interested in problems, in situations wherein tension between the matter of observation and of thought is marked. Of course, he cares for the resolution. But he does not rest in it; he passes on to another problem using an attained solution only as a stepping stone from which to set on foot further inquiries.³

¹Donald Arnstine, "Shaping the Emotions: The Sources or Standards for Aesthetic Education," School Review, Vol. 72, No. 2, (Autumn, 1964), p. 247.

²Ibid, p. 251.

³John Dewey, Art as Experience, (New York: Minton Balch & Company, 1934), p. 15.

Dewey expanded upon the not unknown concept of "form":

Wherever there is this coherence there is endurance. Order is not imposed from without, but is made out of the relations of harmonious interactions that energies bear to one another. Because it is active, order itself develops. It comes to include within its balanced movement a greater variety of change.¹

This should illustrate that there are qualities specifically of emotion; it is not like studying a vacuum. To understand the nature of emotion in the manner envisioned by this writer will require the recognition that a different philosophical base exists and is significantly removed from Aristotelian logic, Judeo-Christian ethic, and most European metaphysics. For this reason, a far too brief section on philosophy has been included.

¹Ibid., p. 14.

IV. FINDINGS

No doubt the most fertile source of data derived from this project came from the recordings of "The Son Who Tried to Outwit His Father".¹ It was possible to observe several different kinds of reactions with this tale, as all three styles of retelling were tested.² Further, this was the exact tale which was used by F. C. Bartlett in his experiments with English graduate students.³ Interestingly enough, students seemed to be more enthusiastic about remembering and recreating this rather involved and repetitious tongue twister. Very certainly, those students who were asked to transmit this tale composed the best equivalent to the true folklore situation.

Before comparing the data from this study with Bartlett's somewhat arbitrary generalizations, some initial observations will be made. In some ways, the changes found in wording and, more significantly, the ethical overtones, parallel those found by Bartlett.⁴ However, the rather unique modifications often found by this writer warrant separate investigation because Bartlett used a written media for recreation instead of having his subjects retell orally, and there are points worthy

¹See Appendix G, Tale 1.

²See Appendix G for a listing of the Styles and the definitions.

³F. C. Bartlett, The Study of Folklore, ed. Alan Dundes, (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1965), pp. 243-258.

⁴Appendices A, E, and F.

of note which apply only to oral transmission.

Another reason that Tale 1 is ideally suited for a study of this type is that both the several lines at the beginning and the ending line are of major importance. The repetitious metamorphosis midway in the tale seemed to serve as a challenge to the memory of most of the students, but it is of no major analytical value. If there was a concerted effort to memorize parts of the tale, the metamorphosis--first into the final hiding place and then to be revealed by the father--seemed to serve as a test of memory for most students. Consequently, the beginning and end are left freer from memorization, particularly when Style 3 (student to student) was being used as was the procedure for the transmissions recorded in Appendix F.¹

It should not be presumptuous to conclude from a simple observation of the original version that the general theme is that of a game between a father and his son--admittedly with overtones of the father's wisdom--but no mention is made or directly implied of a cause for this friendly contest. The opening statement: "A son said to his father one day, 'I will hide and you will not be able to find me,'" and the final line: "The son was so dumbfounded that he never again tried to outwit his father," clearly establishes the mood as one of sport--certainly not of crisis--between the two. After twenty-five transmissions, the story reads, "It's the story about this boy who ran away from home because he thought he was being abused. . . And the moral of the story is that the boy never ran away again." There are radical changes here and at many other points in the data that warrant consideration.

Simultaneously, the twenty-five transmissions in Appendices A and

¹See Appendix G for the listing of the Styles and definitions.

E will be considered since Tale 1 was also used as a selection for these groups. Here, each group was read the original version.¹

First, considerable attention will be given to the evolution of the game into a domestic crisis. Second, the relationship between the father and his son changes radically and will be traced in some detail. In Appendix F, from transmission No. 23 to 24 onward, the confrontation between the father and son no longer exists at the beginning of the reproduced tales. Mention of the father's existence does not occur until the father wakes up and goes to hunt for his son, midway in the tale. This is a considerable change from the dialogue between father and son in the original version. Thirdly, throughout the various recordings, elaborations have been added by some of the students--particularly in the form of an explanation of the action which follows in the tale. Part of transmission No. 23 to 24 in Appendix F reads: "The little boy decided he was abused and he wanted to run away from home." Other similar examples can be noted; it directly serves the purpose of this project to analyze some of these elaborations. Finally, the last line will be dealt with separately as several rather unique changes occur with some consistency.

It should be fair to conclude that there exists a tendency to intensify the situation and relegate the father/son relationship to a position of lesser importance. The latter point is partially established by the observations offered above--that the term "father" drops out entirely in the beginning of the reproductions after transmission No. 23 to 24 in Appendix F. The transition is made in No. 23 to 24 where the term "parents" is in-

¹See Outline for Internal Indexing for a more complete explanation of indexing procedure.

troduced. This permanently obscures the father/son relationship. Thereafter, the concept of the home replaces what was once clearly a person to person confrontation.

There is adequate build up provided for the obscuring of the father/son relationship. Although no mention is made in the original version about possession of any nature, numerous elaborations about the father's possessions occur in the data. The only occurrence which even suggests possible possessions of the father, in the original version, might come from the line: "and he (the father) went into the house to rest."¹ The idea of a "peanut patch" existing comes in transmissions No. 5 to 6 of Appendix F. In the very next recording (No. 6 to 7), the line appears: "They had a peanut patch out back." In the next transmission (No. 8 to 9); the clearly possessed "peanut patch" becomes: "They had a peanut farm." Then, for the next six transmissions, the expression "owned a peanut farm" appears, usually in the second phase of the tale just after the declaration of the existence of a father and son. Clearly this newly-established possession can not easily be by-passed. It is tentatively submitted that there exists in these students intense need for material possessions. This is hardly a novel suggestion.

Although this possible need is not so consistently apparent in the data from Appendices A and E, the idea of "his house" (Appendix A, No. 23) was introduced. Further, "his fish trap(s) (fish nets)" appear three times (Appendix A, No. 4; Appendix E, Nos. 2 and 6). It should be noted that any changes at all from Appendices A or E could--if permitted to circulate as true folklore certainly would--develop into a major transition.

¹The complete original versions of the tales are printed in Appendix G.

Styles 1 and 3 can be relied upon only to note change. Whether any such change could or would survive, given more natural circumstances, can not be specifically determined, nor is it the purpose of these two styles to establish definite trends--as is the explicit intention of Style 2.

The establishment of possession can be further traced by noting that the "peanut farm" becomes a "peanut factory" in transmission No. 14 to 15. It is difficult to believe that such an obscure establishment would survive, but it does. For the next seven transmissions, the phrase "his father (he) (this man) owned a peanut factory" can be found. Clearly, possession--as well as means of employment--have been established for eighteen of the twenty-six students whose recreations appear in Appendix F.

Further establishment of possession can be noted with the introduction of the phrase "run away from home" in transmission No. 15 to 16 (Appendix F). This phrase catches on and can be noted intermittently throughout the next twelve transmissions, either at the beginning, to describe the reason for the search that follows, or in the last line, typified by transmission No. 19 to 20: "And the son promised never to run away from home again." This term--ran (run) away--will be treated further at a later point in this paper, as it suggests a specific ethical outlook in itself--aside from simply establishing possession to the point of obscuring an originally important father/son relationship.

The foregoing analysis of the collected data should serve to explain--rather than dogmatically assert--the possible cause for the radical and complete transition as noted in the last three transmissions of Appendix F, particularly the last two. Given the introduction of, first, possession and then "home", transmission No. 25 to 26 reads: "It's the story about

this boy who ran away from home because he thought he was being abused." It should not be difficult for the reader to believe that the father/son relationship is deteriorated and could not realistically be expected to become reestablished if this experiment had been continued.

In many ways, the suggested notion that there exists a general tendency to intensify the situation (i.e., to recreate the tale with a more critical situation) in one way or another has been sufficiently established for Appendix F during the previous explanation. Appendix H contains listings or phrases which either establish or contribute toward the thesis that the students also tended to intensify the situation in transmissions recorded in Appendices A and E as well. Though Appendix H by no means exhausts all the possible examples, it should serve to exemplify the more blatant ones.

At the risk of overdoing the generation-gap notion, there exists one additional change which seems worthy of revealing. As well as the already discussed obscuring of the father/son relationship, transmission No. 21 to 22 (Appendix F records an interesting addition which lasts for five transmissions. Within this transmission the following line appears: "and they didn't get along too well." Within No. 23 to 24 the line changes to: "The little boy decided he was abused and wanted to run away from home." The possibility is more than remote that this addition was, in fact, prompted more by a misunderstanding over the expression "ran (run) away" than being a clear indicator of emotional reinterpretation. Once the phrase becomes "ran (run) away from home," trouble between the father and son might naturally be suspected. In this light, the addition of the concept of the child's earlier misfortunes does not seem too extraordinary.

The very frequent inclusion of "ran (run) away," particularly "ran (run) away from home", both at the end and the beginning of recordings would tend to suggest that the notion is far more than just a misinterpretation. In Appendix F, beginning with transmission No. 13 to 14, thirteen consecutive final sentences include the expression "ran (run) away." In Appendices A and E, the same phrase can be found, although not as frequently as in Appendix F.

The last line of Tale 1 is rather unique because it ends the tale so abruptly. Consequently, it lends itself to some different interpretations and changes. Extensive tracing and analysis would not add greatly to the observations which have been made, but several points are worthy of brief mention.

In Appendix F, transmission No. 23 to 24 includes the expression "the moral of the story." This phrase endures to the end of the recordings in that Appendix. The reasons for this trite addition differ somewhat from the probable reasons for the inclusion of the "ran away from home" phrase. The remark seems a commentary on what students think all such similar tales purport to be saying.

If this feeling is universal--as the data by no means can be said to even suggest--that the students expected a proverbial ending, or at least that the story should have a point, then the difficulty encountered by students whose recordings are listed in Appendix B becomes easier to understand. Tale 2 is witty but, for the most part, is without strongly persuasive overtones. It would be very difficult to intensify the mood or suggest a culprit or misdeed using "The Smart Coon Dog" tale. The analysis of Appendix B which follows later in the paper will intensify the importance of this point.

In the original version of Tale 1, the last few words appear: "That he never again tried to outwit his father." A moderate percentage of the respondents interpreted the line as a direct confrontation between father and son. For example, the last words of transmission No. 2 (Appendix A) read: "he promised never to trick his father again." This find is important for two reasons: First, there were only two such direct confrontations in Appendix A (Nos. 2 and 4) out of twelve recordings. In Appendix E, however, out of thirteen recordings, seven contain similar last line father/son confrontations (Nos. 1, 2, 4, 7, 8, 9, and 13). This was the only significant difference found between the group which recorded immediately and those who were asked to recreate the tale two days after having the original read to them.

The second point, one of strictly idle speculations, is far beyond anything which the data alone could soundly establish. The idea occurs that, possibly, verbal communication is common to this culture in greater abundance than most, but that estrangement is still widespread. This would say something, if true, about how well Americans actually communicate, despite the proliferation of words. There exists some question about whether these two wordings--a lesson really learned and the promise not to attempt such a questionable deed again--really represent a duality of thought. Also, the widespread obscuring of the dialogue at the first of this tale would tend to negate the thesis that there is a desire to make a rhetorical situation out of one which was not previously, in any way, an oral confrontation between two people.

The nature of the data in Appendices A, E, and F provided certain unique findings, particularly the student-to-student recordings in Appendix F. These findings provided, in many ways, the best point of departure for credible speculation. It should, therefore, be remembered that the findings

from Appendix C have provided a significantly different problem. There should, given the purpose of this paper, be reasons for including an investigation of Appendix C without stretching the evidence beyond the point of reasonably credible speculation. At many points this proved difficult to do, largely because of the subjectively religious overtones within Tale 3. This Chinese tale has, concealed within it, several profoundly direct moral and transcendental references. Often these concepts have been missed completely or badly interpreted by the students who recorded their version of Tale 3. Several questions arise, some of which are irrelevant to the stated purpose of this study. Do the students really understand certain of these transcendental concepts? Consider the following quotation from the original version of Tale 3: "But the thunder drew ever nearer, and so great was the storm that the air trembled about them, while the lightning flashed around and around the temple in a great circle."¹ It is certain that the line was included to suggest a connection between something other-worldly and this extraordinary storm. Yet students often missed this point.

The more obvious questions which come to mind might appear thusly: Are youngsters becoming irreligious: Are young people so accustomed to secularized religion that fundamental religious associations with the physical world either are not made at all, or are made only in a symbolic way? These questions will make themselves felt throughout the analysis of Appendix C, whereas in the previous section, it should have been easy to believe "hiding from someone" to be just as well understood as "running away from home".²

¹See Appendix G.

²See Appendix C.

As the foregoing explanation might suggest, the transcendental nature of the storm will be a subject of major importance in the analysis of Appendix C. It is of importance because of the obvious emphasis placed on the storm in the original version. The "circling" nature of the storm, as noted in the quoted material above, also reappears later in the tale. This second reference appears as follows: "...the lightning ceased circling, and struck the temple with a crash."

Only ten out of the nineteen students recording made an reference to the storm having religious significance.¹ From the group of students who do note the connection, only two mention it even somewhat as it appears in the original (Nos. 3 and 12). No. 3 responded: "As the thunder grew nearer and nearer, the farmers became scared and the lightning began flashing around the temple...the thunder ceased and the lightning struck the temple...".² Here, the idea of the circling storm is lost, but the transcendental connection is clearly apparent.

No. 12 emerges more closely parallel to the original: "...they come to this temple (an old temple) and so they all went in and lightning was going all around the temple....and the lightning stopped going around the temple, and it struck it...". These two transmissions represent the most accurate reproductions.

The other eight recordings which show at least elementary understanding of this fundamental transcendental relationship, vary considerably in

¹See Appendix C - Nos. 3, 5, 6, 7, 10, 12, 16, 18, 19, and 20.

²See Appendix G.

presentation. Nos. 16, 18, and 19 contain a literal assertion that a connection exists, but fail to describe the storm. No. 16 should serve as an example: "And they decided the storm was because one of them was a sinner."

The other recordings which demonstrate this connection (Nos. 5, 6, 7, 10, 12, and 20) show assorted attempts to describe the storm. In transmission No. 5, both a literal assertion and a physical description is offered: "...the lightning kept hitting outside and so they came to the conclusion that there must be a sinner among them...". A similar attempt can be noted in transmission No. 6, except the description appears: "...the lightning just kept going around the temple and around and around it..." In No. 7 the description takes another form: "And the lightning began to hit the temple." In No. 20, there also appears both the literal assertion and the physical description. The physical description appears: "...there the lightning was flashing all around the temple."

The only other reference to this transcendental connection appears in transmission No. 20 at the end, but not the beginning. It reads: "And the circling thunder and lightning stopped and it struck the temple..."

It should be fair to conclude that this associative description of the storm as being transcendental has been somewhat inaccurately, as well as sporadically reproduced.

There is only one other major point from the data in Appendix C of concern to this study. It also is related to the frequency of accurate, conceptual interpretation--specifically, the number of transmissions which indicate an awareness that all men are sinners, and that if one among the group was without sin, he would not be afraid of death.

Before dealing with this point, some minor observations will be

briefly mentioned. Nos. 17 and 19 make no reference to the temple as a place of refuge. All transmissions, except Nos. 11 and 15, record the idea that one man--the one eventually spared--protested the unfair judgment. However, there can be noted frequent difficulty in understanding the nature of the good man's protest. A quote from No. 4 should reveal the points: "And one man objected to this because he figured (well, I can't remember) well, he said that everybody had sinned and that this couldn't be true that one would just have the most sin." In transmission No. 8, "evil spirit" replaces "sinner". And in Nos. 5, 11, and 17, "evil one" is used instead of "sinner". In transmission No. 15, the word "sinner" is not mentioned at all. Even though these alterations are not predominant, they provide ample evidence to support the possibility of general difficulty with the concept of sin. This will be more apparent in the next section. Finally, eight of the twenty pupils failed to associate the man who protested and was saved with the idea that he was the only good person among the ten.¹

The dialogue from the third paragraph in Tale 3 caused considerable difficulty and served to produce some rather varied modifications. The original paragraph reads:

But one of the ten farmers protested. "Surely not one among us is without some sin," said he. "But if any one of us is without sin, surely that innocent man has no fear of death." But the others would not listen to him.²

¹See Appendix C -(Nos. 3, 4, 7, 9, 17, 18, 19, and 20).

²See Appendix G.

Two proverbial comments are important in this quotation. First, the man's suggestion about no one being completely without sin. Six of the twenty reproductions fail to include any reference which even remotely resembles the original--a significantly large percentage in the judgment of this writer, because the concept is probably the major point of the tale. Second, fourteen of the students missed completely the idea that an "innocent man has no fear of death" so why should such a person fear being struck by lightning.¹ These revealing frequencies lead to a number of possibilities.

Since the general transcendental nature of the tale is often missed, the connection between sin and fear is probably not a strong one. Also, many of the students probably have difficulty believing that punishment could be served in such a poetic way. All this is partly understandable, given the difference between twentieth century America and ancient China. But there exists at least some reason for commentary. And these remarks will inevitably not expand much upon the unknown factors mentioned in the beginning few paragraphs of this last inquiry.

Is there a general lack of understanding about philosophy--religion being the simplest and, traditionally, most well known branch? Does this demonstrate that there has been a profound shift, perhaps because of science, away from philosophy and religion? At any rate, it should be safe to comment that these ludicrously simple concepts were dealt with laboriously and, in general, without success by most of the high school students whose recordings appear within Appendix C.

¹See Appendix C.

Most of the students handled the recreation of Tale 4 (Appendix D) quite well--which might be a commentary in itself, since the tale is basically about wealth and the effect of greed. The tale contains a number of references to the level of affluency of the family portrayed in the tale, particularly the changes which occur during the tale, from poor to rich, then back to poverty again. There are four such references in the original reprinted below.

Many years ago there lived a poor man...So the man sold the brushes, and the family managed to live quite comfortably...

...Then the family became rich; for they could take as much money out of the cask as they wished...
...and then he was just as poor as ever he was before.¹

Students whose recordings appear in Appendix D recreate these concepts with remarkable accuracy, except for the first reference to the original "poor man". Only two students recorded that the grandson was originally poor (Nos. 1 and 7). Most revealing is the fact that twelve of the nineteen students who recorded note both of the following concepts.² First, the family became considerably more wealthy after the brushes proved a source of income. Many use the original concept of "comfortable" in one way or another, to describe the increase in financial circumstances. Second, the family became even more wealthy--usually described by using the word "rich" as it appears in the original--after "the cask began to fill itself with money." Most of the others include

¹See Appendix G.

²See Appendix D (Nos. 3, 4, 5, 6, 7, 10, 11, 13, 14, 15, 16, and 18).

one or the other of the concepts in their recordings, but it seems almost incredible that twelve managed to note both concepts, particularly in light of the difficulty apparent in recordings which appear within Appendix C.¹

A high frequency of accurate reproductions can also be found for the last line reference to declining affluency. Eleven of the nineteen describe the family (or the man) as being as poor as before. A variety of wordings are used, but the basic concept of being poor and relating this lowly state with their circumstances at the beginning of the tale can be found in eleven transmissions.²

The major moral point of this Chinese tale proved not to be as difficult for high school students to recreate as in the previous investigation of the findings of Appendix C. Fourteen of the nineteen students recorded the basic idea that the grandson (or the grandson and other members of the family) was being cruel to the feeble old grandfather by forcing him to shovel money from the cask. Further, these same fourteen all note the resulting poverty which results from this cruelty and greed.³

There are obviously too many uncontrolled variables and differences between the two sets of data (Appendices C and D) to form an firm conclusions, but it is fair to conclude tentatively that high school students

¹Appendix D.

²See Appendix D (Nos. 2, 3, 4, 7, 11, 12, 13, 14, 16, 17, and 19).

³See Appendix D (Nos. 1, 5, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17, and 18).

display considerably more sophistication and/or greater emotional ability to retain data about financial matters than about basic religious philosophy--particularly philosophy which deals with the nature of sin.

One other point derived from the data in Appendix D is of importance to this study. There are, in the original version of Tale 4, a number of references to the specific role behavior patterns of both the grandson and his wife. The most obvious one appears in the first paragraph as follows: "He took it home with him and told his wife to clean it out." Other more subtle references to role behavior of the husband include the following:

...So the man sold the brushes...
 ...His grandson set him to work shoveling money out of the cask...he (the grandson) would fall into a rage, and shout at him (the grandfather) angrily, telling him he was lazy and did not want to work.
 Then the man had to pull them (dead grandfathers) all out...He was just as poor as ever he was before.¹

These quotations are not a complete listing of the tasks performed in the tale but representative examples of explicitly male roles played in Chinese culture.

It can be noted in twelve of the recorded transmissions at least one breakdown of these roles quoted above.² Usually by the use of the pronoun "they", an inclusion of the wife is implied. A few representative examples of alteration should clarify the point being made. From transmission

¹Complete tale printed in Appendix G.

²See Appendix D (Nos. 2, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, and 17.

No. 9, "So they start selling the brushes..." The following line comes from No. 14, "...so they had him shovel out the coins." Perhaps the best example of complete role obliteration can be noted in No. 17.

And so they had this grandfather that was well almost ready to die, so they took it down, they told him that to take a shovel and start digging out the coins. And so they told him he was real lazy and everything.

In transmission No. 2, "they" is better defined; "The couple sell the brushes and make some money." In twelve transmissions, role behavior change of the type quoted can be definitely detected. Each of these changes occurred while the students were dealing with sections of the tale which are quoted from the original version in the previous paragraph.¹

These findings are very similar to the data uncovered in Appendix F, where the father/son relationship briefly becomes a confrontation between the parents and the son, and finally, the son simply "ran away from home."²

The last set of data to be analyzed is the twenty-six transmissions printed within Appendix B. While the students were recording their respective versions, it became apparent that they were having difficulty transmitting even the basic theme of this witty tale which has a distinct rural southern poor overtone and numerous language variations (Tale 2). If Style 1 (twice read to the entire class) had been used, instead of Style 2 (student to student), the results would probably have turned out

¹Ibid.

²See Appendix F, No. 23 to 24 through No. 25 to 26.

to be of greater value to this study.¹ But since Style 2 was used, students had so much difficulty conveying a version to their classmates, that the whole purpose of the study, as well as the tale--in any intelligible form--was frequently lost. As a result, it was necessary to retell the original version seven times.² This necessity complicates Appendix B greatly and, as a result, inhibits effective investigation. Further, the credibility of data which is visibly beyond the subjects recording is, at best, doubtful. Many students were so confused that coherent train of thought and phrases give way to assertions of frustration and excessive repeating--all of which confused the listener even more. For these reasons, little detailed analysis will be made from the data within Appendix B.

In an attempt to at least partially explain the reasons for the incredible difficulty encountered, several plausible explanations were formulated and are relevant to this study. It is a possibility that the tale--particularly its witty reason for being retained in folklore--was beyond the comprehension of the students. The entire tale is quoted below and should serve as a point of departure for revealing the difficulty. The entire tale was severely altered, and the general theme consistently lost when students attempted to recreate the ideas contained within the second, third, fourth, and fifth sentences. The first sentence and the last were transmitted with remarkable accuracy. Often

¹See Appendix G for a more detailed explanation of these styles.

²These retellings can be noted within Appendix B with the phrase "Retold to No. (the number of pupil who heard original)".

phrases and expressions in these two sentences emerged exactly as the original had been read.

I remember it along about 1855, and I set that dog on a coon track. Well, he tracked him for two or three miles through the woods until he came to a piece of ground that had just been plowed, and he lost the scent because the coon went over that--there ground before the plowing. Well, the farmer raised a good crop that year. I waited and when he plowed the ground again, what do you think happened? Why, he turned that coon track up and that old dog, he just picked up the scent and caught that coon in no time. And that was the biggest coon I ever saw.¹

The second sentence seemed to be the most difficult for students to recreate. Below is quoted the second sentence from transmission No. 19 to 20 (Appendix D).

And they trailed the coon and they followed him into the woods (or something) and they they came to a field and then they lost the scent because the field had just been plowed and the scent had been lost in the (you know) turned over.

The foregoing version represents one of the better attempts of those who did not hear the original. Yet much is lost and the ideas presented could easily confuse a listener. The following recreation from No. 9 to 10 is an example of one of the more obscure reproductions. It reveals difficulty in handling language and, perhaps, a fundamental lack of understanding about "plowing" and the agricultural use of the soil.

...they took it (the dog) and started to go out and the coon ran across the yard and he went across a field that was plowed and then they didn't plow the field yet and so then they plowed the field and they wanted the dog to go find the scent. He couldn't find it because it was all plowed up so he unplowed the field...

This student is also having trouble differentiating the characters--a

¹From Appendix G.

subject which will be discussed later in the investigation. This difficulty with the concepts which can be found in the second sentence of the original version made progress with the rest of the tale impossible.

It has already been mentioned that the first and the last sentences were reproduced with a considerable amount of accuracy. All twenty-six transmissions note that the year of the occurrence was 1855. The last sentence usually contained the idea that the coon was as big as any that had ever been seen. But an examination of the persons--pronoun used to denote person or persons--who were included in this hunt, perhaps reveal some of the difficulty. In this tale, simplicity exists in the original because of the first person presentation. The colorful language almost suggests a one man dialogue. Only eleven of the twenty-six transmissions, however, record the word "I" in the final statement.¹ The rest use other words and pronouns such as: we, he, they, you, and "the kid". As a result, additional characters of obscure origin have been frequently created.

A similar confusion can often be noted with regard to the farmer. In Transmission No. 20 to 21 (Appendix B), the same narrator of the story and the farmer become the same person.

The scent got turned over and they couldn't find the scent again, and so then it was about a year later (I think) and the farmer was out plowing his field again and the scent got turned back over and so the dog was with the farmer and all the sudden he picked up the scent...

Many examples throughout the data can be noted where students display dif-

¹Appendix B (Nos. 1 to 2, 2 to 3, 3 to 4, 4 to 5, 5 to 6, 10 to 11, 11 to 12, 12 to 13, 13 to 14, 14 to 15, and 24 to 25).

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erable period of time and ask his subjects to reproduce selections a number of times over. Dundas notes in the introduction to Bartlett's study:

The experimenter then asked each of the subjects to relate the tale and then, after varying periods of time, to relate it again. Subjects were asked to reproduce the tale a number of times after intervals of weeks, months, and even years.¹

Obviously, such an extravagant method was beyond the purpose and possibilities of this project. With the method that Bartlett calls "serial reproduction," (similar to the use of Style 2 in this project), he was also able to include waiting periods.² His use of these time lapses obviously contributes greatly in trying to overcome memorization or at least immediate word for word recall.

Dundas wrote further in the same introduction that "...Oral tales are meant to be heard, not read and on the basis of the criteria for the written language, true oral tales do not usually read well."³ One of the major objections to Bartlett's attempt to approach a folklore situation is that he had his Cambridge graduate students write their versions instead of transmitting them orally.⁴ The use of a tape recorder in this study to capture oral versions constitutes a major improvement over the technique used by Bartlett. Since the techniques differ somewhat, a rigid comparison of data cannot be made, even though Tale 1 in this study was borrowed from Bartlett.⁵

The results of his serial reproductions parallel some of the final transmissions in Appendix F. Bartlett writes: "A particularly interesting type of rationalization was the tendency of the tales to acquire a moral."⁶

¹Ibid., p. 243.

²Ibid., p. 249.

³Ibid., pp. 244-245.

⁴Ibid., p. 244.

⁵Ibid., p. 256.

⁶Ibid.

After having passed from student to student (serial reproduction) twenty times, the last two sentences of Bartlett's final reproduction appear as follows:

The son was overjoyed on seeing his father once more, and promised him that he would never again conceal anything from him. He said he would submit to the punishment he deserved, whatever his crime might be.¹

The last line of transmission No. 25 to 26 in Appendix F emerged as follows: "And the moral of the story is that the boy never ran away again." There is obviously considerable difference between the two transmissions, but, after a considerable number of serial transmissions, they have both taken on moral overtones.

A similar comparison for the beginning of the tale produced approximately the same results. The first line of Bartlett's twentieth reproduction reads: "A small boy having got into some kind of mischief, wished to hide himself from his father."² The first line of the same transmission quoted above (No. 25 to 26) appears: "It's the story about this boy who ran away from home because he thought he was being abused."³ A considerable amount of tension has been introduced in both transmissions. Bartlett's subjects also intensified the situation, but the father/son relationship remained intact. Perhaps there is something in Anglo-Saxon culture that defines parent/son confrontations to be more often intense than the African region from which the tale originated.

Bartlett derived some generalizations about the nature of modification from the data he observed. First, he asserted that there were three categories of omissions. He has written: "There is omission of the irrel-

¹Ibid., p. 244.

²Ibid.

³See Appendix F.

evant, then omission of the unfamiliar, and then omission of the unpleasant."¹ Further, he developed three broad principles for recognizing alterations. These three classifications were defined as the principle of familiarization, the principle of rationalization, and the principle of dominance.² This intricate systematizing of folklore is only partially relevant to this project. Since his reasons for developing categories of the sort mentioned are specifically for future work with folklore and psychology, an action research project in education need not conform to his example. However, it serves some purpose to list these generalizations, their definitions, and some examples from the data obtained.

Bartlett has a specific definition of irrelevancy which is best defined by an illustration of the cultural differences between the subjects he used to reproduce tales, and the peoples from which the original was taken. Further, this illustration is important because similar cultural differences exist in this study; all four tales were taken from cultures quite different from Topeka, Kansas.

Psychologically, everything is irrelevant which to the observer concerned does not appear fitting, or in place...We tend to arrive at that type of the relevant in which, apart from any elaboration whatever, material is merely accepted at once as being fitting or satisfactory. All of the stories used in these experiments were developed in relatively primitive communities. The type of connection between incident and incident was in the main merely temporal...These stories were reproduced by subjects who were either students or teachers at a university. Gradually the tales came to acquire some central character, which occupied the focus of attention, and everything not rationally leading up to this point was omitted.³

¹Bartlett, op. cit., p. 250.

²Ibid., p. 251.

³Ibid., p. 250.

It should be remembered that this is more an illustration than a definition. Once the focus of attention can be ascertained--decidedly, a difficult task--then anything discarded becomes an example of omission of the irrelevant.

The most obvious collection of omission of the irrelevant occurs in Appendix B where there is great discrepancy between the general theme of Tale 2 and the variety of purposes created by students who reproduced their versions. While there is some question about how well some of the concepts in the tale are understood, the line "...he tracked him for two or three miles through the woods..." cannot be construed as intellectually beyond high school students. Once the lazy mood of this tall tale is lost, such a line becomes irrelevant. Only seven of the twenty-six students who recorded versions reprinted in Appendix B, note any reference to the number of miles that the coon dog tracked the coon. Yet this line is in the second sentence of the tale--before any critical difficulty with the tale arose.¹ It should be noted that these reproduction changes in "The Smart Coon Dog" further qualify for omission of the irrelevant because, in the original version, the temporal--a relating of incident after incident--make up the connections between event after event. Bartlett observed that his subjects also tended to change lines which were connected by temporal incidents.²

Omission of the unfamiliar really needs no elaborate definition. It is simply the deletion of lines or words which subjects do not know or are not accustomed to using.³ The examples of omission of the unfam-

¹See Appendix B.

²Bartlett, *op. cit.*, p. 250.

³*Ibid.*, p. 251.

iliar are very numerous in the data appended to this paper. The early omission of the word "bush cat" in the serial reproductions (Style 2) of Appendix F probably serves as the best example. The animal, in any form, is dropped from the versions after transmission No. 4 to 5.¹ Bartlett's students dropped the adjective and the animal became simply "cat".² It was mentioned earlier in the paper that the following line was very frequently dropped from "The Ten Farmers": "But if any one of us is without sin, surely that innocent man has no fear of death."³ This deletion should easily qualify for an omission of the unfamiliar.

Bartlett found that "Omission of the unpleasant was very frequently illustrated."⁴ He describes the phenomenon: "Such modes of speech, and such relatively shocking incidents, always tended to disappear."⁵ The best example of omission of the unpleasant can also be noted in the "Ten Farmers." Students whose versions can be found in Appendix C always deleted the line: "so great was the storm that the air trembled about them."⁶ Nowhere in the entire appendix can any line which even resembles this original one be found; yet each student heard it twice less than an hour before recording their versions. This deletion should qualify for an omission of the unpleasant, given Bartlett's definition.

The principles of both familiarization and rationalization are more easily demonstrated than defined. Consider the following quotation from

¹See Appendix F. ²Bartlett, *op. cit.*, p. 256. ³See Appendix G.

⁴Bartlett, *op. cit.*, p. 251. ⁵*Ibid.*, p. 251.

⁶From the original version fully printed in Appendix G.

the original version of "The Son Who Tried To Outwit His Father".

The son saw a three-kernal peanut, and changed himself into one of the kernals; a fowl coming along picked up the peanut, and swallowed it; a wild bush cat caught and ate the fowl; and a dog met and chased and ate the bush cat. After a little time the dog was swallowed by a snake that, having eaten its meal, went to the river, and was snared in a fish trap.¹

In the serial (student to student) transmissions of Appendix F, these same incidents appear quite changed after twenty reproductions.

...he found this peanut shell and he hid in the peanut shell. And the same day a bird came along and ate the peanut shell. And the bird was flying along, and sat down some place, and the snake ate the bird. And this snake was going along and he got caught in this fish trap in this stream.²

Several verb changes should serve to demonstrate familiarization.

"Swallowed" has become simply "ate", and "snared" now reads "caught".

Also, what was once a "fowl" is now a "bird". There can be noted considerable sentence construction modification. All throughout the data, this writer noticed that even strikingly new thoughts were initiated with a conjunction--such as "and". These are all examples of familiarization.

A good example of rationalization is the addition of moral overtones in both the results of this study and those found by Bartlett of the "Son Who Tried to Outwit His Father" reproductions. Once the game or sport between the father and the son has been essentially lost, it becomes necessary to ascribe another purpose for the tale. The new purpose was a moral or lesson that the boy had learned his lesson for both Bartlett's subjects and those who recorded for this project.

¹See Appendix G.

²See Appendix F, No. 20 to 21.

Perhaps a more interesting type of rationalization can be noted in the quoted material above concerning the boy's attempt to hide from his father in "The Son Who Tried to Outwit His Father."

Great difficulty was encountered by students who, no doubt, were unfamiliar with the idea of a boy turning himself into a peanut. Yet the notion that the boy is trying to hide from his father has already been introduced and a peanut kernel does not provide a very credible hiding place. Therefore, the peanut "shell" has been introduced. This type of change Bartlett calls the principle of rationalization.¹

The last principle to be considered is the principle of dominance. Bartlett defines and gives examples of dominance which he has encountered.

This occurs whenever some word, phrase, or event so stands out from the rest of the narrative as to exercise a definite and general transforming influence...

...I have had several most striking illustrations of how some seemingly absurd detail may be faithfully reproduced, and may exercise a transforming influence that seems altogether out of proportion to its importance.²

The most obvious example of dominance occurs in Appendix B where all twenty-six transmissions reproduce the date, 1855, as the year of the occurrence. Apparently, this first statement came to have special meaning when students dealt with this tale and had a great amount of difficulty reproducing the remaining lines with any accuracy. This is an example of dominance.

Another example can be noted in the data from Appendix F. It has been mentioned earlier in the paper that transmission No. 14 to 15 con-

¹Bartlett, op. cit., p. 256.

²Ibid., p. 257.

tains the addition of the father owning a peanut factory--a bulky and somewhat irrelevant fact. Yet this idea is carried for seven transmissions (No. 14 to 15 through No. 20 to 21).¹ This is an example of dominance where the dominating phrase was created by one of the students (No. 14).²

¹Appendix F.

²Ibid.

V. SUMMARY

Intense use of folklore to attain psychological insight has been often hampered by the fact that the original occurrence or inspiration (usually the author, as well) is unknown. Many have suspected that folklore represents an historical collection plus the mass reaction to that history. Using folklore in its final written form, however, is only an observation of an end product. This project is an attempt to heighten the knowledge that can be gained from viewing the fascinating evolution of folklore by establishing known original tales. These tales were then given to four high school eleventh grade English classes as a known media. Each student had the opportunity to orally recreate a version from either the original or another classmate's recreation. These recreations were tape recorded and compose the data on which this study has been made. By viewing the entire collection of recreations, a mass reaction crudely similar to the natural folklore milieu has been artificially produced. This process offers the advantage of being able to compare the stable original data with the recreations.

The entire collection of recreations must be viewed subjectively, however there exists credible evidence for forming tentative conclusions about the students whose recordings are reprinted in the appendices of this paper. In order to appreciate both the shortcomings and the possible potential of such a project, it is necessary to note that a point of departure has been assumed which is significantly different from that commonly provided by Western philosophy. Man is viewed as being in an eddy of unavoidable uncertainty. Further, the order for his life is ultimately

one which he has chosen. As a result of this "end in itself" existential phenomenon, individual freedom emerges as the pragmatic necessity if ultimate intellectual and emotional development is defined as the sought goal.

There is reason to suggest that these students view the father/son relationship as one necessitating an intensity of reaction. Further, discipline of a harsh sort is often suspected by these students, rather than having such a confrontation lead to amusement or sporting play. The data modestly suggests that despite frequent dialogue between father and son, such communication establishes role behavior better than emotional affection.

There exists extensive evidence to suggest that fundamental religious philosophy, particularly as it relates to the concept of sin, is much more poorly understood or accepted than principles of economic concern--specifically, positions of relative wealth and the type of life provided by certain levels of affluency.

There is some evidence to support the notion that children desire to leave home. The reoccurrence of the possible folklore expression "run (ran) away" is the contributing factor for this conclusion.

Students displayed much difficulty conveying a tale where there was no expressed moral or point, e. g., a humorous tale. Further, they floundered with concepts expressly from an agrarian way of life.

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OUTLINE FOR INTERNAL INDEXING

- Appendix A. First hour, April 24, 1968,
Tale 1, Style 1, twelve
recordings
- Appendix B. Third hour, April 24, 1968,
Tale 2, Style 2, twenty-six
recordings
- Appendix C. Fourth hour, April 24, 1968,
twenty recordings
- Appendix D. Sixth hour, April 24, 1968,
Tale 4, Style 1, nineteen
recordings
- Appendix E. First hour, April 26, 1968,
Tale 1, Style 3, thirteen
recordings
- Appendix F. Third hour, April 26, 1968,
Tale 1, Style 2, twenty-six
recordings
- Appendix G. The Tales
Tale 1, "The Son Who Tried
to Outwit His
Father"
Tale 2, "The Smart Coon Dog"
Tale 3, "The Ten Farmers"
Tale 4, "The Magic Cask"
- The Styles
Style 1
Style 2
Style 3
- Appendix H. Intensifying Lines From Tale
1 Recreations

APPENDIX A

- No. 1 Well, there was this son who said to his father, "I'm going to hide and you can't find me." The father said, "Yes I can." So the father went into the house to rest. So the son saw a three-kernel peanut and turned himself into one of the kernels. And along came a fowl and swallowed the kernel. Then along came a bush cat and ate the fowl, and then a dog met and chased the bush cat and ate him. And then a snake swallowed the dog, having eaten his meal, went down to the (lake) river and got caught in a fish trap. So then the father woke up and he couldn't find his son so he went to look for him down to look in the fish trap and he opened the fish trap and there was a snake in there so then he opened the snake and pulled out a dog and then opened the dog and pulled out a bush cat and then opened the bush cat and there was a fowl. And then out of the fowl he got the peanut and then he opened the peanut and out came his son and the son was so dumbfounded that he never ran away again and hid.
- No. 2 Well, this boy told his father that he was going to hide so his father could never be able to find him and his father said, "Okay." And then he went in and took a nap on the couch. So the boy found a three-kernel peanut and he turned himself into one of the kernels. A fowl came along and ate the peanut. Then a bush cat came and ate the fowl. A mad dog chased the bush cat and ate the bush cat. Then a big black snake ate the mad dog, and the snake was then caught in a fish trap. The father woke up and was looking for his son. He came to the fish trap, opened it up, and found the snake, and in the snake he found the mad dog and in the dog he found the bush cat. In the bush cat he found the fowl and in the fowl he found the peanut. When he opened the peanut he found his son. His son was so dumbfounded he promised never to trick his father again.
- No. 3 Well, once upon a time there was this boy and he told his father he was going to go and hide and his father told him, "Well go ahead and hide." And so the father went into the house to rest. Well, the boy came upon this three-kernel peanut and turned himself into one of the kernels. Well, in doing so, the peanut was eaten by a fowl. The fowl was eaten by a bush cat. The bush cat was eaten by a dog. The dog was eaten by a snake, and the snake was caught in a fish trap. Well, the father went to look for his son because he was worried about him and he came upon this fish trap. He opened the fish trap and saw this snake. He opened the snake and saw the dog. He opened the dog and out came a bush cat and from the bush cat came a fowl and from the fowl came a three-kernel peanut and out of the peanut came the boy. And so the boy was so dumbfounded that he decided he would never hide from his father again.
- No. 4 One day a son said to his father, "I'll go out and hide somewhere and you won't be able to find me." And so his father said, "Okay, well, you hide anywhere you want." And so the boy was walking around and he saw a three-kernel peanut. So he changed himself into one of the kernels. And after that, a fowl came along and ate the peanut. Then

a bush cat ate the fowl, and a dog ate the bush cat. And then a big snake came along and swallowed the dog whole. Well, after the snake swallowed the dog, he went to the river and got caught in a fish trap. And while this was happening, the father was looking all over for his son and couldn't find him, so he gave up and went to the river and pulled in his fish trap. And when he got it, in it he saw a big snake in there and so he opened up the snake and there was a dog inside the snake, and a bush cat inside the dog, and a fowl inside the bush cat, and inside the fowl was a peanut. And he opened up the peanut and out came his son, and the son was really dumbfounded and so he said, "Father, I'll never try to outwit you again."

No. 5 One day a boy told his father that he was going to hide and that his father would never be able to find him. And the father told him that no matter where he hid he could find him, so the father went in to take a nap and the boy looked and he saw a three-kernel peanut on the ground, so he turned himself into one of the kernels of the peanut and along came a fowl and ate the peanut. And then, a bush cat came along and ate the fowl, and a dog ate the bush cat and then a snake ate the dog. So after the snake had eaten the dog, he went into the river and he was snared in a fish trap. So the father came out and he looked around and he didn't see his son, so he went down to the river and got out the fish trap. And he cut open the snake and inside the snake was the dog, and inside the dog was a bush cat, and inside the bush cat was a fowl, and inside the fowl was a peanut, and so he opened the peanut and he saw his son, and the son was so dumbfounded that he made up his mind that he would never try to fool his father again.

No. 6 A son said to his father, "I'm going to hide and you won't be able to find me." So the father said to his son, "Hide anyplace you like." And then he went into the house and slept. The son was walking outdoors and he came upon a peanut which had three kernels in it. So the son changed himself into the third kernel. A fowl, flying up above, came and ate the kernel. A bush cat caught the fowl and ate it. A dog met, chased, and ate the bush cat. A large snake swallowed the dog. After eating his meal, the snake went down to the river where he was snarled in a fish trap. The father, after looking all over for his son and couldn't find him, went down to the river to check the fish trap. He pulled the fish trap up on the bank and found the large snake. He cut open the snake and found the dog. He cut open the dog and inside was the bush cat. Upon opening the bush cat he found a fowl, and upon opening the fowl, he found a three-kernel peanut. He cracked the husk of the peanut and found his son. The son was so astounded that he never tried to outwit his father again.

No. 7 Well, there was this boy and he told his father one day he was going to run away and hide where his father couldn't find him, and his father said, "Well, go ahead. I can find you wherever you go." And he went in to rest and so the boy saw a three-kernel peanut and he

changed himself into one of the kernels. And then a fowl came along and picked up the peanut and swallowed it. And then a bush cat came along, and he chased the fowl and killed it and ate it. And then a dog came along, and he chased after the bush cat and caught the bush cat and ate it. And then a snake came along a little bit later and ate the dog. And so the snake went down to the river and got tangled in a fish trap, and the father came out to look for his son, and he couldn't find him so he decided to go down to the fish trap and look in that. And he went down there and found the snake tangled in it, and he pulled it out and he cut it open, and he found a dog and he cut open the dog and he found the bushcat, and he opened the bush cat and found the fowl. And then he took the peanut from the fowl, and opened it up and there was his son. And his son was so dumbfounded that he never again tried to outwit his father.

- No. 8 One day the son said to the father that he was going to hide and so the father said, "Well, this was okay, he could hide wherever he wanted to." So the son went out and found this three-shelled peanut and became one of the (peanuts) kernels. And so then along came a fowl, and then a dog came along and ate the bush cat, and the snake came along and ate the dog. The snake wandered down to the lake and got snarled into a fish trap. Then the father came out of the hut and went down to the lake and pulled the fish trap out and saw the snake and opened the snake up and found the dog, and then he opened the dog up and found the cat, and he opened the cat up and found the fowl, and he opened the fowl up and found the peanut, and when he opened the peanut up he found his son. And his son was so dumbfounded that he decided he would never ever hide from his father again.
- No. 9 Once there was this son, and he told his father that he was going to go hide. And so the father said, "Well go ahead." And he went back into his house (apparently) and rested. So the son went and found a three-kernel peanut, and so he turned himself into one of the kernels of the peanut. Now a bird (a fowl) came along and ate this peanut, so a bush cat (it was) came along and ate the fowl. Then while the bush cat was in the woods, it was chased and eaten by a dog. The dog was eaten by a snake, and the snake went down by the river, and it was caught in a fish trap. Now the father was hunting for the son, and so he decided to go down and look in the fish trap. He opened up the fish trap and found a snake. He cut open the snake and found a dog. Inside the dog he found a bush cat, inside the bush cat he found the fowl, and he found the peanut inside of the fowl. So he opened up the peanut and cracked open the kernel, and out came his son. And so from then on his son decided that he wouldn't try to outsmart his father.
- No. 10 There was this little boy, and he told his father that he was going to go away and hide. And his father told him to hide wherever he wished. So the father went into the house and went to sleep, and the little boy saw this three-kernel peanut so he changed himself into one. While he was laying there a fowl came along and swallowed the three-

kernel peanut, and a bush cat chased and caught and ate the fowl. The bush cat was chased by a dog, and the dog ate the bush cat. Then the dog was eaten by a snake. The snake went down to the river and was caught in a trap (a fish trap), and layed there. And the father went out looking for his son and he didn't find him, so he went down to the river and pulled out the fish trap. When he did he found the snake. (From the snake) He cut the snake open and found the dog. He cut the dog open and he found the bush cat, and when he cut the bush cat open he found the fowl, and when he cut the fowl open he was so dumb-founded that he never ran off again or tried to hide.

No. 11 One day a son and his father were talking, and the son says to the father, "I'm going away and hide." And the father says, "Hide where you want" and he goes into the house to rest and the son sees a three-kernel peanut laying on the ground, and he becomes one of the kernels, and fowl come along and eats the peanut. And then a bush cat come along and eats the fowl, and then a dog comes along and sees the bush cat, chases it, and eats it. And then the dog gets eaten by a large snake, and the snake goes down to the river and gets snarled in a fish trap. And the father searches for the son but he can't find him so finally he goes down to the river and pulls the fish trap out, and he sees this black snake in there, and he cuts the snake open and he finds the dog, and he cuts the dog open and he finds the bush cat, and then after he cuts the bush cat open he finds the fowl, and then he cuts the fowl open and finds the three-kernel peanut and he opens the peanut and there's his son. And the son is so dumbfounded that he never tries to outsmart his father again.

No. 12 Well, there's this kid talking to his Dad and he says, "Dad, I can hide where you can't find me." His dad says, "Well, you just go ahead." So he goes and walks up to this peanut and makes himself into one of the nuts inside of it. Then along comes this chicken. The chicken eats the peanut, and this bush cat chases the chicken and eats it up. Then after a while, a dog chases the bush cat and eats the bush cat. Then this big snake swallows the dog, and after the snake got through eating, he went down to the river and go caught in this fishnet. After a while, the father went looking for his son, and he couldn't find him, so he went down to the river to check on the fish net, and there was this big snake in it. So he cut the snake open, and there was a dog, and in the dog he found a cat, and then he cut the cat open and found the rooster. And he cut the rooster open and found the peanut. He opened up the peanut and there was his son real bewildered.

APPENDIX B

No. 1 to 2

Well I remember back in 1855, I had this old coon dog I went out one day and put him on a coon trail and the old dog he covered the coon (you know he went down the coon trail) and he was trailing this coon for two or three miles through the woods, and then he came out of the woods onto this plowed ground. Well he lost the scent there because the coon had previously went over the ground and it was plowed under so that the scent was lost. Well I wait until that spring when he harvested, and then he turned the ground back over again, and so then I took the dog back out there again, and he went out and went ahead and caught up the scent again and went and caught the coon. And that's the biggest coon I've ever heard of.

No. 2 to 3

Well I remember back in 1855 I had this coon dog and I let him trail this coon through the woods and he came out on this. The coon had went through the woods (you know) We went out on this plowed field and my coon dog followed him out to the plowed field, but the coon had already went across the field before it was plowed, and then it was plowed, and my dog lost the scent and then that fall (you know) after the guy had plowed the field back under up (you know) so the bottom was up, and took my dog back out there and he followed the coon dog (I mean) the coon dog got the scent back and followed the coon. And that's the biggest coon I've ever saw.

No. 3 to 4 (Retold to No. 3)

As I remember it was about 1855, and I had this coon dog, and it went through the woods, and he was tracking this big coon. He had the coon scent and he went through the woods, and he went through this field, and it was a big piece of land, and he lost the scent there, and the farmer had just plowed it, and he lost the scent there, and he had this great big crop, and so the man just waited until the crop had died, and then he replowed it again, and the dog picked up the scent again, and he ran and he picked up the scent and caught the coon and that's the biggest coon I've ever seen.

No. 4 to 5

How I remember it, it was about 1855, and there was this coon dog and he went through this woods, and he was hunting for this coon, and he got to this field and lost the scent because the farmer had just replowed the field. So they waited, and he had this big crop, and they waited until the crop died, and then they replowed it and the coon dog picked up the scent and killed the coon and that was the biggest coon I've ever seen.

No. 5 to 6

Oh well, it was about 1855 and there was some kind of a dog--a coon dog. And they got to this field and he lost the scent because they just plowed up the field and so they waited until they planted the crops (you know)

Grew up, cut it down, replowed the field, dog picked up the scent again. And that's the biggest coon I ever heard (or something).

No. 6 to 7

It was around the year 1855 (okay) and there's this dog (a coon dog) and his master takes him out in the field (you know) tracking coon wherever, and the dog (???) loses the scent. (Okay then something else happened but the only thing I can remember next was) that they brought him back in and they planted this field, (you know) with the crop, and they (you know) they harvested it and everything. And they brought the dog back out and he picked up the scent again and (the rest of the story gets lost until she says something about) It was the biggest coon they ever saw (or something like this) (It doesn't even make sense anymore.)

No. 7 to 8 (Retold to No. 7)

It happened near 1855, and this man set his dog on the scent of a coon, but they came to a field that had just been plowed, and the dog lost the scent because the coon had gone over the ground before it was plowed. And so the farmer raised a good crop, and then he replowed the ground and plowed up the scent of the coon and the dog found it, caught the coon, and that was the biggest coon he ever saw.

No. 8 to 9

It was the year 1855 and a farmer and his dog were hunting, and the farmer set his dog on the scent of a coon, and they came to a freshly plowed field, and the dog lost the scent because the coon had gone over the field before it was plowed. So the farmer raised a good crop off the field, and he replowed it and plowed up the scent. The dog found the scent, followed it, and he got the coon and it was the biggest coon he'd ever saw.

No. 9 to 10

It was the year 1855. A farmer had a dog and he went (and the farmer) went coon hunting. And they took it and started to go out and the coon ran across the yard and he went across a field that was plowed and they didn't plow the field yet, and so then they plowed the field and they wanted the dog to go find the scent. He couldn't find it because it was all plowed up so he unplowed the field (you know) he plowed it up and they found the scent again and they got the coon (the dog finally did) and it was the biggest coon he ever saw.

No. 10 to 11 (Retold to No. 10)

Well, I remember it was along about 1855 and I had this coon dog, and me and this coon we went hunting after a coon, and that dog picked up the scent and went right across up to a farmers field that was already been plowed, but he lost the scent because this field had been plowed after the

the coon went across. And the farmer, he had a good crop that year, and I waited until the next year, and when he plowed that field up again, why he turned that scent up and found the coon and it was the biggest coon I ever saw.

No. 11 to 12

It was about the year 1855, and there was this dog, and I was trying to catch him, and he ran across this field, and (pause) I lost the scent in the dirt of this field and next year I was going by this same field and the farmer that had plowed it up (you know turned it up) and I found the scent. (pause) I found the scent and I found the biggest coon you'd ever saw.

No. 12 to 13

Well it was in 1855 and I had this dog and it was chasing across the field and I lost the scent so I was passing this field, the next time the farmer had plowed it all up and I caught the scent and it was the biggest coon I ever saw.

No. 13 to 14 (Retold to 13)

Well in 1855 my dog and I were coon hunting, and he caught the scent and went three or four miles into the woods until we came across this field that had just been plowed and the dog lost the scent. I guess the coon went across the field before the farmer plowed it, so that year the farmer had a good crop and he replowed the field again, and guess, what happened. The dog caught scents again and he caught the coon, and it was the biggest coon I ever saw.

No. 14 to 15

In 1855, my dog and I went coon hunting, and went three or four miles into this woods, and he picked up the scent, and we came to a clearing, but the farmer had plowed the field and so we lost the scent. And then the next year the farmer plowed the field again, and the dog picked up the scent and caught the biggest coon I ever saw.

No. 15 to 16

In 1855, my dog and I went hunting, and I come to a field, and the farmer had the field plowed up, and he lost the scent. And they went on and they lost the scent and they they found it again (or something) and they caught the biggest coon the kid had ever seen (or something).

No. 16 to 17 (Retold to No. 16)

I was in about 1855 when my dog and I went hunting. We came along for about two or three miles, and we went into these woods. And when we came

out there was this big plowed field in front of us, and well the dog lost the scent. And, oh, the farmer had a real good crop that year, so when he plowed it up again the next time he plowed well you know he dug up that scent again, and the dog found the scent, and we followed that scent and found the biggest coon we ever seen.

No. 17 to 18

Okay it was in about 1855, and my dog and I went hunting, and we went through the woods for two or three miles and came to this field, this farmer's field, and he had a real good crop that year, and so when we got to the field the dog lost the scent and the next year the farmer plowed up the scent again and the dog picked up the scent and we hunting again and found the biggest coon you ever saw.

No. 18 to 19 (Retold to No. 18)

It was about in 1855, this farmer and his dog went hunting for this coon, and they got his scent and tracked him for awhile and when they came to this, (until they came to this) field that had just been plowed, and they lost the scent because the coon had went over the field before it had been plowed. So they gave up and that year the farmer had a real big crop and after he had plowed it up again he turned over the scent. And the dog caught the scent and they went after the coon again and found him and that was the biggest coon they ever caught.

No. 19 to 20

Well it was in 1855 and there was this farmer and his dog and they were out hunting and they were on the trail of a coon. And they trailed the coon and they followed him into the woods (or something) and then they came to a field and then they lost the scent because the field had just been plowed and the scent had been lost in the (you know) turned over. And so that year the farmer had the biggest crop he'd ever had on his plot (on his ground) that had been plowed and that the coon had walked across. The next year when he replowed he turned the scent back up and the dog got a hold of the scent and he went and got the coon and it was the biggest coon they ever got.

No. 20 to 21

Well it was in 1855 and there was this farmer and his dog and they were going to go out, and they were hunting for this coon. Well they were on the trail of a coon and they got to this field and they lost the scent because the field had been plowed. The scent got turned over and they couldn't find the scent again, and so then it was about a year later (I think) and the farmer was out plowing his field again and the scent got turned back over and so the dog was with the farmer and all the sudden he picked up the scent and they went and caught the coon and it was the biggest coon they ever caught.

No. 21 to 22

It was in 1855 and this farmer and his dog went out hunting and they were hunting for a coon. And they came to this field and the field had just been plowed so the scent of the coon got turned under. Then about a year later the farmer had plowed his field and the scent got turned back up and he and the dog got on the scent again and they found the biggest coon that they'd ever hunted.

No. 22 to 23

It was in 1855 and there was this farmer and his son, and they were out coon hunting one day, and they came across this scent and the field they were crossing was plowed under so the scent was plowed under. So they couldn't find him. And the next spring they plowed the field again so the scent came back up and they followed the scent again, and they found the biggest coon that ever has been found.

No. 23 to 24

Okay now it was in 1855, and there was this farmer and his son, and they went to (they were coon hunting) and they found the scent (or something) and they lost it and they plowed their field and they plowed the scent under and then the next spring they came up (the scent came up) and they had the biggest coon scent that you ever did (Oh boy).

No. 24 to 25 (Retold to No. 24)

I remember it along about 1855 and I set that dog on a coon track. Well we tracked him for two or three miles through the woods until he came to a piece of ground that had just been plowed and he lost the scent because that coon went over that there ground before the plowing. Well the farmer raised a good crop that year. I waited and when he plowed the ground again, what do you think happened, Why he turned that coon track up and that old dog he just picked up the scent and caught that coon in no time. And that was the biggest coon I ever saw.

No. 25 to 26

I remember it along about 1855. I set my dog on a coon track and he chased (he was on it) for about two or three miles. Then he came to a piece of plowed ground and he lost the track there but (because) the coon had traveled over the (plowed) ground before the farmer had plowed it. Well the farmer had a good crop that year and then the following summer, he re-plowed it and because of this, the scent was turned back up on the top. And that there dog of mine caught up that scent and that was the biggest coon we'd ever seen.

No. 26

I was coon hunting with my dog in 1855 and my dog picked up the coon scent

and we ran for about two or three miles and we came to this plowed field when my dog lost the scent and the farmer planted his crop and had a good crop and the next summer when the farmer plowed again, my dog picked up the coon scent and we caught the biggest that I ever saw.

APPENDIX C

- No. 1 There were ten farmers traveling together and a storm came up so they decided to go into the temple for safety, but they thought there was a sinner among them that was making the storm, so they decided to hang their hats outside and the first one that blew away (the person who's hat is was) would have to go outside and be struck by lightning. But one farmer protested and didn't think they should do it, but they did it anyway. And the first hat that blew away was his and he went outside and this lightning quit and it struck the temple and killed all the farmers inside. So it killed (the one that his hat blew away wasn't the sinner) and it was the ones in the temple.
- No. 2 There were these ten farmers and they were traveling and they were frightened by this storm, this thunder and lightning, and so they sought refuge in this half ruined temple. And the lightning was pretty bad and they decided that there was a sinner among them and so they put out their straw hats, out on the (I don't know) outside and the one that blew away would be the sinner. And he had to go outside and let the lightning strike him. And one protested. (Anyway it ended up that) finally, one of the hats blew away and so the other nine of the laughed and they pushed the one outside that they thought was a sinner. And the lightning didn't bother him, but it struck the temple and the nine other farmers died.. And it turned out that the one that protested was the only good one.
- No. 3 Ten farmers were traveling together one day when they were surprised by an on-coming storm, so they decided to seek refuge in a half-ruined temple. As the thunder grew nearer and nearer, the farmers became scared and the lightning began flashing around and around the temple. Then they decided that one of them must be a sinner. So they decided to hang their straw hats outside and which ever one blew away was surely the sinner and would be put outside for the lightning to get. But one farmer protested and he said surely there was not but one of them in there that had sinned. (So) but the other farmers protested against this and they hung all ten hats outside. And all the sudden the wind came by and blew one of them off. And sure enough it was the one of the farmer who protested so they put him outside. And as they did so the thunder ceased and the lightning struck the temple and crashed in on all the other nine. But he was the only oen that was spared by this.
- No. 4 This is a story about 10 farmers who were out wandering and it started raining so they took shelter in an old temple. And they decided (well it was thundering and lightning so bad that they decided) that there was a sinner among them and that if they could just get the sinner out then it would be okay. So they decided to put their hats outside and the one who's hat flew away by the wind was the sinner. And one man objected to this because he figured (well I can't remember) well, he said that everybody had sinned and that this couldn't be true that one would just have the most sin. And so sure enough one of the hats blew away and it was this man's hat. And so they pushed him outside and all the sudden the lightning struck the temple. And it burnt it down and

everything, and (then at the end it was kind of mixed up because it said) that because of him, temple had been saved but it really hadn't it was burnt. Lightning struck it.

- No. 5 One day there was 10 farmers, and they were walking down the road, and the storm blew up and lightning started hit all around so they sought cover in an old temple. And they went inside the temple, and the lightning kept hitting outside and so they came to the conclusion that there must be a sinner among them. So they decided to put their straw hats outside the temple and see which one blew away first and which ever one blew away first would be the hat that belonged to the sinner. So there was one man among the ten that didn't care for this because he said that if they weren't sinners they wouldn't be afraid to die. And they all laughed at him anyway, and they put their straw hats outside and the wind blew this one hat away and it belonged to the man who didn't believe in this. And so they all laughed at him and they threw him out. And pretty soon since he was out, the lightning struck the temple, and these nine men died because they killed this one, the only good one.
- No. 6 There were these ten farmers and they were walking down the road when a storm came up. And this storm was pretty bad and they all got scared and so they went and they got in this old broken down temple. And they were all standing there and the lightning just kept going around the temple and around and around it. So the farmers got together and decided there must be a sinner among them. So they decided they'd put their hats outside the door and who's ever blew away was the sinner. And one guy objected to this. He said that (if there was one) if there were good guys among them they wouldn't be afraid of the storm. But they all overruled him so they put their hats out anyway and it was this farmer's hat that blew away. So they kicked him out of the door and they didn't have any feeling towards him at all (just kicked him out) and so he went out to get his hat, and the lightning didn't strike him. It struck the temple instead and killed all nine of the farmers inside. And (I guess) the moral's supposed to be that the nine farmers had to pay for the rudeness and cruelty that they gave to this one farmer.
- No. 7 There were ten farmers out on a traveling trip and they got caught in a storm and they went to a nearby temple. And the lightning began to hit the temple, so they then figured that one of them within the temple must be a sinner. They agreed to hang their hat outside, and the one which the wind blew off would determine which one was the sinner. One man protested. He said that they all must be sinners and have sinned sometime. So they hung their hats outside, and the one that got blew off was the hat of the man who had said they must all be sinners. And they pushed him outside, but the lightning didn't strike him. It struck the temple and killed the other nine farmers.
- No. 8 Well there was ten men on a journey, and they were frightened by thunder,

and so they sought shelter in a temple. While in this temple all agreed that there must be some evil spirit, and they decided the best way to correct this was to have an experiment. All agreed but one to hang their hats outside and which ever hat blew off first (off this wooden peg) would be considered the one that brought the lightning and thunder and be shoved out of the temple. Well this one guy that disagreed said that this was more or less wrong. Any wise man could see that each and every one of us had a little bit of a sin in us. And the rest of the nine men didn't agree, so they went ahead with this experiment anyway. And the guy that a hat blew off was the protester. And so they unmercifully shoved him out of the temple, and he was standing out there, and a bolt of lightning crashed upon the temple, and exterminated the rest of the nine. And (I guess) he was considered to be the only good one out of the ten.

- No. 9 Well there was these ten farmers and they were out in this storm, scared and everything, so they took shelter in this temple. And so they all agree, well there was lightning going on and everything, hitting the temple and everything, so they all agreed that they'd all hang their hats outside the church. And so they did. And they said who ever's hat blew off first would be the sinner. And so they all went back inside and as soon as they got back in there was somebody's hat that blew off; and had protested against this and said that there must be somebody always sinned sometime in their life. And so he was the one that sinned, so they pushed him so he could be struck by lightning. And instead of the lightning striking him, it struck the temple. And it killed the other nine men instead of him.
- No. 10 Well there was 10 farmers traveling down this road and it started to storm and lightning and thunder. And they decided to take refuge in a nearby half-torn temple. And when they was in the temple they came to the conclusion that one of them amongst them was a sinner and that they would stick their straw hats outside in a line and which ever one blew away was the one that was the sinner. (And) but one of the ten disagreed with them and he said that one amongst the ten could ever be classified as not a sinner. And it happened that one of the hats blew away. And this hat belonged to the one that disagreed with the other nine. So without any feeling for the man they, all nine of them, pushed this man out of the temple. And the circling thunder and lightning stopped and it struck the temple, after the man was pushed outside. And the other nine paid with their lives. And this one man was the only true (was not) a sinner himself.
- No. 11 There were 10 farmers out one day, and a storm came up so they went to the temple to avoid the lightning and the wind. And in the temple they decided that one of them was evil because of all the lightning, so they'd put their hats out on a line. And the one that blew away was the evil one. So they put all ten hats out and one blew away, so they sent him out. And lightning struck the temple instead of the man outside, destroying the nine men which were evil and the one that wasn't lived.

- No. 12 There was ten farmers and they were walking and, to their surprise, it came up a storm (and so they were walking through this) and they come to this temple (an old temple) and so they all went in and lightning was going all around the temple. And so they decided that one of them had committed a sin. So to find out which one it was, they would take off their straw hats hang them outside and which ever one blew away, that was the one who had sinned and; he'd have to go outside and the lightning would strike him. So then there was one that protested and said that there wasn't any of them that hadn't sinned, and so they couldn't do that. Anyway they took their hats out and they hung them up and then they hadn't had them out there very long until one of them blew away and it just happend to be the one that protested. And so all the other nine farmers started laughing and they sent him outside in the rain and the lightning and everything. And the lightning stoped going around the temple, and it struck it and all the rest of the nine farmers got killed because they had pushed the one farmer that just happened to be the good one, they pushed him out in a storm and therefore they had to pay for their mistake by their lives.
- No. 13 So there was these 10 Chinese boys (farmers) and they were walking down the road and came upon this thunder storm of lightning and rain and all this good stuff. So they ran and hid in this temple thing, and still lightning and stuff and they decided that one of them had been sinful, and they were going to take and set their hats outside and the one that blew off first (blew away) well that one was the one that was sinful first, and they'd throw him out so he'd be struck by lightning. And this one guy, why he protested, because he said that surely everyone had sinned at one time, and that if one of them was innocent that he wouldn't be afraid to face death. But they all laughed at him and they stuck their hats out and this guy, why this guy he was the one that had his hat blown away, and so they took and just threw him out there. (And) but he was really a good person and so instead of getting struck by lightning why the temple got struck by lightning and the rest of the nine guys got off.
- No. 14 There was ten farmers traveling and the storm come up. And they decided to take refuge in this temple. And lightning kept striking them and so they thought one of them had to be a sinner. So to find out who the sinner was, they decided to take off their hats and lay them outside in a line and who ever's blew away would be the sinner. And one man went against this and his was the hat that blew away so they took the man outside, and instead of the lightning striking the man, well it struck the temple. And for this they probably meant that they were the sinners because they had went against their fellow man.
- No. 15 Well there was these 10 Chinese men and they was out in this lightning storm. And they found this temple and they went in this temple to get out of the storm. And these guys in there said that they was a protestant (or something like this) that they shouldn't be in there. So this one guy, they threw him out. And come to find out, while he was in there, the temple, the lightning never struck the temple. So after he went out the lightning struck the temple (and that was the) (and kill-

ed all the) well the nine people that was in there had to pay for it, and this other guy he was after he got out he escaped.

- No. 16 There was 10 farmers going on a journey. And a storm came up and so they decided to take shelter in a ruined temple. And they decided the storm was because one of them was a sinner. So they decided to put all their hats outside and the one hat that blew away, that guy was the sinner and they'd put him outside and the lightning would get him. And only one man protested and he said (that surely not everybody) that all of them should be sinners and if there was one among them that wasn't a sinner that he shouldn't be afraid of death. But they went ahead and put their hats out and the hat that blew away was the one of the man who protested. So they put him outside and he was the one that didn't sin, and the lightning struck the temple and killed all nine of the other people.
- No. 17 Once upon a time there was these 5 Chinese men who were going out in their field to work. And they ran into this storm and so they saw this abandoned building out in the field. So they decided to take cover there to get away from the stormy weather. So when they got there they decided that one of them had evil with him. So they all decided to stick their shovels out there, and they all decided that the first one that was struck by lightning would be the one that would have evil with him. But one of the guys protested and thought it was unfair so the next instant, his was struck by lightning. (and they) So they decided to put him out. And so next minute, he goes out and then the building is struck by lightning. And then they are all killed.
- No. 18 There was 10 farmers and they all got caught out in a storm, and so they went to this temple that was nearby. And they all finally decided that there was the reason for being caught in the storm was some one of them among them was some terrible sinner (or something). And so they decided they'd put their hats out and the first hat that got struck by lightning, well (that) the person who's hat it was, would go out and that he was the one that sinned. So this one man protested and said that surely there wasn't one man that hadn't sinned before and that if there was any man in the temple that hadn't, that he wouldn't be afraid of death. So they decided to go ahead and do it anyways and so they put the hats out and this man that protested well it was his hat that was struck by the lightning. So they all kind of laughed and they finally pushed him out but he wasn't struck by the lightning, instead the lightning struck the temple. And the nine men in the temple were the ones that lost their lives.
- No. 19 There were 10 farmers walking down the street. Then the weather began to get very bad, lightning started striking and thundering started roaring. Then they came to an old building. They decided they'd go into this building to take up refuge from the storm until the storm let up,

but the storm didn't let up and they decided that there was one sinner amongst the ten farmers that was making the storm go on. So they decided to put one of the farmers out of the old building because they thought it might stop the storm. So they decided to do it this way. Each of the farmers took off their hat and put it outside on pegs, and then the one hat that blew away during the storm, the owner of this hat would be the sinner and they'd throw this sinner out hoping that it would stop the storm. Well they all agreed to except one, and this one man said that all of us are sinners and none of us are good and if it's any of us that should be thrown out it's all of us because we're all sinners. Well, it turned up that this person that said this, that said that we were all sinners, turned up that his hat blew away, so they kicked him out and they laughed about it and no sooner than did they kick him out than lightning hit this old building and they were all killed. And the guy put out was spared from the storm and he lived happily ever after.

No. 20 Well, once there was 10 farmers, and they were out traveling. And there came a thunder storm, and so they all went to a temple to seek shelter. And when they went there the lightning was flashing all around the temple, and so they said that one of them must have done something wrong and must have sinned. So they decided to put their hats out and the one that blew away would have to go out and get struck by lightning. But one farmer he said it wasn't fair. If any man was without sin then he should be willing to go and should not be afraid of death. So the nine disagreed with him, so they went ahead and put the hat out. And the first one that blew away was the guy's that protested. And so the other nine pushed him out, and as soon as he went out the lightning stopped flashing around the temple but it struck it. And he was the only one saved.

APPENDIX D

- No. 1 Once upon a time there was a poor man digging in this field, and he found an old cask, and he brought it home and told his wife to clean it off. And as she was brushing it the brush fell into the cask, and the cask begin to fill with brushes and everytime she took out a brush, the thing kept on filling up. So the man sold the brushes and the family came to live very comfortably. Then once a coin fell into the cask and immediately all the brushes disappeared and the cask begin to fill with coins. Now the man had a weary grandfather who didn't work or anything like this and was told to shovel the coins out of the cask and the old man shoveled the coins and he finally got weary and stopped because he couldn't work no more, and the other went into a rage and started raising cain and all that stuff. And then finally the old mans strength gave out, and he fell into the cask, and all the money disappeared and the cask filled up with dead grandfathers. So the man had to bury all the grandfathers and doing this he spent all his money.
- No. 2 The story starts with a man digging up an earthen cask. And while his wife was cleaning it, she dropped a brush inside, and the cask commenced to fill with brushes. The couple sell the brushes and make some money. But one day by accident a coin falls into the cask. The cask immediately begins to fill with coins and the man and woman shovel them out: Meanwhile the man's grandfather who living around the house, doesn't have anything to do, so they set him to shoveling out the coins. He falls one day and dies (falls into the cask and dies) and immediately the cask begins to fill with dead men. The boy has to have the bodies removed and buried. This uses up all his funds so he's as poor as he ever was.
- No. 3 There was this man dug up this old cask, and he took it home to his mother, and she told her to wash it. So she took this toothbrush and washed out the cask, and she accidently dropped a toothbrush in the cask, and toothbrushes just started coming. There was no way to stop it. And so he sold toothbrushes (as) for a salesman and made a very good living, and then he accidently dropped a coin in there, and money kept coming out. And so they became very very rich. And this grandfather was lazy told him to shovel out money for work, and so he was very tired and lazy and just gave out one day and fell into the cask and died, and the coins disappeared, and all the sudden dead grandfathers, and he had to bury all the grandfathers. He ended up being very poor same as he was before.
- No. 4 There was this man who went out to the field one day and dug up a cask. Then he brought it home and told his wife to clean it out. So she started cleaning it out with a brush. And while she was cleaning out the inside of it, the brush dropped out of her hand, and the barrel started producing a bunch of brushes. Everytime they tried to take a brush out, it reproduced another brush. And so they became quite wealthy in selling these brushes and lived comfortably. And accidently a coin dropped in and the brushes disappeared and coins took its

place. And so they became real wealthy by the accumulation of all these coins. And this man had a grandfather who was living with them, and was put to work taking these coins out of the cask. Until finally he became too weak in doing this job and accidentally fell in the cask and died. Why then the coins disappeared and the grandfather appeared in the cask, (many of them), so each time they took one out, another grandfather appeared. And so this man had to bury all the grandfathers. And after he did all of his money was all used up and he was just as poor as he was when he first started.

- No. 5 Well there was this guy (you know) and he dug up a earthen cask in his field, and he took it home to his wife to clean. And so she was cleaning it, and she using this brush and this brush dropped into it, and the minute it did, there was a whole bunch of brushes that took its place. They kept trying to take them out, but they kept coming and coming. And then they became fairly well off because they sold the brushes. Then by mistake one day a coin dropped into the cask and a whole bunch of coins took its place, and they became rich because they could take money out whenever they needed it. And so (one) (he had a) this guy had a grandfather that was old and (you know) lived with them and so he had him shovel out the money (you know) as work, and the guy got mad at him and told him that was nothing but a lazy good for nothing bum. And so one day the grandfather was (working on the) was working shoveling out the money, and he died and fell into the cask, and the minute he did so the coins disappeared, and instead a whole bunch of dead grandfathers took its place. And so the guy had to bury the grandfathers, and when he did so it took all his money and so he became poor.
- No. 6 The story's about this man who was digging in his field and found a cask. He took it back home to his wife and was having her clean it up, and she dropped a brush inside the cask, and brushes started to form inside the box. And they became quite wealthy with the money they'd made off from selling the brushes. And then a coin was dropped into the cask one day, and coins developed, and they was also quite rich with this. And then he had this grandfather helping him shovel out the money from the cask, and he was kind of weak and couldn't do much work, and so his son complained that he was just lazy and didn't want to do any work. And so one day when he was shoveling the coins out he felt weak and he fell into the cask and died. And then grandfathers started filling the cask, and so this farmer had to take all the grandfathers out, and he had to use all the money he had made (to) for burying all the grandfathers that had formed in the cask. And then the cask broke.
- No. 7 There was this poor man who was out in this field and he dug up a cask. And it had dirt all over it, and he took it to his home and told his wife to clean it. So she started cleaning it with a brush, and the brush fell in. And when she pulled it out, the cask started filling up with brushes. And so they took the brushes and they'd sell

the brushes and they was doing pretty good. Then one day accidentally she dropped a coin in, and they started taking coins out of the cask filled up with coins, and so they was pretty rich. And then they had this grandfather and he was weak and he was very old. And they said give him a job digging out these coins out of the cask. And so he was digging out the coins and when ever he'd stop to rest or something, his grandson would get very mad and yell at him. And so one day his grandfather was cleaning out the cask, and he fell in. And the coins disappeared and the cask was full of dead grandfathers, and so the grandson had to use all his money to bury all the dead grandfathers. And after that the cask broke, and then they was left to be poor again.

- No. 8 Once upon a time there was a Chinese man, and he was digging in this field and he uncovered an earthenware cask. And so he took the cask home and he told his wife to clean it up, and so as she was cleaning the brush fell out of her hand into the cask, and there appeared many brushes. And so the brushes just kept coming and coming, and they were able to sell the brushes and live quite comfortably. So one day a coin fell into the cask and the brushes instantly disappeared, and the cask began producing coins. And so there was a grandfather in this house, and the grand sons put him to work shoveling the coins out of the cask. And when he got tired well they'd yell at him and tell him that he was lazy and that he didn't want work. So one day he completely gave out and he fell into the cask. And so immediately the coins disappeared and all there were dead grandfathers. And so the man had to spend all the money, the thousands of coins that he had, to bury all these dead grandfathers and after that the cask cracked.
- No. 9 This fellow was out in the field doing something, and runs across this cask. And he takes it home to his wife for her to clean it out. And she starts cleaning it out with some kind of brush, and she drops the brush in there, and all the sudden, the cask fills up with brushes. And so (they) no matter how many brushes they take out, it keeps filling up. So they start selling the brushes and they became rich. And they get some money anyway, and they drop a coin into (accidentally drop a coin into) the cask, and the brushes disappear, and it fills up with coins. And they get rich from this. And then they have a grandfather who is old and kind of feeble, and they set about digging out the coins out of this cask. And he's digging out the coins and he's a little lazy too, and every once in a while he'll stop, and his son will come in (grandson will come in) and jump on him about it. And their taking the coins out of the cask and all of the sudden he falls in there and dies (he dies) and falls in the cask. And all the coins go away and just fill up with dead grandfathers. And when they bury all the dead grandfathers, they loose all their money and the cask breaks.
- No. 10 Many years ago there was a man who was out in a field, and he dug up an

earthen cask. He took this cask home to his wife and told brush it (to wash it up). As she was brushing it, the brush fell in, and more brushes started filling up the cask. As many time as they took out the brushes, it still filled back up. So the man sold the brushes and he made lots of money off it, so that they was pretty well off. Some-one accidently dropped a coin in to the cask, and so the brushes all disappeared, and the cask began to fill up with coins. They could spend as many coins as they wished, because as soon as they took them out more would go in. One day the grandson ask the grandfather to start shoveling out the coins, and he told him that he was lazy, and he needed to do some work. Well the grandfather got very tired, and he was feeblish, and the grandson told him to work harder because he was just lazy. So the grand father started working again, and he went and got faint and fell in and died. Well the coins disappeared and the cask filled up with grandfathers. So the grandson had to take and spend several coins to bury all the grandfathers that was there. After they got all the grandfathers out, the cask broke, so they end off poor after all.

No. 11 There was this man, and he was out in this field digging, and he dug up an earthen cask. And so he took it home to his wife so she could clean it out. And so she began to clean it out with a brush. And she dropped the brush, and it began to fill up with brushes. And so, no matter how fast they took out the brushes, it still would fill itself up with brushes. And so they made a very good profit off the brushes, and lived rather comfortably. And one day a coin was accidently dropped into the cask, and the brushes vanished (or left) and it began to fill up with coins. And they got rich off these coins because it would refill itself up too no matter how fast you'd take them out it would fill itself up with coins. And so a grandfather lived with his grandson there, and the grandson gave his grandfather the task of taking the coins out of this cask. And so this grandfather was rather weak. And so his grandson would call him lazy. And so (anyhow) one day his coins vanished and the cask began to fill up with dead grandfathers. And the grandson had to use the coins to bury these dead grandfathers. And then they was just as poor as they was when they started.

No. 12 There was this man digging up a cask in this field, and he took it home to his wife and made her clean it out with a brush. And while she was cleaning it out, these brushes fell off in this cask. And then after it filled up, they sold the brushes, and made some money. And then a coin dropped in the cask, and it started filling up with money. And then this man told his grandfather to dig it out, and so they can have more money. And then this grandfather was getting weak, and he fell in the cask. Then there was a whole bunch of grandfathers in this cask, and this man had to bury all the grandfathers. And with the money they had from the cask they had to bury all the grandfathers. And they was broke again.

No. 13 Well there was this Japanese man (no Chinese I believe it was) and he was out in this field and he dug up this cask. And he took it home and

told his wife to clean it up. And she was dusting it off with this brush, and the brush fell in the cask. And the cask started filling up with brushes. And so when they would take them out, there would be more to replace than what they had took out. And so the man took the brushes and sold them, and they had a pretty comfortable living off of them. Then one day a coin fell into the cask and the cask well the brushes disappeared, and it filled up with coins. And so they were pretty rich. And so this man decided to put his grandfather, who was living with them, to work shoveling out the money. And his grandfather was feeble and weak, and when he would complain, the man would get mad and go into a rage. And so the grandfather didn't complain. He just kept doing it, until he just couldn't anymore, and so he fell into the cask. And all the sudden, the coins were gone, and the cask started filling up with dead grandfathers. And so the man had to take all of his coins and bury all of these dead grandfathers. And after he finished that the cask cracked and broke. And so then he was as poor as he was before he found the cask.

No. 14 There was once this man who found a cask (an earthenware cask) and he took it home to his wife and told her to clean it. And she took a brush and was cleaning it out, and while she was doing this the brush fell into the cask. All the sudden it started producing many brushes. And while they were able to sell these brushes and live very comfortably. Then one day a coin accidentally dropped in there and it started producing coings. They got very rich off this. Well they had an old grandfather there, who didn't do anything, so they had him shovel out the coins. And his grandson would always yell at him when he would go very slow. So one day he just couldn't do it, and he fell into the cask and he died. Then it started making dead grandfathers. Well (the cask) he used all his money to bury the dead grandfathers, and then the cask broke. And at that time he was as poor as he had ever been.

No. 15 Many years ago a man dug up an earthen cask in his field and took it home to his wife and told her to wash it. And while she was washing it she dropped a brush in it, and the whole thing started filling up with brushes, and as many as they took out it just kept filling back up again. And so they sold the brushes and made a lot of money from them, and one day a coin fell in there, and all the brushes disappeared. And it started filling up with coins, and they got rich from all the money. (And then) so they put their grandfather to work to shovel out the coins (and) but he was kind of old, and he couldn't work very hard, and he got tired out, and everytime he did his grandsons would yell at him, and tell him he was lazy. But one day the grandfather died and fell in the cask, and all the money disappeared, and it started filling up with the grandfathers, and so the grandsons had to pay all the coins that they got out from it, to have the grandfathers buried. So after they got them all buried, it broke and they couldn't use it anymore, and they were poor.

- No. 16 There was this man and he was digging in the field and he came upon this earth (??clay) casket. And he took it home to his wife and he told her to clean it up. While his wife was scrubbing it out inside, and she dropped the scrub, and then it filled up with all those brushes and it wouldn't stop. And then he had to sell the brushes, and they made a living on that. And then one day accidentally, a coin fell down in the casket, and (cask) it filled up and they became very rich off the coins. And the son had a father (an old grandfather) and they had him dishout (shovel out) the coins. And then he got tired and his strength left him, and he fell down in the cask and died, and then coins stopped coming out and there was dead grandfathers, and all the son had to pull out all the grandfathers and bury them. And they had to use all the thousands of coins that he'd got out of the cask to bury the old grandfathers. And then turned out that he was poor as before.
- No. 17 There was this man and he went out and dug up a cask in his field, and he took it in for his wife to dust it off. And while she was dusting it with this brush, the brush fell in. And immediately it filled up with brushes and each time he took one out two more came back in. And so that kept happening, and so he went out and sold them. And while he was selling them he accidentally dropped a coin into the cask, and immediately all the brushes disappeared and it filled up with coins. And so they had this grandfather that was well almost ready to die, so they took it down, they told him that to take a shovel and start digging out the coins. And so they told him he was real lazy and everything. So one day while he was digging out the coins he died. When he died he fell into this cask and immediately all the coins went out of the cask and the cask was filled with dead old grandfathers. And so they decided they had better bury these grandfathers and so while they were burying they used up all his money and when all his money was used up, the urn broke, and then they was just as poor as they was before.
- No. 18 The story was about a man who found a cask, while he was digging in this field one day. And he took it home to his wife and told her to clean it, and as she was cleaning it, the brush fell into the cask. And the cask reproduced these brushes and when ever he took one out, it would always be replaced. And he was able to make a very good living off these brushes that he sold. And one day a coin slipped in by mistake, and all the brushes were taken out, and it was reproduced. And this man became very wealthy because of this. And he had an old grandfather that was very old, and so he paid him to dig (or get the) the coins out of the cask. One day he was doing it, and he got mad at the man who owned the cask, and told him that he was just lazy. And one day he died and fell into the cask and was reproduced. And there was so many of them that the man who owned the cask had to hire people to take them all out. And when he did this, he finally ended up poor, because the cask broke, and he didn't have any money left.
- No. 19 This man was digging in his field. He found an earthenware cask. And

he immediately took it home to show his wife and had her clean it out. And while she was cleaning it out she dropped a brush in the cask and the cask immediately started to reproduce the brushes, and so he started to sell the brushes, and one day why he dropped a coin in the cask, and the cask immediately all the brushes disappeared, and it started reproducing coins. And so he got real rich. And he had an old grandfather, and his grandfather helped take all the coins out of the cask, that was reproducing so fast. And his grandfather soon grew weary of this and died and fell into the cask, and all the coins disappeared. The cask started to reproduce dead grandfathers, and he then had to bury all the grandfathers. And to do this he lost all his money, and the cask broke. And he was as poor as he was when he started out.

APPENDIX E

- No. 1 One day this boy came out and told his father he was going to go and hide. His father told him to go anywhere he want and he was going in to rest. The little boy saw a three-kernel peanut and changed himself into one of the kernels. A fowl came along and ate the kernel. A bush cat came along and ate the fowl. A dog came along, met the bush cat and chased him and ate him. A snake came along and swallowed the dog. And after the snake had finished eating, he went down to the river. And he went into the river and was snarled in a fish net. Then his father came out to look for his son and couldn't find him, so he went down to the river and pulled the fish net out and opened it up and saw a snake - and opened it up and inside that found a dog-and opened it up and found a bush cat - and opened it up and found a fowl - and opened it up and found a three-kernel peanut - and opened it up and found his son. And the son was so dumbfounded he said he would never try to outwit his father again.
- No. 2 There was a little boy, and he went up his father and he said, "Father, I'm going to hide so that you'll never find me." Then the father said, "Okay, son, hide wherever you like." So the son set out to find a place to hide. And he was walking along and he found a three-kernel peanut. And so he got in one of the kernels. And about that time a fowl came along and ate the peanut. And then a cat came along and ate the fowl. And a dog come along and ate the cat. And a snake come along and ate the dog. And after being full the snake went down to the river where he got caught in a fish trap. And about this time the father started looking for his son. And after looking for a while and not finding him, he went down to check his fish traps. And in it he found a large snake. So he cut the snake open and he found the dog and he cut the dog open and he found a bush cat and he cut the cat open and he found a fowl and he cut the fowl open and he found the three-kernel peanut and upon opening it, he found his son. And the son was so dumbfounded that he said he would never try to hide from his father again.
- No. 3 One day a son said to his father that he was going to go hide from him. And the father said that was fine and he went in to rest. The son, upon finding a three-kernel peanut, changed himself into one of the kernels and hid in the peanut shell. A fowl came along and ate the peanut. And as he was walking along a bush cat grabbed the fowl and ate him. Later a dog, upon meeting the bush cat, ate the bush cat. And a snake came along and ate the dog. The snake went down to the river, since he'd already had his dinner, and was caught in a fish trap. The father, several hours later, started wondering where his son was, so he went down to the river and found the snake in the trap. He opened up the snake and found the dog. He opened up the dog and found the bush cat. He opened up the bush cat and he found (the chicken) the fowl. And he opened up the fowl and there was the peanut. He opened up the peanut and there was his son. His son was so dumbfounded when he saw his father that he never tried to hide from his father again.

- No. 4 A son said to his father one day, "I will hide and you come find me." The father went into the house to rest and the son went to hide. He found a three-kernel peanut out of which he took one of the kernels and hid in there. Then a fowl came down and ate the peanut; a wild bush cat caught and ate the fowl; a dog chased and caught and ate the wild bush cat; and a snake swallowed the dog. The snake swam down the river and was caught in a fish line. The father woke up and went outside to look for his son. He couldn't find him so he went to check the fish lines. Inside, he found the snake. He cut the snake open and found the dog. He cut the dog open and found the wild bush cat. He cut the wild bush cat open and found the fowl, and inside there, he found the peanut. He broke the peanut open and found his son. His son was so surprised that he promised never to outwit his father again.
- No. 5 One day a son said to his father, "I'm going to run away and hide." And the father said to the son, "Hide wherever you want" and went into the house to rest. The son was walking along and he saw a three-kernel peanut. He picked it up and decided that he'd change himself into one of the kernels. So he changed himself into one of the kernels. And a fowl came down and ate the kernel. After this the fowl was chased by a bush cat who caught and ate him. The bush cat was then chased by a dog, and the dog ate the bush cat. Following that, a large snake ate the dog and then went down to the river and was caught in a fish trap. Sometime later, the father started to look for his son. He went down to the river and he looked in the fish trap. And in the fish trap he found the snake. And he opened up the snake and inside the snake he found a dog. He opened the dog and inside this he found the bush cat. And he opened the bush cat and inside this he found the fowl. And inside this he found the three-kernel peanut, which was his son. His son was so dumbfounded that he never tried to outsmart his father again.
- No. 6 There once was a boy who said to his father, "I will go and hide where you will not be able to find me." The father said to the boy, "Go then, and hide" and he went into the house to rest. The boy, then setting off, spied a three-kernel peanut. He turned himself into one of the kernels. At that moment, along came a fowl and ate the peanut. Then all of a sudden, a bush cat ate the fowl. And a dog, chasing the bush cat, ate the bush cat. Then a snake, finding the dog, ate the dog. And then, after resting, went down to the river and got snarled in a fish net. His father, waking, went out and tried to find his son, but since he could not find him, he went down to see about his fish nets. He pulled it out and found a snake. He slit open the snake and found a dog. And in the dog he found a bush cat, and in the bush cat a fowl, and in the fowl a peanut. Breaking the shell, he opened it and displayed the kernel. In there he saw his son.
- No. 7 Once a son said to his father, "I shall go hide and you will not be able to find me." The father said, "Hide where you please," and turned

and went into the house to rest. The boy went out and found a three-kernel peanut, and changed himself into one of the kernels. A fowl came along and ate the peanut. And a bush cat came along and ate the fowl. Then the dog ate the bush cat and a snake ate the dog. The snake went down to the riverside and got snarled into a fish trap. When the father awoke, he went looking for the son and couldn't find him, so he went down to the river and looked in the fish trap - pulled out the snake, looked in the snake and found the dog, looked in the dog and found the bush cat, and found the fowl inside the bush cat, and took the three-kernel peanut out of the fowl's mouth and broke it open and there was the son. The son was so dumbfounded that he said he'd never outwit his father again.

No. 8 Well, once there was this man. And this man had a son. And the son thought he would outwit his father. And so he decided that he would hide from him. And he said that father, you will never see me again because I'm going to hide from you. And the father said that he would too find him. But the son decided that he would hide anyway. So he changed himself into a kernel of a peanut. And so he was sitting there being the kernel of the peanut and this fowl came along and ate the peanut. And then this bush cat came along and chased the fowl, and caught it. And the bush cat ate the fowl. And then this dog came and ate the bush cat. And then this snake slithered along and ate up the dog. And so when the snake was full of the dog it went down to the river and got caught in the fish trap. So the father looked around for his son and he couldn't find him. So he went down to the river and drew in the fish trap to the edge of the river and opened it up. And there was this great big old snake in the fish trap, and so he opened up the snake's mouth and this dog came out. And so he (I guess) he cut up the dog and this bush cat came out. And when he opened up the bush cat, he found the fowl. And when he opened up the fowl, there was this peanut. And inside the peanut was his son as a kernel. And the son was so dumbfounded when he found that his father had found him, he told his father that he would never try to outwit him again.

No. 9 A boy said to his father one day, "I'm going to run away and hide from you." And his father said, "Go then, and hide," and went into the house to rest. The boy then went outside and found a three-kernel peanut and he changed himself into one of the kernels. Then a fowl came along and ate the peanut. Later on, a bush cat came along and ate the fowl. Then, a dog came along and ate the bush cat, and a snake ate the dog. And having eaten his meal, the snake went down to the river and he got himself snarled into a fishtrap. And then the father woke up and, seeing that his son was gone, he went down to the river and found the fish trap with a snake inside. And inside the snake he saw the dog; inside the dog, the bush cat; inside the bush cat, the fowl; inside the fowl, the peanut. And inside the peanut he found his son. And the son was so dumbfounded at the whole experience that he said that he'd never run away from his father again.

- No. 10 There was a son who said to his father, "I will hide and you will not be able to find me." And his father said, "Hide wherever you like," and he went inside to rest. The son found a peanut, a three-kernel peanut, and he turned himself into one of the kernels of the peanut. And then, this peanut was swallowed up by a fowl. A bush cat came along and ate the fowl, and then a dog ate the bush cat, and then a snake ate the dog, and the snake got caught in a fish trap. The father woke up from his nap, went down to the river and he looked at the fish trap. And in the fish trap he found this fish, he opened up the fish and he saw this snake, and he opened up this snake and he saw the dog, and he opened up the dog he found the bush cat. In the bush cat he found the fowl, and he opened up the fowl and he found the peanut. He opened up the peanut, and he found his son. His son was so dumbfounded that he then decided that he'd never try to outwit his father again.
- No. 11 Once there was this son, and he told his father one day, "I'll hide in a place and you won't be able to find me." So the father said to the son, "Well, you go ahead and hide." So the father went in the house to rest. Pretty soon the boy saw a peanut lying on the ground. And he changed himself into one of the kernels of the peanut. And a fowl came along and swallowed the peanut. And then the bush cat caught the fowl and ate it. And a dog chased the bush cat and ate it. Then a snake ate the dog. And then the snake went to the river and got caught in a fish trap. Pretty soon the father was looking for his son, and when he didn't find him he went to the fish trap. And he pulled it up and he took out the snake and cut it open and there was the dog. So he opened the dog, and there was the bush cat. When he opened the bush cat there was a fowl inside it. And he opened the fowl and took out the peanut. And then when he cracked the shell of the peanut, the boy came out, and he was so surprised that his father had found him that he never tried to deceive his father again.
- No 12 This son said to his father that he wanted to leave home and the father told him to go ahead. He went out and he found a three-kerneled nut and he decided he would change into a nut. Later on, along came a fowl and ate the nut. And then a bush cat came along and devoured the fowl. And then a dog came along and ate the cat. And then later on, a snake came along and devoured the dog. Finally the snake, he went down to the river and he got caught in a net. And the father, he came along and he untangled the net and got the snake out and cut the snake up and out came the dog, the cat, and then his son and (I guess) the son learned his lesson.
- No. 13 One day a boy said to his father, "I'm going to hide and you can't find me," and the father said, "Hide where you wish," and then he went in to the hut. Then the boy looked down and he saw a three-kernel peanut, so he turned himself into one of the kernels. And then along came a fowl and he saw this peanut and he ate it. Then along came a

bush cat and swallowed the fowl. Then along came a dog and swallowed the bush cat. And then the snake swallowed the dog. And then after eating the dog, the snake went down to the river. And he got snarled in a fish trap. And then pretty soon, the father came out, hunting for his boy, and he hunted all over and couldn't find him so he went down to the river and he saw the fish trap with the snake in it, and he drug it to shore and got the snake out and cut it open, and in it he found a dog. And he cut open the dog and found the bush cat, and then cut open the bush cat and found a fowl, and then when he cut open the fowl he found a peanut, and he opened the peanut and inside was this boy. And the boy was just dumbfounded. And he said he'd never try to outwit his father again.

APPENDIX F

No. 1 to 2 A son told his father that he was going to hide, and his father told him to hide wherever he wanted to, and the father went in the house to rest. And the son found a three-kernel peanut. He changed himself into one of the kernels. And a fowl came along and ate the peanut. The bush cat came along and ate the fowl. And then a dog came along and ate the bush cat. And the snake ate the dog. And when he finished his meal he went down to the river and was caught in a fish trap. And the father went looking for his son and he came to the river and pulled out the fish trap and found the snake in it. And in the snake he saw a dog, and after opening the dog he saw a bush cat. And then he saw the fowl, and out of the fowl he got the peanut. And then out of the peanut he got the son. And the son was so dumbfounded he never tried to run away again.

No. 2 to 3 One day a boy decided to hide from his father. His father told him to go hide anywhere he wanted to. So the boy went out and found a three-kernel peanut and hid in one of the kernels, while the father went in to rest. And a fowl came along and ate the peanut. Then a dog came along and ate the fowl. And a gush cat came along and ate the dog. And a snake came along and ate the bush cat. Then the snake, after he had finished eating, went down to the river and go caught in a fish trap. And after a while, the father woke up from his nap and went out to hunt for his son. He went down to the river and found the snake in the fish trap. So he cut the snake open and out came a bush cat. He cut the bush cat open and out came a dog. He cut the dog open and out came a fowl. He cut the fowl open and out came the peanut. He cut open the peanut and out came his son. His son was so dumbfounded he promised never to hide from his father again.

No. 3 to 4 One day a boy decided to hide from his father. He went out and his father decided to rest (allright). So the boy went out and he found a peanut. And it was a three-kernel peanut. So he got in the peanut, in one of the kernels, (and a dog came along). A fowl came along and ate the peanut. And then a dog came along and ate the fowl. And a bush cat came along and ate the dog. And a snake came along and ate the bush cat. Came along a snake went down to a river where there was a fish trap in the river, and he got caught in the fish trap. And then the father woke up from his nap and went down to look for his son. When he went to the river he found a snake in the fish trap. And so he took that snake out and he cut the snake open, and out came the bush cat. He cut that open and out came the dog, and he cut that open and out came a fowl, and he cut the fowl open and out came a peanut, and he opened the peanut and he found his son. And the son was so dumbfounded that he promised never to hide from his father ever again.

No. 4 to 5 One day this little boy decided he'd play a trick on his father. And his father went to take a rest. So he went out and looked for a peanut and it was a three-kernel peanut, and I guess he got in it. A fowl came along and ate the peanut. And then a dog came along and ate the fowl. And then a bush cat came along and ate the dog. And then a big snake came along and ate the bush cat. And the snake went down to the river by the fish traps and got caught in one of them. And when the father got up from his nap and went down to look at his fish trap, he found this big snake in it. And when he cut the snake open out popped the bush cat. When he cut the bush cat open out come the dog. And when he opened the dog out come the fowl. And so he cut open the fowl, and then found the peanut, and inside the peanut was this little son. And the son was so dumbfounded that he promised never to play a trick on his father again.

No. 5 to 6 There was this farmer and he had a little son. And his little son went outside to where there was a peanut patch. And he crawled inside of this little peanut, the little-bitty boy crawled inside this peanut. And this fowl came along and ate this peanut. And then this dog came along and ate this fowl. And then this snake came along and ate this fowl. And this snake crawled into this river. And this snake crawled into this fish trap. And the farmer came down to see what was in his fish traps and he saw this snake in there. So he cut the snake open and out came the fowl. And he cut this fowl open and out came the peanut. He cut this peanut open and out came his little boy. And his little boy was so dumbfounded that he promised never to do this to his father again.

No. 6 to 7 There was this father that had a son, and they had a peanut patch out back. The son went out and crawled into a peanut to get away from his father. So there was a fowl that ate this peanut. And then a snake came along and ate the fowl. And the snake went to a river, and went into the river and got caught in a fish trap. And the father came down and got the snake, and cut it open and there was the fowl, and cut the fowl open and there was the peanut, and there was the boy. And the boy vowed never to do that to his father again.

No. 7 to 8 There was this father who had a son and they had a peanut patch. And one day the son crawled into a peanut to get away from his father. And the peanut was eaten by a bird. And in turn the bird was eaten by a snake. The snake went by the river and got caught in a fish trap. And the father came along to the fish trap and cut open the snake, and found the fowl, and cut open the fowl and found the peanut, and opened the peanut and found his son. The son promised that he would never do this sort of thing again.

- No. 8 to 9 There was this father and this boy. They had a peanut farm. And the boy decided he was going to play a trick on his father. And so he crawled into a peanut shell. And then a bird came along and ate the peanut, and a snake came along and ate the bird, and then the snake fell into a fish trap. And then the father came and opened up the fish trap, opened up the snake, looked in the bird and found the son in the peanut shell. And the son promised never to play a trick again like that.
- No. 9 to 10 Well, there was a boy and his father, and they owned a peanut farm. And one day the boy decided to play a trick on his father. So he crawled into a peanut shell. And a bird came along and ate the peanut shell. And then a snake came along and ate the bird. And the snake fell into a fish trap. And so his father came along and opened up the fish trap. And then he opened up the snake and took out the bird. Then he opened up the bird and took out the peanut shell and found his son inside the peanut shell. And the son promised never to play a trick like that again.
- No. 10 to 11 One day there was this boy and his father and they owned a peanut farm. And one day the boy decided to play a trick on the father, so he hid inside a peanut shell. And a bird come along and ate the peanut shell. And then, a snake come along and ate the bird. And then the snake fell into a fish trap. And so the father come along and he took to snake out of the fish trap. And he opened up the snake and took the bird out. And he opened up the bird and took the peanut shell out. And the boy said he'd never play a trick like that again on his father.
- No. 11 to 12 One time there was this boy and father. The father owned a peanut farm. And one day the boy decided to play a trick on the father, so he hid inside a peanut shell. And a bird come by and the bird ate the peanut shell. And along came a snake and the snake ate the bird. And the snake fell into a fish trap. And along come the father. The father found the snake in the fish trap. He took the snake out of the fish trap and cut the snake open, takes the bird out, got the peanut out of the bird and cuts the peanut shell open, and out comes the boy. And he promises never to do a trick like that again on his father.
- No. 12 to 13 Once upon a time there was this boy and his father owned a peanut farm. And one day this boy decided to hide from his father, so he hid in a peanut shell. So along came this bird and ate this peanut. And then along came this snake and ate the bird. Then the snake got caught in the fish trap. So the father goes around looking for the boy and finds this fish trap, and he gets the snake out of the fish trap, cuts open the snake and takes the bird out of the snake, cuts open the bird and takes the peanut out of the bird and then opens the peanut and finds the son, and the son promises never

to do it again.

- No. 13 to 14 Once upon a time there was a little boy and he got mad at his parents and he ran away from home. The father owned a peanut farm and so he hid in a peanut shell. And a bird came along and ate the peanut. And then a snake along and ate the bird. And the snake was swimming and got caught in a fish trap. And father was out looking for the boy and he came to the fish trap and found the snake in it. So he took the snake home and cut open the snake and he took out the bird and cut open the bird, and he took out the peanut and opened the peanut. The little boy stepped out. And the little boy promised never to run away again.
- No. 14 to 15 Well once upon a time there was a little boy and he got mad at his father and so he wanted to run away from home. Well, his father owned a peanut factory, and the little boy ran and hid himself in one of the peanut shells. Well, a bird came along and ate the peanut, and the snake came along and ate the bird. Well, the snake got caught in a fish trap. And so while his father was out looking for his son, he found the snake in the fish trap. And he took the snake home and he cut open the snake, and he got the bird out and he cut open the bird, and then he took out the peanut, and he opened up the peanut and the son stepped out. And the son promised never to run away from home again.
- No. 15 to 16 There was this little boy who got mad at his father, and his father owned a peanut factory. So he ran away and hid in one of the peanut shells. And along came a bird and ate the peanut the little boy was in. And then a snake ate the bird and then the snake got caught in a fish trap. Well, the father went out and found the snake in the fish trap. And he cut open the snake and got the bird out. And he cut open the bird and got the peanut out and out stepped the little boy, and he promised never to run away from home again.
- No. 16 to 17 There was this little boy and he got mad at his father who owned a peanut factory. So he ran away to this peanut factory and hid in one of the peanuts. And then there was this bird came and ate the peanut that the little boy was hiding in. And then a snake ate this bird. And then the snake was caught in a fish trap. And then the little boy's father found the snake in the fish trap, and he cut open the snake and got out the bird, and cut open the bird and got out the peanut, and out stepped the little boy. The little boy promised to be good and never run away from home again.
- No. 17 to 18 There was this little boy and his father owned a peanut factory. And this little boy ran away from home and he hid in one of the peanuts. Well, pretty soon a bird came along and ate the peanut. And then a snake along and he ate the bird. And then the snake got caught in a fish trap. Well, a little later round, the father found this fish trap and he opened it up and out came the snake,

and then he opened the snake up and out came the bird, and then he opened the bird up and out came the peanut, and then he found his son inside the peanut. His son promised that he'd never run away from home again.

No. 18 to 19 There was this boy and his father owned a peanut factory. And the boy decided he was going to run away. And so he ran away and hid in a peanut. And along came a bird and ate the peanut. And then a snake caught the bird and ate the bird. And then the snake got caught in a fish trap. And, well, his father come along and found the fish trap. And he opened it up and found the snake. Then he opened the snake up and found a bird. Then the bird and found the peanut, and he opened the peanut and there was his son. And his son promised that he would never run away again.

No. 19 to 20 Well there was this man and he owned a peanut factory, and he had a boy. And one day the boy decided to run away. So he went and hid in a peanut. And a bird came along and saw this peanut and he ate the peanut. And the bird was up flying one day, and a snake came along and ate the bird. Then the snake was going along one day, and he got caught in a fish trap. And here come this man and he come walking along, and (this is the guy that owned the peanut factory) he came along, and he saw the snake in the fish trap. So he opened the fish trap and took out the snake, and opened it up and inside was this bird. So he opened up the bird, and inside the bird was the peanut. And then he cracked open the peanut, and his son was in the peanut. And the son promised never to run away from home again.

No. 20 to 21 Well, there was this man that owned a peanut factory and he had a boy. And his boy told him that he was going to run away from home and hide from him. And his father was taking a nap and the boy ran away and he found this peanut shell and he hid in the peanut shell. And the same day, a bird came along and ate the peanut shell. And the bird was flying along, and sat down someplace, and the snake ate the bird. And this snake was going along and he got caught in the fish trap. And the father woke up, and he went down to the river, cause he had fish traps down there, and he found this snake in the fish trap. And he cut open the snake and there was a bird in it. So he cut open the bird and there was a peanut shell in there, so he cracked open the peanut and saw his boy. And his boy said he'd never run away from home again.

No. 21 to 22 There was this boy and his father, and they didn't get along too well. And the boy decided to run away from home. And the father was asleep, so that's when he decided to do it. So the boy was walking down the street and saw this peanut shell. And (I think) he was ate by the peanut shell. And the peanut shell was just lying

there, and along came this bird. And the bird ate the peanut shell. And then the bird was just resting. And along came this snake. And the snake ate the bird. And the snake went down by the water and went into these fishing nets, and got caught in the fishing nets. And then the father woke up, and went down to the fishing nets and he found the snake in there. And so he cut open the snake and there was the bird. And so he cut open the bird and there was the peanut shell. And he cut open the peanut shell and there was the boy. So the boy he decided wouldn't run away from home any more.

No. 22 to 23 There was this boy and his father, and they didn't get along very well, and so the boy decided to run away from home. And so he did it while his father was asleep. And he went down into this peanut shell. And this bird came along and he ate the peanut shell. And then a snake came along and he ate the bird. And then the snake went down into this water and he got caught in a fishing net. And so the father woke up then, and he went down and got the fishing net. And he got out the snake. And he cut open the snake, and there was the bird. And he cut open the bird, and there was the peanut shell. And he cut open the peanut shell, and there was the little boy. So the little boy decided not to run away from home anymore.

No. 23 to 24 So then there was this little boy and he was (???) The little boy decided he was abused and he wanted to run away from home. So one night while his parents were asleep, he sneaked out of the house and crawls into this peanut shell. And while he was in the peanut shell, this bird comes hopping along and eats the peanut shell. And the bird hops along a little while, and then the snake eats the bird. And then the snake comes down into this lake, (or river or something) and gets caught in a fishing net. Well, time passes by you know, morning came, and the boy's father got up and he went down, and they happened to be his fishing nets, so he pulled it up and here was this snake. So he chopped the snake open and found the bird. Then chopped the bird open and found his little son. And the moral of the story is - the little boy decided not to run away again.

No. 24 to 25 There was this little boy, and he lived at home (you know). And he feels abused so he decides to run away and hides in a peanut shell. Well, this bird comes along and eats the peanut shell. And then, well, in a while, pretty soon, a snake comes along and eats the bird. Well, then later on (you know) the snake wanders into a creek (or a river or a lake or whatever sort of water). He gets tangled up in this fish net. So the next morning, this boy's father goes down to this water (or whatever). And, it happens to be his fish net, and he looks in it and here's this snake. So he takes this snake out and cuts it open and there's a bird. So he takes the

bird out and cuts it open and there's a peanut and he takes the peanut out (you know) and slices it open and there's the little boy. The moral to the story is that the little boy never ran away any more.

No. 25 to 26 It's the story about this boy who ran away from home because he thought he was being abused. And he ran away one night and hid in a peanut shell. And then a bird came along and ate the peanut. And then a snake ate the bird. And then this snake wandered down along to this lake (or whatever), and this father was a fisherman. And there was a fish net and he caught the snake in his net. Then he cut the snake open and found a bird inside, and opened up the bird and found the peanut, and broke open the peanut and found his son. And the moral of the story is that the boy never ran away again.

No. 26 Well, it's the story of a boy who was supposed to have ran away. And he had this peanut. And he was walking along and this bird came along and took his peanut. And a snake somehow caught the bird, and this snake went into this lake, and this boy's father was a fisherman. And the father caught the snake in his net. And he took out the snake, cut the snake open, found a bird, cut the bird open, found a peanut, and broke the peanut open and found the boy. And, the moral of the story is the boy never ran away at all.

APPENDIX G

The original tales and the
definitions of the Styles used
in Appendices A through F inclusive

APPENDIX G

Tale 1, "The Son Who Tried to Outwit His Father"

A son said to his father one day: "I will hidek and you will not be able to find me." The father replied: "Hide wherever you like," and he went into the house to rest. The son saw a three-kernel peanut, and changed himself into one of the kernels; a fowl coming along picked up the peanut, and he swallowed it; a wild bush cat caught and ate the fowl; and a dog met and chased and ate the bush cat. After a little time the dog was swallowed by a snake, that, having eaten its meal, went to the river, and was snared in a fish trap.

The father search for his son, and not seeing him, went to look at the fish trap. On pulling it to the river side, he found a large snake in it. He opened it, and saw a dog inside, in which he found a bush cat, and on opening that he discovered a fowl, from which he took the peanut, and breaking the shell, he then revealed his son. The son was so dumbfounded that he never again tried to outwit his father.¹

Tale 2, "The Smart Coon Dog"

I remember it along about 1855, and I set that dog on a coon track. Well, he tracked him for two or three miles through the woods until he came to a piece of ground that had just been plowed and he lost the scent because the coon went over that-there ground before the plowing. Well, the farmer raised a good crop that year. I waited and when he plowed the ground again, what do you think happened? Why, he turned that coon track up and that old dog, he just picked up the scent and caught that coon in no time. And that was the biggest coon I ever saw.²

Tale 3, "The Ten Farmers"

Many years ago there were ten farmworkers, who were all traveling together. They were surprised by a heavy thunderstorm, and all took refuge in a half-ruined temple. But the thunder drew ever nearer, and so great was the storm that the air trembled about them, while the lightning flashed around and around the temple in a great circle.

The farmers were all badly frightened, and decided that there must be a sinner among them, whom the lightning was trying to strike. To find out which one of them it might be, they agreed to hang up their straw hats outside the door. He whose hat was blown away would have to go outside and let himself be struck by lightning.

¹F. C. Bartlett, *The Study of Folklore*, ed. Alan Dundas (Englewood Cliffs, N. J.: Prentice Hall, Inc. 1965), p. 256.

²B. A. Botkin, ed., *A Treasury of Western Folklore* (New York: Crown Publishers, Inc., 1964), p. 660.

But one of the ten farmers protested. "Surely not one among us is without some sin," said he. "But if any one of us is without sin, surely that innocent man has no fear of death." But the others would not listen to him.

No sooner were all the hats outside, than one of them was blown away. Sure enough, it was the hat of the one farmer who had protested. Then all the others laughed, and pushed the unlucky owner out of doors without pity. But as soon as he had left, the lightning ceased circling, and struck the temple with a crash.

For the one that the rest had pushed out, had been the only really good person among them, and for his sake the lightning had spared the temple. Thus the nine evil farmers had to pay with their lives for their cruelty to their companion.¹

Tale 4, "The Magic Cask"

Many years ago there lived a poor man who dug up a big earthenware cask in his field. He took it home with him and told his wife to clean it out. But when his wife started brushing the inside of the cask, the brush dropped out of her hand, and the cask suddenly began to fill itself up with brushes. No matter how many were taken out, others kept on taking their place. So the man sold the brushes, and the family managed to live quite comfortably.

Once a coin fell into the cask by mistake. At once the brushes disappeared and the cask began to fill itself with money. Then the family became rich; for they could take as much money out of the cask as they wished.

Now the man had an old grandfather at home, who was weak and shaky. Since there was nothing else he could do, his grandson set him to work shoveling money out of the cask. When his weak old grandfather grew weary and could not keep on, he would fall into a rage, and shout at him angrily, telling him he was lazy and did not want to work. One day, however, the old man's strength gave out, and he fell into the cask and died. At once the money disappeared, and the whole cask began to fill itself with dead grandfathers.

Then the man had to pull them all out and have them buried, and to do this he had to use up again the thousands of coins he had collected before. And when he was through, the cask broke, and then he was just as poor as ever he was before.²

¹Chinese Fairy Tales, (Mount Vernon, New York, Peter Pauper Press, 1961), p. 21.

²Ibid., p. 27.

The Styles (methods of retelling the tales)

Style 1 The tale was read twice to the entire group. Then each member was asked, in turn, to retell the tale while being tape recorded.

Style 2 The tale was told to one member of the class individually. He then told a second member; the second told a third, etc. (Note, in Appendix B, the expression "retold" which means that a certain transmission was so poor and not consistent with the general theme of the tale that the original tale was retold and the cycle began anew.)

Style 3 These members were asked to recall the tale after two days had lapsed. They were unaware that they would be called to record during the two day waiting period.

APPENDIX H

Intensifying Lines From Tale 1 Recreations

(From Appendix A)

- No. 1 ...the son was so dumbfounded that he never ran away again and hid.
- No. 2 His son was so dumbfounded he promised never to trick his father again.
- No. 3 ...the father went to look for his son because he was worried about him...
- No. 4 ...son said to his father, "I'll go out and hide somewhere and you won't be able to find me"...
- ...the father was looking all over for his son and couldn't find him, so he gave up and went to the river...
- ...son was really dumbfounded and so he said, "Father, I'll never try to outwit you again."
- No. 5 ...boy told his father that he was going to hide and that his father would never be able to find him. And the father told him that no matter where he hid he could find him...
- ...son was so dumbfounded that he made up his mind that he would never try to fool his father again.
- No. 7 ...He told his father one day he was going to run away and hide where his father couldn't find him, and his father said, "Well, go ahead. I can find you wherever you go."
- No. 8 ...son was so dumbfounded that he decided he would never ever hide from his father again.
- No. 10 His son was so dumbfounded that he never ran off again or tried to hide.
- No. 12 ...he says, "Dad, I can hide where you can't find me." His dad says, "Well, you just go ahead"...
- ...there was his son real bewildered.

(From Appendix E)

- No. 1 And the son was so dumbfounded he said he would never try to outwit his father again.
- No. 2 ...he said, "Father, I'm going to hide so that you'll never be able to find me."
- No. 4 A son said to his father one day, "I will hide and you come find me."...
- His son was so surprised that he promised never to outwit his father again.
- No. 5 One day a son said to his father, "I'm going to run away and hide."
- No. 6 ...boy who said to his father, "I will go and hide where you will not be able to find me." The father said to the boy, "Go, then, and hide."
- No. 8 ...the son thought he would outwit his father. And so he decided that he would hide from him. And he said that Father, you will never see me again because I'm going to hide from you. And the father said that he would too find him...
- ...he told his father that he would never try to outwit him again.
- No. 9 A boy said to his father one day, "I'm going to run away and hide from you."...
- And the son was so dumbfounded at the whole experience that he said he'd never run away from his father again.
- No. 11 ...he was so surprised that his father had found him that he never tried to deceive his father again.
- No. 12 This son said to his father that he wanted to leave home...
- ...the son learned his lesson.

AN ANALYSIS OF HIGH SCHOOL STUDENTS'
RESPONSES TO RECREATED FOLKTALE SELECTIONS

by

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ABSTRACT

Many researchers have suspected that folklore represents an historical collection plus a mass reaction to that history. Usually only the end product of folklore is known, therefore an analysis of the evolution of that final product is rendered impossible. This project is an attempt to heighten the knowledge that can be gained from viewing the evolution of folklore by establishing known original tales. These established tales were then given to four high school eleventh grade English classes as the known media. Each student had the opportunity to orally recreate a version from either the original or another classmate's recreation. These recreations were then tape recorded and compose the data on which this study has been made. By viewing the entire collection of recreations, a mass reaction crudely similar to the natural folklore milieu has been artificially produced. This process offers the advantage of being able to compare the stable original data with the recreations.

The entire collection of recreations must be viewed subjectively, however there exists credible evidence for forming tentative conclusions about the students whose recordings are reprinted in the appendices of this paper. In order to appreciate both the shortcomings and the possible potential of such a project, it is necessary to note that a point of departure has been assumed which is significantly different from that commonly provided by western philosophy. Man is viewed as being in an eddy of unavoidable uncertainty. Further, the order for his life is ultimately one which he has chosen. As a result of this "end in itself" existential phenomenon, individual freedom emerges as the pragmatic necessity if ultimate intellec-

tual and emotional development is defined as the sought goal.

There is reason to suggest that these students view the father/son relationship as one necessitating an intensity of reaction. Further, discipline of a harsh sort is often suspected by these students, rather than having such a confrontation lead to amusement or sporting play. The data modestly suggests that despite frequent dialogue between father and son, such communication establishes role behavior better than emotional affection.

There exists extensive evidence to suggest that fundamental religious philosophy, particularly as it relates to the concept of sin, is much more poorly understood or accepted than principles of economic concern--specifically, positions of relative wealth and the type of life provided by certain levels of affluency.

There is some evidence to support the notion that children desire to leave home. The reoccurrence of the possible folklore expression "run (ran) away" is the contributing factor for this conclusion.

Students displayed much difficulty conveying a tale where there was no expressed moral or point, e.g. a humorous tale. Further, they floundered with concepts expressly from an agrarian way of life.