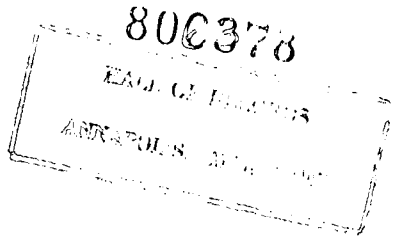

FINAL REPORT
OF THE
STUDY COMMISSION ON MARYLAND FOLKLIFE

WITH

AN INTRODUCTORY GUIDE TO
MARYLAND FOLKLORE AND FOLKLIFE

MARCH, 1970

STUDY COMMISSION ON MARYLAND FOLKLIFE[1]

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[1] Gubernatorial Commission to Study the Need for the Establishment of an Archive of Maryland Folklife.
[2] Resigned during term of Commission.
[3] Appointed during term of Commission.

P.O. Box 30052 - Bethesda, Maryland 20014

PART ONE

AN INTRODUCTORY GUIDE TO MARYLAND FOLKLORE AND FOLKLIFE

By George G. Carey

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PREFACE

THERE IS AN EXPRESSION WITH SOME CURRENCY TODAY to the effect that all songs are folksongs because no one has ever heard a horse sing. While one may applaud the egalitarian sentiment, it is surely not the case that any song sung by anyone at any time is a folksong. On the other side of the coin, there is the canard which labels folklore as relating only to the unreal, the fantastic, and hence, by inference, to the unimportant. One respondent to a questionnaire sent out by the Folklife Commission said that he was interested in "history, yes; folklore, no." But if history would treat of all levels of society, then it must embrace the study of folklore.

While this slim Guide most certainly will not suppress doubt or confine enthusiasm, it is hoped it will provide for some the basis for a more complete understanding of folklore and folklife. All the examples given in the booklet are from Maryland. It is regretted that at this time a more representative picture is not available. Although many individuals and groups are working in many diverse areas and there is a wealth of folklife and folklore materials in the State, the items included represent but a sampling of what is presently and immediately available.

-- George A. Simpson

INTRODUCTION

Terms and Definitions

Any consideration of Maryland folklore and folklife must, by necessity, begin with some discussion of terms since the popular conception of folklore is all too frequently inaccurate and the popular notion about folklife is no doubt non-existent. Scholars argue feverishly over what is meant by folklore. The twenty-one definitions of the word which appear in the Standard Dictionary of Folklore, Mythology and Legend bear some testimony to the variety of opinions which presently pervade the field. But for the scope of this Guide, a reasonably coherent statement can be made which will hopefully clarify some of the material to be presented here as examples of Maryland folklore and folklife.

Folklore is most easily discussed under two headings: folk and lore. What do we mean when we speak of a folk, or a folk group? Usually a folk group is defined by a number of factors, the most important of which is isolation. Though, at present, folklorists are becoming increasingly more interested in urban folk groups which isolate themselves within the confines of the city through religious or ethnic ties (for example, the Hasidic group in Brooklyn, New York), most collectors and compilers of folk material over the past fifty years have garnered rich harvests in geographically remote regions such as the Ozarks and the Southern Appalachians. One can easily see that small groups of people living in close communion outside the mainstream of progress and advancement have a tendency to conserve their patterns of life, their language, and their traditions. Old habits and customs remain the same, passed down from father to son to grandson in a long procession. And if the area in which this process takes place remains uncontaminated from outside sources, then the stream of tradition will stay pure. A mountain potter may mould his earthenware pitchers in the same way his great-grandfather did until someone brings a factory-made pitcher into the community. He may begin then to make some of his products after the more "modern" design, and thus the pure tradition has been corrupted.

There are other elements besides isolation which draw a folk group together. Occupation, for instance, binds people together. When all the people in a community make their living from the water, or in the mines, or on the farm, traditional beliefs and practices that emerge in those areas will derive much of their life force from the particular trade which fosters them. Religion, likewise, works to unify a group, particularly when it is as profoundly conservative as that of the old order Amish found in several places in Maryland. When one adds to these factors such other ingredients as race, language, and, on a larger scale, nationality, it is

not difficult to see that there are, in this large polyglot we term America, groups that can decidedly be set apart and called "folk."

To be sure, these folk groups as such are receding: the automobile has made America mobile. Highways cut back and forth across regions that were once barely accessible; bridges reach out to what were once virtually insular communities. On top of this, the mass media of television and radio and the cinema have made the folk modern. Old patterns of dress and speech fall to the "correct" mode as the television set becomes a necessary home appliance. Even the traditional life style is disturbed. The country store, once the breeding ground for every shred of "news" in the village, has now taken second place behind Walter Cronkite, and the store that used to remain open until ten or eleven at night so every wag might have his say, now buttons up nearer seven for lack of business.

Yet, despite this obvious drift towards modernization, folk groups still exist in Maryland. The old order Amish, as mentioned above, still pursue a traditional life style which dates back over several centuries. But one need not look for such obvious examples to witness folklife. The Chesapeake Bay watermen provide an excellent example of a folk group bound together by their occupation, their religion, and their isolation. Their communities, stuck at the ends of long fingers of land or on islands, are virtually self sufficient for the trade that sustains them. Deal Island, for example, has its own sailmaker and boatbuilder, and the watermen themselves are proficient in manufacturing the smaller items necessary for their work. Or if one wished to go west in the State, he would obviously find similar homogeneity among the miners, the lumbermen, or the farmers.

It is the lore which springs from these homogeneous groups, as well as the groups themselves, that most directly interests the folklorist. Lore, as the folklorist conceives of it, is traditional and orally transmitted. When it is active among a group, folklore does not appear on the pages of any book, but issues unconsciously from the lips of the people in a variety of forms. It becomes absorbed in an endless round of transmission: teller and listener, singer and audience, riddler and riddled. And with each retelling or re-singing the item has a new birth, so to speak, as each individual raconteur or folksinger shapes the text to his own liking and adjusts it to suit his audience.

Folklore, as suggested, appears in a vast number of forms. To mention some of the more prominent: myths, legends, folktales, jokes, proverbs, riddles, chants, curses, oaths, tongue twisters, folk drama, folk belief and folk medicine, folksong, folk instrumental music, folk speech, children's games, counting-out rhymes, and jump rope rhymes. Folklore also includes other forms which are not passed along

orally, but which are traditional. One thinks here of gestures, customs, folk dance, food recipes, and the more general subject of folklife itself.[1]

The study of folklife entails the collection and examination of the concrete items a homogeneous folk group may produce. If the oral traditions of that group give us what we might term "mentafacts," the arts and crafts and architecture of the same group provide us with "artifacts." The artifacts are frequently lumped together by folklorists and called collectively, material culture. According to Henry Glassie, whose recent book, Pattern in the Material Folk Culture of the Eastern United States[2], is the first in this country to shed some light on the subject, material culture "embraces those segments of human learning which can be seen or touched" (p. 2). Glassie believes that in establishing an object of material culture as folk, it must first be examined in three different ways: in its form, construction, and function. "Any object folk in construction," he explains,

> is in itself at least partially folk; an object that was not folk when it was produced cannot become folk by usage or association, and a folk produced object does not lose its folk status when utilized in a non folk manner. A guitar manufactured in a Kalamazoo factory is not folk even when played by a bluesman from the Mississippi Delta, for the object is not reinterpreted and then newly produced in a way the song the same man might have learned from a popular source might be. When a family moves from a one story folk house into a modern two story house and continues to live on only the ground floor, apportioning the space in the new house the way they did that in the old, they are using the house in a traditional way....Conversely, when a suburban matron buys a homemade lard bucket at an antique shop and uses it for a planter, its use has no relation to its intended or traditional use, but provided it was traditional and non popular when produced, it remains a folk bucket no matter how many zinnias she packs into it. (pp. 11-12)

Thus for Glassie, the total examination of material culture would include a detailed and ordered description of field data, but not just with the goal of discovering the history in dissemination of an item but with an eye to uncovering "its role in the culture of the producer and user...and what mental intricacies surround, support, and are reflected by its existence" (p. 16).

Collecting and Preserving Folklore and Folklife

To understand a national culture, particularly in this country, it is wisest to begin by learning something about the smaller cultural complexes that make up the whole. The folklorist contends that one of the most incisive methods for studying a folk group is to gather and examine the kinds of folklore that issue from it. By doing this, folklorists are, in effect, preserving material which the people of the group take for granted and invariably feel merits little or no attention. But what appears to the groups as a silly old story or a foolish saying, the trained folklorist recognizes as an international folktale or highly traditional belief. So he draws it into his collecting net and studies it to see what cultural adaptations have been implanted upon the item by that special group. Similarly, what the folk may think is just another crab shanty along the bay, the student of material culture may quickly recognize as a traditional croglofft, a building type found along the coasts of the British Isles.

In collecting oral traditions such as songs, tales, beliefs, proverbs, and riddles, the folklorist is anxious to gather his material as close to the spoken word as possible. If he is honest, he will not tamper with his texts to make them literary, but will leave them with the same rough speech and bumpy grammar as he first heard them. To assure reliability of transmission, the folklorist frequently employs a tape recorder, taking down verbatim the words his informant utters. "On tape," writes Richard M. Dorson, ex-president of the American Folklore Society and editor of Buying the Wind, "one hears the full-bodied, pristine narrative, replete with reflection and natural idiom; printed words cannot convey this vocal color. What the machine can do that the notebook cannot is to 'encircle' the text and capture conversational exchange and aside and revelation."[3]

Once gathered, the folklore must be housed and organized so it may be of some use to scholars and students bent on learning what traditions predominate in one region or another. The folklore archive serves this vital purpose. There are a number of these archives throughout the country in various stages of development, but perhaps the best known and most well established is the Archive of Folk Song at the Library of Congress. Recently, the Maryland Folklore Archive has been been set up under the auspices of the English Department at the University of Maryland in College Park. At the present time, this archive holds more than four hundred collections covering almost every county in the State. Each collection includes, besides the texts themselves, as much peripheral information as the collector could secure. Such data as the name and background of the informant, the date and place collected, and the informant's own evaluation of the item's function is invaluable for establishing the role folklore plays among a

society. In other words, the text of a story collected and placed on a printed page has little substance unless we know whether or not it is still active in the oral tradition. Is the story just a memory, or is it told and retold and believed by the group? A proverb used in a family group as an educating device differs in value from one simply recalled by an old person as a "queer saying." A weather belief springs more fully to life when we realize that the man, who possesses it, trusts it much more than the murky predictions of the professional meteorologist. Clearly, by this added information the folklore itself is put into a broader perspective, and through the unconscious utterances that make up oral traditions we can begin to see more distinctly the cultural values of one group or another.

In broadening one's study and collection of a particular area to include aspects of folklife, several approaches are possible. One can venture forth with the express desire of acquiring actual artifacts for preservation, either traditional architectural types or traditional implements. But this procedure presents problems when it comes to housing and displaying the objects. A museum is needed. On the other hand, one can employ a more practical collecting technique by making use of a camera and measuring equipment. With these simple accoutrements pictures can be snapped of artifacts and houses, barns, or outbuildings, while at the same time the objects can be measured so that drawings can be made later to complement the photographs. This sort of record can be easily filed and from it isographs can be constructed which reveal the location of these traditional objects and suggest their patterns of dissemination.

To date little collecting of this kind has been carried out in Maryland, and only flurries of activity have occured in other states. The Ethnic Culture Survey in Pennsylvania has made bold attempts within the last several years to isolate and make available to the public the whereabouts of certain objects of material folk culture. At the University of Indiana in Bloomington moves are underway to construct an outdoor folk museum much along the same line as those found in the Scandinavian countries where the traditional and not the peculiar is emphasized. The fact is that many active museums in this country do indeed contain traditional folk items among their collections, but far too often these objects are crushed together with non-traditional curiosities, thus erroneously presenting the folk themselves as some sort of curious segment of the society which spends its time in quaint and picturesque ways.

Maryland as an Area for Folklore and Folklife Research

Until recently, the only activity which stimulated any collection of Maryland folklore occurred in 1899 when members of the Baltimore Folklore Society (later to become the Maryland Folklore Society and now, apparently, defunct) set about to gather traditions in the State using a contest as a format. The Society offered prizes for the largest collections of different types of folklore, and apparently the response was good for twenty-six years later the American Folklore Society published Folk-Lore from Maryland which drew from this material. The book, now obsolete, stands as the one endeavor to preserve Maryland's oral folk culture. And this fact is doubly lamentable when we realize that Maryland is bordered by three states, Pennsylvania, Virginia, and West Virginia, which have worked hard at collecting their folklore and have found their efforts richly rewarding.

For the student of folk cultures, Maryland furnishes a variety of groups that merit the systematic collection and study of field data. Not only is the State a border state, thus containing a mingling of northern and southern language and traits, but within its confines one confronts urban ethnic groups and rural occupational groups, mountain settlements and maritime pockets, river people, and farm workers. These groups and areas cry out for investigation.

Still the question arises, what earthly service can be performed by gathering, preserving, and studying the folk culture that these various groups display? Clearly, the more we know about any one group, be they Polish miners, Chesapeake Bay watermen, or urban grcups the more easily and comprehensively it can be explained to any other group. More complete knowledge of the smaller societies that go to make up the larger complex that is Maryland will reveal a rich diversity among groups and will surely unveil both an oral and material creativity among different people in the State, a creativity which to the present time has gone virtually unheralded. Moreover, accent upon a group will produce pride among the people themselves as their own arts and crafts become recognized. To accomplish such in-depth studies three major steps need be taken:

1. Collection and examination of the group's folklore.
2. Collection and examination of the group's material culture.
3. Observations, recording, and study of methods used by the group for performing occupational or home pursuits.

Another aspect of folklore field research which swells the knowledge of one area or another is the collection and study of oral or folk history. This

aspect can hardly be emphasized enough. Far too often historians place no value on historical fact that has been passed on by word of mouth. But, ironically, in certain locations this is the only history that is available since nothing has ever been written down. A typical interview with a Crisfield resident reveals just the sort of material one might acquire:

Collector: What was it like around here back then?

Informant: Well, it's been thirty or thirty-five years ago that this whole river (the Annemessex) was lined with crab shanties.

Coll: So the trade's really fallen off, then?

Inf: Oh, my yes. And all the way down on that side over there by Mrs. Paul's Kitchen, all that marsh down there used to have shanties on it and there used to a upwards of a quarter of a million soft crabs go through here.

Coll: How much now?

Inf: Next to nothing compared. Lots of people have died and there is nobody to take their place, and no supplies if they did. They just don't do the business now simply because in the years before the automobiles they drew their supplies from all up and down the western shore of the bay. But those people over there didn't have any facilities for shipping and most of those places didn't even have an ice plant or anything, and they would bring the fish here or send boats over to buy them their oysters and crabs.

Coll: Well, let's say forty years ago, were there many oyster-shucking houses?

Inf: Oh, twenty-five or so. Now there were three houses here; they would have three to four hundred shuckers, and they're all gone now. There are some small houses now, Christie's is about the biggest one and he's got about thirty-five shuckers. You can imagine the oysters that used to go out of here. There used to be mountains of oyster shells. That metal plant over there that you see, that used to be used for grinding and burning oyster shells. That was after they stopped building roads with them....

Coll: Would you say the general life style is different here now?

Inf: Well, taking into consideration the general difference in the money situation, ... there was a change in the people's way of life so far as most of them conveniences are concerned and all that. I would say this: there are a lot of them that don't have as much money as their parents did and their parents didn't have much, but it was a town where everybody had some.... Now the railroad, that come down from where the post office is and it came down on pilings to where the wharf was. Now all this land you see, all the way over from the marina to Paper Street, cause that was literally built on paper, all that was made land. I don't care how deep you go down here you

> don't find nothing but oyster shells. See, a man would start an oyster house and he'd build a wharf out and he'd build his oyster house; all these sanitary requirements they have now didn't exist then, and so he'd dump the shells through the trap door in the floor, and when that built up he'd use a wheel barrow and by and by he'd make a place where someone else could make another oyster house. And Jersey Island, that's how that all got there.[4]

To be sure, the facts and figures in this man's account may not be wholly reliable, but it is one man's rendition of Crisfield's past that may be set against the record, if such record exists.

A more extreme case of the dearth of written historical information can be found on Smith Island in the middle of Chesapeake Bay. Here the only information that can be elicited is what people remember having heard from their ancestors, and in certain instances family traditions harbor events that occurred well before the War of 1812.

To further emphasize the need for retaining oral history in the State, one could readily look to some of the occupations that Maryland fostered, some of which are dying, some of which are already dead. Men who followed the C and O Canal for a living can be found scattered out along its shores. Their reminiscences are well worth preserving as a historical footnote to that vanished way of life. So might the memories of the older watermen and the miners and the lumberman be garnered if we are to gain a measure of the varied patterns of life that these professions nurtured.

In the material that follows, it is hoped that some indication will be given to suggest what folklore and folklife resources lie untapped in Maryland. All the samples given in this Guide, with the exception of examples of material culture, are taken from the Maryland Folklore Archive. The material has been organized by genre rather than by cultural group simply because no major collections of any one group have been accomplished to date. If one notes a geographical discrepency, again it is because some regions have been more assiduously collected than others.

Finally, a word about the first section on Maryland folklife and material culture is necessary. Because this field is so new, only the most peripheral collecting has been done, and this by outsiders. Professor Henry Glassie of Pennsylvania State University who has done work in Western Maryland and on the Eastern Shore has been kind enough to lend us some of his pictures and a good deal of his well-researched information to accompany our paltry selection. The section on folklife and material culture is presented first for it is felt the collection, preservation, and study of Maryland material folk culture is perhaps more urgent than collecting its oral traditions. Artifacts perish more readily than memory.

FOLKLIFE AND MATERIAL CULTURE

Many of the traditional patterns of life among folk groups have weathered the ocean passage. Yet one can readily see the inherent difficulties that immigrants have faced in sustaining their old way of life after moving to the new world. How does one perform the old customs and traditions in a new land? How does one perpetuate the old country ways among the younger generations when they grow up in ever-modernizing society? Yet the old ways do persist, and frequently emerge in artistic expression as with the Polish dwellers in Baltimore who still paint the screens of their houses in bright pastel designs. Or traditional cooking habits may linger on as they do in Bethesda where the members of the Norwegian Women's Auxiliary frequently convene to trade recipes they knew as young girls in the old country. More deeply rooted, perhaps, are the folklife patterns followed by rural farmers of German descent in Western Maryland. On small farms hogs were butchered according to a prescribed method:

> We usually butchered about six hogs a year. They weighed around 200 or 225 pounds and were about a year old. We always did this around Thanksgiving 'cause the meat would keep better in cold weather. Used to shoot the hog between the eyes with a twenty-two and one shot usually did the job. Then we'd slice the artery in the neck and allow all the blood to drain out for several minutes. Then we'd dip them in a large barrel of boiling water and that would scald all the hair and then we'd take a sharp knife and when the body cooled scrape it clean. Then we let it cool overnight and the next day we cut the body lengthwise and cut off all the parts we needed. (70-5)

Around these German farms one might also find traditional methods for cooking and baking, for making butter and cottage cheese and applebutter, as well as means for curing meat and caring for livestock.

In looking for traditional methods in eastern Maryland, one might glance at the watermen who, as descendants of settlers from the west coast of England, adapted traditional methods of fishing to fit their crabbing purposes. Longlining, practiced in England for centuries, appears on the Eastern Shore as one way of catching hard crabs. Called trotlining by the watermen, this method requires a long length of line tied every ten feet with a piece of bait. The line is anchored at one end and paid out. As the line is wound back up on a winch, the crabs feeding on the bait are dipped with a net into the boat. Oyster dredging, too, dates back at least to sixteenth-century England, where we know that fishermen used a crude dredge made of bull's hide in which to secure their catch.

More tangible than traditional methodologies are the actual artifacts of material culture, and certainly the most easily witnessed of these is folk archi-

tecture. Traditional house types and outbuildings appear throughout Maryland. The "I" house (one room deep and two rooms wide) is English in derivation and crops up along the eastern seaboard and especially on Maryland's Eastern Shore. Similarly, in pockets near Thurmont and in areas of Garrett County one encounters typical log houses built in the nineteenth century and frequently added to later. The design reveals an interesting collusion of cultures, as the log frame house is often Pennsylvania German in construction and Irish or Welsh in form. It is much the same sort of building as the log houses found in the southern mountain region of the country.

The Pennsylvania Barn, or Bank Barn, as it is sometimes called, also combines traits of German and English traditions. Built on two levels with space for livestock below and hay above, these barns contain a noticeable forebay and one notices that this barn type is highly popular in Lancaster County in Pennsylvania but is less widespread in Harford and Carroll Counties directly south of Lancaster County, a fact which confirms the well-documented movements of the settler from northeast to southwest. Once more the combination of German and English traditions can be witnessed in this kind of barn. Many of them stand out due to the pierced brick patterns on their side, a fancy way for allowing ventilation and securing the structure against spontaneous combustion. Similar pierced brickwork appears on buildings in parts of south central England, while the barn form itself springs from German influences.

With other outbuildings, we find a dissemination pattern analagous to that of the Bank Barn. Stone springhouses with over-hanging roofs dot the landscape around Chester County, Pennsylvania. They virtually fail to appear in Maryland counties directly south of Chester, but one finds them as outbuildings on farms in Frederick County. Tobacco barns appear in southeastern Maryland and Virginia, influenced in design by the old English hay barn or loft. This older form was simply transposed internally to meet the need for storing tobacco, while the outside structure remained basically the same.

One way to observe the sweep of one group's folklife style is to examine a traditional building type to see just how it functioned and how the artifacts it contained served the person who dwelled in the building. One need not walk far along an Eastern Shore marsh before spying a crab shanty. Common and uninteresting as these shacks may seem to local inhabitants, many of the designs are part of a rich tradition, descending from the croglofft[5] found all along the southwest coast of England, original home of many early settlers of the Eastern Shore. A small crab shanty on the Annemessex River north of Crisfield fits this description.

The waterman, whoever he was, built his shanty out over the water and

alongside it he cut a short slip to draw his boat up and tie it. He constructed his building simply, with a bedroom, a pantry, and a living room, and the structure stood just over one story high. Outside he built himself a porch facing the water, and then using barrel slats he fashioned himself a rocking chair to sit in on summer evenings and catch the cool breeze blowing in from the southwest, and perhaps whittle a boat model.

The interior of his shanty the waterman designed so that only the main room went all the way to the eaves of the building, while the bedroom and pantry he enclosed, forming a loft which he reached by ladder. In the main room he kept a tool bench, replete with tools for working on his boats and repairing his fishing gear. In the loft over the bedroom, he stored the traditional instruments of his trade.

On a certain morning, the waterman climbs to the loft and pulls down his eel gig, an object resembling Neptune's spear, and used traditionally since prehistoric times for taking eels or spearing fish. On eel days, he also hauls down his eel pots, cylindrical items woven with oaken strips, which trapped the eels on the bottom. But it is doubtful that this man would have known that this same sort of eel pot had been used by his ancestors in England for several centuries, or that his nearer neighbors in New England still used them.

In oyster season, the waterman reaches for his tongs or his nippers depending on whether he wishes to go after his catch in deep or shoal water. In crab season, he grabs his crab scrape, or his dip net, and he is sure to throw into his boat a "tow smack" which he will tow behind his craft and fill with soft crabs, little conscious that the same object had been used in England for generations for keeping fish fresh.

On a fall day too rough for oyster tonging, the waterman climbs to his loft and hauls down the bag of hand-hewn duck decoys that he carved the way his father taught him. He throws them into his boat and departs the shanty for a day of gunning in the marshes. And the boat he made, of course, with its strange ram, or reverse sheer bow, modelled after the Spanish-American battleships he had admired cruising the bay in earlier years.

What one finds here, then, in this composite picture, is the microcosm of an entire life style spelled out in terms of one building filled with traditionally made and used folk implements. This waterman, like so many others, spun out his day-to-day existence, probably unaware that his methods had been tried and worked successfully for years and years.

In his Eastern Shore shanty he lived in the present, but ever so much in the past. He crab netted or scraped, trotlined, or tonged depending on the season and the day. And after his workday on the water was over, he doubtless returned to his shack in the evening, sat in his homemade rocking chair, and told tales he had heard from his father to anyone patient enough to listen.

Folktales

Folktales in Maryland appear in a number of different guises. The people who tell the stories seldom differentiate among them. The raconteur may readily lump a legend, a jest, and an anecdote together under the category of a "good yarn." Or he may term a tall tale simply a "lie," quite unaware of its traditional nature. But to the folklorist, all tales can be distinguished under such headings as märchen (or fairy tales), belief tales, legends, tall tales, jests (or jokes), fables, anecdotes, and so forth.

What students have noticed about story-telling along the eastern seaboard, is that the mode is predominantly anecdotal. Such would appear the case for Maryland. The telescoping of time in this age hardly permits the extended ramifications of the type of folktale the Grimm brothers collected at the outset of the last century. Though many of these wonder tales did make the ocean passage and have been collected in isolated regions of the Appalachians, this kind of story, it seems, is infrequently passed along orally in Maryland. But on ocassion one will surface as did this truncated version of "Cinderella" collected in Salisbury:

"Cinderella"

Lady had two daughters and adopted Cinderella. That make three. So the king had a big dance that night and at that dance the king was supposed to find a wife. The king had one golden slipper and whichever lady that slipper fit, that would be the king's wife.

So this lady dressed her two daughters the best she could in pearls and diamonds because she knew her daughters would look beautiful and put poor Cinderella in the dutch oven and locked her in.

As the king asked for a dance with the slipper in his hand, whoever he danced with was supposed to fit the slipper to her feet. So the lady said, "Mr. King, here are my two beautiful daughters. I know it will fit either one so take my daughter to be your wife."

So the king tried the slipper on both girls' feet and neither one could wear it. So he said, "Madame, dear lady, I'm sorry neither one of your daughters can be my wife because they cannot wear my golden shoes."

And at that time poor Cinderella began to sing in the oven: "You can repair your feet, and you can cut off your toe, but the owner of that slipper is in the oven."

So the king said, "Madame, I heard someone singing. May I see the lady singing?"

She said, "Oh, Mr. King, don't listen to that dirty, little girl. She's just a nuisance when good men come around. My daughter is the girl to wear that golden slipper."

The king said: "How can that be when it doesn't fit her foot?"

The lady said: "Oh, Mr. King, we can cut off the toes so it will fit. She must be your wife."

The king said, "Madame, it just wouldn't work."

At that moment, poor Cinderella began to sing again, "You can repair your feet, you can repair your toes, but the owner of that slipper is in the oven."

So at that Mr. King walked around to the great big brick oven and poor Cinderlla jumped out of the oven. The lady said, "Mr. King, don't look at that little dirty girl."

Mr. King said, "I'll give her a chance." So at that Mr. King gave her some soap and water to clean her and as he presents the golden slipper to Cinderella she slipped it right on her feet. Perfect fit. So she became the wife of the king. (ES 68-2)

Another international folktale told quite widely in Maryland turns on situation humor and gullibility, and the nature of the story allows it to be more easily adapted and told as true, though this version from Princess Anne was not:

"Dividing Up the Souls"

One time there these two boys stole a pack of walnuts and then wanted to divide them up and the only place they could find where they wouldn't be botherd was the graveyard. So they went in there and they started to count them out. "You take this one, I'll take that one; you take this one, I'll take that one."

And pretty soon a man come along down the road and he heard something going on in the graveyard: "You take this one, I'll take that one." And he ran as hard as he could to the first neighbor's house and he said, "The Lord and the devil are down in the graveyard dividing up the dead and I want you to go down there."

Of course, that fella didn't believe him but he went along anyway. They got down there to the graveyard gate and they stopped and they heard the two counting them off: "You take this one, I'll take that one, and those two we dropped down by the gate, you take one and I'll take the other." Those two ran away from there just as fast as they could go. (ES 68-48)

Much more profuse in Maryland tale-telling than the märchen is the legend. "Legends," observes Richard M. Dorson,

deal with persons, places, and events. Because they purport to be historical and factual, they must be associated in the mind of the community with some known individual, geographical landmark, or particular episode. Any or all members of a given social group will have heard of the tradition and can recall it in brief or elaborate form.

> This indeed is one of the main tests of a legend, that is be known to a number of people united by their area of residence or occupation or nationality or faith.[6]

One might add to this fact that legends are recounted, essentially, to be believed. What occurs in the transmission process of a legend is that a small bit of oral tradition (known to the folklorist as a "motif") which has been passed around by word of mouth becomes attached to a particular person or place where the situation is applicable. Often, in the case of a legend that draws on the supernatural, the story becomes the people's attempt to rationalize an inexplicable event: a strange light, an odd noise, an irradicable bloodstain, an unearthly apparition. Old homes frequently radiate tales in local communities as seen in this legend from Frederick:

> There is a huge old house in Frederick which at one time many years ago was the most beautiful estate in the county. It is old now and condemned and it's been vacant for over thirty years. Yet no one will tear it down. It is said that the old woman who lived in the house was a very old person. She loved that old home so much that she would never leave it. She lived there with her daughter for many years. One night the old woman had a heart attack, but before she would let her daughter take her to the hospital, she wanted to put on her brand new pair of shoes. So the daughter put the new shoes on her and placed the old worn-out shoes on the hearth of the fireplace in the living room. The old woman died that night. After the funeral, the daughter went back to the house to clear it out so that she could sell it. She saw her mother's shoes setting by the fireplace and tried to pick them up but they were stuck. A lot of people have tried to pull those shoes off but no one has ever been able to budge them. To this day those old shoes are still stuck on the hearth of that fireplace. People say that each night they see a figure walking into that house, yet all the doors and windows are boarded up. They see a light go on in the living room, but there is no electricity in the house at all. Everyone says it's the old woman as she said she'd never leave that house. I have heard this story over and over from many people who really believe it. (69-7)

Other legends focus on such locations as bridges where strange sights occur as in this Harford County account:

> When I was a child in Harford County everybody knew about the ghost of Peddlar's Run. I was afraid to pass by there in an automobile. I'd hide my head to keep from looking.
>
> It seems that in the old days, a long time ago, peddlars would come through that country on foot, carrying their wares in a pack. A headless body was found by the

run and buried under some rocks nearby. They couldn't find the head, so they buried the body without it.

After that, people reported seeing a headless figure walking about the area and pushing a long stick into the ground. They said it was the peddlar's ghost looking for his head. I never saw him. Like I said, I was too afraid to look. (68-56)

Urban areas are not without their own legends. In its time the "Black Aggie" statue in Baltimore fostered more stories, probably, than any edifice in the city. A Timonium woman recalled:

The statue of Black Aggie is in the Reistertown cemetery and it's a reproduction of the one in Washington. The story connected with the one in Baltimore doesn't relate to the one in Washington, the original. The curse of Black Aggie is by a woman who was originally buried under it and who was supposed to have been a witch. Teenagers and superstitious people have taken to playing games or trying to thwart the superstitions involved. The story concerned is that after this supposed witch cursed the statue and if you run around it three times and jump in her lap you will die in two weeks. There have been people recently who have had parties around the area, trying to mass jump into the lap to see if they would die. (68-32)

People as well as places can germinate legendary material. A local character, known in his community to possess some remarkable trait such as strength, cunning, endurance, or the like, gathers around him, in his lifetime, a cycle of stories, some true, some fabricated. After his death the hero's feats still linger on in story among the people, and floating motifs of oral tradition are added to the existing spate of tales, and the existing tales are embroidered upon considerably until one emerges with a legendary hero of local stature but incredible proportions. On Smith Island, for instance, one encounters yarns about "Licking" Billy Bradshaw, a giant of a man, whose escapades in sheer brute strength test human credulity. Or in Fairmount, there was George Davey who could snap the bowsprit off a boat in the cradle of his arms:

They used to go to Baltimore in them little pungies and bugeyes. And one time when George Davey got his oysters out, there was a man come up there and put his bowsplit [sic] across his deck so he couldn't drop out. George Davey told him if he'd slack his lines, he could get out of his way and allow him to come in alongside of the dock. This man said he weren't going to slack nary a line until he'd passed everyone of his oysters across Davey's deck. George Davey walked right over there, took that bowsplit in his arms, like that, lifted up of her and down, and broke it off even with the knightheads. And out he went. Now by all accounts, he was a man. (ES 70-1)

Place-name legends appear everywhere. Though at times erroneous, they do depict the local resident's notion of how the nomenclature was arrived at. Many of the more colorful place-name legends deal with spots that fail to appear on Esso road maps or geodetic survey charts. Dead Man's Corner outside Crisfield and California Rock below Smith Island are good examples. But towns, too, often sport local stories. Accident, Maryland, according to one resident, acquired its name after an Indian borrowed a white man's axe to split wood. When he returned it, badly chipped, he explained: "Axe, he dent." We know further that Rockawalkin on the Eastern Shore derived from an Indian name, but the inhabitants have a different explanation:

> One time around here there used to be an old man called Rock. He didn't do very much walking. Everywhere he went, he either rode a bicycle or drove a horse and buggy. One hot day there was a group sitting under a shade tree at the end of a long lane. One gentleman looked up and said, "Look, here comes old Rock a-walkin'." From then on that's what this place has been called. (ES 70-1)

Variation in place-name accounts is highly common. For Silver Spring, we have a choice:

> Whoever was the owner of the Lee property had a daughter, and they were out riding one day. His daughter was apparently a good horse woman and went ahead of her father on her horse and as she was riding the horse's hoof fell into a hole and threw her. When her father came up they discovered that the horse had fallen into a spring, and when they saw it it reminded them of silver. There was just one spring so they called it Silver Spring, not Springs like in Florida. (69-127)

> Silver Spring got its name from the mica spring under the big acorn. It was a very hot summer day and Montgomery Blair had dismounted from his horse. Then the horse ran away. When Blair found him he was drinking at this spring which was silvery from the mica. So Blair called it Silver Spring. (69-127)

Tall tales spring easily to the tongues of Maryland raconteurs. Though not indigenous to the United States, the tall tale is usually associated with the westward expansion when the land was lush, the soil fertile, and the game abundant. This kind of story is invariably recounted with a straight face, drawing the innocent listener along in all seriousness until the end, when he realizes that he has been completely duped. From Garrett County comes a tale told on Timothy Corn, a recognized woodsman and hunter in the early settlement of the land:

> While deer hunting Tim came to a circular mountain and climbed to the top. He got there and jumped the biggest deer he ever seen. It ran round the mountain so fast that

all he could see was a blur. After thinking how to get a shot at it, Tim wondered why a bullet wouldn't travel in a circle too, So he bent the barrel and fired his old rifle. The shot went round fifteen times before it caught the deer. That old shot had a bead of sweat on it as big as a walnut. (H70-1)

From the other end of the state in Marion, we find a version of a very traditional tall tale told on a local eccentric named Jack Ball:

One time old Jack Ball said he went out in the thicket near his home to cut some wood, and after he had cut it up and was just getting it loaded on his wagon, it started to rain. So he ran up right quick and took his horse by the bridle and led him up to the house and tied him to a post near the barn and ran into the house. When he got into the house he looked out and the wagon was still down there by the woods. That rawhide had stretched that far. He said to himself, "Damn if I'm gonna go down there and get that tonight, I'll wait till tomorrow when the weather is better." But he slept late the next morning and when he woke up the sun had been out a while, and when he got to the barn there was that wagon hooked right up to the horses. The sun had dried out that rawhide and drawn that wagon right up there to the barn. (ES 68-34)

Also widespread in Maryland as elsewhere is the belief tale which hinges on the elaboration of a folk belief. This style of story functions in the same manner as the local legend with the teller employing floating items of oral tradition as the core of his rendition. But the belief tale is less well anchored than the legend and at times it is cited as a personal anecdote as in this brief account from Cumberland:

One day I came into the room where my father's old rocking chair was and all of a sudden it started rocking all by itself. My father was sick at the time, and that night he passed away. It must have been a sign or something. (68-27)

More detailed is this account from Harford County of "The Sawmill Witch":

There was a man who worked at a mill and the man would pay awful wages and he wouldn't pay without you stayed a month. Nobody could stay a month. There'd be a witch come at them at night. So one man went there and he stayed. One day before his time was out, why that witch come. He had his hand axe with him. He caught that cat by the paw and chopped the paw off and he got a woman's hand. He kept the hand and she came and got it later. She begged for it. He got his money. Said he wasn't afraid. Now this story was told to me by my father. (68-39)

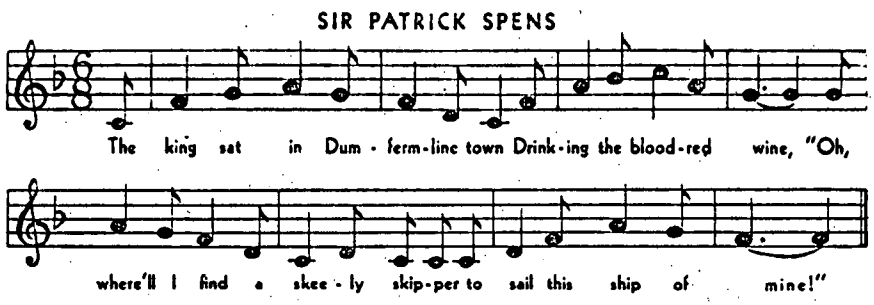
Notable, too, is this elaboration on a well known waterman's belief:

> Now there used to be a man by the name of Ed Bussell and he was fishing a big boat. It was a steamer, and he couldn't catch no fish. So he stepped up on deck one time and said, "Every man that's got a black satchel down there in that forepeak, bring it on deck." So they brought them on deck. "Now," he said, "I'll give you a dollar apiece to throw them overboard, everyone of them." And that was what they did. He said, "There ain't a man in the world can catch fish with all them black things down there in the forepeak." Now when he did that, they commenced to catch some fish. (ES 70-1)

Folksong

Traditional folksong has long thrived in Maryland, this we do know. Unfortunately, over the years it has been spottily collected, and published only in isolated instances. Large collections of songs from the Frostburg region have yet to see print, though the abundant yield from the western part of the State suggests a tenacious singing tradition still very much alive. A collection in the University of Maryland College Park Library entitled "Folk Songs from Southern Maryland: Songs collected from Mrs. G.C. Chance, Anne Arundel County, Maryland" includes one hundred and thirteen songs, among them a number of the old English and Scottish popular ballads. This suggests that songs of long ancestry were sung in the eastern part of the State.

A fine example of folksong in eastern Maryland is this version of "Sir Patrick Spens," a ballad with antecedents both in England and Scotland. This version was collected from a man in Virginia who claimed to have learned it from his mother in Queen Anne's County around 1915, and his mother, in turn, had learned it from her mother:



"Sir Patrick Spens"[7]

1. The king sat in Dumfermline town
   Drinking the blood-red wine,
   "Oh, where'll I find a skeely skipper
   To sail this ship of mine?"

2. Then up and spoke an eldern knight
   Sat at the king's right knee,
   "Sir Patrick Spens's the best skipper
   That ever did sail the sea."

3. The king has penned a braid letter
   And sealed it with his hand;
   And sent it to Sir Patrick Spens,
   Was walking on the strand.

4. "To Noraway, Sir Patrick,
   To Noraway o'er the foam,
   Queen Margaret's lass of Noraway
   'Tis thou must bring her home."

5. The first word that Sir Patrick read
   He laughed loud and high;
   The next word that Sir Patrick read
   A tear blinded his eye.

6. "Oh, who has done this cruel thing,
   To tell the king of me,
   To send me out this time o' the year
   To sail upon the sea?

7. "But be it wind, or be it sleet
   My ship must sail the foam,
   To seek the King of Noraway
   And bring his daughter home.

8. "So hoist the sails, my bonny boys all,
   With all the speed ye may,
   For we must clear the channel bar
   Before the cock crows day."

9. They hoist the sails, they cleared the bar.
   For ice-bound Noraway;
   But had not anchored scarce a week
   Before the lords did say:

10. "Ye Scotchmen spend our good king's gold,
    And all our white money."
    "Ye lie, ye lie," Sir Patrick cried,
    "Ye bawdy dogs, ye lie.

11. "Make ready, make ready, my good
men all,
For I will sail ere morn."
"O prythee, sire," his pretty page
cried,
"I fear a sudden storm.

12. "For yetereen I saw the new moon
With the old moon in her arms;
And I am faint and sore afraid
That our ship will come to harm."

13. They had not sailed a league, a
league --
A league but scarcely three,
When the north grew black
and the winds blew wild,
And the waves champed angrily.

14. The anchors broke, the topmast fell
It was such a deadly storm;
And then the waves came over the ship
Till all her sides were torn.

15. "Go fetch me a bolt of the silken
cloth
And another of flaxen twine,
And wrap them into my good ship's
sides
To let not the sea come in."

16. They fetched up a bolt of silken cloth,
And another of flaxen twine,
And wrapped them into the good ship's
sides
But still the sea came in.

17. Oh, very loath were the good Scotch lords
To wet their cork heeled shoon,
But long ere the doleful day was done
They wet their hats aboon.

18. Oh, long, long may the ladies sit
With their feathers in their hands;
Before they see Sir Patrick Spens
Come sailing to the strand.

19. And long, long may the ladies sit
With their gold combs in their hair,
A-waiting their own true loves
For them they'll see no more.

20. For forty miles off Aberdeen,
It's fifty fathoms deep;
And there lies good Sir Patrick Spens
With the Scotch lords at his feet.

More recent and much more widely sung in active tradition today is the ballad of "Floyd Collins" which originated as a broadside written about an event that occured in Kentucky in the 1920's, but the song caught the fancy of the folk and soon passed into oral tradition. This version was collected in 1968 from a woman in St. Mary's County:

"Floyd Collins"

1. Come all you young people
And listen while I tell
The fate of Floyd Collins
A lad we all knew well.
His face was fair and handsome,
His heart was true and brave,
So his body now lies sleeping
In a lonely sandstone cave.

2. How sad, how sad, the story,
It fills our eyes with tears.
Its memories too must linger
For many, many years.
A broken-hearted father
Who tried his life to save,
But his body now lies sleeping
In a lonely sandstone cave.

3. Fair mother, don't be weary,
Fair father, don't be sad.
I'll tell you all my troubles
And of the awful dream I had.
I dreamed I was a prisoner,
My life I could not save.
I cried, oh must I perish
Within this silent cave?

4. His mother often told him,
If out my son don't go.
It would leave us broken-hearted
If this should happen so.
But Floyd would not listen
To the oft advice she gave,
So his body now lies sleeping
In a lonely sandstone cave.

5. His father often told him
Of follies and disaster,
And told him of the awful danger
And of the awful risk.
But Floyd would not listen
To the oft advice he gave,
So his body now lies sleeping
In a lonely sandstone cave.

6. Oh how the news did travel,
Oh how the news did go.
It traveled through the papers
And on the radio.
A rescue party gathered,
They tried his life to save,
But his body now lies sleeping
In a lonely sandstone cave.

7. The rescue party labored,
They worked both night and day
To move the mighty barrier
That stood within the way.
To rescue Floyd Collins,
This was their battle cry.
We'll never, no will never
Let Floyd Collins die.

8. But on the fatal morning
The sun rose in the sky.
The workers still were busy,
We'll save him by and by.
But oh how sad the ending,
His life could not be saved,
So his body now lies sleeping
In a lonely sandstone cave.

9. Young people all take warning
Of Floyd Collins' fate,
And get right to your making
Before it is too late.
It may not be a sand cave
In which you meet your tomb,
But at the bar of judgment
We too must meet our doom. (69-44)

Even more popular than "Floyd Collins" perhaps is "The Wreck of the Old 97." This version was provided by a Cumberland woman whose family had been railroad people.

"The Wreck of the Old 97"

1. They give him his orders at Montrose, Virginia,
Saying, "Steve, you're way behind time.
This is not 38, but it's old 97;
You must pull her in Centre on time."

2. He looked around to Jack, the greasy fireman,
Just shovel in a little more coal;
And when we cross that White Oak mountain
You can watch old 97 roll.

3. It's a mighty rough road from Lynchburg to Danville
And a line on a three-mile grade,
It was on this grade that he lost his average,
You can see what a jump he made.

4. He was going down grade making ninety miles an hour,
When the whistle blew into a scream;
He was found in the wreck with his hand on the throttle,
And was scalded to death by the steam.

5. Now, ladies, you must take warning
From this time now and on,
Never speak harsh words to your true-loving husband,
He may leave you and never return. (68-27)

Proverbs and Riddles

Besides tales and songs, a great number of shorter forms of folklore exist in Maryland, and often these shorter items have a tendency to persevere in tradition with little or no change simply because, being short, they are easily remembered. Also, these short items fall easily into everyday speech patterns and thus are kept fresh in the minds of the people who use them and hear them. A proverb, for instance, would be much more likely to serve an illustrative point in a conversation ("A penny saved is a penny earned"; "Absence makes the heart grow fonder") than would a long explanatory tale or fable or moralistic folksong. We know for a fact that the proverb has been and still is being used in both urban and rural homes as an indirect form of education as well as a modified kind of admonishment. Some proverbs, as can be seen, state their wisdom in the straight apothegm while others observe a truth metaphorically. To note a few very common ones from Maryland:

If you run with wolves, you've got to howl.
A barking dog never bites.
Idle hands are the devil's workshop.
A word to the wise is sufficient.
Birds of a feather stick together.
The empty wagon rattles loudest.
Beauty is as beauty does.
A new broom sweeps clean.
An ounce of prevention is worth a pound of cure.[8]

Sprinkled throughout all of folk speech is another common form of the proverb called the proverbial comparison. It is highly flexible and appears in innumerable forms, most of which are traditional:

as easy as pie
skinny as a beanpole
dark as the inside of a cow
as ugly as a mud fence
as easy as falling off a log
tighter than the wallpaper on the wall
as big as a house
so thin he has to drink muddy water to cast a shadow

The Wellerism, a form of the proverb more familiar in the nineteenth century, still lingers in Maryland. This traditional statement indicates both who said it and something of the circumstances:

"Every little bit helps," said the wren as she spit in the sea.

"I see," said the blind man to his deaf daughter.

"Everybody to his own liking," said the woman as she kissed the cow.

"That's punishing her with good words," said the preacher as he threw the Bible at his wife.

"It all comes back to me now," said the Captain as he spit into the wind.

Riddling as an art is one of the oldest forms of oral tradition. Long used as adult entertainment in Maryland and elsewhere in the country, the riddle has become more the property and amusement of children who have supplanted the older traditional riddles with the more popular forms of sham riddle found in such absurd humor as the "elephant jokes." But there was a time when the riddle served to sharpen wits of local wags around the community store where riddling contests were not uncommon. Some examples of the older more traditional type of riddle from Maryland include:

What has teeth but can't chew? (comb)

What has a tongue but can't speak? (shoe)

A house full, a yard full
But can't get a spoonful? (smoke)

What runs round the house all day and doesn't make a track? (path)

Round as a biscuit,
Busy as a bee,
Prettiest little thing
You ever did see. (watch)

What goes up a chimney down, or down a chimney down, but won't go up a chimney up? (umbrella)

Little Miss Etticoat
In her white petticoat,
The longer she stands
The shorter she grows.
What is she? (candle)

What's the best way to make a coat last?
(make the vest first)

Folk Belief

One noted scholar has claimed that folk belief is the common denominator of folklore.[9] What he has in mind, it seems, is that superstition or folk belief appears in practically every kind of orally transmitted lore. We find belief appearing in song, in tale, in proverb, riddle,and children's games. The spectrum of folk belief covers the entire life cycle starting with conception, pregnancy, and birth and moves through death, burial, and return from the dead. As Alan Dundes has pointed out, most superstitions contain either a sign and result or a cause and result.[10] Most token beliefs fall into this category. To wit: "If you see a falling star (sign), a loved one will die (result)." "If a picture falls off the wall (sign), someone is going to die (result)." Or with cause and result: "To hang a tea towel on the door knob (cause), is a sure sign of death (result)." "When two look in the mirror at the same time (cause), the younger will die (result)." Magic enters folk belief quite noticeably when one attempts to convert the simple cause and result omen into good luck. For example: "If you spill salt (cause), you will get a beating (result), unless you throw some of it over your shoulder (conversion)." With the bad luck induced by a black cat crossing one's path, several conversions are possible: "go back, sit down, and cross your legs six times before going on"; "turn around three times to break the spell"; "spit in a hat."

In collecting beliefs, the folklorist attempts to discern exactly what role they play in the lives of informants. Are they believed or only remembered? A tape recording of an Eastern Shore waterman reveals what might be a typical reaction of an informant to a belief he is familiar with:

Collector: Captain, have you ever heard about something they call "buying the wind" around here?

Informant: Yes, I've heard people say if you throw a penny overboard there'd come a breeze. I don't know if it really works.

Collector: Have you ever tried it?

Informant: Yeah, I done it once over here in Pocomoke Sound and there come a nice little breeze, but that didn't have nothing to do with that. (ES 70-1)

One attempting to gather Maryland's rich bounty of folk beliefs will find that despite the average person's suspicion that a belief is peculiar to one region, in most cases Maryland superstitions are known throughout the country and, in certain instances, throughout the world. A varied sampling follows:

If a girl's apron string becomes accidentally untied then it means that someone is trying to take her boyfriend away.

If your eyebrows grow together, you've already met the man you'll marry.

To predict who your future husband will be, place a snail in the sand on a fence post, and the initial the snail makes will be that of your future husband.

If a pregnant woman enters a cemetery, the baby will be born dead.

If a pregnant woman looks at her pet too much, her baby will resemble it.

If a baby's born with the veil of afterbirth on its face, it will grow up to be a prophet.

When the man of the house dies, all clocks stop.

Hearing three knocks is a token of death.

Always let a man be the first to enter your house on New Year's Day.

If your left ear burns, a woman is talking about you; if your right ear burns, a man is talking about you.

Look for rain when the horns of the moon turn down so the water can spill out of them.

Rain before seven, clear by eleven.

It's very bad luck to carry black walnuts aboard your boat.

If you take black luggage aboard a boat, you'll have bad luck sure.

Whistling women and crowing hens,
Are neither fit for God nor man.

Evening red and morning gray,
Send the traveler on his way.
Evening gray and morning red,
Let the traveler stay in bed.

Never step over someone on the floor or you'll stunt their growth.

If you sew on Sunday, when you go to hell, the devil will make you take all those stitches out with your nose.

If you don't eat hog jowls on New Year's Day, you won't have good luck.

Folk medicine, like folk belief, fostered a good number of practitioners in Maryland. Members of certain groups swear to the efficacy of folk healers or "powwows" as they are known in the western part of the State. According to one Eastern Shore informant:

> Now there was this girl and she was burned real bad -- third degree burns and the flesh just running right off her and so they said, "You'd better go and see Miss Emmy."

> So they took her down and she didn't use any ointment or anything. Just rubbed her hands along those burns and when that girl healed, there wasn't one scar on her anywhere. (ES 70-1)

Folk medicine as practiced in communities widespread throughout the State covers a host of maladies. To mention a few cures:

> In order to get rid of sinus congestion in the head, place three slices of potatoes around the head and tie on.
>
> For diabetes: take horsetail grass and make tea of it; use freely.
>
> For fertility, a man should eat sunflower seeds.
>
> To cure hiccups: put right arm in the air, bend the left leg at the knee, and stand this way while you hold your breath for thirteen seconds.
>
> A live young chicken split down the back and placed on a snake bite will draw out the poison.
>
> If you want to cure warts, steal a dishrag, wipe it over the warts and bury it under a rock. When the dishrag rots the warts will be gone.
>
> To cure a wart, rub a penny on it and throw it over your shoulder. Whoever finds the penny will get the wart.
>
> On the first of April before talking to anyone, wash your face with dew and you'll never get freckles.

Other traditional cures cover such diseases, aches, and pains as toothaches, worms, rickets, jaundice, ringworm, indigestion, rabies, cold and sweaty feet, and a plethora of others.

Games

Students of children's games have found them one of the most intriguing aspects of folklore when it comes to examining just how traditions are passed along. Played in truly unconscious fashion by the children, these games often reach back over a thousand years and reveal an enamel which has held them together through time. A glance at Lady Gomme's Traditional Games of England, Scotland and Ireland, published at the end of the nineteenth century, makes it evident that the games played and the rhymes uttered by children seventy-five years ago are still current on the sidewalks of Bethesda and the playgrounds of Baltimore. And the reason for this amazing persistence of tradition lies in the very nature of the children themselves. Innately intolerant at a young age, they teach newcomers to their games in a very strict way, ostracizing them when they cannot learn the jingle correctly or make the right and necessary moves. Often there is a more efficient learning process taking place on the concrete of the playground than in the theoretically more conducive atmosphere of the classroom.

Many children's games are accompanied by some sort of oral utterance, though it does not always have to be in rhymed form. A version of tag with the updated name of "T.V. Tag" is described as played in Salisbury:

> One person is IT. The others run and if they squat down and say the name of a T.V. show, they're safe. If you get caught before you get out the name of a T.V. program then you have to be IT. (ES 69-8)

More elaborate is this widely known game, called in this version also from Salisbury, "Donna Died":

> There is a circle game, with one girl in the middle. She stands and goes through motions or answers the questions that the girls in the outside circle ask. The chant: "Donna died. How did she die?" The girl in the center shows this answer by going through some action. She acts out the answer. Then the girls in the outer ring ask: "Where did she live?" The girl answers: "Tennessee."
>
> The group says: "Wear their dresses up above their knees," and the girls all pull their dresses up above the knee.
>
> The girl in the middle circles and points to another in the outer ring. Then everybody chants this rhyme:
>
> She never went to college
> She never went to school
> We all found out
> She's an educated fool.
>
> Then the girl who was pointed at goes into the middle and the whole thing starts all over again. (ES 69-8)

The incredible profusion of children's jump rope rhymes marks the youths' rich imagination and ability to draw from every conceivable source for the characters and subject matter of their verse. A version of "Johnny Over the Ocean" from Easton is widely used and has been dated back to a Scottish Jacobite song of 1748 dealing with Bonnie Prince Charlie:

Johnny over the ocean,
Johnny over the sea,
Johnny broke the milk bottle
Blamed it on me.

I told brother,
Brother told sister,
Sister told mother,
Mother told father.

Father gave Johnny
Some RED HOT PEPPER! (68-41)

From Rockville come several other common rhymes:

Charlie Chapman went to France,
To teach the girls the hula dance.
A heel, a toe, around we go.
Salute to the captain, and curtsey to the queen,
And touch the bottom of the submarine.
If you touch it more than ten you will have your
turn again....1-2-3-4-5-6- (68-51)

Texaco, Texaco, over the hills to Mexico.
I can do the splits, splits, splits,
I can do the kicks, kicks, kicks,
I can turn around, round, round,
I can touch the ground, ground, ground.

Not last night but the night before,
Twenty-four robbers came knockin' at the door.
As I went out, they came in.
Hit them over the head with a rolling pin.
Do the splits, do the kicks, turn around and
touch the ground. (68-51)

Add to this counting-out rhymes, pranks, tongue twisters, sham riddles and a variety of minor game types and one can see a whole realm of folklore that lies ready for plucking.

FOOTNOTES

[1] For further listings see The Study of Folklore, ed. Alan Dundes (Englewood, New Jersey, 1965), p. 3.

[2] (Philadelphia, 1968.)

[3] (Chicago, 1964), p. 16.

[4] The text of this conversation taken on tape can be found in the Maryland Folklore Archive under accession number (ES 70-1). Hereafter, only accession numbers will be given after the text.

[5] For a fine description of this design, see, I.C. Peate The Welsh House (Liverpool, 1946), p. 93 ff.

[6] "Legends and Tall Tales," in Our Living Traditions, ed. Tristram P. Coffin (New York, 1968), p. 155.

[7] Taken from John Powell, "In the Lowlands Low," Southern Folklore Quarterly, I (1937), pp. 10-12.

[8] Short items such as these appear in the Archive on 3X5 cards and are filed according to type.

[9] Wayland Hand, "The Fear of God; Superstition and Popular Belief," in Our Living Traditions, p. 215.

[10] See "Brown County Superstitions," Midwest Folklore, XI (1961), pp. 25-26.

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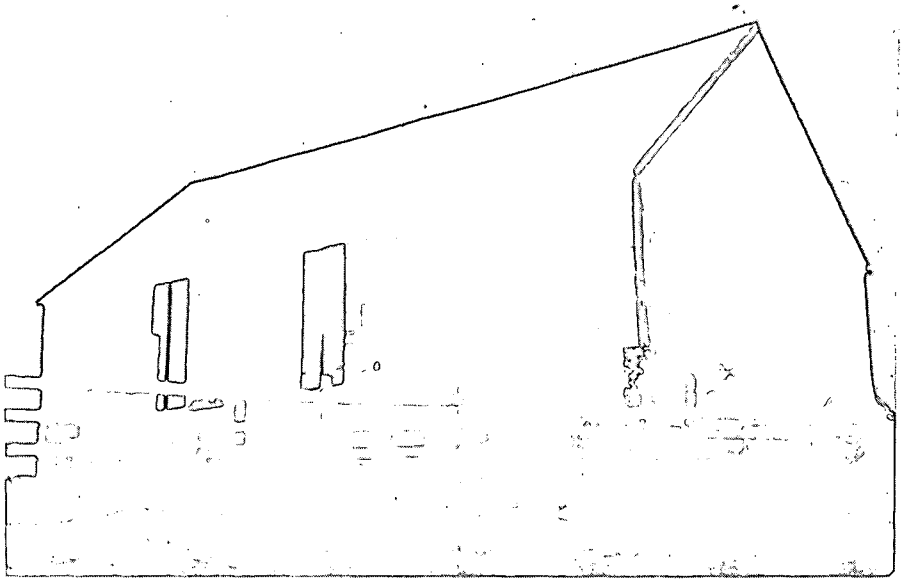
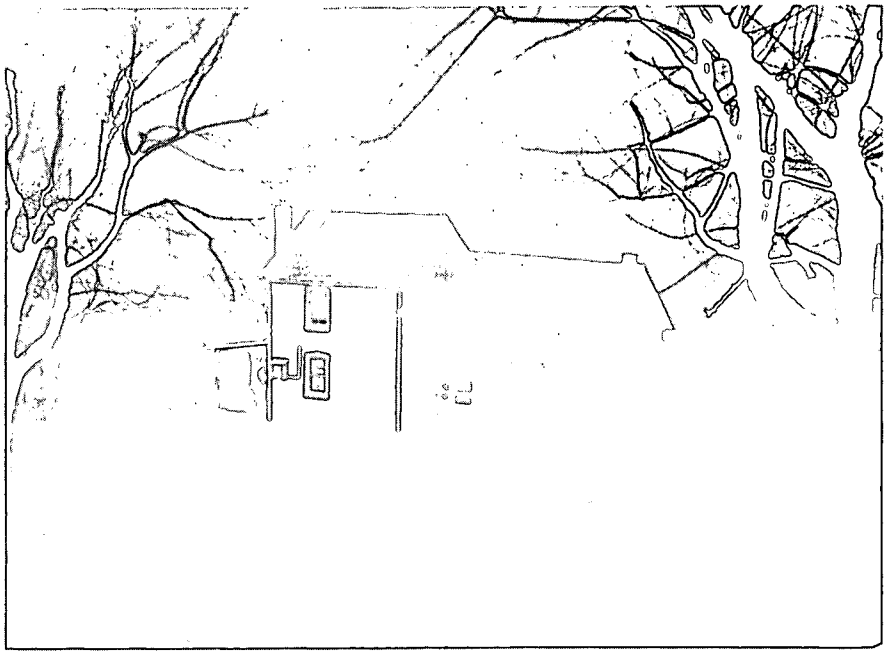
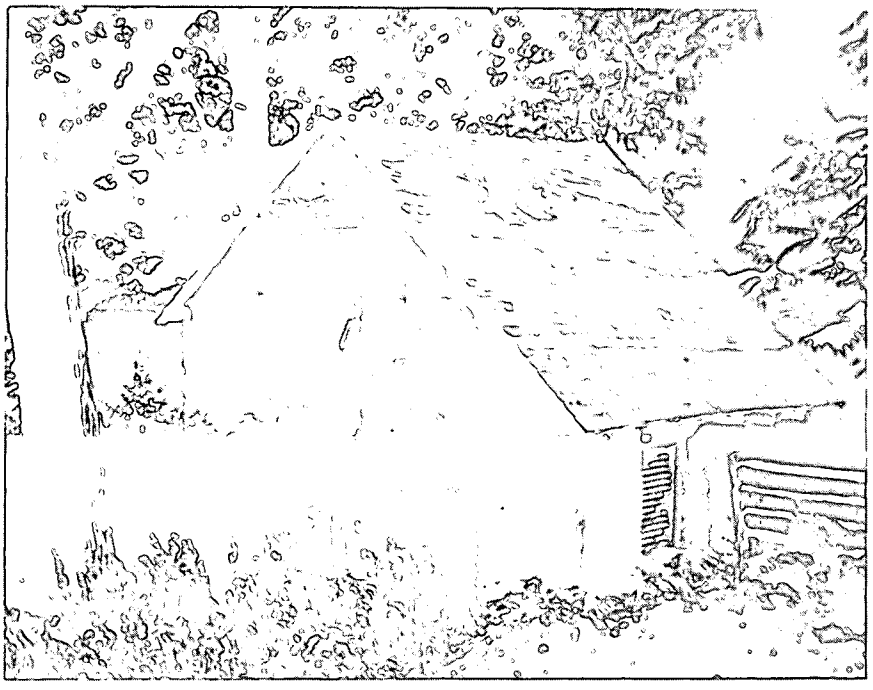
ILLUSTRATIONS



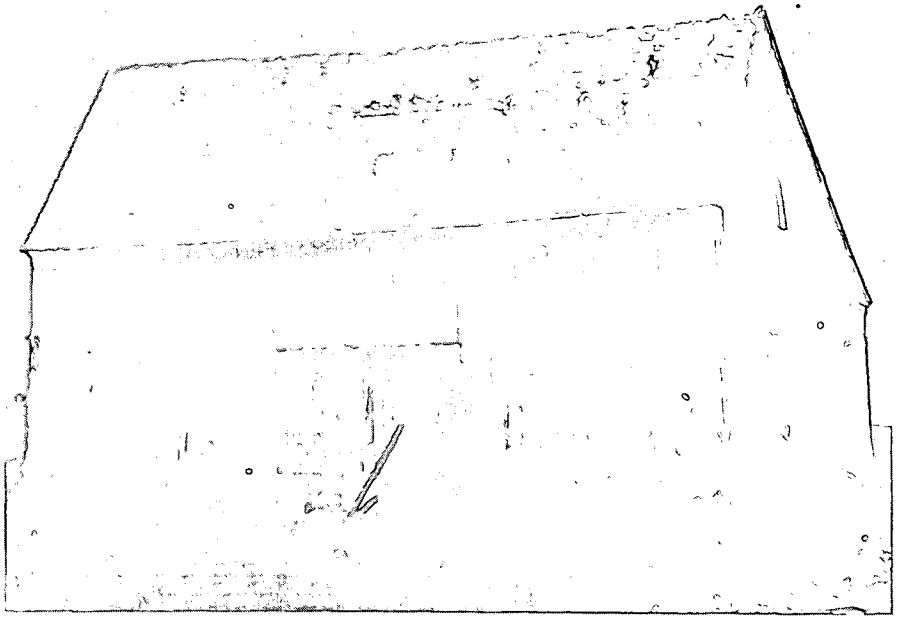
Pennsylvania German barn in Frederick County. Note semi-enclosed forebay at bottom and English-influenced pierced brick ventilation design at right.



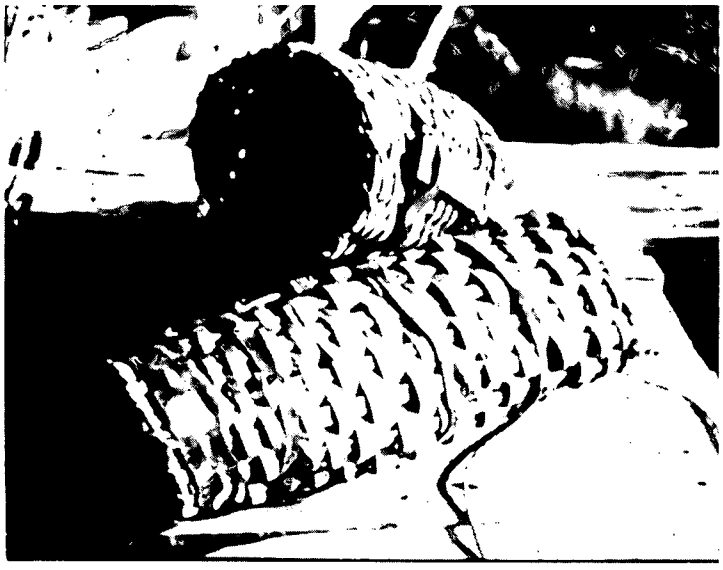
Log house with later addition near Thurmont in Frederick County. Building constructed with traditional v-notched joints.



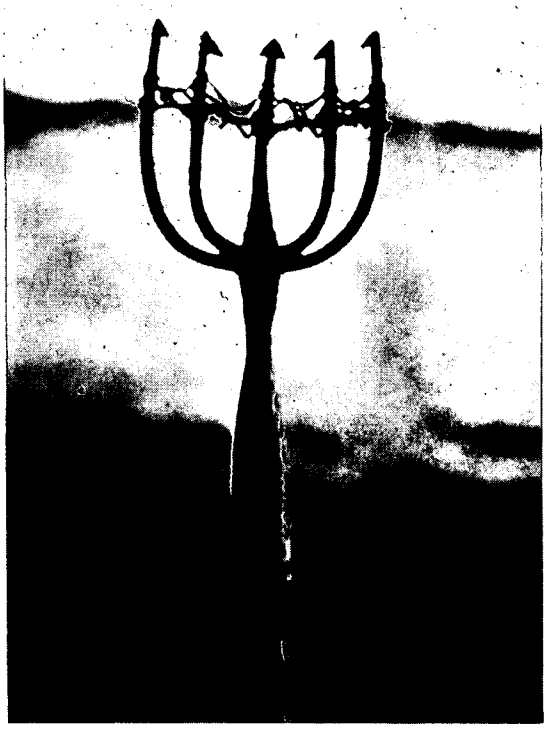
Stone spring house in Frederick County, similar to outbuildings in Chester County, Pennsylvania. Hand-hewn beams support roof overhang.



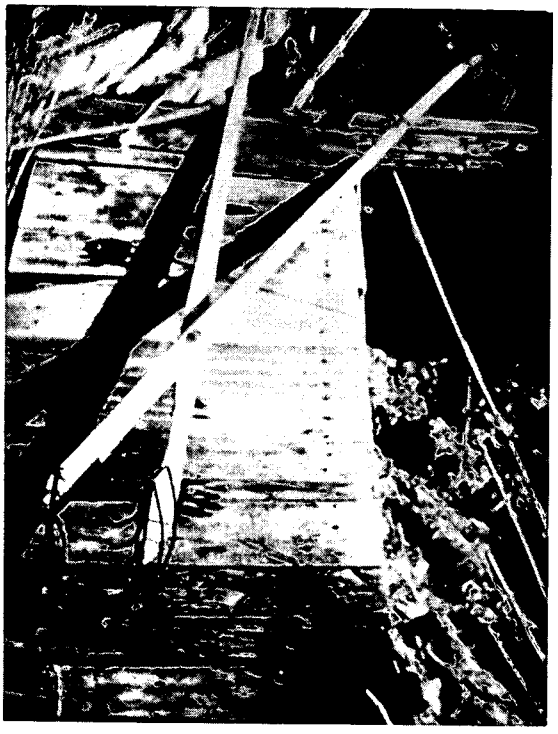
Tobacco barn near Piscataway in Prince George's County with hand-hewn beams and stalls for cattle in rear.



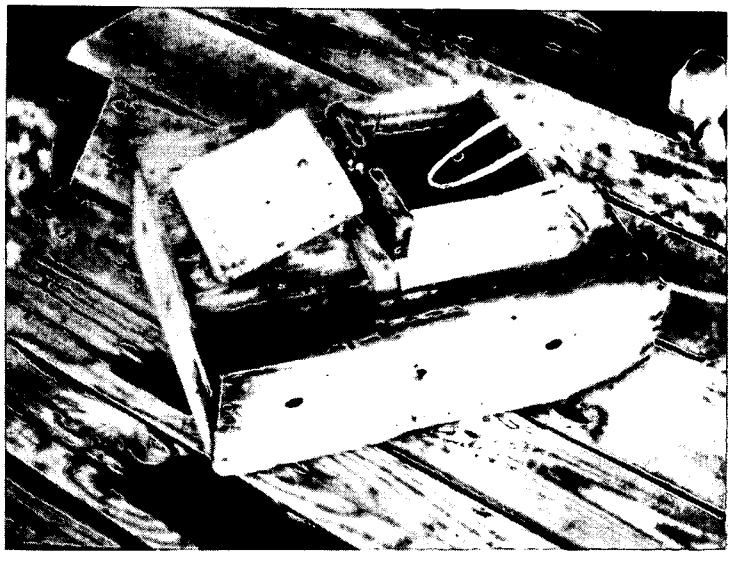
Eel pots made of oak and used on the Eastern Shore, in New England, and throughout the British Isles.



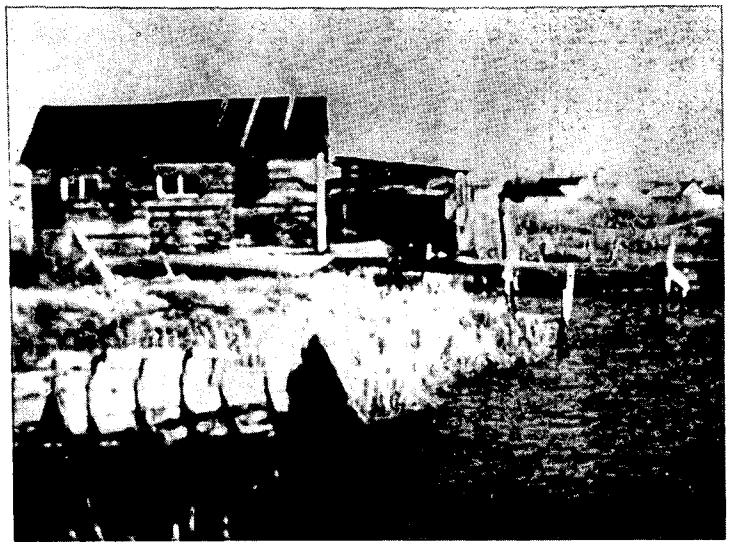
Eel gig traditionally made and used on the Eastern Shore, in New England, and old England.



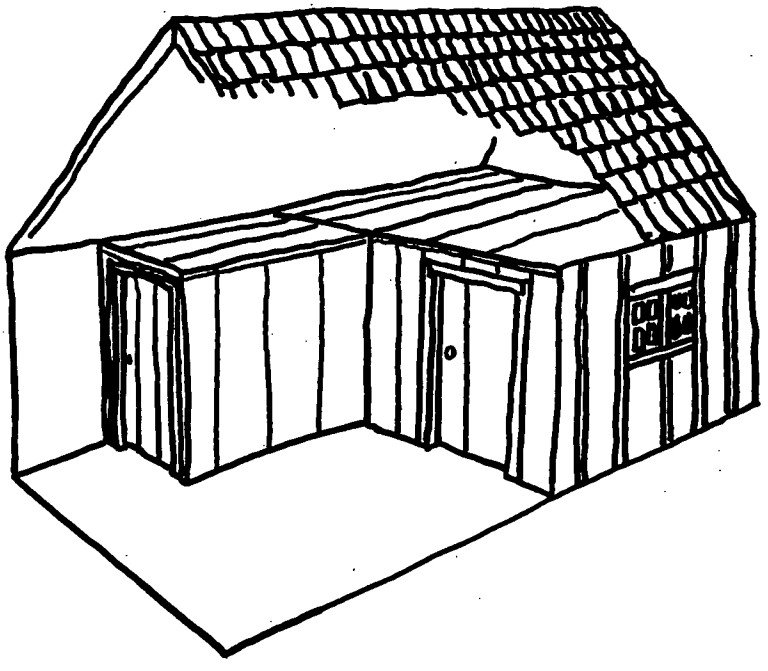
Nippers, short tongs used for taking oysters in shallow water



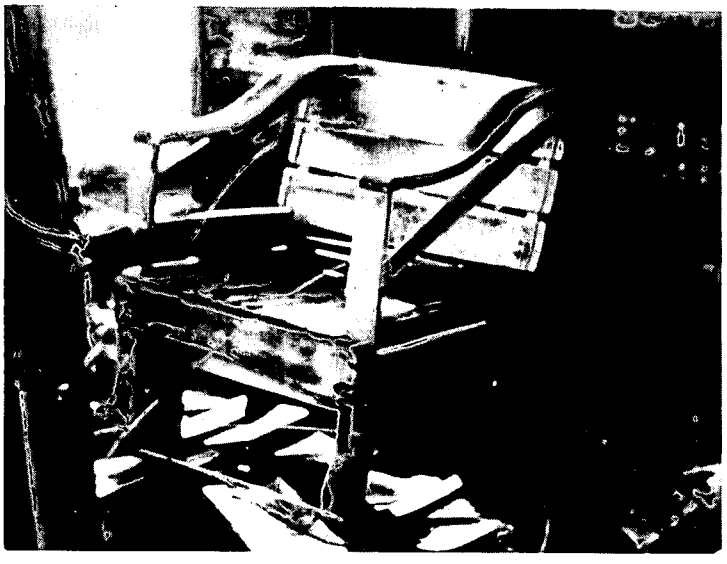
Tow smack, used on the Eastern Shore for keeping soft crabs fresh for market



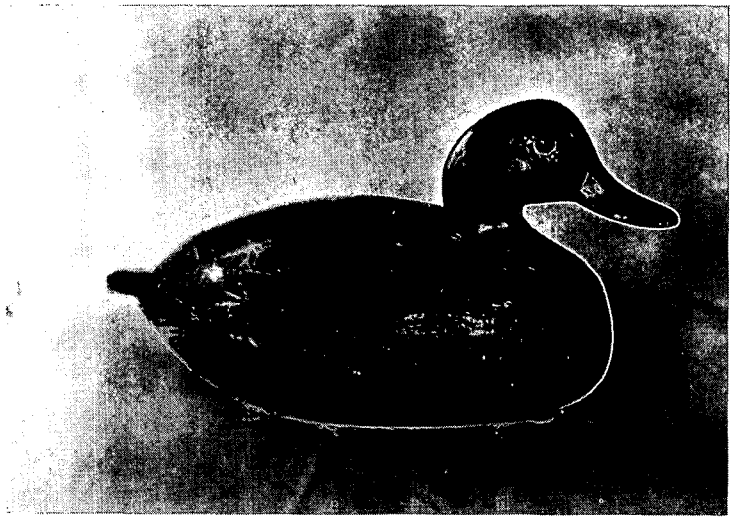
Eastern Shore crab shanty outside Crisfield. Interior is identical to croglofft found along the southwest coast of England.



Cutaway sketch shows interior design of Eastern Shore crab shanty. Bedroom door at right. Loft above for storage of waterman's implements was reached by ladder. (Drawing by Henry H. Glassie.)



Handmade rocking chair made of barrel slats and found in Crisfield shanty. Not necessarily traditional but indicative of the waterman's creative values which relate to function.



Traditionally handmade duck decoy carved by Capt. Ira Hudson of the lower Eastern Shore. (Courtesy of Mrs. Alton E. Hughes.)

(Photographs of all except decoy courtesy of Henry H. Glassie.)

PART TWO

THE STUDY COMMISSION ON MARYLAND FOLKLIFE, ITS FINDINGS AND RECOMMENDATIONS

TABLE OF CONTENTS

NOTE

These findings and recommendations constitute a section of the final report of the Study Commission on Maryland Folklife. The complete report consists of these findings and recommendations and a brief introductory guide to Maryland folklore and folklife.

In these findings and recommendations, names of individuals, groups, events, and areas relevant to Maryland folklife are given. This does not mean that these are the only such names, or even the most significant. The Commission's study is by no means definitive. Moreover, the length of this report precludes citing all such names of which the Commission has knowledge. Those cited are representative. Based on the Commission's findings, there is no area in the State without significant activity relevant to folklife.

In its work, the Commission is indebted to many groups and individuals for their assistance. Among these are the Maryland Historical Society; Maryland Folklore Archive at the University of Maryland College Park; State Hall of Records; Chesapeake Bay Maritime Museum at St. Michaels; St. Mary's City Commission; St. Mary's College; Salisbury State College; Eleanora Lynn, Head, Maryland Department, Enoch Pratt Free Library, Baltimore; Frank Mentzer of the National Park Service, Catoctin Mountain Park, Thurmont; William E. Bettridge, University of Maryland Baltimore County; Joseph C. Hickerson, Archive of Folk Song, Library of Congress; Pennsylvania's State Folklorists -- Henry Glassie (former) and David J. Hufford (present) -- and James Morris of the Smithsonian Institution.

SUMMARY

IN ITS SIXTEEN-MONTH STUDY, THE COMMISSION HAS FOUND

1) That there is substantial interest among the people of the State in the study and preservation of Maryland folklife and the collection and dissemination of information on Maryland folklife;

2) That there is a need to coordinate activities of all State, local and municipal agencies, societies, educational facilities, and other institutions and persons toward the preservation of Maryland folklife, and

3) That a central Archive of Maryland Folklife could well serve this need, by helping both to coordinate activities and to preserve Maryland folklife;

AND THE COMMISSION RECOMMENDS:

1) That such an Archive be established; and, moreover, that in order to preserve regional identity in various areas of the State and to make archival material more readily accessible to residents of various areas a number of regional archives be established;

2) That the position of Maryland Folklife Researcher with a staff be established, empowered to coordinate activities toward the preservation of Maryland folklife;

3) That a permanent Maryland Folklife Commission be established to cooperate with the Maryland Folklife Researcher and, with him, to implement the establishment of a central Archive of Maryland Folklife and regional folklife archives, and

4) That said permanent Commission be allowed funds to make grants, on a matching-fund basis, to qualified groups in the State engaging in projects which will aid in the preservation of Maryland folklife.

FINDINGS

OBJECTIVES AND PROCEDURE

Under Joint Resolution 38 introduced by Delegate John Stuart McInerney and passed by the General Assembly in 1968, the Commission was established to study:

1) The need for regional or central archives for the preservation of Maryland folklife,
2) The need to coordinate all State, local and municipal agencies, societies, educational facilities, and other institutions and persons toward the preservation of Maryland folklife, and
3) The need that such findings be of permanent nature.

And to report its findings to the Governor and General Assembly.

To accomplish this study, the Commission decided:

1) To meet monthly to chart a course of action and to assess progress, and
2) In its regular meetings to meet with and be informed by authorities in folklife, folklore, and archiving materials relating to folklife and folklore.

In its relation to the general public of the State and in particular to those persons with interest, knowledge, or experience in the fields of folklife and folklore, the Commission decided:

1) To mail various questionnaires to groups and individuals with knowledge or interest in Maryland folklife;
2) To meet in formal session in various parts of the State at centers of interest in folklife and related fields;
3) To publicize through the mass media the goals and responsibilities of the Commission, and to invite thereby opinions of the State's public on the preservation of Maryland folklife, and
4) To hold regional meetings in addition to the regular, formal monthly meetings in different regions of the State, in which meetings, local leaders and workers in folklife and related fields would be invited to participate.

The Commission also decided to inform the Governor and General Assembly of its actions, plans, and progress.

LIST OF MEETINGS

The meetings of the Commission were as follows:

September 26, 1968, State Office Building, Annapolis.

October 23, 1968, State Office Building, Annapolis.

November 14, 1968, Hall of Records, Annapolis.

January 23, 1969, Maryland Historical Society, Baltimore. Educator Mrs. Bryden Hyde guest.

February 20, 1969, Maryland Folklore Archive, University of Maryland College Park. Pennsylvania State Folklorist Henry Glassie and University of Maryland folklorist Esther K. Birdsall, guests.

March 20, 1969, Hall of Records, Annapolis. Assistant State Archivist Gust Skordas guest.

April 17, 1969, Maryland Folklore Archive, University of Maryland College Park. Guests: Joseph C. Hickerson, Archive of Folk Song, Library of Congress; folklorist Frank Goodwyn of the University of Maryland, College Park, and folklorist William E. Bettridge of the University of Maryland Baltimore County.

May 15, 1969, Catoctin Mountain Park, Thurmont. Park Superintendent Frank Mentzer and Glenn Hill of the Job Corps Center, guests.

June 12, 1969, residence and library of Commission member B. Floyd Flickinger, Baltimore.

September 18, 1969, Hall of Records, Annapolis.

October 16, 1969, Chesapeake Bay Maritime Museum, St. Michaels. Mrs. G.A. Van Lennep directed tour of museum.

November 15, 1969, Regional meeting in St. Mary's City. Commission member John H. Cumberland and Norton T. Dodge, trustee of St. Mary's College, co-chairmen.

November 20, 1969, Hall of Records, Annapolis.

December 11, 1969, Regional meeting at Salisbury State College, Salisbury. Commission member Mrs. Alton E. Hughes and Professor William Wroten of Salisbury State College, co-chairmen.

January 15, 1970, Hall of Records, Annapolis.

January 29, 1970, Hall of Records, Annapolis.

(Note: Additional meetings will be necessary for distribution of final report, disposition of correspondence, records, and so forth.)

QUESTIONNAIRES

The Commission mailed four separate and different questionnaires in the State. They were:

1) In January, 1969, to local historical societies, and ethnic, restoration, and specialized historical groups;
2) In February, 1969, to public elementary, junior and senior high schools, and junior colleges;
3) In May, 1969, to libraries, and
4) In December, 1969, to universities and colleges.

THE HISTORICAL SOCIETIES' QUESTIONNAIRE was the Commission's basic questionnaire and was sent to some groups and individuals other than those covered in the four major mailings. This questionnaire and the others sought primarily to determine:

1) If there were holdings in Maryland folklife and folklore;
2) If and under what conditions such holdings were accessible to the general public;
3) If the group or individual were engaged in project(s) relating to folklife or folklore;
4) If there were knowledge of others having holdings or collecting the materials of Maryland folklife or folklore, and
5) If an Archive of Maryland Folklife were to be established, how it might best serve the group or individual.

Thirty-five of these questionnaires were sent out to the presidents of these groups; seventeen were completed and returned. There was indication of assorted holdings and activities, although by the limitations of the questionnaire it was not possible to assess the value of these to researchers in Maryland's folklife or folklore. (This value could be ascertained by inspection of the holdings or acquaintance with the activities by a person trained in folklife or folklore.) All expressed an interest in the establishment of an Archive of Maryland Folklife (the respondent from Washington County stating that due to the distance involved a central Archive in Annapolis probably would not be helpful).

Respondents stated, for example, that an Archive of Maryland Folklife might be helpful in:

1) Collecting materials of Maryland folklife and folklore;
2) Demonstrating aspects of the folk cultures of different areas of the State;
3) Publishing a list of extant holdings;

4) Disseminating information to State libraries;

5) Providing speakers on aspects of Maryland folklife, and

6) Serving as a center for research and study.

THE PUBLIC SCHOOLS' QUESTIONNAIRE, in addition to other questions, included questions on:

1) Instruction, and

2) Willingness of children and teachers to assist in collecting information on Maryland folklife and folklore.

This questionnaire was distributed through the generous assistance of State school superintendents. Of 1,100 mailed, 795 were completed and returned. In "Folklife Programs in the Public Schools of Maryland," a twelve-page report on this survey submitted in October, 1969, to the Governor and members of the General Assembly, the following conclusions were made:

1) According to a representative sample of Maryland public school heads, there is a high interest among school people for the meaningful involvement of students with the memorabilia depicting Maryland folklife.

2) This interest in Maryland folklife is often frustrated because of a lack of documentary materials in the area.

3) On the basis of responses from 795 public schools, about twenty percent of Maryland's public schools make examples of Maryland folklife available to students in a formal way.

4) Maryland's school heads feel that, if given the opportunity, approximately 300,000 students would engage in the collection of memorabilia on Maryland folklife.

5) The task of sorting, labeling, and identifying the vast volume of material that would result from a mass student collection of Maryland memorabilia would have to be assumed by other than school personnel. School heads, by their responses, indicated that schools would probably lack the expertise required for such a task.

6) The meaningful involvement of Maryland's public school students in the memorabilia, that would tend to generate pride in one's genealogy, will probably have to be encouraged and expedited by some agency outside the State school organization. The magnitude of the task connected with the collection, organization, and storage of examples of Maryland folklife is perhaps too great for school implementation.

OF TWENTY-FOUR QUESTIONNAIRES MAILED TO DIRECTORS OF LIBRARY SYSTEMS and to some individual libraries, nineteen were completed and returned. These indicated that most libraries with materials relating to Maryland folklife restrict these materials as far as use by the general public is concerned.

Regarding the establishment of an Archive of Maryland Folklife, respondent librarians stated that such an archive might best serve in:

1) Preparing a bibliography to serve as a guide in ordering material on Maryland folklife, and
2) Establishing a loan collection of material on Maryland folklife from which libraries could borrow.

It was also suggested that existing institutions be considered as possible location for a proposed archive (Sopher Library at Morgan State and the Maryland Historical Society were mentioned).

ANOTHER SEPARATE QUESTIONNAIRE, FOUR PAGES IN LENGTH, was sent to presidents of fifty colleges and universities in the State. Twenty-four were completed and returned.

Eighty percent of the respondents stated that an Archive of Maryland Folklife would be directly beneficial to both faculty and students in their institutions. As possible instances, they cited that such an archive might provide:

1) Educational materials in the various audio-visual media, and
2) A coherent collection of Maryland folklife and folklore materials for research both for students and faculty.

Moreover, more than half the respondents indicated a willingness to contribute to such an archive, although some were uncertain as to what the nature of their contribution might be. Most of these were willing to contribute materials as might be available in their colleges and universities.

A number of institutions indicated collecting activity, and it was noted that in addition to the sizable folklore archive at the University of Maryland College Park an archive has been started at the University of Maryland Baltimore County.

Also obvious was the fact that in local or community colleges there is strong interest in the folklife of the respective areas -- Coppin State in urban folklife; Charles County Community College in Charles County local history and folklife (this college is designing a special room with this focus in its new library); Kirkland Hall, Easton, and Salisbury State in the folklife of the Eastern Shore, and Allegany

Community College, Cumberland, in the folklife of Western Maryland.

This survey indicated a notable amount of interest in folklife and folklore in Maryland institutions of higher learning. Even among those schools which reported no significant activity in these areas, there was often expressed a willingness, even an eagerness to be involved with such activity; and it is generally recognized in the academic world that such studies represent a growing discipline in universities throughout the country, as many areas -- like Maryland -- realize the value of their folk heritage and the imminent danger of its irretrievable loss. It is felt that the establishment of an Archive of Maryland Folklife would serve, not only to preserve what already has been and will be collected, but also to generate interest in and disseminate knowledge about the folklife and folklore of Maryland. It was clear in a great many of the responses that apparent disinterest was in fact an incomplete understanding of the nature, methodology, and importance of folklife and folklore as humanistic concerns. Therefore, one of the most important functions of a proposed Archive of Maryland Folklife would be its educative one for both students and faculty of the State institutions of higher learning.

(Professor William E. Bettridge, of the University of Maryland Baltimore County, prepared this questionnaire and reported on the responses.)

COMMENTARY: In general, regarding the questionnaires and their results, the following may be noted:

1) There were no reliability studies on the results. Questions were asked about such complex subjects as "folklife," "folklore," and so forth. Those who received the questionnaires understood these terms to different degrees. To keep the questionnaires as simple and brief as possible, no attempt was made in their design to define terms. There was indication that some terms may not have been well understood. Also, this failure to understand more fully the terms involved may have resulted in fewer questionnaires being completed and returned, even though they may have been eminently applicable.

2) The percentage of returns (no reminder notices were mailed to those who did not respond) and the nature of the responses indicate a strong interest in the preservation of Maryland folklife.

3) The mailing of questionnaires and analysis of the completed returns involved a minimum expenditure of energy and money. A substantial sector of the State is represented in the results of these questionnaires.

MEETINGS

General

Pennsylvania State Folklorist Henry Glassie -- the first professional folklorist to be employed on a full-time basis by a state government, hired soon after the Pennsylvania State legislature in 1966 established the Ethnic Culture Survey -- met with the Commission, discussed his activities, and graciously answered questions. He said a major achievement in Pennsylvania was to enrich the teaching of American History by including material on local regional groups, and he talked of a number of experiments tried in Pennsylvania: mailing of questionnaires, speaking to groups, holding annual meetings, collecting and disseminating materials, publishing, holding festivals, and arranging for museum exhibits. Dr. Glassie felt that, in addition, there may have been more field collecting and curriculum planning. Festivals, he commented, are very expensive, and must be organized properly and with adequate financing and staffing.

He also noted the great amount of correspondence received by his office, which is under the administration of the Pennsylvania Museum and Historical Commission in Harrisburg, and he indicated that he had established procedures for dealing with foreseeable occurences -- the gift of large objects of material folk culture such as boats or looms, the loan of various items, and so forth. (David J. Hufford, present Pennsylvania State Folklorist, has informed the Commission that at present the Ethnic Culture Survey also is engaged in compiling a comprehensive bibliography of Pennsylvania folklife and folklore to be followed by an annual supplement.)

In regard to the preservation of Maryland folklife, Dr. Glassie made the following points:

1) The choice of alternative courses of action would depend on ultimate goals: scholarly research, popular appeal, public school curricula, and so forth.
2) In any such activity, there would be a minimum need for at least one full-time professional director and a good secretary.
3) Museum affiliation would be beneficial (for example, for handling such eventuality as the gift of a bugeye).
4) Cooperation with a university would be helpful (for example, for providing possible assistance of students and professional guidance of faculty).
5) A folklife archive would benefit from affiliation with an existing agency for administrative purposes.

He emphasized the need to overcome gaps in the historical records where entire sectors of people have been ignored in favor of statistics, major events, and so forth. The folklife and folklore of Maryland, he noted, are among the least published.

JOSEPH C. HICKERSON, OF THE ARCHIVE OF FOLK SONG, LIBRARY OF CONGRESS, also met with the Commission and graciously answered questions. He spoke, in general, of the archiving of materials of folklife and folklore and then of the possible procedure in Maryland. He stated that archives:

1) Are concerned with organizing and maintaining valuable materials and representations of items of material culture (not the items themselves which would be found in museums), and
2) Contain manuscripts, sound recordings, and photographs, including ephemeral publications, diaries, travel journals, newspapers, and extracts therefrom.

State folklife and folklore groups, he noted, must have archives to make information available to scholars and to the folk themselves. In Maryland, he said, a central archive and regional archives could be established with the central archive containing samplings from the regional archives and with an index in each archive as to what is available in all other archives.

AT A COMMISSION MEETING IN THE HALL OF RECORDS, Assistant State Archivist Gust Skordas described the history and function of the State Archives.

MEETINGS OF THE COMMISSION HAVE ALSO INCLUDED:

1) A tour of the Maryland Folklore Archive at the University of Maryland College Park, the first non-private collection of its sort in the State, founded and prospering under Professor George G. Carey.
2) A tour of Catoctin Mountain Park near Thurmont where the National Park Service is recreating aspects of man's response to his environment in that area with a charcoal-making exhibit and a mountain still already on display.
3) A tour of the Chesapeake Bay Maritime Museum, St. Michaels, where Mrs. G.A. Van Lennep and her coworkers have assembled watermen's implements and other items of the material and spiritual culture of the bay.

Regional

The regional meeting in St. Mary's City indicated much interest in the folklife of the area, the richness of the folklife of the area, and yet the unavailability of information on this folklife in schools, colleges, and so forth.

Edwin W. Beitzell of St. Mary's County Historical Society displayed a list of articles from the "Chronicles of St. Mary's" which could inexpensively be printed

for dissemination as an oral history of the county. John Hanson Mitchell, President of the Historical Society of Charles County, noted the need for revisions and additions in the instruction in local and State history in Charles County schools. Teachers from Chopticon high school described how potential "drop-outs" acquired a new interest in school when a folklore club, concentrating on the folklife and folklore of the area, was founded.

Dr. L. Tomlin Stevens of St. Mary's College talked about a program involving students of the college in the history of the area and in archeological diggings. He stated that the college had a Maryland Room but few materials in it and that the college could serve as the location for a regional folklife archive. (Dr. Stevens was asked to submit and did submit to the Commission an estimated budget for such an archive at St. Mary's College, as an indication of the expense involved.) The meeting included a tour of facilities for cleaning shards and other artifacts found in the diggings. It was noted that this archeological research covers all levels of society, including the folk cultural level.

THE REGIONAL MEETING IN SALISBURY indicated folklife interest among local historical and restoration groups and at Salisbury State College, where a course in folklore is being initiated. Mrs. John H. Jeffries noted the existence of local stories about Teackle Mansion in Princess Anne. Mrs. George E. Burnett of the Maryland Historical Trust spoke of the restoration of Pemberton Hall in Salisbury and the folklore related to the site, and suggested the possible cooperation between the Maryland Historical Trust and a State folklife agency in delving into the folklife and folklore connected with properties of the Trust.

Millard G. LesCallette, President of the Wicomico County Historical Society, noted the continuing loss of items of material culture, in particular, the disappearance of wooden grave markers on Assateague. Again, the richness of the folklife of the area was stressed, as was the unavailability of published information on it. Salisbury State College, too, has a Maryland Room, and there was no opposition to an opinion expressed in the meeting as to the possible establishment of a regional folklife archive there.

COMMENTARY: In general, regarding the meetings of the Commission, it was the Commission's desire to canvass the State, to reach as many people as possible, to learn the opinions of as many people as possible, and to consider as many regional, social, ethnic, and cultural groups, as time,money, and energy allowed.

With this desire in mind, arrangements for meetings of the Commission were made as dictated primarily by the membership of the Commission itself, whose members were familiar with certain areas, and by the ability of the Commission to

contact individuals in specific regions who were sufficiently interested in the Commission's objectives to spend the time and effort necessary for such meetings.

PUBLICITY

Concerning the Commission, its goals, functions, and activities, in addition to a number of brief notices in various publications, there have been:

1) A television interview on WTTG Channel 5's "Ten O'Clock News" in Washington, D.C., in late December, 1968.
2) A feature article, "Unit Seeks to Save Folklore," by Earl Arnett in the Baltimore Morning Sun on July 24, 1969.
3) A feature article, "Folklife Gaps Found in State," by Josephine Novak in the Baltimore Evening Sun on December 1, 1969.
4) Four press releases mailed to all newspapers in the State and in Washington, D.C. (All newspapers also were mailed a copy of the Commission's "Interim Report," which was submitted in March, 1969, to the Governor and General Assembly.)

In addition, Professor Carey has given talks on folklife of the State and the work of the Commission to six historical societies and has mentioned the Commission in his article "Living Maryland Folklore" in the Maryland English Journal (7:1, Fall 1968).

A press release and the interim report were sent to over fifty regional folklife and folklore publications in the United States. Some folklorists responded stressing the importance of the project and asking for more information for possible help in developing such a program in their states. Professor Don Yoder, co-chairman of the Graduate School of Folklore and Folklife at the University of Pennsylvania, suggested the possibility of cooperation of his students in the research of folk cultural patterns common to Pennsylvania and Maryland.

The Commission also was invited to send representatives to last year's Middle Atlantic States Conference on Folk Culture at the University of Pennsylvania in Philadelphia. Three members of the Commission participated in the conference.

INTRODUCTORY GUIDE TO MARYLAND FOLKLORE AND FOLKLIFE

As noted above, folklife and folklore are complex studies. Moreover, it was found that despite the rich, variegated pattern of Maryland's folklife:

1) There exists no book on the general subject, and
2) There is but one book on Maryland's folklore and this is severely outdated (Folk-Lore from Maryland by Whitney and Bullock, 1925).

Therefore, the Commission decided to publish as part of this report a brief introductory Guide to Maryland folklore and folklife. This Guide would be comprised of examples of various aspects of the State's folklore and folklife which could be expeditiously assembled.

VOX POP

Following are excerpts from two letters, one from a Maryland school teacher, the other from Pennsylvania's State folklorist:

> *"I am a teacher in Montgomery County, and while taking a course with Dr. Birdsall at the University of Maryland I became extremely interested in the lore of Maryland. I did a fairly successful collection out in Sandy Spring, where I live....Yes, there is a need for extensive collecting in Maryland. The folklore materials to which we teachers in Maryland have access are the type that serious folklorists tend to call 'fakelore'.*
>
> *"Just think how much more meaningful our folklore units would be if we include the rich lore of Maryland. I have used my own material, and I find the students vitally interested. I would like to see our teachers have access to such genuine lore.*
>
> *"It would seem that we have only scratched the surface of rich Maryland folk traditions. I would like to see us penetrate to the heart of the matter and record our findings for the enrichment of our Maryland students....Are we shortchanging our people by not giving them the stories that only a select few have?"*
>
> *(signed)*
> *Mrs. Jean H. Kalaf*
> *Ashton, Maryland*

> *"In addition to just plain good will I am especially interested in the success of your undertaking for two reasons. First, as a folklorist I feel that many of the problems faced by the discipline in the U.S. can be alleviated by the establishment of regional centers; ideally enough of them to cover the entire country. Such a national system of regional, and full-time centers would greatly aid in the systematic and even collection of field data. It would also, by providing organized archives, greatly ease the task of scholars by making available large collections of such regional data. Not that this would necessarily involve any formal relationship among these hypothetical centers. Just a natural and easy flow of information such as might be expected to be normal would suffice. Obviously such an ideal set-up is far in the future if its is ever to be realized at all. If you people succeed for your state, that will make two. However, it will be a step in what I feel to be a very good direction, especially since it will place the two states with the first such arrangements in direct geographic contact.*

"This latter point of geography is my second special reason for interest. As State Folklorist for Pennsylvania I am officially to be interested in all of the state, right up to the borders. But beyond the borders any official work becomes very difficult. Since I am working for this state, so runs the official logic, I should confine my work to its political boundaries. The Pennsylvanians in York County, are in many ways more closely related to (culturally) and in more ways resemble the people of Maryland who live along that part of the border, than the Pennsylvanians of such northern counties as Bradford and McKean. Therefore, cooperation with similar agencies in neighboring states could be extremely useful in setting the folklore of Pennsylvania (or Maryland) into a natural geographic context. This is an advantage which would obviously run in both directions...."

(signed)
David J. Hufford
State Folklorist
Ethnic Culture Survey
Harrisburg, Pennsylvania

RECOMMENDATIONS

THE BACKGROUND

Government and Folklife

The federal government recently has shown increased interest in folklife and folklore. For instance:

1) When in 1965 the Congress of the United States passed a bill establishing the National Endowment for the Arts, "folk arts" were specifically named as an area to be supported. Also, the National Endowment for the Humanities has awarded an impressive number of grants in folklife and folklore research.

2) In 1966, a million dollars was granted by the Economic Development Administration to establish a folklife performing center in Mountain View, Arkansas. This action followed a report by a professional New York survey team that such expenditure would be economically profitable in the development of the area.

3) In 1969, a bill (S.1591) was introduced in the U.S. Senate to establish an American Folklife Foundation.

4) There is a resident folklorist, Ralph Rinzler, at the Smithsonian Institution in Washington, D.C., where for the past three years over the Fourth of July holiday a Festival of American Folklife has been held, attracting as many as a half million viewers for a single festival. Each year, too, the festival features one state. Last year, Governor Shafer of Pennsylvania introduced performers and craftsmen from his state, as it was featured. This year, the State of Arkansas will be emphasized.

5) In 1969, the Archive of Folk Song, Library of Congress, completed putting its 80,000 songs and tunes on magnetic tape and Professor Alan Jabbour of the University of California at Los Angeles was named new Head, resulting in a staff including two trained folklorists (Joseph C. Hickerson is the Archive's other folklorist).

State governments, too, have shown increased interest in folklife and folklore. For instance:

1) As noted above, Pennsylvania in 1966 established the Ethnic Culture Survey and employed a State Folklorist to study the state's folk culture. Under this project,

the Middle Atlantic States Conference on Folk Culture was established and has been held yearly with last year's conference attracting folklorists from such distant states as Texas and California. And A Guide for Collectors of Oral Traditions and Folk Cultural Material in Pennsylvania was published and distributed.

2) And, in Tennessee, the State has formed a Folk Arts Advisory Panel under the Tennessee Arts Commission. Its work is half-financed by federal funds under terms of federal legislation establishing the National Endowment for the Arts.

On a local level, too, government has shown increased interest in folklife. For instance, just last year the Maryland-National Capital Park and Planning Commission released a list of 460 sites of historical importance in Montgomery and Prince George's Counties. These sites would be considered for protection against destruction in any projected development of the particular area. In this list were many examples of folk cultural importance.

Public Interest

As attested by the attendance at the Smithsonian Institution's Festival of American Folklife, there is at present increasing public interest in folklife.

In Maryland, there have been television shows and articles in Sunday magazine sections of the metropolitan newspapers on the watermen of the bay, and other articles on the Amish of Western Maryland, the ghosts of Sandy Spring in Montgomery County, and so forth.

State festivals and other events relating to folklife have drawn audiences steadily increasing in number. The folklore festival in Springs, Pennsylvania (just north of the border), organized and directed by Dr. Alta Shrock of Grantsville, Maryland, draws about 3,000 attendees primarily from the neighboring communities of Pennsylvania and Western Maryland. And the old-time fiddlers' contest in Friendsville and Maryland State fiddling championship in Accident draw a like number. The skipjack races off Sandy Point near Annapolis last year drew an estimated 15,000 spectators. Last year the Maryland Historical Society in Baltimore mounted a program of folk music from the State's ethnic groups, which was presented to a full auditorium. And these are but a few examples.

Regional centers relating to folklife are becoming more successful. Witness Penn Alps crafts center in Grantsville, Catoctin Mountain Park in Thurmont, the Carroll County Farm Museum in Westminster, the National Colonial Farm in Accokeek, and the Chesapeake Bay Maritime Museum in St. Michaels, to name but a few.

Continuing Loss

And yet despite the concern of government at various levels and in various degrees and despite the public interest, the loss of data on folk culture continues. The working skipjack fleet dwindles daily. And with it a way of life is dying. Traditional farming methods, too, are rapidly giving way to change. And improved transportation routes (the second Bay Bridge is on its way to the Eastern Shore) not only alter the pattern of the land, taking many structures of folk architecture in their swath, but open areas to development, changing the folk cultural patterns and making more difficult the work of the folklife researcher in tracing these patterns. In Western Maryland, too, these much-needed highways have changed the landscape -- and the folk cultural patterns.

Items of material folk culture, such as tools and implements decay, rust, are destroyed, or are physically taken from the State. Memories fade and ways of life are forgotten.

In Western Maryland, while at Frostburg State College, Professor Maurice Matteson collected oral traditions there. He has since retired and left the State with his collectanea. The Commission also learned of a number of other collections and items of value to the study of the State's folklife. But there is no apparatus for securing them for the State or even for a systematic listing of their nature, location, and so forth.

PROPOSALS

In view of these findings and this background, the Commission recommends that the State of Maryland move effectively to assemble and preserve the vital folklife heritage of all its citizens by establishing:

1) A Maryland State Folklife Archive System to preserve, to collect, and to disseminate information on Maryland folklife, said system to be composed of
   a) a Central Archive of Maryland Folklife, and
   b) a number of Regional Folklife Archives.
2) A permanent Maryland Folklife Commission to implement the establishment of the Maryland Folklife Archive System and to set policy and adopt the program of this system.
3) The position of Maryland Folklife Researcher with staff to direct the Central Archive of Maryland Folklife and to serve as chief administrative officer of the Maryland Folklife Commission.
4) Grants totalling $50,000 annually to be awarded on a matching-fund basis by the Maryland Folklife Commission in order to assist institutions throughout the State to engage in folklife projects perhaps not otherwise possible.

Central Archive of Maryland Folklife

The Central Archive of Maryland Folklife should be headquartered at, and under the business administration of the State Hall of Records, located in Annapolis, the center of State government and much of its history. This Archive would take immediate steps to preserve, to collect, and to disseminate information on Maryland folklife. Not only should this Archive acquire the latest in books and journals on folklife, but it should have access to the most modern equipment including video tape recorders. It should be able to use the most modern techniques such as electronic data processing (cooperation with a university may be helpful in this regard) and aerial photographic inspection to investigate possible physical folk cultural patterns.

For dissemination, it should consider such channels as educational television and the publication of short well-illustrated papers on different aspects of Maryland folklife (which could, with the cooperation of educational officials, be inexpensively sold to schoolchildren). It should cooperate to the fullest with State agencies in related fields and with such kindred groups, for instance, as the Pennsylvania Ethnic Culture Survey and the Inter-University Folklore Archive proposed by Professor Ellen Stekert at Wayne State University in Detroit.

Ideally, this Archive would provide complete information on the location of all regional collections of Maryland folklife, would contain whatever collections were not retained in the regional archives, and would contain samplings from the collections in the regional archives.

Regional Folklife Archives

Because of the many distinctive regional cultures in Maryland and because of the growing interest in the unique resources of each region, the Commission recommends the establishment of regional folklife archives in each major region of the State where there is sufficient local interest, facilities, and willingness to provide partial financial support. The Commission recommends initially the provision of funds for regional archives:

1) In Western Maryland,
2) In Southern Maryland,
3) On the Eastern Shore,
4) In the Baltimore Metropolitan Area, and
5) In the Washington Suburban Area.

Archives in these areas could adequately represent the State's folk cultural variation and would be geographically situated to be accessible to a good many people.

The regional folklife archives should be established at local educational institutions in order to relate them to the educational process and to provide maximum access of the general public to the archives, which should be living, dynamic, growing, responsive examples of our State heritage.

In order to support these objectives, the regional archives should work closely with local schools at all levels to involve young people in personal discovery of their State and local history. The Commission has been impressed by significant evidence of the response by young people to the relevance of history and tradition when they are given the opportunity to become personally involved in the collection of material and non-material folklife.

The regional meeting of the Commission at St. Mary's City on November 15, 1969, indicated a keen interest by St. Mary's County Historical Society and the local public school system in cooperative efforts to relate the restoration work at St. Mary's City to the college curriculum and to involve public school children in folklife archiving. And the regional meeting of the Commission on December 11, 1969, in Salisbury also revealed interest of local historical societies, restoration groups, and especial interest at the State College.

The Commission therefore recommends that the State provide funds for one-

half salary of each professionally qualified folklorist in regional educational institutions where these institutions are willing to provide residual salary support and other facilities for local programs. In addition, regional archives should be provided with funds to provide summer salaries for local school teachers and students who would be given professional guidance in collecting and archiving folk cultural materials.

It should be noted that today there seems to be a desire, need, or even a demand for people 1) to know as much as possible about their background, and 2) to be as involved as possible, on a community level, in actions and decisions. The regional archives offer an excellent opportunity for the State to assist in effectuating these goals.

Maryland Folklife Commission

The Maryland Folklife Commission would consist of fifteen members, appointed by the Governor, provided that each region designated above as location for a regional archive be represented by a member knowledgeable about the folklife of that region and preferably resident in that region (when such a regional archive is founded, it should be the responsibility of the institution providing facilities for this archive to recommend to the Governor the person to be appointed Commission member representing the respective region as this position becomes vacant), and provided that there be representation on said Commission from among the trained or professional folklorists and folklife researchers in the State.

Commission members would be named to three-year terms with the Governor naming the Chairman. The first appointments would be made with five members being appointed for three years, five for two years, and five for one year. The term of the Chairman would be three years. The Commission would meet at least annually and publish an annual report. Its members would be reimbursed for travel expenses.

Maryland Folklife Researcher

The Maryland Folklife Researcher should be a professionally trained folklorist or folklife researcher of highest professional qualifications. His job would be to provide expert guidance in establishing and administering the State folklife archve system. The person to fill this position would be chosen by the Maryland Folklife Commission. By virtue of his position, he would be chief administrative officer (a supernumerary member) of the Maryland Folklife Commission.

Matching Grants

For a relatively small outlay, the State could encourage much-needed work in folklife in the various areas of the State and enable groups with worthwhile projects, long-delayed oftimes due to lack of funds, to realize progress in these projects. Groups would submit proposals with full particulars to the Maryland Folklife Commission, which would consider these proposals for their value in preserving the State's folklife.

As examples of instances in which such State assistance may be helpful:

In Western Maryland during the three-day Springs festival busses take spectators on tours of the surrounding localities and descriptions of the area, including legends and local history, are given. With financial help, these tours may be possible perhaps over weekends during the warmer months. Such projects would surely aid in encouraging tourism -- and in the very best way, by accurately depicting the character of the region.

There are also manuscripts and journals rich in folklife detail at such facilities as the Maryland Historical Society and the Chesapeake Bay Maritime Museum which may be published with such aid. Such publication surely would call attention to the wealth of folklife material in the State -- not only the attention of those in the State, but of scholars, students, and people in general from many areas.

A proposed annual budget for maintaining the Maryland State Folklife Archive System is attached. It is assumed that existing institutions would provide physical facilities, so that no capital expenditures are required and so that State support would be needed only for operating expenses and salaries. An estimated budget for establishing the Central Archive also is attached.

This relatively modest expenditure of less than $100,000 plus the $50,000 to be awarded in matching-fund grants would not only assure the preservation of Maryland's priceless folklife heritage, but would assure the State a front rank among the states of the nation in this important field.

PROPOSED ANNUAL BUDGET
MARYLAND STATE FOLKLIFE ARCHIVE SYSTEM

	Operating	Salaries	Total
Central Archive of Maryland Folklife			
Maryland Folklife Researcher		$20,000	$20,000
Secretarial-Clerical Assistance		8,000	8,000
Operating Expenses	$8,000		8,000
Total	$8,000	$28,000	$36,000
Maryland Regional Folklife Archives			
Folklife Research Associate 1/2 Salary		7,000	7,000
Summer Teacher Salaries		2,000	2,000
Summer Student Assistants		2,000	2,000
Operating Expenses	1,000		1,000
Total, Each Regional Archive	1,000	11,000	12,000
Total, 5 Regional Archives	$5,000	$55,000	$60,000
Maryland Folklife Commission			
Travel	$1,500		$1,500
GRAND TOTAL, Maryland Folklife Archive System, Annual	$14,500	$83,000	$97,500

Note: This budget does not consider initial expense of establishing the central archive (purchase of equipment, and so forth) which should be less than $10,000. Neither is any expenditure for construction or space considered. And the recommendation of expenditure for matching grants is not included since it is not an expense in maintaining the archive system.

ESTIMATED BUDGET
ESTABLISHING CENTRAL ARCHIVE OF MARYLAND FOLKLIFE[1]

Typewriters (2)	$800
Slide Projector	75
Video Tape Recorders (2)	3,000
Tape Recorders (4)	2,000
File Cabinets (3)	300
Desks (2)	300
Cameras, 35mm. w. equipment (2)	800
Chairs (4)	200
Bookcases	300
Accessories	300
TOTAL	$8,075

[1] Does not include any expenses for construction or space.

CONCLUDING STATEMENT

THE UNRECORDED HISTORY OF MARYLAND AND ITEMS OF MATERIAL FOLK CULTURE AND FOLKLORE ARE DAILY BEING LOST PERHAPS FOREVER TO THE PEOPLE OF THE STATE AND THEIR CHILDREN. THERE IS INTEREST AMONG THE PEOPLE OF THE STATE IN THIS HISTORY, MATERIAL CULTURE, AND FOLKLORE, AND IN THEIR PRESERVATION. THERE ARE PROFESSIONAL FOLKLORISTS IN THE STATE WHO WOULD AID IN THIS PRESERVATION. COOPERATION OF OTHERS IS ASSURED. BUT GUIDANCE IS NEEDED.

TODAY, MARYLAND HAS THE OPPORTUNITY TO BE IN THE VANGUARD OF STATE GOVERNMENTS AS THEY COME TO REALIZE THAT THE PRESERVATION OF ONE'S FOLKLIFE IS NOT ONLY IMPORTANT BUT VITAL.

APPENDIX

GLOSSARY

Archive: Agency to collect, store, and disseminate information.

Folk Culture: FOLKLIFE

Folklife (Folk Culture): The total way of life of a group of people. This way of life consists of but is not limited to technical knowledge, beliefs, lore, language, wisdom, music, and art. This group may be family, ethnic, regional, religious, occupational, racial, or any group of people sharing a common set of unifying values.

Folklore: The non-material aspects of FOLKLIFE. These consist of, but are not limited to tales, legends, oral history, customs, beliefs, riddles, proverbs, and music.

Maryland Folklife: The FOLKLIFE of Maryland and that of other areas where the provenance of a Maryland group extends beyond the political boundaries of the State.

STUDY COMMISSION ON MARYLAND FOLKLIFE

OPERATING BUDGET[1]

Communications	$200
Stationery	50
Printing	400
Part-time Secretarial Help	400[2]
TOTAL:	$1,050

[1]It is anticipated that addtional funds will be needed primarily for printing and distributing the final report.

[2]This item was not used solely for this purpose, but also was applied against travel expenses of Commission members.

MEMBERS OF THE STUDY COMMISSION ON MARYLAND FOLKLIFE

GEORGE G. CAREY is an Associate Professor of English and Folklore at the University of Maryland College Park. He received his Ph.D. in Folklore from Indiana University and for the past three years with assistance of grants from the American Philosophical Society and the American Council of Learned Societies has done extensive field work on the Eastern Shore. He currently is writing a book based on this collecting experience. At Maryland University, Dr. Carey has founded the Maryland Folklore Archives, which is now the largest organized repository of Maryland folklore collectanea in the State.

JOHN H. CUMBERLAND is a Professor of Economics at the University of Maryland College Park. He received his doctorate at Harvard University and his baccalaureate at the University of Maryland. A consultant to government and private development groups, he is widely published in professional journals on regional development, resource management, and environmental quality. His present residence is in Hyattsville.

Retired Chief Judge, Third Judicial Circuit Court of Maryland, the Honorable STEWART DAY was born in Rocks, Harford County. His and his wife's families have lived in Baltimore or Harford Counties for generations. A graduate of Mercersburg Academy and the University of Maryland, Judge Day was President of the Harford County Board of Education for eighteen years. He is a member of the Maryland State Bar Association and the American Bar Association, and he and Mrs. Day have three daughters (one a member of the Bar) and four grandchildren. He holds the Certificate of Distinguished Citizenship, State of Maryland.

A native and present resident of Baltimore, MARGARET E. DOUGHERTY is editor of Maryland Magazine. She is a graduate of Notre Dame of Maryland College and received her masters degree in Latin American History at Georgetown University. A public information officer for the State of Maryland for twelve years, Miss Dougherty has won five awards for outstanding publications.

A native of Baltimore, WILLIAM VOSS ELDER III is Curator of Decorative Arts, The Baltimore Museum of Art. He was graduated cum laude from Princeton University and has done graduate study at the University of Pennsylvania. Registrar at the White House in 1961-62 and Curator there in 1962-63, he wrote The White House, An Historic Guide. He is Vice-President of Baltimore Heritage, on the Board of Directors of the Society for the Preservation of Maryland Antiquities, and on the Fine Arts Commission, U.S. Department of State.

P.W. FILBY is Librarian and Assistant Director of the Maryland Historical Society. Born in Cambridge, England, he now lives in Savage, Maryland. For three years, he was secretary to Sir James Frazer, author of The Golden Bough. Widely published in genealogy and calligraphy, he currently is working on a comprehensive bibliography of American and British genealogy and heraldry. He is one of three Maryland members of the select Grolier Club.

B. FLOYD FLICKINGER is founder of the Institute for Allegheny Life and Culture and a member of the Maryland Bicentennial Commission and Advisory Committee to the Maryland Commission on Negro History and Culture. A resident of Baltimore, he is an inveterate book-buyer and antique collector.

Cited in Who's Who in the East, HERBERT S. HILLIARD is Supervisor of Educational and Administrative Research, Anne Arundel County Board of Education. He received his masters degree at Syracuse University and has done later work at New York University and The Johns Hopkins University. A resident of Arundel-on-the-Bay, Annapolis, he is a member of Phi Delta Kappa, President of the Anne Arundel County Secondary Schools Association, and has written many articles on education.

MRS. ALTON E. (MARIE STAUFFER) HUGHES was born in Frederick County and lives now in Salisbury. Her grandfather was State Senator G.L. Kaufman of Frederick County. Her husband is President of First Shore Federal Savings and Loan and Executive Vice-President of the E.S. Adkins Company. Mrs. Hughes attended Salisbury State College. She is Past President of the Wicomico Women's G.O.P. Club, Honorary Member of the Junior Board of Peninsula General Hospital, an Officer of the Wicomico Garden Club, and a Trustee of Pemberton Hall Foundation. She also is an antique collector. Mr. and Mrs. Hughes have a son and daughter.

HAROLD R. MANAKEE is Director of the Maryland Historical Society and author of Maryland in the Civil War, Maryland - A Student's Guide to Localized History, Indians of Early Maryland, and co-author of My Maryland and The Story of the Writing of the Star-Spangled Banner.

A native of Ithaca, New York, WILLIAM A. PARR is Superintendent of State Parks, Maryland Department of Forests and Parks, with which department he has been for twenty-five years. He is a professional forester, graduate of Cornell University, and now lives in Bel Air.

A native of Texas, MORRIS L. RADOFF is Maryland State Archivist. He received his Ph.D. at The Johns Hopkins University, is a founding member of the Society of American Archivists, of which he was President in 1954-55, and winner in 1964 of the Society's Waldo Gifford Leland Prize. He also is a member of St. Mary's City Commission and author of Buildings of the State of Maryland at Annapolis and The County Courthouses and Records of Maryland, Part One: The Courthouses.

Also a member of St. Mary's City Commission, MARY-CARTER ROBERTS, now living in Riva, Maryland, is a professional writer. She was Maryland State Travel Writer for nine years and book editor for the Washington Star for twelve years. Her short stories and novelettes have appeared in such magazines as The New Yorker. Her novels include The Abbott Sisters and Little Brother Fate (the latter available in Penguin paperback). Among Miss Roberts' awards are a letter of commendation for her conservation work from Mrs. Lyndon B. Johnson (then First Lady), Certificate of Distinguished Citizenship from Governor Mandel, and admission to School of Advanced Studies in Tourism sponsored by the United Nations (only 300 applications were accepted from all U.N. countries).

MRS. J. DOUGLASS (GLADYS B.) SHEPPERD is a writer and teacher and former Head of the Department of History, Coppin Normal School in Baltimore. She received her baccalaureate at the University of Chicago and her masters degree at New York University. A member of the honorary educational Kappa Delta Pi, Mrs. Shepperd won a library award for her book, Mary Church Terrel, Respectable Person. Her published articles include "Maryland Medical History" (American Heritage Magazine, Nov. 1961) and "Teaching Maryland History." She now lives in Baltimore. Her husband and their son are both physicians.

GEORGE A. SIMPSON was born in Washington, D.C. and now lives in Bethesda. He is a graduate of Georgetown University in English Literature and of George Washington University in Engineering, and works in Bethesda in a land planning office. He is a member of the Board of Directors of the National Folk Festival Association and former editor of The Newsletter of the Folklore Society of Greater Washington. His wife and he have two daughters.

Assistant Maryland State Archivist GUST SKORDAS was born in Washington, D.C., and now lives in Wardour, Annapolis. A graduate of St. John's College (Annapolis), he has been with the Maryland Hall of Records for almost thirty-five years. Winner in 1964 of the Waldo Gifford Leland Prize of the Society of American Archivists, of which he is Fellow, he has edited, authored, and co-authored a number of articles and books on Maryland history and records.

MRS. REGINALD V. (MARY HARRINGTON) TRUITT was born in Cambridge and now lives at Great Neck, Stevensville, both on the Eastern Shore. Her father was Governor of Maryland (1916-20) and her husband is founder of the Chesapeake Biological Laboratory. She has been active in civic work, was first President of the Prince George's General Hospital Guild, President of the Progress Club (Federated Women's Club), and is incoming President of the Queen Anne's County Garden Club. Twice, she has been co-chairman of the Historical Tour of Kent Island. She attended the National Cathedral School for Girls in Washington, D.C., is a collector of antiques and Napoleonana. Dr. and Mrs. Truitt have two daughters and five grandchildren.

CHARLES E. WISE, JR.,is an agricultural economist and was on the Board of Directors of the Nationwide Insurance Company for almost thirty years and is now on the Advisory Board. For almost thirty years, he was Executive Secretary-Treasurer of the Maryland Farm Bureau, Inc., and editor of Maryland Farm News. For gallantry in action in World War I, he holds the Distinguished Service Cross and the Croix de Guerre. Among his other awards are those from the University of Maryland, Future Farmers of America, and 4-H Clubs of Maryland. He was a Director of the Timonium Fair Board for fifteen years and has served on nine State committees or commissions. Presently, he also is a member of the Maryland Environmental Trust. Mr. and Mrs. Wise maintain an apartment in Baltimore and a 66-acre farm near Westminster. Mrs. Wise is on the Board of Directors of the Carroll County Farm Museum.