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A Comparative Study of German and Kentucky Moon Beliefs

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A body of moon beliefs from Kentucky was compared with a body of moon beliefs from Germany to discover similarities and dissimilarities between the two and to ascertain how well a body of beliefs (specifically moon beliefs) can be transferred from the Old World to the New World. The presence of a German culture in Kentucky was established and parallels were drawn between the structure, function, and esthetic aspects of both groups of beliefs. The Kentucky moon beliefs that migrated from Germany showed a surprising persistence, considering the move to America, change of language, and exposure to unfamiliar cultures. Some reasons these beliefs persist in Kentucky were found to be the common Germanic background Germany shares with other Northern European countries, the geographic and social isolation of German settlers in Pennsylvania who migrated to the Appalachians, and the purposeful maintenance of an ethnic identity by many immigrating Germans.

INTRODUCTION

When the masses of immigrants came over to America in the eighteenth and nineteenth centuries, they brought with them customs, beliefs and oral literature that had been retained for centuries in their homelands. After they arrived, with personal survival foremost in their minds, many tried to assimilate themselves into the new culture as quickly as possible, forgetting or putting aside many of the older beliefs, tales, and customs. Others, including many of the immigrating Germans, retained them as nostalgic reminders of their homeland. Songs and tales survived well in this new environment. Beliefs, along with customs and legends, were intimately bound with these peoples' daily lives.[1] Moon beliefs, in particular, helped explain and determine many actions of the German people--when to plant, when to butcher, and when to marry.

How well then could this seemingly fragile body of moon beliefs survive in a new geographical and social environment? Or, more specifically, how well could beliefs of the German newcomers about the moon survive in an area

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[1]Reidar Christiansen, "A European Folklorist Looks at American Folklore," in Madstones and Twisters, ed. Mody C. Boatwright, Wilson M. Hudson, and Allen Maxwell (Dallas: Southern Methodist University Press, 1958), p. 23.

such as Kentucky, where a substantial number of Germans settled?

My purpose in this study is to compare a body of Kentucky beliefs about the moon with a similar body of German beliefs, to ascertain whether strong parallels exist between the two. Folklore scholars in the past have assumed that such genres of folklore as the folktale and the folksong could withstand a change of culture better than a body of beliefs could.[1] By demonstrating the similarities between these two groups of moon beliefs, I hope to show the strength of beliefs after they have been transplanted from one continent to another.

It seemed wise to limit the scope of this study to one aspect of a whole body of folk beliefs, to avoid becoming too broad and generalized. I chose beliefs associated with the moon because I felt I could be assured of substantial bodies of moon beliefs in both countries.

I was particularly interested in doing a comparative study of Kentucky beliefs and German beliefs because of the facilities for research available at Western Kentucky University. These included a large body of Kentucky beliefs about the moon in the Western Kentucky University Folklore and Folklife Collection and a microfilm collection on the Literature of Folklore, which contained several works on German beliefs and superstitions. In

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[1]Christiansen, "A European Folklorist Looks at American Folklore," p. 23.

addition to these I used other sources for finding beliefs about the moon, such as Kentucky Superstitions by Daniel and Lucy Thomas and the Handwörterbuch des deutschen Aberglaubens edited by Eduard von Hoffmann-Krayer and Hanns Bächtold-Stäubli.

To validate a comparison of these beliefs, it is necessary to establish the presence of a German culture in Kentucky. This can be done by first describing the settlement patterns of German immigrants after they reached the United States.

A significant amount of German immigration to America began in the late seventeenth century and reached its peak in the mid-nineteenth century.[1] In 1683, a Frankfort lawyer named Pastorius led a group of Mennonites from the Rhineland in Germany to Pennsylvania, by invitation. German pietists, Dunkers, Schwenkfelders and other German sectarians also arrived in Pennsylvania with a common desire ". . . to withdraw from the world and live peaceably according to the tenets of their respective faiths."[2] A great many of the Germans who eventually came to the New World were either Lutherans or members of the German Reformed Church, although they came primarily for economic rather than religious reasons.[3]

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[1]Maldwyn Jones, American Immigration (Chicago: The University of Chicago Press, n.d.), pp. 19 and 110.

[2]Ibid., p. 19.

[3]Ibid., p. 28.

By 1719, six to seven thousand Germans, mostly from the Palatinate region of Germany, had arrived at Philadelphia, many of them coming as redemptioners because of their poverty.[1] From Lancaster County, Pennsylvania, which was the main German stronghold in America, they went down the Cumberland Valley and then spread out and beyond. Most were shrewd small farmers who picked fertile limestone areas for their farms. By 1750, the Germans had established an almost continuous line of settlements from the state of Pennsylvania to Georgia.[2]

By 1786, Germans were still arriving in Pennsylvania in great numbers and from 1846-55 more than a million Germans entered the United States. During this time, the majority of them were from the southwest states of Germany (Württemberg, Baden, and Bavaria), where small agriculture predominated. The people coming from these regions were forced to leave because of crop failures and an unjust system of feudal taxation.[3]

As for Kentucky's German population, it has been estimated that fifteen percent of the people living in the Kentucky mountains have German ancestors who probably came down from Pennsylvania.[4]

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[1]Jones, American Immigration, p. 28.

[2]Ibid., pp. 29-30.

[3]Ibid., p. 110.

[4]Christiansen, "A European Folklorist Looks at American Folklore," p. 29.

Eventually, the settlers in the eastern mountains began to move westward. Gordon Wilson, in Folklore of the Mammoth Cave Region, stated that the earliest settlers in the Mammoth Cave area of Kentucky came from western Virginia, western North Carolina, and the eastern counties of Kentucky. These people were mostly Scotch-Irish, but Wilson also mentioned that there were a few Pennsylvania Germans, French Huguenots, and Swedes.[1] By the time they arrived, all spoke English. Nevertheless, Wilson gives possible clues to an eventual German presence in western as well as in eastern Kentucky.

Henry Glassie, who has done considerable work in tracing patterns found in material culture, has traced the development of the log cabins and barns in the Appalachian mountain region. Glassie found that these log structures can be traced back to the Germans, via the Pennsylvania Germans. He discovered that horizontal log construction was used by the Germans, along with other northern and central European countries, as far back as the Bronze Age. This form was preserved and again used by the Pennsylvania Germans when they arrived.[2] Those Germans not remaining in Pennsylvania began to move down the Cumberland Valley and to settle in the mountains. When they left they took with

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[1]Gordon Wilson, Folklore of the Mammoth Cave Region, ed. Lawrence S. Thompson (Bowling Green: Kentucky Folklore Society, 1968), p. 12.

[2]Henry Glassie, "The Old Barns of Appalachia." Mountain Life and Work, Summer 1965, p. 21.

them this method of log construction, finding that it was the most practical and economical form. The double-crib barn, the four-crib barn, the transverse-crib barn, and the cantilevered barn (to give some examples) have all been traced back to Germany by Glassie and can be found in Kentucky.[1] Lynwood Montell has studied barn types in the Eastern Pennyroyal area of Kentucky and has found these same barn types that Henry Glassie had researched.[2] Glassie makes the following point:

> Realizing that all the barns of the Southern Mountains, with the exception of the English barn, were either introduced in final form by the Pennsylvania Germans or were developed from Pennsylvania German barns, the scholar should not be surprised that for a great number of Southern Mountain tales, some tunes, and for Southern Mountain dulcimers and pottery, the closest European parallels are found in those areas from which the Pennsylvania Germans came.[3]

(Glassie states that these Pennsylvania Germans came from the Rhenish Palatinate, Switzerland, Bohemia, Silesia, Moravia, Alsace, Württemberg, Hesse, and Saxony.) In light of Glassie's statement above and in light of the parallels he has drawn between the material artifacts in the Appalachian region and Germany, would it therefore be possible to draw parallels between the mentifacts of the two cultures, or their moon beliefs, in this case? In light of the strong German influence upon tales, tunes and

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[1]Glassie, "The Old Barns of Appalachia," pp. 28-29.

[2]W. Lynwood Montell, "Barns of the Upper South: An Instructional Manual for Folklore and Folklife Classes," 1972. (Typewritten.)

[3]Glassie, "The Old Barns of Appalachia," p. 30.

material culture that Glassie mentions, I think it would be logical to compare a small body of beliefs from each region in order to note additional parallels between the two cultures.

At this point, it should be recognized that no definite claims can be supported for the purely German origin of moon beliefs, since Northern European nations are all of common Germanic origin,[1] having shared a common body of beliefs at one time. Felix Grendon, in his article entitled "The Anglo-Saxon Charms," acknowledges this:

> Although so few of the narrative charms have been discovered among Anglo-Saxon manuscripts, there is every reason to believe that the type which they represent was widespread in Germanic countries; for there are not only scores of modern English and German vernacular spells containing the precise stories which these contain, but numerous others with variations on the same themes.[2]

On the other hand, Hubert Gibson Shearin, in an article entitled "Some Superstitions in the Cumberland Mountains," commented on a collection of beliefs he believed to be purely English.[3] However, one can find fault with his conclusion, since the moon beliefs he mentions also have Germanic and even German parallels. For example, one of the

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[1]John T. Waterman, A History of the German Language (Seattle: University of Washington Press, 1966), pp. 39-45.

[2]Felix Grendon, "The Anglo-Saxon Charms," The Journal of American Folklore 22 (April-June 1909): 157-158.

[3]Hubert Gibson Shearin, "Some Superstitions in the Cumberland Mountains," The Journal of American Folklore 24 (1911): 319 (hereafter cited as Shearin, "Superstitions"). Hereafter, after the first full reference, all later references for beliefs will be cited in the text, rather than in a footnote.

beliefs he mentions says, "If one have his purse in his hand at the instant he first sees the new moon, he will have good luck" (Shearin, "Superstitions," p. 319). In Germanic tradition, to count money by the new moon will increase your store.[1] In Germany, it is felt that the new moon brings gold if one shows his purse to the moon.[2] He also mentions that to lay the "ground-worm" of a rail fence during a new moon means it will sink in the ground and rot (Shearin, "Superstitions," p. 320). But, the same belief can be found in Germanic lore (Grimm, Mythology 2: 714) and similar beliefs can be found in Germany (HDA, "Mond," 489).

In their introduction to Kentucky Superstitions Daniel and Lucy Thomas state: ". . . the superstitions of Kentucky are in almost all cases not recent inventions but old survivals from a time when they were generally accepted by all Germanic peoples and even Indo-Europeans."[3] It is not possible, therefore, to discover origins of these moon beliefs, since they are of this common Germanic background.

In addition, once the Germans came to America, in spite of probable efforts to retain their own beliefs, there

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[1]Jacob Grimm, Teutonic Mythology, trans. James Steven Stallybrass, 4 vols. (New York: Dover Publications, Inc., 1966), 2: 713 (hereafter cited as Grimm, Mythology).

[2]Handwörterbuch des deutschen Aberglaubens, 1934-35 ed., s.v. "Mond," by F. Ohrt (hereafter cited as HDA, "Mond").

[3]Daniel Lindsey Thomas and Lucy Blayney Thomas, Kentucky Superstitions (Princeton: Princeton University Press, 1920), p. 4 (hereafter cited as Thomas, Ky. Supers.).

was undoubtedly much mingling and exchanging of beliefs with other cultures. When the Pennsylvania Germans migrated from Pennsylvania, they went with many Scotch-Irish, with whom they shared common backgrounds of religious persecution, economic unrest and warfare. The two cultures borrowed cultural elements from each other, such as musical, architectural and folktale traditions, combining the best of the two.[1] It is not unlikely to assume that they might have unconsciously or consciously borrowed and exchanged beliefs as they coexisted.

In Kentucky, beliefs other than those related to the moon can be found, which could possibly have ties with Germany. For instance, the belief in Kentucky that the seventh son has special healing powers, especially to cure Thrash[2] can also be found in Germany. For example, "If a woman have seven sons one after another, the seventh can heal all manner of hurts with a stroke of his hand" (Grimm, Mythology, 4: 1809). In the Mammoth Cave Region, it is very bad luck if a hen crows (Wilson, Folklore of the Mammoth Cave Region, p. 98). Similarly, in Germany, "A hen crowing like a cock is a sign of misfortune" (Grimm, Mythology, 4: 1780). In Germany, a child may not have his hair or his

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[1]Henry Glassie, "The Appalachian Log Cabin," Mountain Life and Work, Winter 1963, pp. 6-8.

[2]Bowling Green, Ky., Western Kentucky University Folklore and Folklife Collection, D. K. Wilgus Collection (hereafter cited as Wilgus, WKUFFC).

nails cut before he is one year old. He may also not look in a mirror or he will die.[1] Both of these beliefs can be found in Kentucky (Wilgus, WKUFFC).

Vance Randolph, in Ozark Magic and Folklore, has some interesting charms which are undoubtedly of German origin. For instance, in the Ozarks one cure for headaches involved writing the words "Motter Fotter" (Mother Father)[2] on a piece of paper which was burned in front of three witnesses. An old woman described another verse that went "Bozz bozzer, mozz mozzer, kozz kozzer,"[3] which was repeated three times with hands crossed behind the back to cure boils, sores, pimples, and blood poisoning.[4] It is interesting to note that the woman who described the charm to Randolph

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[1]Oskar Dähnhardt, Volkstümliches aus dem Konigreich Sachsen auf der Thomasschule Gesammelt, 2 Bände (Leipzig: Druck und Verlag von B. G. Teubner, 1898; Literature of Folklore, by Lawrence S. Thompson, Roll 156, n.d.), 1: 89 (hereafter cited as Dähnhardt, Sachsen).

[2]I have made free translations of all German beliefs found in this thesis, excluding any beliefs in Grimm's Teutonic Mythology, which had already been translated.

[3]It is possible that bozz, mozz, and kozz are from three older German words, botten (to break flax with a wooden instrument), mosten (a word describing the pressing of grapes), and kotzen (a vulgar form meaning to vomit or spew forth). These meanings are forgotten, although the verse is still repeated to cure boils, pimples, etc. There is another explanation of the meaning of the word, bozz. It could be a variant of the word Potz, a mild German oath and a euphemism for the word Gotts (God). This serves the same function as "doggone" or "gosh," mild euphemistic terms in English for "God."

[4]Vance Randolph, Ozark Magic and Folklore (New York: Columbia University Press, 1947; reprint ed., New York: Dover Publications, Inc., 1964), pp. 132-133 (hereafter cited as Randolph, Ozark Magic).

mentioned that her kinfolk originally knew what these words meant, and they were supposed to be "Dutch" (a possible deterioration of the word "Deutsch" meaning "German").

It would not be surprising to find evidence of German beliefs in the Ozark region. Randolph describes the Ozark inhabitants as having descended from the pioneers who came West from the Southern Appalachians at the beginning of the nineteenth century.[1] Since many of the inhabitants of the Southern Appalachians were originally from the Pennsylvania Dutch (German) region, it is probable that these beliefs and these charms were retained, giving strong evidence of how tenaciously the folk cling to old beliefs and how surprisingly well these beliefs hold up under the strain of time, migration and loss of original meaning and spelling. It therefore should not be surprising if German beliefs about the moon survive well in Kentucky, as they were brought West from the Southern Appalachians by those of German descent.

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[1]Randolph, Ozark Magic, p. 3.

CHAPTER I

A COMPARISON OF THE BELIEFS

In my search for moon beliefs in Kentucky, I was eventually able to formulate subject categories that these beliefs fell into. Ohrt's article entitled "Mond" in the Handwörterbuch des deutschen Aberglaubens groups German moon beliefs into more refined categories. However, there also seemed to be, in general, a greater variety of moon beliefs in Germany, which would probably account for this. Beliefs about the moon's relationship to the human body (physically as well as mentally), plants, animals, and weather seemed to reveal the most evident parallels between the two.

The subject categories of the Kentucky moon beliefs are as follows:

1. Human Body
2. Planting and Timber
3. Animals
4. Weather
5. Marriage, Money and Domestic Activities
6. Birth and Childhood
7. Good and Bad Luck
8. Moon's Physical Makeup (as perceived by the folk)

Human Body

In Kentucky and Germany, cures for the human body showed a marked similarity. The ailments were the same or closely related and the cures, involving ritual in most cases, were markedly similar. The Germans acknowledged the curative powers of the moon for curing any number of bumps or small outer growths (warts, swellings, old pimples, and goitres). In Kentucky, the beliefs I found relating to the moon's curative powers were usually for warts.

The ritual used in most cases is to face the moon (usually the waxing or increasing moon) and then repeat a verse. For example, a Kentucky cure from Hopkins County states: "Rub the wart with one finger while looking at the new moon and say, 'New moon, new moon, new moon, as you grow larger may this wart grow smaller'" (Wilgus, WKUFFC). From the mountains of Kentucky comes a more abbreviated version of this charm: "If you look at the new moon and rub your hand over the wart three times, saying each time, 'You grow and you go,' the wart will disappear" (Thomas, Ky. Supers., no. 1483). A German belief of this type goes: "For goitre or warts, fix your eyes on the waxing moon, and say three times, 'May what I see increase, may what I suffer cease'" (Grimm, Mythology, 4: 1796). A Pennsylvania German belief has very much the same charm and ritual for goitre: "Look at the waxing moon, pass your hand over the diseased

parts and say, 'What I see must increase; what I feel must decrease.'"[1] According to another German belief, to cure any swelling or small growth it is necessary to go out under a new moon and say, "What I see increase and what I feel decrease, in the name of the Father, the Son and the Holy Ghost" (Dähnhardt, Sachsen, pp. 94-95). This charm must be said three times on three separate evenings.[2]

There seem to be traces of moon worship in these particular Kentucky moon beliefs. As Timothy Harles states: ". . . the moon has been in every age, and remains still, one of the principal objects of human worship."[3] (See Chapter II for discussion of moon worship.) This is evident in the ritual performed in each of these examples, an essential part of which is facing the moon.

Also related to the human body is the belief that "If you sleep in the moonlight, you will become insane" (Wilgus, WKUFFC), or "If sometimes people see the full

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[1] J. H. Owens, "Folk-Lore from Buffalo Valley, Central Pennsylvania," The Journal of American Folklore 4 (January-March 1891): 124 (hereafter cited as Owens, "Buffalo Valley").

[2] It is interesting to note the presence of the number "three" in most of the versions of this belief. The final German belief above employs the use of the trinity as part of its charm. The Kentucky charms do not invoke the trinity, but it is possible that the use of the number three could be related to this former use of the trinity, as part of a charm (see Chapter II for discussion of the form of these charms).

[3] Timothy Harley, Moon Lore (London: Swan Sonnenschein, Le Bas and Lowrey, 1885; reprint ed., Detroit: Singing Tree Press, 1969), p. 77.

moon it makes them go mad" (Wilgus, WKUFFC). According to a Pennsylvania German belief, it is simply bad luck if you sleep while the moon shines on your face.[1] German beliefs in this area are ambiguous. There seems to be some question as to the meaning of Mondsucht; whether the moon makes people become insane or just makes them walk in their sleep. Owsei Temkin, in The Falling Sickness, a book about the history of epilepsy, makes the comment that "In German the terms Mondsucht and mondsüchtig remained rather vague but would now chiefly be understood as referring to lunambulism, that is, sleepwalking under the influence of the moon."[2] However, in the following German example this behavior could be easily interpreted as insanity or erratic behavior:

> One should never place a bed so that the moon shines in the face of those sleeping, because one does not sleep well. However, if the moon influences a person for a longer time, he will become "mondsuchtig," and such people get up during the night and climb onto the roofs. If anyone calls them by name, they will fall down and hurt themselves. These people smile at the enchanting moon and it influences them, so that they climb onto the roofs.[3]

The first part of the belief, mentioning the moon causing

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[1]Elmer L. Smith, ed. and comp., Pennsylvania Dutch Folklore (Lebanon, Pa.: Applied Arts Publishers, 1973), p. 4 (hereafter cited as Smith, Penn. Dutch).

[2]Owsei Temkin, The Falling Sickness: A History of Epilepsy from the Greeks to the Beginnings of Modern Neurology, 2nd ed. (Baltimore: John Hopkins Press), p. 93.

[3]Anton Birlinger, Volkstümliches aus Schwaben, 2 Bände (Freiburg im Breisgau: Herder'sche Verlagshandlung, 1861; Literature of Folklore, by Lawrence S. Thompson, Roll 18, no. 27, n.d.), erster Band: Sagen, Märchen, Volksaberglauben, von Anton Birlinger und M. R. Buck, p. 188 (hereafter cited as Birlinger, Schwaben).

lack of sleep, is similar to the previously mentioned belief found in Kentucky, although the effect of the moon is not as marked in the German example as in the Kentucky belief. However, the description of those influenced by the moon's rays while standing on the rooftops could very well be interpreted as insane or irrational behavior.

In Kentucky, beliefs about the moon's relation to the human body are concerned with hair growth. The consensus is that cutting the hair during the new moon or when the moon is increasing will aid its growth. One believer even says, "Don't cut hair in the dark of the moon, or it might cause baldness."[1] German beliefs on the same subject agree that "One should cut hair during the increasing moon, then it will grow back quickly" (Dähnhardt, Sachsen, p. 89).

The beliefs concerning the growth of bumps and swellings, and growth of hair seem to depend, in both cultures, upon the increase or decrease of the moon. The beliefs about hair follow the folk logic of homoeopathic magic, as discussed by Sir James George Frazer in The Golden Bough,[2] for as the moon increases it would seem to follow that hair should increase or grow also, by the sympathetic

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[1] Bowling Green, Ky., Western Kentucky University Folklore and Folklife Collection, Field Research Collection 1970-2.

[2] James George Frazer, The Golden Bough: A Study in Magic and Religion, abridged ed. (New York: The Macmillan Company, n.d.), pp. 12-14.

association that like produces like. However, the bumps and swellings charm does not fit this belief pattern. As the moon increases, this charm is recited to make a growth decrease. Although it would seem that the charm should be recited on the decrease, or wane, of the moon to make the growth decrease in size also, a possible explanation of the belief pattern is that the folk assume the moon has more power to heal as it grows in strength (waxing or increasing moon) than as it becomes weaker (waning or decreasing moon).[1]

Planting and Timber

Planting beliefs related to the moon's influence was the largest group of moon beliefs I found in Kentucky. The basic rule of thumb for planting by the phases of the moon is: "Plant anything that grows under the ground in the dark of the moon. Anything out of the ground, plant it in the light of the moon" (Wilgus, WKUFFC. See also Thomas, Ky. Supers., nos. 2235 and 2236).[2] I found that in Germany the same rule generally applied to planting. For instance,

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[1] Fanny D. Bergen, W. M. Beauchamp and W. W. Newell, "Current Superstitions," The Journal of American Folklore 2 (1889): 12.

[2] Many of the beliefs I found in the Western Kentucky Folklore and Folklife Collection had previously been collected by Daniel and Lucy Thomas in 1920, their survival indicating that these beliefs are not disappearing as was perhaps thought. I therefore felt justified in using beliefs from Kentucky Superstitions for my comparisons, even though it was an older belief collection from Kentucky.

"Leafy vegetables or those that bear fruit should be sown during a waxing moon. Root crops, on the other hand, should be sown during a waning moon."[1]

However, when discussing the sowing of specific plants according to the moon, Kentuckians do not agree among themselves, much less with the Germans. For example, some Kentuckians feel "All things should be planted in the light of the moon to prosper--never in the dark of the moon" (Wilgus, WKUFFC). Even less can many Kentuckians agree on when to plant specific crops. Some feel it is best to plant corn during the dark of the moon.[2] Others plant their corn in the light of the moon (1970-97, WKUFFC) and still others prefer to plant their corn during the change of the moon, so the corn will be short and have many small ears (Wilgus, WKUFFC).

Peas should be planted in the light of the moon (Wilgus, WKUFFC) in Kentucky. However, in Germany, if peas are planted in the light of the moon, they flower continuously and bear few peas (Reicke and Wichert, Monatschrift, p. 222). Germans do not agree about planting signs either. Some feel it is best to plant onions during the full moon so they will be larger. Others think this is wrong, saying

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[1]Rudolf Reicke und Ernst Wichert, eds., Altpreussische Monatschrift, neue Folge, Der neuen Preussischen Provinzial-Blätter, vierte Folge, 22 Band (Königsberg in Pr.: Verlag von Ferd. Beyer's Buchhandlung, 1885; Literature of Folklore, by Lawrence S. Thompson, Roll 169, 1969), p. 222 (hereafter cited as Reicke and Wichert, Monatschrift).

[2]Bowling Green, Ky., Western Kentucky University Folklore and Folklife Collection, Field Research Collection 1970-97 (hereafter cited as 1970-97, WKUFFC).

they will be all plant (HDA, "Mond," 493).

This disagreement on proper moon phases for planting might cause one to wonder how such a prevalent but diverse group of beliefs managed to survive. Many farmers still swear by the phases and the signs of the moon when they are planting (as evidenced by the number of these beliefs I found). Individual experimentation with the signs and phases of the moon related to planting may have fostered this disagreement among believers. The truths they discovered by experimentation could be applied to their daily lives, which prevented this body of planting lore from disappearing. As Fanny D. Bergen in "Current Superstitions" states:

> Individual customs [in this case, beliefs] may be preserved simply as a matter of thoughtless habit; yet in general it is essential that these usages should be related to conscious intellectual life; so soon as they cease to be so explicable, they begin to pass into oblivion.[1]

I do not mean to imply that there is total disagreement concerning planting beliefs between the two cultures. There are actually surprising similarities, considering that these beliefs have been subject to a change of soil, climate and surroundings.

I also find the similarities surprising because the instructions for planting according to the phases and signs of the moon are quite detailed, often with separate instructions for each plant. The Farmer's Almanac

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[1]Fanny D. Bergen, W. M. Beauchamp and W. W. Newell, "Current Superstitions," p. 5.

undoubtedly aided the memory of the farmer but there must also be a desire for certain success. No farmer wants to take any chances when it comes to his crops, since they are his key to survival. Planting by the moon is added insurance that the crop will be a bountiful one.

There are examples of this similarity of planting beliefs. Clover should be planted in Kentucky during the waning or decreasing moon (Wilgus, WKUFFC). The German belief is the same, offering the explanation that the roots will take hold better (HDA, "Mond," 493). In Kentucky, I found numerous examples of planting potatoes during the dark of the moon. In Germany, potato planting is also done during the waning (dark) of the moon, but during the afternoon (HDA, "Mond," 493). In Kentucky, beans should be planted during the dark of the moon or they will not make a bush (1970-97, WKUFFC). Similarly, in Germany both beans and peas should be planted during the waning moon (HDA, "Mond," 494). Otherwise, they will bloom too much and not bear fruit.

Cutting of timber in Kentucky, for making shingles, rail fences, and fires, should be done during the old of the moon (Wilgus, WKUFFC). It will not become worm-eaten nor snap when burning. A German belief, very similar is "Cut no timber in the waning moon: timber felled at new moon is apt to strike out [snap?] again; that felled in a waning moon burns better" (Grimm, Mythology, 4: 1819). Another

German belief says that wood felled in an increasing moon has more dampness (Feuchtigkeit) than wood felled in a decreasing moon.[1] In Kentucky, placing shingles on a roof should only be done during the dark (old) of the moon, which again involves the quality of the wood. Shingles curl or cup if put on the roof during the light of the moon. They lie flat when nailed on during the dark of the moon (Wilgus, WKUFFC).

One could wonder if there is not some truth to this belief about the changing quality of wood with an old and a new moon, since this belief, undoubtedly the product of careful observation, is so markedly similar in Kentucky and Germany (although I have found no evidence to prove its validity).

A belief involving a ritual which I did not find in Kentucky, but which does occur in the body of German beliefs, suggests some loss of detail and loss of ritual in the German-derived planting lore in Kentucky. This German example is the only one I found which was a preventive measure against garden pests: "To keep caterpillars off the cabbages, a female shall walk backwards naked in the full moon three times in all directions through the cabbage garden" (Grimm, Mythology, 4: 1816).

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[1]Heinrich Ludwig Fischer, Beiträge zur Beantwortung der Frage: ob Aufklärung schon weit genug gediehen oder vollendet sei? Als Anhang zu dem Buch vom Aberglauben (Hannover: C. Ritschner, 1794; Literature of Folklore, by Lawrence S. Thompson, Roll 162, 1969), p. 91 (hereafter cited as Fischer, Aberglauben).

Animals

In Kentucky, there are many variants of animal beliefs related to the moon's influence. These beliefs chiefly concern livestock, although I found a few examples of beliefs about other forms of animal life which could be compared with similar beliefs from Germany. The beliefs about livestock center on breeding, birth, weaning, and slaughtering. Beliefs about poultry generally concern egg-laying. Kentuckians do not agree when it is best to slaughter hogs. Some say that "Hogs killed in the light of the moon will all go to grease" (Thomas, Ky. Supers., no. 2284a). Others disagree, believing that "If you kill a hog in the dark of the moon, it goes mostly to lard" (Wilgus, WKUFFC). There are those that feel more lard or grease is a desired result: "Kill hogs in the old of the moon--you get more grease" (Wilgus, WKUFFC). Alan Dundes comments that in Indiana "There is apparently no agreement as to whether to butcher hogs in the light or dark of the moon,"[1] an indication that this disagreement also occurs outside Kentucky. Pennsylvania Germans recommend butchering during the moon's increase (Owens, "Buffalo Valley," p. 120).

German beliefs about livestock are generally in agreement that the increasing moon and full moon are the most propitious phases to conduct any activities with livestock; never the waning (decreasing) moon. They feel that

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[1]Alan Dundes, "Brown County Superstitions," Midwest Folklore 11 (1961): 50.

". . . in the full moon slaughtered animals have fatter and tastier meat than those slaughtered in the waning moon" (Fischer, Aberglauben, p. 91). Many people may desire different results, wanting a hog to yield a large quantity of lard instead of a small quantity. This belief could relate to different believers' folk esthetic in relation to sight and taste.[1]

Cattle born or weaned in a waning moon are no good for breeding in Germany (Grimm, Mythology, 4: 1808). In Kentucky, cattle should not be bred on a moonless night or the calf will be born dead (Wilgus, WKUFFC). For both, the period when the moon is growing weaker or is at its weakest point is a bad time for breeding activities.

Setting of hens during the new moon has different results in Kentucky. In Barren County, "If a hen is set on the new of the moon, all the chickens will be roosters" (Wilgus, WKUFFC). In Warren County, if hens are set when the moon is new, the eggs will open up at the same time" (Wilgus, WKUFFC). In Germany, setting eggs during the new moon is not good, because the goslings that hatch will be blind (Fischer, Aberglauben, p. 91), although there is no such consequence in the examples I found in Kentucky. The result seems neutral in comparison (as in the two examples above), which would lead me to wonder whether these beliefs

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[1]Henry Glassie, "Folk Art," in Folklore and Folklife: An Introduction, ed. Richard M. Dorson (Chicago: The University of Chicago Press, 1972), p. 266.

can exist much longer in their society. Beliefs that require some active role by human participants must not only be applicable to a person's daily life, but they must have a positive or negative implication. Since the implication of these two beliefs is not clear, they are weakened beliefs and less likely to remain in the folk imagination.

Other activities relating to animals are believed to be influenced by the moon. There is a belief in Kentucky that "The best time to fish is in the period when the sign of the zodiac [the sign of the moon] is in the feet" (Thomas, Ky. Supers., no. 2290). In Germany, during the new moon under the sign of the fish the fishermen begin to knit their nets (Reicke and Wichert, Monatsschrift, p. 222).

Some beliefs found in Germany about forms of animal life do not appear in Kentucky. For instance, some Germans believe the full moon makes crabs, oysters, mussels, and snails become fuller than during the waning moon (Fischer, Aberglauben, p. 91). This belief is a product of folk observation. The fact that this belief does not appear in Kentucky (in the beliefs I found) could be evidence that the folk do not have the familiarity with shellfish that Germans have and this belief is not relevant to their daily life.

Another belief I found in both Germany (Fischer, Aberglauben, p. 91) and the Pennsylvania German area (Smith, Penn. Dutch, p. 4), but not in Kentucky, is the belief that the full moon is favorable to milk production. It is possible that it exists in isolated areas of Kentucky, but

I found no examples of it.

Weather

Beliefs about the moon's relationship with the weather was the second largest group I found in Kentucky. One very prevalent belief is that "If there is a blur over the moon, there will be bad weather."[1] Sometimes the blur is referred to as a ring or halo and most often the bad weather meant is rain. In Germany, when the moon is pale (blass) and yellow (gelb), rain will follow (Reicke and Wichert, Monatschrift, p. 221). The words are different but the meaning is the same. The atmosphere is heavy with moisture, making the moon look pale or blurred.

There is very little agreement about other weather beliefs associated with the moon. For instance, in Kentucky, there are many variations of the belief that when the new moon's crescent or first quarter is standing on end, the weather will be rainy (Wilgus, WKUFFC). Others believe when the moon is in this position, the weather will be dry (Wilgus, WKUFFC). A similar Kentucky belief from Barren County is: "If the horns of the moon are tilted so the water will spill out, the month will be rainy" (Montell, WKUFFC). However, according to another belief, "If you can hang a powder horn on the moon, it'll be a rainy month" (Montell, WKUFFC). Some feel that a tilted moon is holding its water,

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[1] Bowling Green, Ky., Western Kentucky University Folklore and Folklife Collection, W. Lynwood Montell Belief Collection (hereafter cited as Montell, WKUFFC).

meaning dry weather ahead; others believe a tilted moon is full of water ready to spill out, meaning rain. Likewise, if a quarter moon is standing on end, to some it means the water has already spilled out and dry weather is ahead; to others, it means the water is spilling out and wet weather is ahead. Again, this disagreement among believers is healthy and aids in keeping these particular beliefs alive in the minds of the folk. Positive or negative results are not important in respect to weather beliefs, since people do not assume an active role in order to achieve results.

In Germany, if the moon is in a position so that something can be hung on its horns (Hörner), that means dry weather (Reicke and Wichert, Monatschrift, p. 222). This has the opposite result from the corresponding belief in Kentucky, mentioned above. However, Alan Dundes states that "There is considerable difference of opinion among the variants of this superstition. If one cannot hang arrows or a powder horn on the moon, it is a sign of dry weather in some areas, of wet weather in others."[1] We could infer that this difference of opinion occurs in Germany also.

These weather beliefs are the result of the folk's close observation of the moon and the weather and their mental association of the moon's shape with resulting weather conditions. The moon was an ancient barometer for the folk and it made obvious sense to some that if the

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[1]Dundes, "Brown County Superstitions," p. 35.

crescent moon looked as if it could hold water, it would not rain. To others, if the moon could hold water, it was a "wet moon" (Wilgus, WKUFFC) which meant rain. The point is that the folk imagination associated the moon with the weather, devising laws of prediction from this association. H. A. Hazen makes the statement:

> In order to be of value, a weather saying should be based on a sufficient number of coincidences between the sign and the supposed resulting weather to make it represent a law. The general tendency of mankind is to give undue prominence to a single marked coincidence, and to ignore entirely the numerous instances where there are none.[1]

It is possible that these beliefs, made from unscientific observations, were developed because man has a definite love for prediction. In our American society we find this with our daily weather forecasts, our Gallup and Harris polls, interest in fortune tellers, and soothsayers such as Jeanne Dixon, in addition to our vast body of folk beliefs.

Marriage, Money, and Domestic Activities

The folk watch the moon's phases carefully for favorable times to conduct personal affairs. Beliefs about the moon's relationship to one's marriage are few in Kentucky. It is lucky if a marriage is performed during a full moon in Kentucky (Thomas, Ky. Supers., no. 656). There are numerous beliefs similar to this one in Germany, indicating that the Germans place a great deal of importance

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[1] H. A. Hazen, "The Origin and Value of Weather Lore," The Journal of American Folklore 13 (1900): 191.

upon the moon's relationship to marriages. For instance, in Germany it is said, "Let a wedding be at full moon, or the marriage is not blest" (Grimm, Mythology, 4: 1808). Another belief states that the ceremony should take place only during an increasing or full moon and in parentheses states that this is a "generally strict rule" ("allgemeine strenge Regel"!) (Dähnhardt, Sachsen, p. 87). Another German belief makes the analogy: "By the decreasing light one should not get married, otherwise the household of the new marriage will come to nothing--don't sow grain, it would yield a bad harvest" (Reicke and Wichert, Monatschrift, p. 221). The Pennsylvania Germans have a similar belief to "Marry in the light of the moon" (Owens, "Buffalo Valley," p. 120). This belief about the influence of the moon on marriages does not seem as prevalent in Kentucky, a probable reason being that in our busy society Saturday is the day of the week when most weddings are performed regardless of the phase of the moon.

In Kentucky, there are various charms or rhymes used to ask the moon who one's future lover or husband will be. In each variant I found, the new moon is the phase necessary to recite these rhymes. For example, in Grayson County, this rhyme seems to be popular:

> New moon, true moon, a lover free,
> If he be a true lover, send him unto me.
> Tell me the color of his hair and of his eyes,
> And whether he be witless or whether he be wise.[1]

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[1]Elza E. Fentress, "Superstitions of Grayson County, Kentucky" (M. A. Thesis, Western Kentucky University, 1934), p. 105 (hereafter cited as Fentress, "Grayson Co.).

To divine a husband, one can look over the left shoulder and say this rhyme:

> New moon, new,
> Let me see
> Who my future husband is to be;
> The color of his hair,
> The clothes he is to wear,
> And the happy day he is to wed me.[1]

In Germany, this type of rhyme is said to the full moon. The maidens reciting this rhyme take a more practical view of a future husband than the two examples above:

> O you, my beloved full moon,
> Let my sweetheart appear to me in a dream.
> Be he far or near, be he rich or poor,
> Be he a craftsman or none.
> If he is a craftsman let him take his tools with him,
> If he isn't a craftsman, let him look like one.
> (HDA, "Mond," 508)

In Kentucky, if you show your pocket-book to the new moon, you will have twice as much money in it (Thomas, Ky. Supers., no. 2229). Similarly, "If you shake an empty pocket-book at the new moon, you will have it full of money before the next new moon" (Thomas, Ky. Supers., no. 2229). These two beliefs are modifications of a German belief which states: "He that counts his money at new moon is never short of it" (Grimm, Mythology, 4: 1786). The German interprets the new moon as a growing moon. This is a good example of homoeopathic magic, for the believer associates the growing moon with his (hopefully) growing money. In fact, in Germany, "If you are out of money, mind the new

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[1]Sadie F. Price, "Kentucky Folk-Lore," The Journal of American Folklore 14 (1901): 35.

moon does not peep into your empty purse, or you'll be short of money the whole month" (Grimm, Mythology, 4: 1781), which is a contradiction of the first example from Kentucky but the similarity is still evident. There are other beliefs related to these German examples: "When you see a new moon turn over a piece of silver in your pocket and your wish will come true."[1] Another says that "If you show the new moon fifty cents and make a wish, the wish will come true" (Wilgus, WKUFFC). These two beliefs still retain the ritual of showing the new or increasing moon a piece of money, but the homoeopathic association of growth with growth is not made. The effect of the belief has been modified into a "wish come true." It is difficult to say why this has happened. I do not necessarily feel that this is a weakening of a belief but it seems that a very general wish has replaced a more concrete association. Wayland Hand comments on this change in beliefs:

> These changes are made at first perhaps with a clear notion of the basic efficacy of the measure, but as this fundamental relationship is lost sight of, then the applications may likewise become dimmed, and finally deteriorate into nothing more than notions of good and bad luck. This weakening is hastened when the item is torn free of its background of custom and usage, if any, or stripped of its narrative setting.[2]

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[1] Bowling Green, Ky., Western Kentucky University Folklore and Folklife Collection, Field Research Collection 1972-25).

[2] Newman Ivey White and Paul F. Baum, gen. ed., The Frank C. Brown Collection of North Carolina Folklore, 7 vols. (Durham, N. C.: Duke University Press, 1952-1961), vol. 6: Popular Beliefs and Superstitions from North Carolina, ed. Wayland Hand, p. xxxiii (hereafter cited as Hand, Brown Collection).

The idea of the moon making provisions increase is more evident in this Kentucky belief: "The first time you see a new moon, show it something and the thing will be yours before a new moon comes again."[1] Although money is not the necessary part of the ritual, the idea of growth is still implied.

The moon also affects the time when people should move into a new dwelling. In Kentucky, "If you move during the time of a full moon, you won't make any more money than what you already have for a year" (Wilgus, WKUFFC). In Germany, "Move into a new dwelling with a waxing moon or a full moon; and carry bread and salt into it, then everybody in it will be full and want for nothing" (Grimm, Mythology, 4: 1787). Also in Germany is the very similar belief: "Move to a new house on a new moon and your provisions will increase" (Grimm, Mythology, 4: 1794). This second belief is particularly associated with the new moon as the symbol of growth. Fanny Bergen mentions that the crescent as the symbol of growth is a very old one, being used as an ornament passed from Cybele to Diana and then on to Mary.[2] The Pennsylvania Germans have the same belief: "Move in the light of the moon" (Owens, "Buffalo Valley," p. 120). It should be no surprise therefore to find the above belief in

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[1] Bowling Green, Ky., Western Kentucky University Folklore and Folklife Collection, Field Research Collection 1973-58.

[2] Bergen, Beauchamp, and Newell, "Current Superstitions," p. 120..

Kentucky, although, in this case, the full moon is an unfavorable time to move. It is possible that this believer thought that when the moon became full, it was no longer a growing moon, but a deteriorating one. During the new moon is the right time to move for others, before it goes into the first quarter (Thomas, Ky. Supers., no. 2307). Fanny Bergen comments on the moon's phases and their relation to human activity:

> According to natural processes of thought, it was inevitable that during the time when it so rapidly increases, and becomes dominant in the sky, the principle of growth should appear to prevail; and on the other hand, that the time of lunar diminution should be the season of decay.[1]

Thus, it is possible to see how the Germans could equate the moon's phases with successful or unsuccessful marriages, loss or increase of provisions or money, and a proper time to move to a new dwelling.

Other domestic affairs are related to the phases of the moon in Kentucky. For example, in the Blue Grass region "If you clean beds in the dark of the moon in March, there will be no vermin" (Thomas, Ky. Supers., no. 2308) and "If you clean house in the dark of the moon in March, there will be no moths" (Thomas, Ky. Supers., no. 2309). However, in Germany one should wash a room by the new moon against vermin (HDA, "Mond," 490). Vance Randolph states that

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[1]Bergen, Beauchamp, and Newell, "Current Superstitions," p. 12.

> What the hillman calls the "dark" of the moon is the period from the full moon to the new, the decrease or waning of the moon; the other half of the lunar season, from the new moon to the full, when the moon is waxing or increasing in size, is known as the "light" of the moon.[1]

This would mean an apparent contradiction between the beliefs in Kentucky and the German belief, although they are all similar.

Birth and Childhood

The most general belief about the moon's relationship to childbirth that I discovered in Kentucky is that babies are born either during the full moon or when the moon changes (from dark to light).[2] German beliefs I found tend to emphasize the signs of the zodiac a child is born under.

For example, if a child in Germany is born under the sign of the fish (Pisces), it will be a drinker.[3] Children born under the sign of Libra or Gemini will be strong children, but the opposite will be true of those born in Virgo (Andrian, Altausseer, p. 109).

German beliefs also judge the endurance of a child by the phase of the moon under which he is born. For example, a child born during the growing moon grows better

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[1]Randolph, Ozark Magic, p. 34.

[2]Bowling Green, Ky., Western Kentucky University Folklore and Folklife Collection, Field Research Collection 1971-69 (hereafter cited as 1971-69, WKUFFC) (See also Montell, WKUFFC).

[3]Ferdinand von Andrian, Die Altausseer: Ein Beitrag zur Volkskunde des Salzkammergutes (Wien: Hof- und Universitäts-Buchhändler, 1905; Literature of Folklore, by Lawrence S. Thompson, Roll 15, no. 18, n.d.), p. 109 (hereafter cited as Andrian, Altausseer).

physically than one beginning its life during the decreasing moon (HDA, "Mond," 487).

In Kentucky, however, the major belief I found concerned predicting time of birth. The older German beliefs were more interested in predicting personalities and endurance of the child, according to the phases of the moon and the signs of the zodiac.

Good and Bad Luck

Good and bad luck beliefs relating to the moon may appear to be a nebulous category. However, I did find some similarities between German and Kentucky moon beliefs which would seem to fit this category. For example, "If you see the new moon over your left shoulder, it will bring bad luck" (Wilgus, WKUFFC). However, "If you see the moon over your right shoulder, you'll have good luck" (Montell, WKUFFC). In Germany, if the full moon shines over the left shoulder for the first time, that means bad luck (HDA, "Mond," 506). If one sees the first quarter over the left shoulder in Germany, everything will go wrong, but if one sees the first quarter over the right shoulder, that person will have luck (HDA, "Mond," 507). Ohrt interprets the full moon in the first belief as meaning a decreasing moon and the left side as being the unlucky side of the body. In Kentucky, the belief usually refers to the new moon, which is an increasing moon. This belief is very prevalent in Kentucky and the meaning of the beliefs in both countries is essentially the same.

Moon's Physical Makeup (as perceived by the folk)

There is one very distinct belief in Kentucky about the shadows on the moon's surface. This belief tells how the moon got its face. As the story goes:

> A farmer was burning brush on a Sunday night. His neighbors warned him against doing this work on Sunday, but he just laughed saying, "There is no God." That night he died and for his mockery, his face was placed in the moon. (Wilgus, WKUFFA)

There are all sorts of variants of this belief in Germany. In most of the variants, the person placed in the moon is a poor man or farmer who has committed a transgression, such as plowing on Friday, stealing coal from one's neighbor, or gathering brush. Two examples I found are very similar to the Kentucky belief. According to one belief, a man whose custom it was to gather twigs for brooms on Sundays and holidays was placed by God in the moon as a punishment (Birlinger, Schwaben, pp. 186-187). In the other variant, a poor man was gathering brush during a worship service and was again punished by God by being placed in the moon (Reicke and Wichert, Monatschrift, p. 221). When observers look at the moon, they can see the little man with the bundle of twigs or brush upon his back. In Kentucky, the man with his bundle has become only a face, but the basic story behind the belief is similar. According to Jacob Grimm, this belief about a man gathering sticks on the Sabbath and being placed in the moon is universally prevalent now and Grimm could not say definitely when this belief first appeared in Germany. This is a Christian

adaptation of an earlier belief about a kidnapping man of the moon in Teutonic mythology,[1] which would mean that this belief can probably be found in all Germanic cultures, and cannot be of purely German background. None of these Kentucky beliefs I have illustrated can be traced with absolute certainty to German origins, since the cultures of Northern Europeans have a common Germanic background.

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[1] Grimm, Mythology, 2: 717.

CHAPTER II

FORM, FUNCTION, AND ESTHETICS IN RELATION TO MOON BELIEFS

Parallels can be discovered between moon beliefs in Kentucky and Germany, showing the true strength of the form which holds these beliefs intact. The structure of the moon beliefs in both Kentucky and Germany is similar, even after the exposure of the Old World's beliefs to an unfamiliar geographical and cultural environment. These moon beliefs also have obvious functions for the folk regardless of their cultural environment and they are evidence of an unconscious folk esthetic.

I found, when looking for structural classification of beliefs, that Wayland Hand distinguishes between ". . . omens which of themselves--and without human agency--betoken various events or states of being, and human acts which bring on effects, whether for weal or for woe."[1] In "Brown County Superstitions," Alan Dundes uses the same two categories, calling the first "signs" and the second "magic," but he also devises a third category called "conversion"[2] beliefs, which employs both a preliminary "sign" and a human

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[1]Hand, Brown Collection, 6: xxii.

[2]Dundes, "Brown County Superstitions," pp. 30-33.

act ("magic") to bring about a result.

Most of the moon beliefs I found in Kentucky and Germany used the logic of the conditional sentence (if . . . then), the belief about the man in the moon being the only one that did not. Very many of the beliefs actually used this formal structure. Some examples are, "If you want your hair to grow, cut it on the new moon" (Wilgus, WKUFFC), "If the horns of the moon are tilted so the water will spill out, the month will be rainy" (Montell, WKUFFC), and "If you are out of money, mind the new moon does not peep into your empty purse, or you'll be short of money the whole month" (Grimm, Mythology, 4: 1781).

Sentences where the "if" clause is implied can be worded like these: "Do not breed a cow on a moonless night or the calf will be born dead" (Wilgus, WKUFFC), "Don't sleep in the moonlight. This may cause you to go crazy" (1970-2, WKUFFC), or "Move to a new house at new moon, and your provisions will increase" (Grimm, Mythology, 4: 1794).

Two categories of moon beliefs were of the omen type; these were "Weather" and "Birth and Childhood." The moon's phases were the omen or sign for both, from which the folk could predict either the result or when it would occur. For example, "A circle around the moon is a sign of rain" (Wilgus, WKUFFC) predicts the result and "Your baby will always be born when there is a full moon" (1971-69, WKUFFC) predicts when the result will occur.

Weather beliefs also use rhymes and other mnemonic

devices, such as "Clear moon, frost soon" (Wilgus, WKUFFC) and "A moon with a circle brings water in its beak" (Wilgus, WKUFFC). German moon beliefs also use mnemonic devices to remember a weather belief. For example, this moon belief predicts rain: "Liegt der Mond auf dem Rücken, fährt er zu Boot" (If the moon is lying on its back, it is sailing by boat) (HDA, "Mond," 519). Wayland Hand comments that most of the beliefs in Volumes VI and VII of the Brown Collection which use mnemonic devices are in Chapter X on "Weather" and that they are some of the best known beliefs in the entire collection.[1]

I found no moon beliefs fitting into Dundes' "magic" category. Moon beliefs rely on a sign (the moon) before any action can be taken. Therefore, the majority of the beliefs about the moon are of the "conversion" type, in which both a sign and a human act are required.[2]

Many farmers refuse to plant crops or breed or wean livestock other than in the proper phase of the moon (or sign of the zodiac). Marriages are not performed (particularly in Germany) and a change in dwelling is not made unless the moon is in its proper phase. In all these activities, the folk's chance of success is less during an incorrect moon phase.

Beliefs about the moon's relationship to the human

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[1]Hand, Brown Collection, 6: xxxviii.

[2]Dundes, "Brown County Superstitions," p. 31.

body are of this "conversion" type. A person trying to cure warts, goitre, or other growths generally stands facing the moon while he recites a verse, often accompanied by a simple ritual. Several of the German charms use the trinity to end the verse, as I have mentioned earlier (Dähnhardt, Sachsen, pp. 94-95). This use of the trinity at the conclusion of a charm is a Christian addition to ancient pagan charms.[1] In the similar charms I found in Kentucky, the use of the trinity is not included. However, one wart cure does at least retain the concept of repetition in threes: "Rub the wart with one finger while looking at the new moon and say, 'New moon, new moon, new moon, as you grow larger may this wart grow smaller'" (Wilgus, WKUFFC). Both the use of the trinity and this example of repetition can be related to Axel Olrik's "Law of Three," one of the laws of folk narrative. Olrik states: "The number three has been tenaciously retained though, in the great mass of popular tradition--Greek, Celtic, Germanic. . . ."[2]

The ritual in Kentucky beliefs is simpler than some of the German beliefs. In each example, the belief involves looking directly at the moon. The ritual usually involves passing a hand over or rubbing the diseased part. In one instance, a dishrag should be stolen and buried in the light

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[1] Jim Wayne Miller, "More about Faith Healers," North Carolina Folklore 92 (November 1969): 97.

[2] Axel Olrik, "Epic Laws of Folk Narrative," in The Study of Folklore, ed. Alan Dundes (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1965), p. 134.

of the moon to produce a cure. However, one German example I discovered (see Chapter I) has a more complicated ritual for removing small growths or swellings of this sort (Dähnhardt, Sachsen, pp. 94-95). On three successive nights one should go out under a bright, clear new moon and repeat the charm three times, "What I see increase and what I feel decrease, in the name of the Father, Son and Holy Ghost," looking straight at the moon and during each recitation of this charm, a cross should be rubbed hard over the growth with the right hand.

The functions of these moon beliefs, as believed or practiced, can only be speculated about. Superstitions have been generally described as representing a "human impulse"[1] or as "false faith." Wayland Hand states: "It is false faith in its myriad forms which causes man to store his mind with the mental baggage of a bygone day and to hedge himself about with rituals and practices that will secure him favor or protect him from harm."[2] I cannot speculate here on the psychological reasons for people's beliefs. That would be an entirely new thesis. But, I can speculate on some of the more obvious functions of these beliefs.

Any function of a belief is determined by a human need.[3] Mark Graubard states that ". . . it is part of the

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[1]Bergen, Beauchamp, and Newell, "Current Superstitions," p. 6.

[2]Hand, Brown Collection, 6: xxi.

[3]Paulo de Carvalho-Neto, The Concept of Folklore, trans. Jacques M. P. Wilson (Coral Gables: University of Miami Press, 1971), p. 37.

nature of man to find solace in certain beliefs which soothe his fears and bring comfort to his ego regardless of their unsound nature."[1] Moon beliefs serve several functions, based on the fact that man has a basic need to seek to explain, to analyze, and to rationalize things that happen. Hence, many of these moon beliefs have a homoeopathic nature, as the folk associate its waxing period with growth and its waning period with decay.

The belief that the moon can cure warts or other small ailments is of a homoeopathic nature. As the moon's strength grows, in other words, its power to cure grows and the warts become smaller.

I cannot say why the moon was thought to cure warts instead of another illness. I do think that whatever the ailment, it had to be simple and able to be cured quickly and easily. There are other cures for warts not involving the moon. People can buy warts, rub a penny on them, or in any number of ways make them disappear. Vance Randolph mentions a Mrs. May Kennedy McCord of Sprinfield, Missouri, who collected 125 cures for warts alone.[2] Randolph states that "The warts disappeared after awhile, just as they generally do under any other treatment or with no treatment at all."[3] If an object or a ritual can seemingly

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[1]Mark Graubard, "Some Contemporary Observations on Ancient Superstitions," The Journal of American Folklore 59 (1946): 131.

[2]Randolph, Ozark Magic, p. 126.

[3]Ibid., p. 131.

cure an ailment, even as minor as a wart, the cure reinforces the belief in the ritual.

Why would the folk choose the moon as a curative agent? The reason is that for centuries, the moon has functioned as an object of worship for man, an object whose powers man assumed were greater than his own. The ritual of turning one's face toward the moon, an important part of the wart cures I have mentioned, is probably evidence of this "heathen moon-worship."[1] The worshippers chose to petition the moon for a cure for their warts, partly because they worshipped the moon as a deity, and as Timothy Harley states, "Man adores what he regards as higher than he."[2] When the warts finally disappeared, their disappearance reinforced this belief and it was reinforced each time someone's warts vanished after they faced the moon and recited a verse, thus establishing this belief's function in its society.

The folk belief that the moon causes lunacy (or erratic behavior) was probably a result of the observation that during the full moon people who were prone to be irrational were more so during a full moon. The folk's need to explain this erratic behavior no doubt resulted in the belief that it is dangerous to sleep with the moon shining in one's face.

Recently, scientists have begun to discover that there is actual scientific basis for this belief. In a

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[1]Grimm, Mythology, 2: 715.

[2]Harley, Moon Lore, p. xi.

study of homicides in Dade County, Florida, and Cuyahoga County, Ohio, Dr. Arnold Lieber and Dr. Carolyn Sherin found there is a significant lunar influence upon human emotional disturbance. Their research, particularly in Dade County, showed that "The homicides peaked at full moon and showed a trough leading up to new moon, followed by a secondary peak just after new moon."[1] Lieber and Sherin found that the number of murders occurring within twenty-four hours before and after the full moon were greater than expected over a fifteen-year period.

There is still no concrete explanation as to why the moon influences man's behavior, although Dr. Lieber hypothesizes that since the moon has an effect on the seas and since man's body is two-thirds water, it should follow that our bodies are influenced by the moon just as the large bodies of water are.

This should give ample evidence that not all folk beliefs are entirely erroneous and that the folk, through being very observant, often uncover truths of nature.

To the folk, prediction is one of the major functions of moon beliefs, particularly in relation to births and weather. Even though many of the German and Kentucky weather beliefs I found were not alike, their function of predicting forthcoming weather seems the same. Mark Graubard

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[1]Arnold L. Lieber and Carolyn R. Sherin, "Homicides and the Lunar Cycle: Toward a Theory of Lunar Influence on Human Emotional Disturbance," American Journal of Psychiatry 129 (July 1972): 71.

points out that "Divination seems to have been an obsession with primitive people everywhere. Man looked for omens in every phenomenon that showed changes. . . ."[1] He later adds that "People's love for speculative explanations seems as fervent today as ever."[2] A primary function of these beliefs is that they offer explanations of natural occurrences to the folk.

Dissimilarities in beliefs about birth in Kentucky and in Germany (see Chapter I) could result from differences in their cultural needs. In Germany, the sign of the moon determines a child's physical characteristics or endurance. Germans are also interested in predicting a child's chance for survival, which is determined by the moon's phase. A child born in Germany during the decreasing or new moon dies easily or is sickly (HDA, "Mond," 487). Kentuckians do not speculate as to the moon's effect on the child, but use the moon only to predict time of birth, the most prevalent moon belief about childbirth being that most babies are born during the full moon.

The function of this category of moon beliefs has been greatly modified in Kentucky, although prediction is still the function. I can give no reason for this, other than to speculate that Kentuckians might have replaced beliefs about the moon's phases and their relation to childbirth

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[1]Graubard, "Some Contemporary Observations on Ancient Superstitions," p. 126.

[2]Ibid., p. 128.

with the signs of the zodiac and their relation to the time in which a child is born. Nearly every person in America knows the sign of the zodiac under which he or she was born, but how many know the moon phase under which they were born? This is possible evidence of the fact that people never become less "superstitious," but they replace one group of beliefs with another. In this instance, zodiac beliefs have retained the same function of prediction as the moon beliefs had.

Moon beliefs related to planting were generated as a result of economic necessity, essentially in a homoeopathic relationship with the moon. (Anything planted below the ground should be sown during the dark or decreasing of the moon and plants growing above the ground should be planted during the light or increasing of the moon.) Their function, in Germany as in Kentucky, is to insure good crop production.

Similarly, animal breeding and weaning is only done during proper moon phases to insure growth of livestock and to prevent any losses. Beliefs about planting and livestock are a major group in both countries and have been retained well because their ultimate function is economic survival.

The belief tale about the man in the moon, similar in both Germany and Kentucky, reinforces social and religious rules in the two cultures by serving as a warning to potential breakers of the Christian sabbath. This belief

is an example of what happened to one sinner and is the only example I found that reinforces a cultural rule.

Moon beliefs concerning marriage, money, and changing of dwelling all have economic and social functions. For instance, divining rhymes said to the moon to find a future lover are a more lighthearted attempt to predict and secure one's future by finding a suitable lover. The belief that the full or increasing moon is the best time to marry is again a homoeopathic belief, associating the increasing or full moon with growth of a marriage, as opposed to associating the decreasing moon with failure or unhappiness. By marrying during the proper phase of the moon, the resulting marriage is insured of its success and happiness.

Beliefs about the waxing moon's influence upon the increasing of one's fortune are, of course, homoeopathic in nature. To show one's money to the new moon (growing moon) means that one's money or material wealth will also grow.

Moving into a new dwelling is allied to this same belief. If one moves during a growing moon, his fortunes will increase and the move will be a favorable one, but to move during a waning moon would have the opposite effect.

At this point, a discussion of the folk esthetic in relation to these moon beliefs is relevant. MacEdward Leach states: ". . . I am quite convinced that the folk esthetic

cuts across language and geographical barriers and more importantly, also cuts across genres."[1] The folk esthetic has been discussed in relation to ballads and tales by MacEdward Leach[2] and in relation to material culture by Michael Owen Jones.[3] I feel it is necessary to describe how this concept of the folk esthetic can be related to moon beliefs found in Germany and Kentucky.

MacEdward Leach specifies that the folk esthetic is made up of various combinations of elements, such as:

> Highly concrete and specific diction and detail, sense of drama, formulae, cliche, archaisms of style and culture, personification to the point of animism, understatement, naturalness, simple repetition, repetition with increment, montage rather than expository connection, pathos, mystery, translation of time and of space into action, compression rather than diffusion.[4]

Beliefs about the moon have some of these characteristics as the following examples illustrate. All moon beliefs have specific diction and detail, and much compression, as in these examples: "If you sleep in the moonlight, you will become insane" (Wilgus, WKUFFC) or "In an 'empty' moon there are too many empty eggs in the nest" (HDA, "Mond," 492). These beliefs are both long enough to express the cause and the effect, with no ornamentation.

Some moon beliefs are in rhyme form, employing

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[1]MacEdward Leach, "Problems of Collecting Oral Literature, " PMLA 77 (June 1962): 339.

[2]Ibid.

[3]Michael Owen Jones, "The Concept of 'Aesthetic' in the Traditional Arts," Western Folklore 30 (1971): 77-104.

[4]Leach, "Problems of Collecting Oral Literature," p. 339.

formulae with this sense of compression and specific diction and detail. For example, the divining rhyme for finding a lover uses a formula of personally addressing the moon before reciting the remainder of the verse:

> New moon, true moon, a lover free,
> If he be a true lover, send him unto me.
> Tell me the color of his hair and of his eyes,
> And whether he be witless or whether he be wise.
> (Fentress, "Grayson Co., p. 105)

A similar German belief uses the same formula: "Dear moon, tell me, when I will have a husband" (HDA, "Mond," 487). When the moon is addressed in these rhymes, it is personified and even deified by the speaker.

I found several examples of moon beliefs using mnemonic verses or rhymes. The rhyme may not be perfect and it is certainly not elaborate, but the more simple a verse or rhyme appears to be, the more it seems to impress itself upon the folk imagination. For example, I found several examples of "Clear moon, frost soon" in Kentucky. This verse definitely uses compression, to the point that it has become a cliche. I did not find as many examples of mnemonic devices from Germany, but the beliefs I found were all from published sources, whose authors possibly reworded many beliefs they found.

Particularly, beliefs about the weather created images instead of using long explanations. For example, in Kentucky, "A moon with a circle brings water in its beak" (Montell, WKUFFC) and "When the moon wades in water, it is the sign of rain within twenty-four hours" (Wilgus, WKUFFC).

One German belief creates a truly German image: "During the last quarter, when the moon shows its "Hörner" (Horns), it will soon become invisible or as some say, "zu Bier gehen" (turn into beer) (Reicke and Wichert, Monatschrift, p. 221). In Kentucky, there is also a reference made to the horns of the moon: "If the horns of the moon are tilted so the water will spill out, the month will be rainy" (Montell, WKUFFC). Another belief says that "If you can hang a powder horn on the moon, it'll be a rainy month." In Germany, the idea of hanging an object on the horns of the moon to indicate dry weather (". . . an seine Hörner etwas anhängen konnte) (Reicke and Wichert, Monatschrift, p. 222) is a standard belief. Often the belief states that if a bridle or reins can be hung from the moon, the weather will remain dry (HDA, "Mond," 519).

In Kentucky, the belief that "The full moon eats clouds"[1] illustrates a weather belief in an unembellished form. A similar belief can be found on the coast of Germany that "The moon eats the clouds" (HDA, "Mond," 515). Both examples illustrate in simple wording the belief of the folk that the light of the moon disbands the clouds.

In most references the folk make to the moon's phases in Kentucky, they do not refer to the quarters of the moon as "first quarter," "last quarter," etc. They refer to the "dark of the moon," "light of the moon," "new of the moon," or "old of the moon."

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[1]Bowling Green, Ky., Western Kentucky University Folklore and Folklife Collection, Field Research Collection 1972-165.

Moon beliefs, in their simplicity of style and their use of imagery, show a genuine unconscious recognition by the folk of esthetic elements. These beliefs, a basic element of folklore, can exhibit the folk's esthetic impulses, just as ballads and material culture. This groundwork of the folk's esthetic impulse is also important to formal literature. Johann Gottfried von Herder was concerned with the ". . . idea that a nation's formal literature needs to be based on the creative accomplishments of its folk, regardless of how crude that body of materials may seem to the sophisticated classes of society."[1] Without exception, all beliefs can be considered creative accomplishments of the folk.

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[1]Gene Bluestein, The Voice of the Folk: Folklore and American Literary Theory (Amherst: University of Massachusetts Press, 1972), p. 5.

CHAPTER III

REASONS FOR THE SIMILARITIES AND DISSIMILARITIES OF GERMAN AND KENTUCKY MOON BELIEFS

In spite of the many similarities between moon beliefs in Kentucky and Germany, some striking differences are noteworthy.

For example, in Germany the moon is thought to have a strong influence upon death, as well as birth. In Germany, when the head of the family's death occurs during a waxing moon, this means a blessing and riches for the children (HDA,"Mond," 488). In addition, if a corpse is buried during the full moon, it will take away the blessing of the house (HDA, "Mond," 488). I found no evidence of these beliefs in Kentucky, although Lawrence Thompson reports that in Magoffin County ". . . it is dangerous to sew by moonlight during any phase, since the person who wears the clothing thus produced will fall ill."[1] A similar belief can be found in Germany that a person who sews by moonlight sews her funeral shroud (HDA, "Mond," 504). Nevertheless, in Kentucky the majority of beliefs about the moon's relationship with death are only indirectly related, as in the belief

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[1]Lawrence S. Thompson, "The Moon in Kentucky and Elsewhere," Kentucky Folklore Record 19 (January-March 1973): 9 (hereafter cited as Thompson, "The Moon").

that a dog howling during a full moon is an omen of death (Wilgus, WKUFFC). In this case, the dog is the omen and not the moon.

In Kentucky, most of the body cures related to the moon concern warts. Lawrence Thompson reports from Bath County that boils and sores are treated more effectively during a waning moon (Thompson, "The Moon," p. 8), but in my research the majority of beliefs about the moon's curative powers dealt with warts. However, in Germany a wide range of illnesses can be cured by the moon, including not only warts but also bumps and swellings, worms, boils, toothache, goitre, corns, scabs, hemorrhoids, shivering fits, consumption, wounds, and others (HDA, "Mond," 496-500). Bloodletting is advised during the waxing instead of the waning moon in Germany (HDA, "Mond," 500) so that the person's health will benefit.

In relation to birth and childhood, I found no examples from Germany of the belief that most babies are born during the full or change of the moon, which is not to say that this belief does not appear in Germany. But, in contrast, a large number of people in Kentucky did believe this. From Germany, there were more beliefs mentioning the moon's influence on the strength of a newborn child. A shared belief, attributed by Lawrence Thompson to Harlan County, is that a woman who gives birth during a waxing moon will have more children (Thompson, "The Moon," p. 7). In Germany, the same belief has been found (HDA, "Mond," 487-488).

I found fewer beliefs referring to simply good or bad luck in Germany. In Kentucky, I found many of these generalized beliefs. For example, in Kentucky it is bad luck to see the new moon through trees or brush (Wilgus, WKUFFC). I found very few German beliefs that had this neutral effect, most of them being much more specific concerning results. Some did have neutral results. For instance, a bridal pair should enter their new home only by the new moon, waxing moon, and sometimes full moon, because then their luck will grow (HDA, "Mond," 487). If a young woman catches sight of the full moon in the open air after her marriage, that is good luck (HDA, "Mond," 487).

Marriage by the full moon does not seem to have the same importance in Kentucky as in the examples of the German beliefs investigated, for I found only one example of it. However, there were several examples from Germany. In general, the marriage ceremony should take place only during the increasing moon or full moon in Germany (Dähnhardt, Sachsen, p. 87).

The number of variants about the moon's face is rather large in Germany. In most of the examples, the figure in the moon is a man. In many cases, the man is either standing or sitting with a burden on his back (wood, coal, etc.) (HDA, "Mond," 511). In one variant he was placed in the moon for cursing (HDA, "Mond," 511), in others, for violating the Sabbath and holidays by gathering broom twigs (or stealing, plowing, fishing, cutting vines, or fencing

in his field on Good Friday (HDA, "Mond," 512).

Another version in Germany involves a woman, rather than a man, who is working on Sunday (either churning butter or spinning). God sees her, scolds her, and puts her in the moon either with her churn or spinning wheel (HDA, "Mond," 512-513).

I found only one variant in Kentucky about the man burning brush on Sunday. He not only was working on the sabbath, but he also denied the existence of God (Wilgus, WKUFFC).

According to Jacob Grimm, an original notion of a "kidnapping man of the moon" who carried two children off from the earth as they were drawing water is the antecedent to these Christian versions and was probably in vogue in all Teutonic cultures. With the introduction of Christianity these later variants were born.[1]

In general, the major difference between the two bodies of beliefs is the greater variety in Germany of moon beliefs in each category. But a substantial body of beliefs can still be found in Kentucky, as has been shown.

Why would these differences occur and why would there be less variety in Kentucky moon beliefs? Migration was an important factor. When we consider that this body of beliefs crossed a great ocean, was carried from the eastern seaboard inland to Pennsylvania, south from Pennsylvania to the Appalachians, and then was slowly

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[1]Grimm, Mythology, 2: 717.

spread westward as settlers extended their boundaries, we should marvel at the tenacity of these beliefs. Another reason for the dissimilarities is that the native language of these beliefs changed completely in many instances. However, the similar syntax and wording of some of the beliefs I illustrated should again be surprising. The immigrants left a solid cultural background in Germany that sustained these beliefs and all minute variants. When they came to America, they encountered new and diverse cultures with new beliefs, which influenced them to adopt new ideas and which conditioned their old ideas.

These German beliefs persisted through time in spite of migration, language change, and exposure to unfamiliar cultures, and one of the reasons was this common Germanic background they shared with other Northern European nations.

Geographical and social isolation in America is another reason many German and Kentucky moon beliefs are similar. In Pennsylvania's Lancaster County, the Germans had their main stronghold.[1] Here the isolation from other cultures encouraged survival of beliefs from the homeland. When many Germans migrated to the Appalachian Mountains, they were geographically isolated, having little contact with the outside world. Vance Randolph mentioned this as one of the reasons so many beliefs were retained in the

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[1]Jones, American Immigration, pp. 29-30.

Ozark region also.[1]

Another valid reason why these beliefs may have survived so well is that there is a certain conservatism in the attitude of those who have been transplanted from one culture to another. Albert Marckwardt refers to the fact that American English has preserved many older English forms and that ". . . it mirrors the cultural lag so often reflected in a colony separated from the mother country by some distance."[2] This conservatism or cultural lag of language could easily be compared to a possible conservatism of beliefs and preservation of the old in favor of the new.

These moon beliefs and their maintenance could also be a rebellion against an uncertain world, a way of maintaining one's identity in a New World. Politically, the Germans also tried to maintain their identity as a people, striving to establish a "New Germany" in parts of America.[3] Maldwyn Jones mentions that "It was the Germans who were most prominently associated with attempts to preserve ethnic distinctiveness."[4] This would suggest that in seeking to preserve their ethnic identity, beliefs as well as other aspects of their culture would have been preserved.

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[1]Randolph, Ozark Magic, p. 3.

[2]Albert Marckwardt, "The Future of English," in A Language Reader for Writers, ed. James R. Gaskin and Jack Suberman (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1966), p. 210.

[3]Jones, American Immigration, pp. 123-124.

[4]Ibid.

These beliefs persist in Kentucky because there is an obvious need for them, and they fulfill a definite function (see Chapter II for discussion of function). If it should happen that the folk no longer feel a need for these beliefs, they will no longer have a function and will subsequently disappear.

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[1]Carvalho-Neto, The Concept of Folklore, p. 36.

CONCLUSION

This has been an attempt to show that a body of beliefs can be transferred from an Old World to a New World. It has not been an attempt to look for disappearing beliefs or an attempt to search for strict German origins, since Northern Europeans are largely of the same Germanic background and since much cultural exchange of beliefs took place in the New World.

By first establishing the presence of a German culture in Kentucky it can be concluded that a body of German beliefs (specifically moon beliefs) did exist in Kentucky, and still does. In spite of much immigration over long periods of time, language change, and cultural and geographical differences, many beliefs in Kentucky have remained markedly similar to those in Germany.

Most moon beliefs in Kentucky and many in Germany follow the folk logic of homoeopathic magic that "like produced like," based on man's observation of the moon's phases in relation to his daily life. Most importantly, many of these moon beliefs evolved because the moon was an object of worship and still is today, as evidenced by the strength of many moon beliefs in Kentucky.

Parallels discovered between the two bodies of beliefs are evidence of their structural strength. Any

functions moon beliefs have are based on a human need. Not only do humans need to predict future events, but they also have economic and social needs, on which many moon beliefs are based. Moon beliefs in both Kentucky and Germany also show evidence of the folk's unconscious recognition of esthetic qualities and their creative use of imagery.

Differences do occur, of course. Germany has a greater variety of moon beliefs than Kentucky. This is not surprising when the migration to America, change of language, and passage of time are considered. Taking these three factors into account, the number of similarities is surprising.

Some of the reasons for this strength of moon beliefs are the common Germanic background Germany shares with other Northern European countries, the geographic and social isolation of German settlers in Pennsylvania who migrated to the Appalachians, and the purposeful maintenance of an ethnic identity by many immigrating Germans.

This similarity of beliefs between the Old World and the New World leads to the conclusion that in spite of the changes in surroundings and in spite of the age of industrialization and mass communications, people's needs and thought processes have not changed substantially.

People still view their world in much the same way they always have. Graubard states that "There are apparently in most human beings certain emotional forces which cause them to submit readily to what is commonly called superstition."

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[1]Graubard, "Some Contemporary Observations on Ancient Superstitions," p. 131.

All people have a basic need for beliefs or superstitions, which help them regain or retain their emotional balance.

Beliefs are not frail elements of folklore, moon beliefs being evidence of this. I have shown evidence that they are quite strong, capable of surviving the changes of time and space and while people have a need for them, superstitious beliefs and practices will not disappear.

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Bowling Green, Ky. Western Kentucky University Folklore and Folklife Collection. Field Research Collection 1971-69.

Bowling Green, Ky. Western Kentucky University Folklore and Folklife Collection. Field Research Collection 1972-25.

Bowling Green, Ky. Western Kentucky University Folklore and Folklife Collection. Field Research Collection 1972-165.

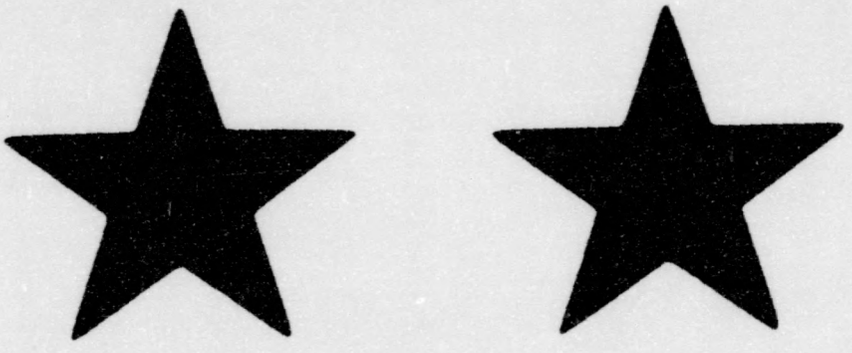
Bowling Green, Ky. Western Kentucky University Folklore and Folklife Collection. Field Research Collection 1973-58.

2. Theses and Other Papers

Fentress, Elza E. "Superstitions of Grayson County, Kentucky." M. A. Thesis, Western Kentucky University, 1934.

Montell, W. Lynwood. "Barns of the Upper South: An Instructional Manual for Folklore and Folklife Classes," 1972. (Typewritten.)

CORRECTION



PRECEDING IMAGE HAS BEEN REFILMED TO ASSURE LEGIBILITY OR TO CORRECT A POSSIBLE ERROR

E. UNPUBLISHED MATERIALS

1. Research Collections

Bowling Green, Ky. Western Kentucky University Folklore and Folklife Collection. W. Lynwood Montell Belief Collection.

Bowling Green, Ky. Western Kentucky University Folklore and Folklife Collection. D. K. Wilgus Collection.

Bowling Green, Ky. Western Kentucky University Folklore and Folklife Collection. Field Research Collection 1970-2.

Bowling Green, Ky. Western Kentucky University Folklore and Folklife Collection. Field Research Collection 1970-97.

Bowling Green, Ky. Western Kentucky University Folklore and Folklife Collection. Field Research Collection 1971-69.

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2. Theses and Other Papers

Fentress, Elza E. "Superstitions of Grayson County, Kentucky." M. A. Thesis, Western Kentucky University, 1934.

Montell, W. Lynwood. "Barns of the Upper South: An Instructional Manual for Folklore and Folklife Classes," 1972. (Typewritten.)