

University of California, Berkeley
Department of Anthropology
Fall Semester 2015
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Charles L. Briggs
Office hours, Kroeber 307
W 2:30-5:00; sign-up sheet
on door

The Forms of Folklore
Anthropology 160AC/ISF 160
Tuesdays and Thursdays 2:00-3:30
F 295 Haas

This course has not only introduced generations of Berkeley students to the discipline of folklore—it has played a part in shaping it. The Berkeley Folklore Archive, which is used by scholars and students, largely consists of the fruits of the fieldwork conducted by course participants. Some of the students who took Forms of Folklore have gone on to become leading folklorists. The course reviews the work of scholars from around the world who have been developing perspectives and methodologies for more than two centuries. Nevertheless, with globalization, the massive scale of travel and relocation, and the proliferation of digital technologies, folkloristics (the study of folklore) is changing rapidly as it responds to the challenges posed by looking at new ways that culture is produced, transmitted, and commodified as well as efforts to resist and “indigenize” cultural commodification.

Folklore used to be imagined as the common heritage shared by all members of national communities. This course examines such constructions rather than takes them as givens, focusing on how all of us construct notions of difference—racial, ethnic, gender, sexuality, class, age, disability, and nation—through folklore. The scholarly perspectives it presents show how legends, myths, proverbs, riddles, folksongs, folk art, festivals, and other forms are used in producing and enforcing social boundaries and hierarchies as well as challenging “official” discourses and institutions. The course thus provides a unique basis for developing a critical multiculturalism in the United States and globally through work on African American, Asian American, Latino/a, Native American, and other folklore. We also explore how cultural forms have played a role in constructing human beings as distinct from and in command of other species as well as the urban and “natural” environments in which they dwell or travel.

Upper-class standing is *not* required.

Texts:

Trevor Blank, ed. 2012. *Folk Culture in the Digital Age: The Emergent Dynamics of Human Interaction*. Logan: Utah State Univ. Press.

Charles L. Briggs and Clara Mantini-Briggs. 2003. *Stories in the Time of Cholera: Racial Profiling during a Medical Nightmare*. Berkeley: Univ. of California Press.

Américo Paredes. 1958. *With His Pistol in His Hand: A Border Ballad and Its Hero*. Austin: Univ. of Texas Press.

Martha C. Sims, and Martine Stephens. 2011. *Living Folklore: An Introduction to the Study of People and their Traditions*. (Second edition.) Logan: Utah State Univ. Press.

Required materials

1. **Texts:** The above books are available at the CalStore and University Press Books, both on Bancroft Way. They are also on reserve in the Anthropology Library in Kroeber Hall.
2. **bCourse.berkeley.edu:** Individual chapters published in books are available electronically to enrolled students through bCourses.berkeley.edu. Most of the books from which they are taken—which

often contain the references cited section—are on 1-day reserve in the Anthropology Library, Kroeber Hall.

3. **Journal articles:** You must obtain your own copy of journal articles through the UCB Library system. I have generally included the Internet address so that you may get them (at no cost to you) on your computer. (Suggestion: get the syllabus electronically from bCourse, then cut and paste the Web addresses. To configure your computer to access journal articles from off campus, go to the Library site that will instruct you on how to configure a proxy: <http://www.lib.berkeley.edu/using-the-libraries/connect-off-campus>)

Thus, doing the required reading involves obtaining access to a copy of each required text, bCourses, and all of the articles published in journals and available electronically through the Library.

Requirements:

1. **Attendance at lectures:** Concepts, examples, and other content not included in the readings will be presented in lectures; they will appear on examinations. In general, PowerPoint slides from lectures will be placed on bSpace. Nevertheless, a few words of warning: The slides are intended to enhance comprehension by students attending the lecture; they are not designed to be comprehensible independently of the lecture. In some cases, it will not be possible to post either selected slides or an entire lecture. Finally, examinations will include material from readings and lectures that does not appear on slides posted on bSpace.

2. **Sections:** A primary goal of the sections is to assist you with your collections; discussions of the readings and lectures will also help you increase your comprehension of the readings and lectures. Please attend the same section each week. If you cannot attend your regular meeting, please email your GSI and the GSI of the section you would like to attend to receive permission. No sections will be held on Thursday, August 27 or Friday August 28. The sections crucial to excelling in the course. Your GSIs will answer your questions during their office hours. By course policy, they cannot do advising by e-mail or other electronic means.

3. **Midterm examination:** in-class on Thursday, 15 October, covering Themes 1-8 and consisting of short-answer identifications and an essay question, focusing on both lectures and readings: **30% of grade.**

4. **Final examination,** on Tuesday, 15 December 2015 8:00-11:00AM, consisting of short-answer identifications and an essay question, covering lectures and readings, focusing on themes 9-17. *Please do not ask to take the final examination on another date or at a different time.* Due to the class size, we can only consider requests by students with academic accommodation letters to change the examination hours (not date). Please do not make travel plans that conflict with the date or time of the final examination. **30% of grade.**

5. **Collection of 5 examples of folklore,** with information regarding the contexts in which they are generally used and in which they were collected and an analysis of each example that draws on at least one of the authors on the syllabus, strictly following instructions in the Collections Guide that will be available on bSpace and discussed in class. Write-ups should not exceed three pages each in length, double spaced. Help is available from your GSI and from the Folklore Archivist, Alison O'Connor-Korb (Kroeber 110). The entire collection is due on **Tuesday 24 November 2015 in Folklore Archive, 110 Kroeber Hall, 10:00AM-2:00PM.** Lateness will be penalized. Please do not give your collection to a GSI or the instructor, place it in the Anthropology office, slide it under an office door, etc.; it can only be turned at the Folklore Archive. If you turn it in early, you must give it directly to the Folklore Archivist. **40% of grade.** It is strongly recommended that you bring a sample example to your GSI during office hours long in advance of the deadline.

The student community at UC Berkeley has adopted the following Honor Code:

“As a member of the UC Berkeley community, I act with honesty, integrity, and respect for others.” The hope and expectation is that you will adhere to this code.

Collaboration and Independence: Reviewing lecture and reading materials and studying for exams can be enjoyable and enriching things to do with fellow students. This is recommended. However, unless otherwise instructed, homework assignments are to be completed independently and materials submitted as homework should be the result of one’s own independent work.

Cheating: A good lifetime strategy is always to act in such a way that no one would ever imagine that you would even consider cheating. Anyone caught cheating on a quiz or exam in this course will receive a failing grade in the course and will also be reported to the University Center for Student Conduct. In order to guarantee that you are not suspected of cheating, please keep your eyes on your own materials and do not converse with others during the quizzes and exams.

Plagiarism: To copy text or ideas from another source without appropriate reference is plagiarism and will result in a failing grade for your assignment and usually further disciplinary action. For additional information on plagiarism and how to avoid it, see, for example: <http://gsi.berkeley.edu/teachingguide/misconduct/prevent-plag.html>

Academic Integrity and Ethics: Cheating on exams and plagiarism are two common examples of dishonest, unethical behavior. Honesty and integrity are of great importance in all facets of life. They help to build a sense of self-confidence, and are key to building trust within relationships, whether personal or professional. There is no tolerance for dishonesty in the academic world, for it undermines what we are dedicated to doing – furthering knowledge for the benefit of humanity.

Statement regarding possibly offensive material: Due to the nature of the subject matter, this course includes materials that may prove to be offensive due to their language, content, visual features, or overall orientation. Such content may appear in readings, lectures, in-class and/or section discussions, films, recordings, and/or other materials. These forms of cultural expression are used as objects of description and analysis, not as promoting any view on sensitive issues. They are meant to be examined in the context of intellectual inquiry of the sort encountered at the university level. The ideas or perspectives contained or implied in such materials do not necessarily reflect the views of the professor, Graduate Student Instructors, the Department of Anthropology, or the University of California, Berkeley. Students are invited to express their reactions to such material in class, sections, or during office hours, but they must do so in ways that demonstrate respect for other class participants. Students who are enrolled in the course will be deemed to have consented to these conditions (willingness to confront offensive material in readings, lectures, discussions, films, recordings, and other materials and to respect the rights of others) unless they provide the professor with a written statement by 7 September, stating the nature of their objections.

Sections and Graduate Student Instructors

<i>Time</i>	<i>GSI</i>	<i>Location</i>
Tuesdays 1:00-2:00	Samuel Puliafico	Room 101, 2251 College Ave
Wednesdays 9:00-10:00	Samuel Puliafico	Room 101, 2251 College Ave
Thursdays 1:00-2:00	Brett Lemke	Room 101, 2251 College Ave
Fridays 11:00-12:00	Brett Lemke	Room 101, 2251 College Ave

Note: 2251 College Avenue is the brick building next to the Law School; the classroom is immediately on your right after you enter the front door.

Schedule of Lectures and Readings

Introduction

Thursday (August 27) *Introduction*
Sims and Stephens, *Living Folklore*, chapter 1.

Theme 1: Basic concepts of folkloristics: folk, folklore, context, and performance

Tuesday & Thursday (September 1, 3)
Sims and Stephens, *Living Folklore*, chapter 2, 5.

Recommended readings:

- Jacob Grimm and Wilhelm Grimm. 1981[1816]. Foreword. In *The German Legends of the Brothers Grimm*, ed. and trans. Donald Ward. Philadelphia: Institute for the Study of Human Issues, vol. 1, pp. 1-11.
- William Thoms. 1999[1846/1872]. Folk-Lore and the Origin of the Word. In Alan Dundes, ed., *International Folkloristics: Classic Contributions by the Founders of Folklore*, pp. 9-14.
- Alan Dundes. 1980. Who are the Folk? In Alan Dundes, *Interpreting Folklore*. Bloomington: Indiana Univ. Press, pp. 1-19.
- Richard Bauman. 1992. Folklore. In Richard Bauman, ed., *Folklore, Cultural Performances, and Popular Entertainments*, pp. 29-40. New York: Oxford Univ. Press.
- Alan Dundes. 1980. Texture, Text, and Context. In Dundes, *Interpreting Folklore*, pp. 20-32.
- Richard Bauman. 1992. Performance. In Bauman, ed., *Folklore, Cultural Performances, and Popular Entertainments*, pp. 41-49.

Theme 2: Folklore Fieldwork

Tuesday (September 8)
Sims and Stephens, *Living Folklore*, chapter 7.

Recommended Reading:

- Bruce Jackson. 1987. *Fieldwork*. Urbana: Univ. of Illinois Press.
- Montana Miller. 2012. Face-to-Face with the Digital Folk: The Ethics of Fieldwork on Facebook. In Blank, ed., *Folk Culture in the Digital Age*, chap. 9.

Theme 3: Tradition, Tourism, and Indigenous Sámi Heritage

Thursday (September 10)
Sims and Stephens, *Living Folklore*, chapter 3.
Stein Mathisen. 2010. Indigenous Spirituality in the Touristic Borderzone: Virtual Performances of Sámi Shamanism in Sápmi Park. *Temenos* 46:53-72.

Recommended Reading:

- Kirshenblatt-Gimblett, Barbara. 1998. *Destination Culture: Tourism, Museums, and Heritage*. Berkeley: Univ. of California Press.

Theme 4: The Creation of Identities and Social Boundaries

Tuesday (September 15) *Folklore and the Construction of Difference*
Richard Bauman. 1971. Differential Identity and the Social Base of Folklore. *Journal of American Folklore* 84(331):31-41. <http://www.jstor.org/stable/pdfplus/539731.pdf>

- Susan Kalčik. 1975. "Like Anne's Gynecologist or the Time I was Almost Raped": Personal Narratives in Women's Rap Groups. *Journal of American Folklore* 88(347):3-11. <http://www.jstor.org/stable/pdfplus/539181.pdf>
- Finnegan, Ruth. 2002. *Communicating: The Multiple Modes of Human Interconnection*. London: Routledge. Pp. 59-91.

Thursday (September 17) *Jokes and Blason Populaire*

- Elliott Oring. 2012 Jokes on the Internet: Listing toward Lists. In Blank, ed., *Folk Culture in the Digital Age*, chap. 5.
- Simon Bronner. 2012. The Jewish Joke Online. In Blank, ed., *Folk Culture in the Digital Age*, chap. 6.

Recommended Readings:

- Sigmund Freud. 2002[1905]. *The Joke and Its Relation to the Unconscious*. Joyce Crick, trans. London: Penguin.
- Alan Dundes. 1985. J.A.P. and J.A.M. in American Jokelore. *Journal of American Folklore* 98(390):456-75. <http://www.jstor.org/stable/pdfplus/540367.pdf>
- Keith H. Basso. 1979. *Portraits of the Whiteman: Linguistic Play and Cultural Symbols among the Western Apache*. Cambridge: Cambridge Univ. Press.
- Américo Paredes. 1993. Folk Medicine and the Intercultural Jest. In *Folklore and Culture on the Texas-Mexican Border*, ed. Richard Bauman., pp. 49-72. Austin: Center for Mexican American Studies, Univ. of Texas Press.
- Elliott Oring. 2010. *Jokes and Their Relations*. New Brunswick, NJ: Transaction.

Theme 5: Folk Speech

Tuesday (September 22)

- Jan Brunvand. 1998[1968]. Folk Speech and Naming. In Brunvand, *The Study of American Folklore: An Introduction*. New York: W.W. Norton, pp. 73-91.
- Américo Paredes. 1961. On *Gringo*, *Greaser*, and Other Neighborly Names. In Mody C. Boatright, Wilson Hudson, and Allen Maxwell, eds., *Singers and Storytellers*. Dallas: Southern Methodist Univ. Press, pp. 285-290.

Recommended Readings:

- John McDowell. 1992. Speech Play. In Bauman, *Folklore, Cultural Performances, and Popular Entertainments*, pp. 139-44.
- Joel Sherzer. 2002. *Speech Play and Verbal Art*. Austin: Univ. of Texas Press.

Theme 6: Folk Art/Material Culture

Thursday (September 24)

- Henry Glassie. 1986. The Idea of Folk Art. In *Folk Art and Art Worlds*, John Michael Vlach and Simon J. Bronner, eds., pp. 269-274. Ann Arbor: U.M.I. Research Press.
- Danielle Roemer. 1994. Photocopy Lore and the Naturalization of the Corporate Body. *Journal of American Folklore* 107(423):121-138. <http://www.jstor.org/stable/pdfplus/541076.pdf>.

Recommended Readings:

- Henry Glassie. 1972. Folk Art. In Richard M. Dorson, ed., *Folklore and Folklife: An Introduction*, pp. 253-80. Chicago: Univ. of Chicago Press).

- Michael Owen Jones. 1975. *The Hand Made Object and Its Maker*. Berkeley: Univ. of California Press.
- Henry H. Glassie. 1999. *Material Culture*. Bloomington: Indiana Univ. Press.
- Charles L. Briggs. 1980. *The Wood Carvers of Córdoba, New Mexico: Social Dimensions of an Artistic "Revival."* Knoxville: Univ. of Tennessee Press.
- Barbara Babcock, 1993. 'At Home, No Womens are Storytellers': Potteries, Stories and Politics in Cochiti Pueblo." In: Jo Radner, ed., *Feminist Messages*, pp. 221-48. Champagne/Urbana: Univ. of Illinois Press)

Thursday, 24 September, 5:00, 221 Kroeber Hall
 Alan Dundes Lecture by Ruth Finnegan: "Words: Whence and Whither"
 (not required, but strongly recommended)

Theme 7: Chican@ Constructions of Racism and Resistance: Don Américo Paredes

Tuesday & Thursday (September 29, October 1)

Américo Paredes, *With His Pistol in His Hand*, pp. 33-54, 129-150, 129-50, 154-158, 241-47 xxx

Recommended Readings:

- Américo Paredes. 1993 *Folklore and Culture on the Texas-Mexican Border*, ed. Richard Bauman. Austin: Center for Mexican American Studies, University of Texas Press.
- Journal of American Folklore*, Vol. 125, No. 495, 2012: special issue on Américo Paredes.

Theme 8: The "Small Genres": Riddles and Proverbs

Tuesday (October 6) *Riddles*

- Roger D. Abrahams and Alan Dundes. 1972. Riddles. In Richard M. Dorson, *Folklore and Folklife: An Introduction*. Chicago: Univ. of Chicago Press, pp. 129-43.
- Richard Bauman. 2004. "I'll Give You Three Guesses": The Dynamics of Genre in the Riddle Tale. In *A World of Others' Words: Cross-Cultural Perspectives on Intertextuality*. Malden, MA: Blackwell, pp. 34-57, (notes 163-4).

Recommended Readings:

- John McDowell. 1979. *Children's Riddling*. Bloomington: Indiana Univ. Press.
- Galit Hasan-Rokem and David Shulman, eds. 1996. *Untying the Knot: On Riddles and other Enigmatic Modes*. New York: Oxford Univ. Press.

Thursday (October 8) *Proverbs*

- Wolfgang Mieder. 1993. "The Wit of One, and the Wisdom of Many." General Thoughts on the Nature of the Proverb. In Mieder, *Proverbs are Never Out of Season: Popular Wisdom in the Modern Age*. New York: Oxford Univ. Press, pp. 3-17.
- Charles L. Briggs. 1985. The Pragmatics of Proverb Performances in New Mexican Spanish. *American Anthropologist* 87(4):793-810.
<http://onlinelibrary.wiley.com/doi/10.1525/aa.1985.87.4.02a00030/pdf>

Recommended Readings:

- Archer Taylor. 1931. *The Proverb*. Cambridge: Harvard Univ. Press.
- Wolfgang Mieder and Alan Dundes. 1981. *The Wisdom of Many: Essays on the Proverb*. New York: Garland.

Roger D. Abrahams. 1972. Proverbs and Proverbial Expressions. In Richard M. Dorson, ed., *Folklore and Folklife: An Introduction*, pp. 117-27. Chicago: Univ. of Chicago Press.

E. Ojo Arewa and Alan Dundes. 1964. Proverbs and the ethnography of Speaking Folklore. *American Anthropologist* 66(6)2:70-85.

Tuesday (October 13) Midterm review

Thursday (October 15) Midterm examination

Theme 9: Folk Medicine & Practices of Healing

Tuesday and Thursday (October 20, 22)

Briggs and Mantini-Briggs, *Stories in the Time of Cholera*, pp. 1–17, 59-80, 199–255.

Recommended Readings:

Yoder, Don. 1972. "Folk Medicine." In *Folklore and Folklife: An Introduction*, edited by Richard M. Dorson, 191-215. Chicago: Univ. of Chicago Press.

Wayland D. Hand. 1980. *Magical Medicine: The Folkloric Component of Medicine in the Folk Belief, Custom, and Ritual of the Peoples of Europe and America*. Berkeley: Univ. of California Press.

David J. Hufford. 1997. Medicine, Folk. In *Folklore: An Encyclopedia of Beliefs, Customs, Tales, Music, and Art*, Vol. II, edited by Thomas A. Green. Santa Barbara, CA: ABC-CLIO.

Erika Brady, ed. 2001. *Healing Logics: Culture and Medicine in Modern Health Belief Systems*. Logan: Utah State Univ. Press.

Theme 10: "Superstitions": Agency beyond Rationality

Tuesday (October 27)

Jan Brunvand. 1998[1968]. Superstitions. In Brunvand, *The Study of American Folklore: An Introduction*. New York: W.W. Norton, pp. 371-404.

Alan Dundes. 1980. The Number Three in American Culture. In Dundes, *Interpreting Folklore*. Bloomington: Indiana Univ. Press, pp. 134-159, 297 (notes).

Theme 11: Games, Foodways, Festivals, and Halloween

Thursday (October 29)

Sims and Stephens, *Living Folklore*, chapter 4.

Jack Santino. 1983. Halloween in America: Contemporary Customs and Performances. *Western Folklore* 42(1):1-20. <http://www.jstor.org/stable/pdfplus/1499461.pdf>

Recommended Readings:

Iona Opie, and Peter Opie. 1959. *The Lore and Language of Schoolchildren*. Oxford: Oxford Univ. Press.

Jay Meching. 2001. *On My Honor: Boy Scouts and the Making of American Youth*. Chicago: Univ. of Chicago Press.

Stanley Brandes. 1998 The Day of the Dead, Halloween, and the Quest for Mexican National Identity. *Journal of American Folklore* 111(442):359-380.

<http://www.jstor.org/stable/i223785>

Theme 12: Folktales and other Folk Narratives

Tuesday (November 3) *Folktales*

Dan Ben-Amos. 1992. Folktale. In Bauman, *Folklore, Cultural Performances, and Popular Entertainments*, pp. 101-18.

Jacob Grimm and Wilhelm Grimm. 1887. *The Complete Fairy Tales of the Brothers Grimm*, Jack Zipes, trans. New York: Bantam, tales 12, 15, 21, 26, 28, 45, 53, 55.

Vladimir Propp. 1999[1928]. The Structure of Russian Fairy Tales. In Alan Dundes, ed., *International Folkloristics: Classic Contributions by the Founders of Folklore*. Lanham, MD: Rowman and Littlefield, pp. 119-30.

Thursday (November 5) *Tales of Social Class, Race, and Gender*

Jack Zipes. 1979. An Introduction to the History and Ideology of Folk and Fairy Tales. In *Breaking the Magic Spell: Radical Theories of Folk and Fairy Tales*. Austin: Univ. of Texas Press, pp. 1-19 (notes 183-4).

Kay Stone. 1982. The Misuses of Enchantment: Controversies on the Significance of Fairy Tales. In Rosan A. Jordan and Susan J. Kalcik, eds., *Women's Folklore, Women's Culture*. Philadelphia: Univ. of Pennsylvania Press, pp. 125-145.

Recommended Readings:

Kaarle Krohn. 1971[1926]. *Folklore Methodology*, transl. by Rober L. Welsch. Austin: Univ. of Texas Press.

Bengt Holbek, 1987. *Interpretation of Fairy Tales: Danish Folklore in a European Perspective*. Helsinki: Suomalainen Tiedeakatemia.

Linda Dégh. 1969. *Folktales and Society: Story-Telling in a Hungarian Peasant Community*. Bloomington: Indiana Univ. Press.

Jack Zipes. 1983. *Fairy Tales and the Act of Subversion*. New York: Bantam.

Theme 13: Legend, Rumor, and the Politics of Difference

Tuesday (November 10)

Gary A. Fine and Patricia A. Turner. 2001. Mercantile Rumor in Black and White. In *Whispers on the Color Line: Rumor and Race in America*. Berkeley: Univ. of California Press, pp. 81-112.

Elizabeth Tucker, From Oral Tradition to Cyberspace: Tapeworm Diet Rumors and Legends. In Blank, ed., *Folk Culture in the Digital Age*, chap. 7.

Recommended Readings:

Linda Dégh and Andrew Vázsonyi. 1976. Legend and Belief. In Dan Ben-Amos, ed., *Folklore Genres*. Austin: Univ. of Texas Press, pp. 93-123.

Diane Goldstein. 2004. *Once upon a Virus: AIDS Legends and Vernacular Risk Perception*. Logan: Utah State Univ. Press.

Theme 14: Virtual Folklore: Cultural Forms on the Internet & in Social Media

Thursday (November 12) and Tuesday (November 17)

Blank, ed, *Folk Culture in the Digital Age*, Introduction, Chap. 1-4.

Recommended Readings:

- Robert Glenn Howard. 2008. Electronic Hybridity: The Persistent Processes of the Vernacular Web. *Journal of American Folklore* 121(480):192-218.
http://muse.jhu.edu/journals/journal_of_american_folklore/v121/121.480.howard.html
- Kiri Miller. 2008. Grove Street Grimm: Grand Theft Auto and Digital Folklore. *Journal of American Folklore* 121(481):255-285.
http://muse.jhu.edu/journals/journal_of_american_folklore/toc/jaf.121.481.html
- Ilana Gershon. 2010. *The Breakup 2.0: Disconnection over New Media*. Ithaca, NY: Cornell Univ. Press.

Theme 15: Folk Music

Thursday November 19

Readings (see folder in bCourses, including "Instructions on materials for Folk Music class"):

- Eric Hobsbawm. 1983. Introduction: Inventing Traditions. In *The Invention of Tradition*, Eric Hobsbawm and Terence Ranger, eds., pp. 1-14. Cambridge: Cambridge University Press.
<https://books.google.com/books?id=IckLAQAAQBAJ&lpg=PA1&ots=9hZdmPI9aC&dq=inventing%20traditions%20hobsbawm&lr&pg=PA1#v=onepage&q&f=true>
- David Atkinson. 2001. The English Revival Canon: Child Ballads and the Invention of Tradition. *Journal of American Folklore* 114 (453):370-380.
- Margaret Bennett. 2007. "A Song for Every Cow She Milked...." Sharing the Work and Sharing the Voices in Gaeldom. *The Phenomenon of Singing* 6:35-47.
- James Frances Child, ed. 1965. *The English and Scottish Popular Ballads*. Vol. 2, New York: Dover Publications, Inc. #84, 100. (Both texts and sound files available on bCourses.)

Recommended Readings:

- Jeff Todd Titon. 1992. Music, Folk and Traditional. In Bauman, *Folklore, Cultural Performances, and Popular Entertainments*, pp. 167-71.
- Barre Toelken. 1986. Ballads and Folksongs. In *Folk Groups and Folklore Genres: An Introduction*, Elliott Oring, ed. Logan: Utah State Univ. Press, pp. 147-74.

Theme 16: Myth: (Re)Creating the World

Tuesday (November 24)

- Ruth Finnegan. 1992. Oral Poetry. In Bauman, *Folklore, Cultural Performances, and Popular Entertainments*, pp. 119-27.
- Dennis Tedlock. 1992. Ethnopoetics. In Bauman, *Folklore, Cultural Performances, and Popular Entertainments*, pp. 81-85.
- Bronislaw Malinowski. 1984[1926]. The Role of Myth in Life. In Alan Dundes, ed., *Sacred Narrative: Readings in the Theory of Myth*. Berkeley: Univ. of California Press, pp. 193-206.
- Charles L. Briggs. 2000. Emergence of the Non-Indigenous Peoples: A Warao Narrative. In Kay Sammons and Joel Sherzer, eds., *Translating Native Latin American Verbal Art: Ethnopoetics and Ethnography of Speaking*. Washington, DC: Smithsonian Institution Press, pp. 174-96.

Tuesday, 24 November 2015: Collections are due in Folklore Archive, 110 Kroeber Hall; they must be given to the Archivist 10:00AM-2:00PM only. Please do not leave collections outside the door and do not bring them to the Anthropology Office. They cannot be slipped under doors or handed to GSIs. Any collection received after 4:00pm on 24 November will be marked down for lateness.

Thursday (November 26) Holiday, no class

Theme 17: The Global Commodification of Folklore

Tuesday (December 1)

Steven Feld. 2000. Sweet Lullaby for World Music. *Public Culture* 12(1):145-71.<http://publicculture.dukejournals.org/cgi/reprint/12/1/145>Fred Myers. 2004. Ontologies of the Image and Economies of Exchange. *American Ethnologist* 31(1):5-20. <http://onlinelibrary.wiley.com/doi/10.1525/ae.2004.31.1.5/pdf>Valdimar Hafstein. 2004. The Politics of Origin: Collective Creation Revisited. *Journal of American Folklore* 117(465): 300-315.http://muse.jhu.edu/journals/journal_of_american_folklore/v117/117.465hafstein.pdf

Thursday (December 3)

*Review for Final Exam and Course Wrap-Up***Final examination:** Tuesday, 15 December 2015 8:00-11:00AM