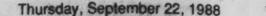


Chesterfield's Open Sunday Noon-11 PM Serving Beer and Wine at Noon Burger Two Fers All Day Sunday Any Two For Only \$5.25 All Ages Welcome

Daily Nebraskan





Folklore provides explanations rich in history

By Mark Hain Staff Reporter

Illuminated only by the pale light of the harvest moon, a pile of dry leaves rustles, and then is lifted. spiraling on the wind. Lingering in the chilly evening air, the bittersweet aroma of wood smoke floats hrough the blue-black sky. It's a hight like a million others, yet something in the air whispers of excitement, and perhaps a bit of danger

It's a scene and a feeling as timeless as autumn itself. As summer fades, it seems almost as if society comes closer to its traditional roots. left for Veles, the god of the harvest, chini, but that's the way it's hap-Autumn and the harvest are times this time of year, the storehouse of

which are transmitted informally in Ukko, culminating in a ritual pres- eral of which are still alive. our culture, primarily by word of entation of the crops at a sacred mouth," said Roger Welsch Nebraska author and folklorist. "It's not necessarily false or old; we all have folklore in our lives. It's as some of the practices, notably the new as automobiles and satellites." ritual gathering, have remained ir-

of a non-literate society," said Oyekan Owomoyela, a University August, and a main harvest in Octoof Nebraska-Lincoln English pro- ber. The Hidatsa had special feasts fessor. "Folklore still exists in a at this time accompanied by commodern culture in things such as superstitions, songs and beliefs." munal corn husking. Virtually all Europ

Folk heritage has a major impact on the present. The traditional ways of our ancestors still shape and influence our day to day life.

grown."

often a specific deity was con- of a bountiful harvest. nected with the time. In ancient

Among Scandinavians, special pened. especially rich in folklore, and at sacrifices, known as disablot, were made at harvest time to pacify the our ancestors' myths, traditions and Disir, or harvest goddesses. Elsebeliefs come closer to the surface. where in Scandinavia, great feasts "Folklore are those materials were held in honor of the god tained their harvest traditions, sevmountain

Although Ukko and the others may have been long forgotten, "Folklore would be the equiva- regardless of cultural boundaries. lent of literature, in a broad sense, The native Nebraskans traditionally celebrated two harvests, one in

Virtually all European cultures America by immigrants. An annual

day, grew out of something," retained the ancient harvest feast. favorite for 3rd grade art projects, Owomoyela said. "It's nice to be In fact, it seemed to be one of the the horn of plenty stems from the able to see it in the context of what few common elements among the ancient Greek myth of a magic goat is still real and not completely out- various ethnic groups of the early whose horns produced grain and settlers. The autumn festival was fruit. Although many folkways have one last social event before winter An ancient folk craft, the weavnot been "outgrown," some are trapped the pioneers on their ing of dolls from grain stubble, also now archaic. Autumn and the har- homesteads. Often, these social can be seen today, as a visit to any vest were very important times events were fairs, in which crops arts and crafts store will prove. In among ancient civilizations, and would be displayed in celebration the British Isles, it was believed every field had its own protective "It's something that's been done spirit. The rippling of the grain was caused by the spirit walking about, Japan, the goddess Tatsuta-Hime, for a millennium," Welsch said. whose name means "lady who "There's nothing in the Bible that and not the wind as commonly weaves the brocade," was respon- says anything about bringing all believed. At harvest time, the spirit retreated to the last standing sheaf, sible for coloring the leaves. In your stuff together and having a of grain. Dolls were made from this sheaf, in which the spirit would live Russia, the last ears of grain were competition for the largest zucintil spring



Thursday, September 22, 1988

Daily Nebraskan

Page 11

As Europeans immigrated to America, they brought with them their folk beliefs, and many of those who settled in Nebraska main-

Autumn was considered an especially active time for witches and demons, preparing for the advent of Halloween. Thus, it was imporures. The remnants of this can be seen in the bonfire. Although the purpose has changed from frightening away evil spirits to roasting marshmallows, the roots are the

The Cornucopia, or horn of plenty, was also an idea brought to tant to take protectionary meas-

Many of these old folkways are less consciously preserved today. Based primarily on family activity, they are annual traditions kept alive through the generations by passing along the techniques and practices connected with it. Welsch said among many of Nebraska's Czechs, there is a tradition of preparing a duck for the harvest feast. Folk crafts, such as hunting and the making of duck blinds, are also products of this type of tradition, Welsch said.

"There are some things that can only be learned through the obser-vations of your father or mother or whatever," Welsch said.

Whether the folk tradition involves sacrificing a calf to the grain goddess or making caramel apples, autumn remains somewhat of a yearly time-warp in which the ancient and the modern are in greater harmony than at any other time.



Positively, Absolutely. . . "The Coldest Beer" In Town



Schaefer . . . warm case, Returnable bottles Regular only, #1.20 Bottle Deposit required \$4.00

Busch warm case .			\$6.49
Miller Reg., Light, Draft,	warm	case	\$8.49
Black Label warm	Caso		\$5.49

Daullas O laumas

North of 27th & Vine 477-7516



	All Flavors, 4 pack	12.65
	Tosti Asti Spumante 750 ml	
	"Red Hot" Schnapps 750 ml	14.99
	Southern Comfort 750 ml	. \$5.99
d	much, much more thru 9/28/88.	

Indy Manhart, Stephanie Cannon, Brian Shellito/ Daily