embarked on a combined survey of the material culture, traditional customs and beliefs of the border countries of Montgomery, Radnor and Shropshire. Though the work will involve "a considerable amount of instruction in cultural anthropology and related subjects, the primary aim (will) be the collection of data rather than education". The investigations are being carried out through adult education classes, schools and women's institutes.

A further recent example can be seen at the School of Scottish Studies, Edinburgh University. The school, which is two years old, has four research fellows (Celtic Folk, Archeology, Music and Social Anthropology) and expects soon to have its own Director and premises. It is run by a committee on which are represented the Departments of Literature, Languages, Scottish History, Geography, Celtic, Music, Archeology, Fine Art, Scottish Law, Social Anthropology and Phonetics. At present it is much concerned about those aspects of Scottish traditional culture which are rapidly disappearing, hence the bias in the appointment of research fellows.

It is clear that some departments find the activities of the school, with its intrusion into the university structure, more welcome than others. Its purpose was made clear by the Principal, Sir Edward Appleton, when he addressed the first conference called by the school. He described it as (a) an experimental university project cutting across the rigid subject divisions between departments, and therefore demanding of its scholars a new kind of collaboration and open-mindedness. (b) being concerned with the concrete and local it involves field work, thus making new demands on certain types of scholarship which have hitherto been confined to books. (c) the School will amass, sift and evaluate evidences of the traditional culture of Scotland, and will then be able to play a part in disseminating traditional values through the schools, thus helping to form the character of contemporary communities. (d) the contact between the University and the part-time collectors, enthusiasts, and collaborators of all kinds is a most important point at which the University is in touch with the community, providing a deep educational experience to those assisting in the field.

Space does not permit discussion of the Irish Folklore Commission, the Musée des Arts et des Traditions Populaires in Paris, or any of the other interesting examples of such programmes.

**APPROACHES TO RESEARCH IN CARIBBEAN FOLK CULTURE**

Reliable research by lay-scholars advised and supervised by experienced scholars requires a certain grading of procedure and methods, and stops short of the more difficult enquiries involving a high degree of abstraction, or a highly complex organisation of empirical data. In the first place, the cultural materials selected for recording or study should be those which are firmly patterned and traditional, clearly defined, and distinct from the larger body of social concourse whose patterns are more recondite, such as:

**Oral Literature**: Traditional folk-tales, proverbs, riddles, words of songs, prayers, spells, greetings, conventional forms, dramas, secret languages, etc. Legends of old times, of Africa, of slavery, of heroes, vagabonds and liars, of places, of saints, jokes, tell-tales, etc.