

ENDNOTE 7

Folklore Is To History As Pepper Is To Salt

Please understand that I am not trashing Folklore itself – only its mistaken use **alone, as** History. Doing that spoils **both**, because the difference between Folklore and History is not a simple difference between *just gossip* and *real fact*. Folklore is to History as Pepper is to Salt; the two are not interchangeable, but often go very well together, when each is recognized for its separate essence.

For general example, when **historiography** (the writing of history) overly- depended on the **documents** about elite males (*HIS-Story*), the **mostly-unwritten** accounts of common females' activities (*HER-Story*) survived largely through **folklore**. The same is true about other whole groups, who have been rightly called "Peoples Without History".

In the specific example of the (in)famous Rogers' Rangers' Raid on the St Francis Abenaki, at Odanak, in October 1759, the **whole** story certainly was not told by Major Rogers' own self-serving account **alone**. Yet Angloamerican professional academic historians tended to accept Rogers' own account at face value, **until** ethnohistorian Gordon Day ferreted-out the Abenaki women's folklore to **add a corrective** perspective to it. "Oral Tradition as Complement" is Day's descriptive title of his 1972 paper telling a **more-nearly-complete** story: both parts together, history **and** folklore each completing the incompleteness of the other [*Ethnohistory* Vol.19 No.2 (Spring 1972) pp.99-108].

To find out just how alive-&-well *folklore* really is, visit the website of "the preeminent collection of its kind in New England" – The MAINE FOLKLIFE CENTER and NORTHEAST ARCHIVES OF FOLKLORE & ORAL-HISTORY*: www.umaine.edu/folklife.

***Oral-history** is the interviewing & audio / video-taping of the **life-history** of an interesting person / family / group / community, to obtain an archival record for present & future public remembrance. *Northeast Folklore* (the periodical publication of the Northeast Folklore Society and the Northeast Archives) usually contains the published written format of one or more such interviews, with still photos.