

"Labanotation"

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Mutterherz

Ein Jüngling liebte einst ein Mädel heiss.
 Sie war die Schönste, doch ihr Blut war Eis.
 Sie sprach zu im: "Willst du mein Herz umschlingen,
 Musst du das Herz mir deiner Mutter bringen!"
 Da lief er hin, die Mutter zu erschlagen,
 Er lief, ihr Herz der Liebsten hinzutragen,
 Glitt aus und fiel im schreckgepeitschten Lauf.
 "Wer spricht zu mir?!" erschüttert horcht er auf
 Und hört des Mutterherzens letzten Ton:
 "Hast du dir weh getan, mein armer Sohn?"

Accordingly, the source of the tale in Howard Fast's book is the Breton folksong, which he probably found either in a collection or in the novel of Richepin.

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ALEXANDER SCHEIBER

"LABANOTATION":—I was glad to read Juana de Laban's article on "Movement Notation,"¹ and hope that this will prove a good introduction to the subject. However, I would like to point out a misconception in the article. This concerns the use of the word "Labanotation." According to fn. 2, "Labanotation" appears to be the original book published by Rudolf Laban in 1928. The fact is that the system at that time was given the name "Kinetographie Laban." The name "Labanotation" is that coined by the Dance Notation Bureau two years ago to describe the highly developed form of the Laban system of movement notation which has resulted from the past fifteen years of research and use in this country by members of the Bureau. Since the books described in fn. 10 are not publications of the Dance Notation Bureau, it is not technically correct to use the term "Labanotation" in connection with them. In the examples printed in the article, de Laban has used some symbols and methods of writing not now used in "Labanotation."

Dance Notation Bureau
New York, New York

ANN HUTCHINSON

¹ Juana de Laban, "Movement Notation: Its Significance to the Folklorist," *JAF*, LXVII (1954), 291-295.

FURTHER WALAM OLUM RESEARCH:—Concurrent with publication of the recently issued Walam Olum report of the Indiana Historical Society, and as the next step in the Walam Olum research project, C. F. Voegelin and John Witthoft have undertaken a supplemental linguistic study of the Walam Olum text, based on the information in older published and manuscript sources on the Delaware language, and the reinterpretation of the corpus of Delaware data in these sources through modern spoken Delaware. While such a study is felt to be of lesser importance than that through spoken Delaware sources and thus holds a subsidiary position, it is still of great consequence to Walam Olum studies. Employment of this method in complete independence of the method used in the recently published report gives us another check on the meaning and content of the Delaware text, and we feel that the two independent procedures as applied to the same text, with subsequent correlation and reanalysis on still other levels, represent the greatest refinement we can as yet bring to the study and interpretation of this important text. We expect that we may impose on various of our colleagues for suggestions and criticism in the very near future when we have fair copies of our present manuscript prepared, and during the later