

ARCHIVES OF FOLK AND PRIMITIVE MUSIC (cont.)

In addition each collection is provided with two finding numbers:

1. Collection number, which in itself indicates whether the collection consists of field recordings, commercial pressings, etc.
2. Tape numbers, the numbers of the rolls of tape copies in the Archives Tape Library.

The following is an example of these entries as they would be found on an index card.

324-325

F-95

Line Islands, Hendricks, 1950.

OV6—Line Islands, OCEANIA, American Polynesia
034 11 00—Carolines, OCEANIA, Malayo-Polynesian, Polynesian

This field collection, No. F-95, is found on tape rolls 324-325. The collector's name is Hendricks, the collection date 1950. The cultural area key is OV6, the linguistic key, 034 11 000. In both the cultural area and linguistic entries, the first entry, i. e., "Line Islands" or "Carolines," represents the lowest level of classification available in each system. The following name, in capital letters, represents the highest level in the classification system. Other levels in the system follow in descending order.

The full system for public use consists of five card indexes:

1. Cultural area file according to classification system.
2. Language file according to classification system.
3. Archives Tape Library in numerical order of tape rolls.
4. File of collectors, editors, transcribers, commercial recording companies, sponsoring institutions, and expeditions. Alphabetically arranged within divisions.
4. General alphabetical index.

Index 3 contains fuller information than the other indexes and a series of cards are used for each collection if necessary to include all pertinent information. All information found on any of the cards relating to this collection in the other four indexes will be included here. In addition there will be entered the full name of the collector, more specific data as to the date of collection, separate listings of cultural areas and languages covering all items in the collection, and some data as to the genres found in the collection.

Index 5 contains the entries found in both indexes 1 and 2 but in alphabetical order. Cards containing entries for alternative tribal, linguistic, and geographical names or spellings are also inserted. When the cultural area or language classifications do not include a local tribal group, island, or dialect in their breakdown, a cross-reference card covering this information is inserted in Index 5. For example, Collection F-95 listed above was recorded on the island of Palau in the Western Carolines. Some informants were visitors from the neighboring island of Ulithi. Part of the recordings are in the modern Palaun language, part in Old Palaun. All this information is found on the cards in Index 3 and is cross-referenced in Index 5. The following cultural area designations: Caroline Islands, Western Caroline Islands, Palau, and Ulithi are cross-referenced: See: Line-Islands—OV6. The following language designations: Palaun, and Old Palaun, are cross-referenced: See: Carolines—034 11 000.

(To be continued in the next issue)



Display area in the Archives of Folk and Primitive Music. From left to right: two kans from Northern Thailand; Jugoslav gusla or gusle and bow; Hopi hemis kachina dolls.

FOLKLORE MATERIALS IN THE LIBRARY AND ARCHIVE OF THE INDIANA UNIVERSITY INSTITUTE FOR SEX RESEARCH

Frank A. Hoffmann and Ellen Stekert

A little known collection of folklore materials is contained in the extensive holdings of the Institute for Sex Research, at Indiana University. These materials range from bawdy to pornographic in nature, and, as almost all field collectors know, form a substantial part of oral tradition.

It is impossible to give an accurate accounting of the number of folklore items in the Institute's collection, since no catalog or index has as yet been made for them. However, a conservative estimate would be about five thousand specific items.

The core of the collection is Vance Randolph's remarkable compilation of "unprintable" folklore from the Ozarks, comprising six bound manuscript volumes, or 1615 pages. Over two hundred songs and one hundred tales are represented, as well as numerous other items of folklore. Such extensive unpublished manuscripts as Randolph's collection, and Gary's little known dictionary of slang usage which rivals Farmer and Henley's, are bound and placed with published materials in the Institute library, and are easily located through a card file. The library contains a large collection of anthropological materials, including much of value to those doing research in the folklore of primitive cultures. Many of these works are German, French, or other foreign publications which have had very limited distribution in the United States. In addition, an adjacent section of the library houses an equally rare collection of material from the Orient. In other parts of the library may be found collections of more specific materials, such as the semi-traditional erotic poetry and song of seventeenth and eighteenth century England, and the bawdy limerick.

(Continued on fourth page)

INSTITUTE FOR SEX RESEARCH (cont.)

Manuscript materials which are not extensive enough to warrant being bound, are kept in file drawers. Taken together these represent a sizeable collection and are presently classified under the following headings:

- (1) Double entendre—prose items dependent upon double meaning. Includes puns.
- (2) Definitions—humorous definitions, "dictionaries," and glossaries.
- (3) Epigrams, proverbs, and sayings.
- (4) Graffiti—inscriptions, drawings, poetry, etc., from toilet walls and similar locations.
- (5) Jokes.
- (6) Parodies—"take-offs" on official forms, menus, brand names, advertisements, etc.
- (7) Poems and songs.
- (8) Miscellaneous.

Finally, there are fairly substantial holdings of various other materials, some directly and others peripherally related to folklore: tape and disc recordings, photographic and object collections illustrating aspects of material culture, manuscript materials from prisons and the armed forces, diary and biography material, etc.

Because the Institute worker, like the folklorist, is basically interested in the geographic distribution of the materials collected, each item has the contributor and place of contribution indicated. Also, materials are solicited from all over the world. However, since the psychologist has been interested in psychological phenomena and the folklorist in folklore forms, the classification system of the Institute is not ideally suited to the specific needs of folklore research. Consequently, the folklorist will not be able to find everything neatly gathered together in one location. However, the highly competent Institute staff can quickly locate any materials needed by the researcher.

Understandably enough, the Institute for Sex Research must place certain limitations on the use of these materials. Actually, these limitations are no more stringent than those governing most other archives. Work must be done on the Institute's premises, where several pleasant workrooms are available to researchers. Similarly, material cannot be sent out on interlibrary or other forms of loan. Graduate student research is permitted, but only when the student's professor or advisor has indicated the student's justification for using the Institute's facilities.

Comparatively little is known about the amount of this material in oral circulation; of the extent of its distribution in terms of geographical areas, culture

groups, occupational groups, etc.; or of its place or function in the groups in which it exists. There are two basic reasons for this gap in folklore research: (1) The reluctance of many informants to impart what they know of such lore, and a corresponding reluctance on the part of many collectors to record it when it is offered; and (2) the impossibility of publishing it when it has been collected. Federal laws being what they are in regard to the publication and distribution by mail of these materials, one logical alternative presents itself; that collectors deposit copies of all bawdy and pornographic items with the Institute for Sex Research, where they will be accessible to responsible persons engaged in *bona fide* research. Such material can now be sent to the Institute through the mail, and even customs, without any legal difficulty. As the collection develops, a clearer picture of the quantity, distribution, and position of such folklore materials in our society will emerge.

ARCHIVE FOR PENNSYLVANIA FOLKLORE

The Pennsylvania State University Library has announced the establishment of an Archive for Pennsylvania Folklore which will include books, films, manuscripts, music and recordings as they become available.

This program has been initiated with the deposit of materials from the Pennsylvania Folklore Society.

George Korson, President of the Society, has appointed a committee to represent the Society in its relations with the Archive. Members of this committee are: Dr. MacEdward Leach of the University of Pennsylvania, chairman; Dr. Maurice A. Mook of Penn State; Dr. George Swetnam and Mr. Jacob Evan-son of Pittsburgh; and Mrs. Nancy Keffer Ford of Philadelphia.

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