This annotated bibliography lists over 220 multi-disciplinary Ph.D. dissertations written between 1960 and 1980 on the subject of indigenous and immigrant ethnic folklife in the United States and Canada. Only dissertations providing substantial attention to traditional forms of ethnic folk culture in context were considered. The concept of "folklife" governing the selection process was guided by the definition used in the American Folklife Preservation Act (P.L. 94-201) which states that folklife is "the traditional expressive culture shared within the various groups...familial, ethnic, occupational, religious, regional; expressive culture includes a wide range of creative and symbolic forms such as custom, belief, technical skill, language, literature, art, architecture, music, play, dance, drama, ritual, pageantry, handicraft; these expressions are mainly learned orally, by imitation, or in performance, and are generally maintained without benefit of formal instruction or institutional direction."

Dissertations are organized alphabetically by the author's last name. Each entry includes author's name, complete dissertation title, name of university granting the Ph.D., academic department/field for which the dissertation was written, year the degree was granted, pagination, order number from University Microfilms International, abstract citation, bibliographic reference to published edition (when applicable), and condensed version of author's abstract. (NEC)
ETHNIC FOLKLIFE DISSERTATIONS
FROM THE UNITED STATES AND CANADA,
1960–1980
A Selected, Annotated Bibliography

by

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2. Ethnic folklore—Canada—Bibliography.
3. Indians of North America—Folklore—Bibliography.
5. Ethnology—Canada—Bibliography.
I. Title.
II. Series.

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Catherine Hiebert Kerst
INTRODUCTION

Ethnic studies developed into a legitimate field in the United States and Canada during the early 1960s with the realization that ethnic cultures were continuing, even in modern society, to maintain unique values, attitudes, and behaviors that set them apart from other groups. During the past twenty years a substantial amount of research in the social sciences and the humanities has focused on the subject of ethnic groups. Earlier in the century, research had been done primarily to document the social conditions experienced by immigrants in their new surroundings. The scholarly research reflected the accepted premise of the time, often shared by the immigrants themselves, that success in America required a shedding of distinctive traditions and acceptance of the norms of mainstream culture. More recently, however, attention has been directed towards examining the dynamic and complex processes by which ethnic groups maintain their identity in pluralistic societies.

This annotated bibliography lists a multi-disciplinary selection of Ph.D. dissertations written between 1960 and 1980 on the subject of indigenous and immigrant ethnic folklife in the United States and Canada. Doctoral dissertations are an excellent monitor of academic trends and interests, but they are not as readily available as published books and articles. In an effort to make such material accessible, this bibliography provides short abstracts of the dissertations whenever sufficient information could be found to describe their contents and the approaches taken by their authors. It also offers information on obtaining access to the dissertations, whether in microform or in published form.

CRITERIA USED IN DEVELOPING THE BIBLIOGRAPHY

The bibliography is selective. The concept of "folklife" governing the selection process was guided by the definition used in the American Folklife Preservation Act (P.L. 94-201) which states that folklife is "the traditional expressive culture shared within the various groups...: familial, ethnic, occupational, religious, regional; expressive culture includes a wide range of creative and symbolic forms such as custom, belief, technical skill, language, literature, art, architecture, music, play, dance, drama, ritual, pageantry, handicraft; these expressions are mainly learned orally, by imitation, or in performance, and are generally maintained without benefit of formal instruction or institutional direction."
Within this framework, folklife studies were chosen for inclusion in the bibliography where ethnic identity and cultural distinctiveness functioned as central concepts in defining the authors' investigations. What provided the determining factor was the emphasis in the dissertations given to examining forms of shared traditional culture which were not only embedded in the ethnic heritage of the group, but also operated within the context of a pluralistic society.

The following criteria should help to explain how specific decisions were made in compiling the bibliography. Only dissertations providing substantial attention to traditional forms of ethnic folk culture in context were considered. Consequently, regional, historical, economic, religious, or sociological studies of ethnic groups were included only if they examined distinctive forms of expressive culture. On the other hand, studies of ethnic folklore genres were omitted if the social and cultural contexts of such traditions were disregarded. Likewise, research on belles-lettres conducted solely to determine their ethnic folkloric content was excluded. Linguistic analyses of ethnic speech patterns or research on forms of ethnic music were chosen for inclusion only if they examined the significance of these forms in marking ethnic identity.

Each discipline represented in the bibliography has its own unique orientation and methodology. Therefore, the dissertations reflect a variety of approaches. By providing a multi-disciplinary overview of ethnic folklife dissertations, the bibliography may heighten awareness of the potential for comparing research on similar topics undertaken from different perspectives.

MAJOR CURRENTS IN ETHNIC FOLKLIFE SCHOLARSHIP

Definite trends can be detected in dissertation research on the folklife of ethnic groups over the past two decades. Scholarly attention has shifted largely from a focus on the ethnic group as a self-contained unit with a static list of cultural traits to a concern with the fluid and mutable expression of ethnicity and ethnic identity. This tendency is especially noticeable in dissertations written in the field of folklore, but it is also evident in dissertations from other disciplines.

Dissertations written in the 1960s frequently focused on the material of folklore collected from ethnic groups. Often a description or collection of folklore items was presented which reflected the values of a specific ethnic group (Abrahams 1961; Mintz 1961; Montell 1964; Gerber 1966). Others stressed the persistence of surviving folk beliefs and traditions (Leder 1968; Comeaux 1969; Patterson 1969; Robbins 1969; Simons 1969) or their disappearance (Paulson 1967).
During the early 1970s, a new focus emerged. The ethnic group itself became the unit of analysis. Dissertations began to examine the process of culture change and acculturation through subsequent generations and its expression through folklore (Sklute 1970; Klymasz 1971; Makofsky 1971; Ragucci 1971; Bianco 1972; Hodges 1972; Mathias 1974). Subsequently research was done on the uses of folklore by ethnic groups to establish or maintain boundaries in multi-ethnic societies. Among these dissertations several approaches can be discerned. Some scholars employed performance-communication models to understand expressive ethnic behavior (Gizelis 1972; Menez 1973; Bell 1975; Stern, S. 1977; Epstein 1979). Some viewed traditional ethnic expression as a network of unofficial collective culture (Thigpen 1973), or focused on the ethnic folkloric expression of individuals (Jordan 1975), while others examined the social, psychological, and economic functions of the folklore of ethnicity (Danielson 1972; Chadney 1976; Ibarra 1976; Herbstein 1978).

By the late 1970s scholars were exploring ethnic folkloric expression as a dynamic aspect of behavior rather than as a code of homogeneous beliefs (Bennett, L. 1976; Almirol 1977; Wan 1978; Eagle 1979). Other dissertations presented analyses of the symbolic uses of folklore and folklife in establishing ethnic identity (Feldon 1976; Simon 1977; Brady 1978; Currier 1978; Phillips 1978; O'Grady 1979). This area of investigation has been taken one step further in dissertations on the manifestation and manipulation of multiple identities through ethnic folkloric behavior in multi-cultural situations (Fisher 1978; Hoover 1979; Silverman 1979).

Certainly not all of the dissertations listed in the bibliography fit neatly into the progression described here. Studies of other dimensions of ethnic folkloric expression can also be found, and, of course, others reviewing these dissertations might discern alternative directions and trends to those mentioned here.

SOURCES FOR THE BIBLIOGRAPHY

The dissertations which received the most attention in compiling this bibliography were those registered by University Microfilms International in Ann Arbor, Michigan in its monthly publication Dissertation Abstracts International, published as Dissertation Abstracts prior to July 1969. (These publications will be abbreviated hereafter as DAI and DA.) Unfortunately, not all schools or departments of American and Canadian universities have participated in this cooperative microfilming program by providing copies of dissertations with 600-word abstracts written by their authors. For example, Harvard University, the Massachusetts Institute of Technology, the University of
California at Berkeley, the University of Chicago, and Columbia University are among those institutions which do not submit dissertations from all disciplines to University Microfilms International at the present time. In general, many more American than Canadian universities are represented in DAI and DA. Also, some institutions began using the dissertation microfilming program later than others.

For these reasons, the bibliography is not as inclusive as it would be if all Canadian and American universities subscribed to the microfilming service and may reflect unknown biases as a result. To determine which universities cooperated during a specific month and year, consult the introductory pages of the individual volumes of DAI and DA.

American Doctoral Dissertations (hereafter ADD) was consulted for dissertations from American universities which have not subscribed to DAI or DA. ADD is an index compiled on behalf of the Association for Research Libraries. Each year it lists the names of dissertations which have been written in fulfillment of American Ph.D. degrees. The listing is taken from commencement programs published by the universities granting the degrees. ADD provides basic bibliographic information about the dissertations without supplying abstracts or annotations. Each dissertation is listed under the name of the university which granted the degree and under sub-headings indicating the department for which it was written.

The following subject areas were searched in DAI, DA, and ADD to prepare the bibliography: folklore, history, anthropology, sociology, fine arts, geography, music, literature, linguistics, religion, American studies, theater, economics, and education. Relatively few dissertations were listed under the folklore subject areas in DAI, DA, and ADD. Subject designations are chosen by the authors to reflect the content they feel is most prominent in their dissertations; the categories do not necessarily coincide with the field or department for which they were written. Additional research was done to determine the field in which a dissertation was written, since it was felt to be useful for understanding the perspective and methodology underlying the research. This information is not available in DAI, DA, or ADD and was obtained by referring to the dissertations in microform. When this was not available, the library of the institution granting the degree was contacted.

In addition to DAI, DA, and ADD, several supplementary bibliographic sources were consulted in the preparation of this bibliography. They are listed at the end of the introduction.
AVAILABILITY OF THE DISSERTATIONS

Copies of most American dissertations listed in DAI and DA are available from University Microfilms International in microform or as xerographically-reproduced, bound paper reprints. Requests should be directed to University Microfilms International, 300 N. Zeeb Rd., Ann Arbor, Michigan 48106 or (800) 521-0600. Canadian dissertations listed in DAI or DA are not available through University Microfilms International and therefore no Microform numbers are provided for them in the bibliography. For information on obtaining access to dissertations listed in ADD or those abstracted in DAI and DA lacking Microform numbers, contact the library of the university which granted the degree.

ORGANIZATION OF THE BIBLIOGRAPHY

The dissertations are organized alphabetically by the author's last name. An index following the bibliography is arranged by ethnic group and by state or province.

For each dissertation entry, the following information has been provided in the order listed:

1) Author's name.
2) Complete title of dissertation.
3) Name of university granting Ph.D.
4) Name of academic department or field for which dissertation was written.
5) Year degree granted.
6) Pagination of dissertation (Listed in DAI and DA; not available in ADD or for Canadian dissertations).
7) Order number for those microform copies of dissertations available from University Microfilms International and sometimes available through university libraries on interlibrary loan. The Library of Congress has a complete collection of microform copies listed in DAI and DA in its Microform Reading Room, acquired through copyright and subscription.
8) Citation of abstract, indicating volume, issue, and page numbers in DAI or DA, or volume and page listing in ADD.
9) Bibliographic reference to published edition or revision of dissertation when applicable. Includes published title, place of publication, publisher's name, date of publication, and the Library of Congress call number in parentheses. Information concerning forthcoming editions or revisions is provided when available. This is offered only to alert researchers to possible future publications and may not be fully complete.
10) Condensed version of author's 600-word abstract as printed in DAI or DA. ADD provides no such abstracts.
BIBLIOGRAPHIC SOURCES


Analyzes how children in a rural Catholic village in the Papago Indian Reservation in southern Arizona acquire and develop perspectives on health and healing.


Identifies and describes styles of American Indian ribbonwork produced in Oklahoma and discusses the effects of the marketplace on production.


Presents folklore collected in a small, black, Philadelphia neighborhood and examines it in terms of genre, group values, and social and cultural context.
Ager, Lynn Price. Alaskan Eskimo Children's Games and Their Relationship to Cultural Values and Role Structure in a Nelson Island Community. The Ohio State University, anthropology, 1975. 149 p. Micro 76-9927


Investigates children's games in Tununak, Alaska to demonstrate changes in the relationship between community role structure and game player organization as a result of acculturation. Explores the expressive nature of the games in terms of cultural values and includes game descriptions collected within an ethnographic setting.

Allison, Maria Teresa. A Structural Analysis of Navajo Basketball. University of Illinois at Urbana-Champaign, physical education, 1980. 215 p. Micro 81-08435


Describes and analyzes the nature of the Navajo Indian game system utilizing a structuralist methodology by focusing on how basketball is played by Navajo student athletes. Also discusses basic Navajo cultural principles which influenced the adoption and redefinition of the game.


Published. New York: AMS Press, 1985 (Immigrant Communities and Ethnic Minorities in the United States and Canada; No. 10). (F869.S17A55)

Examines the definition, expression, and maintenance of distinct ethnic identities in multi-ethnic America through a study of Filipino social organization, family and kinship networks, and associations in California.


Describes the contemporary religious beliefs and practices of the Nooksack Coast Salish Indians, focusing on guardian spirit beliefs, the foundation for the most important area of ceremonial expression--winter spirit dancing.


Analyzes the thematic nature and contextual quality of six Afro-American verbal art forms--toasts, jokes, proverbs (and proverbial expressions), superstitions, games, and the dozens--which reveal the psychosocial values of black Americans.


Examines the values, goals, beliefs, and cognitive orientations of Pennsylvania Quakers during the late 18th-century as they relate to political behavior, using personal journals and correspondence, as well as the institutional records of the Society of Friends.


Provides a "socio-communicational ethnography" of the expressive patterns and modes of behavior of middle-class black Americans in an urban bar environment, focusing on the nature, structure, and meaning of folkloric communication and performance.


Explores patterns of ethnic identity maintenance among a group of individuals for whom maintenance or abandonment of ethnic identity is primarily a matter of personal choice, with relatively minimal pressure generated by the socio-cultural climate in which they live.


Presents a developmental study of storytelling, focusing on oral-language proficiency among Hoopa Indian children of mixed Hupa, Yurok, and southwestern tribal descent.


Revision published as The Two Rosetos. Bloomington: Indiana University Press, 1974. (F159.R73B52)

Describes and compares traditional values, worldview, and cultural change in the lives of Italian-Americans in Roseto, Pennsylvania with Italians in their home community of Roseto.
Valfortore, Italy, through the study of folktales, proverbs, legends, religious customs, magic practices and beliefs, and community cohesion and conflict.

Explores various hypotheses regarding Chumash oral traditions of southern California and interprets the seeming discrepancies between actual behavior and that depicted in the narratives.

Published. Ottawa: National Historical Parks and Sites Branch, Parks Canada, Environment Canada, 1981 (History and Archaeology; No. 52). (GT2853.C2B56)
Demonstrates how the concept of foodways can be used in historical archeology and how a method can be developed to understand changes in the pattern of New France foodways using 18th-century artifacts found in a fishing settlement on Prince Edward Island.

Documents the practices of religious observance at the Longhouse of the Onondaga Reservation, near Syracuse, New York, by describing rituals during a calendric ceremonial year from social, political, musical, and religious viewpoints.


Examines the flail and flailing process used by Pennsylvania Germans for threshing crops. Investigates the relationship between a traditional tool and its maker, and demonstrates traditional patterns of material folk-cultural retention.


Investigates beliefs and practices regarding health and illness on the Tonawanda Reservation in New York State to determine the relation between traditional and modern medical values and their effect on the behavior of Seneca Indians.


Examines the music of the black American church service historically and theoretically, giving special attention to melody, rhythm, harmony, performance practices, and the significance of musical expression within the service.


Analyzes Navajo children's skinwalker stories collected in Arizona from several folkloristic and anthropological perspectives, focusing on the ways that shared, traditional Navajo symbols operate and persist through adaptation in an area which is becoming increasingly acculturated.


Explores the ethnography of speaking proverbs in middle-class, white, English and lower-class, black, vernacular sociolinguistic situations among Connecticut children to test the relationship between children's ability to understand the metaphorical meaning and usage of a proverb and their age, cultural-linguistic background, and previous proverb knowledge.


Describes a typical Plains-type peyote ceremony as currently practiced north of the Rio Grande, reconstructs its historical development, and analyzes changes that have taken place in the ritual.


Analyzes current efforts made by the Inupiat of North Alaska to achieve psychocultural adaptation through a revitalization movement based on a rejuvenated sense of Eskimo identity and the active assertion of that identity.


Examines the educational techniques, processes, and concepts involved in three Native American religious revitalization movements: The Delaware Prophecy (1762-1765), the Ghost Dance of 1870 (1870-1872), and the Ghost Dance of 1890 (1889-1930).


Investigates the stick game—a group form of gambling—and its socio-cultural milieu among the Kutenai Indians of western Montana.


Presents a collection of Comanche oral narratives gathered from the turn of the century to the present and analyzes them according to the theories of Claude Levi-Strauss, Carl Jung, and Mary Douglas.


Surveys the history, social background, function, and personnel of the Southern folk fiddling tradition resulting from the interaction of dominant British idioms with continental European traditions, urban and popular music from the North, and the black, Cajun, and Mexican cultures in the South.

Examines the role of gospel music as a vehicle of ethnic expression among black Americans, regardless of religious affiliation, in Indiana and elsewhere, to establish conceptual and behavioral norms governing the gospel tradition.


Investigates factors affecting Greek ethnic identity during the acculturation process of a Greek-American group by examining basic aspects of the social structure from the viewpoint of social interaction and cultural equilibrium.

Describes and analyzes the history, organization, and celebration of two patron saint feasts (the Feast of the Blessed Sacrament and the Festa do Senhor da Pedra) celebrated by Portuguese-American immigrants and their descendants in New Bedford, Massachusetts.


Describes and interprets I’n-Lon-Schka, the most important surviving Osage ceremonial dance, emphasizing music, dance, and costume. Based on printed sources and fieldwork conducted in Hominy, Pawhuska, and Grayhorse, Oklahoma.
Carpenter, Carole Henderson see Henderson, Margaret Carole.


Develops a model to determine the existence of a cultural landscape created by a small identifiable cultural group and applies the model by examining a Basque community in Buffalo, a small ranching town in Johnson County, Wyoming.


Defines the traditional styles and genres of Netsilik Inuit music and estimates the extent of change which this music has undergone, especially as a result of contact with European and North American music.


Published as The Sikhs of Vancouver. New York, AMS Press, 1984 (Immigrant Communities and Ethnic Minorities in the United States and Canada; No. 1). (F1089.5V22C56)

Examines the process by which Vancouver Sikhs have adapted structural and cognitive patterns of the Punjab to their present circumstances to exploit the economic opportunities while maintaining a unique identity separate from the dominant society.

Examines the motives and the problems associated with the adjustment of minority immigrants to their new environment, based on interviews within the Sephardic Jewish community of Los Angeles.


Presents the life history of the urban, black musician Charles Bowen within the social and cultural matrix of black music to examine assumptions concerning the relation between black music, the people who created it, and the larger American culture.


Records and analyzes folk traits in the Atchafalaya Basin in Louisiana among persons of American Indian and French descent, focusing on tools and techniques, as well as their origin, distribution, and use.

Traces the 20th-century, black folk banjo tradition from the time when slaves brought the instrument from Africa, through the mid-19th century, to the present day.


Analyzes Hopi and Zuni rituals and ritual dramas to gain insights into the transitional process of rituals becoming dramatic presentations.


Presents an ethnohistoric narrative of the Wabanaki of Maine, isolating symbols that have enabled them to maintain a separate identity as Penobscot or Passamaquoddy Indians in a legal or cultural sense.


Examines the emergence and development of Swedish-American festivals and cultural activities in the town of Lindsborg, Kansas and analyzes the social, psychological, and economic functions which these ethnic celebrations have served in creating a unique Swedish-American community self-image.


Published as "I Got the Word in Me and I can Sing It, You Know": A Study of the Performed African-American Sermon. Philadelphia: The University of Pennsylvania Press, 1985. (BV4221.D38)

Explores the structural, para-linguistic, and aesthetic dimensions of the sermon as performed by three Afro-American preachers in California, focusing on an examination of its narrative complexity.

Davis, Nanciellen see Sealy, Nanciellen Davis.


Describes traditional belief and knowledge patterns forming the basis of health-seeking strategies among the San Carlos Apache of Arizona in interrelationship with competing medical systems such as Christian faith healing and Anglo medicine.


Examines the sub-cultural enclaves which became "new Italian villages in the heart of Boston," tracing their existence from the 1870s to the present and noting the retention of Old World values in housing, marriage, employment, and other cultural patterns.
Micro 80-26478

Investigates the economic activities of the black women in South Carolina who produce and market coiled baskets and examines the traditional meanings and functions of basket making in this socio-economic context.

Micro 77-23484

Examines persistence and change in the Japanese domestic architectural form, the minka, in Hawaii among persons of Japanese ancestry and relates the house form to concepts of religion, space, and aesthetics.

Micro 74-18150

Explores the complex dialect situation in the Jewish community of New York City by investigating distinctive features found in the Reformed, Conservative, Orthodox, and Hasidic religious divisions.

Micro 80-11049

Presents an ethnographic and historical analysis of the dynamics of social identities among Creoles, blacks, and Indians in Louisiana.


Presents an ethnographic and musicological examination of the groups of black males who mask as American Indians in the traditional Mardi Gras celebration in New Orleans.


Describes the four-shape-note music style as it exists in southeast Alabama black culture and examines how it traditionally helped to define community order in a predominantly rural, family-oriented society.


Presents an ethno-historical account of a Basque community in the Los Angeles-southern California area from 1850 to the present, examining changes in ethnic identity maintenance mechanisms in occupational and social terms. Also describes the present-day revitalization of social activities such as handball, folk dancing, card playing, and gambling through which ethnic identity is expressed.


Describes and examines the oral tradition of Hunter's Point, an urban black community in San Francisco, to demonstrate the interrelationships between social structure, forms of speech, and behavior.


Examines the Purim celebration as a cultural performance in the contemporary Jewish community of the Bobover Hasidim in Brooklyn, New York City.


Explores the processes of transmission, learning, composition, and recomposition in the rural folk blues tradition in Mississippi and other states, considering the blues from oral-formulaic, functional, sociological, structural, psychological, and performance-centered perspectives.


Investigates the nature of the contemporary Apache medical system and the processes responsible for its development by studying medical behavior in three White Mountain Apache Indian communities in east-central Arizona which reflect different levels of acculturation.


Examines the hypothesis that the free play of young children may be read as a transformation of a culture-specific communication pattern by observing Mescalero Apache children and applying semiotics and information theory. Intended to aid teachers in developing techniques for initiating communication with children of ethnic minorities.


Investigates and compares the degree of ethnicity among recent Lithuanian Roman Catholic immigrants, Jews of Eastern European origin, and Lutherans of German-Scandinavian descent in Los Angeles, as expressed symbolically in their lives at church, at home, and in the community.


Presents an analysis of black oral tradition which concentrates on defining prose narrative and blues events as they operate among Delta blacks, revealing that black performers often have two distinct "racial repertoires" which are appropriate for white and black audiences.


Chronicles the lives and literary efforts of Zitkala Sa, a Dakota Sioux of the Yankton band and Mourning Dove, an "Okanogan," as they make the transition from oral to written literature in writing down the legends and folktales of their tribes.


Studies the choices of activities preferred by the young males of the Blood Indian Band of Cardston, Alberta and examines their preferences for continuities with the values of the past.


Revision published as The Indians of New York City: A Study of Immigrants from India. New Delhi: He'itage Press, 1980. (F128.9.E2F57)

Examines which of the various identities based on natal language, regional origin in India, religious affiliation, and caste background are perceived as important by Asian Indians in their classification of other Indians and which form the bases of formal and informal association among them.


Investigates everyday dress of older Italian-American women in the North End of Boston in relation to socio-cultural factors.


Presents an ethnographic description of the game and rituals associated with the two-stick ball game of the Cherokee, based on library research and fieldwork in North Carolina and Oklahoma. Also examines connections between the game and traditional Cherokee socio-political organization, value orientations, and personality.


Presents a transcribed collection of folktales of Portuguese immigrants with tale type and motif registers, and compares the context in which these texts were transmitted in California and, previously, in Portugal.


Presents an historical analysis of the production and merchandising of phonograph records for black consumers between 1920 and 1932 by examining the pre-1920 social and recording environment and by reconstructing decisions and events basic to the commercial inauguration, expansion, and decline of race records.

Interprets the visual characteristics of the Mormon West by analyzing religious and folk elements such as chapels, houses, barns, and fences found in the village and rural cultural landscape.


Explores on-going cultural change among the Navajo of New Mexico, Arizona, and Utah through an examination of the Navajo House Blessing Ceremonial from 1900 to the present.


Studies the development of nativism among the St. Regis Mohawks of New York State, Ontario, and Quebec and its relation to the growth of the Handsome Lake Code (Longhouse religion) since the 1930s.


Uses oral tradition and folk history to investigate the system of psychological control of blacks used by whites based on the Negro's fear of the supernatural. Also examines the social control imposed by the antebellum slave patrols and the Reconstruction Ku Klux Klan.

Revision published under Gaudet, Marcia G. as Tales from the Levee: The Folklore of St. John the Baptist Parish. Lafayette, La.: Center for Louisiana Studies, University of Southwestern Louisiana, 1984 (Louisiana Folklife Series; No. 1). (P377.S135G38)

Studies French, German, and black folklore and customs of an isolated South Louisiana parish on the Mississippi River by examining such materials as oral tradition, folk medicine, river lore, and rituals associated with rites of passage.


Examines changes in Social Dance Song style and its connection with changes in the environment, the culture, and the musical activities at the Allegany Reservation of the Seneca Indians in New York State through a stylistic analysis of Rabbit Dance songs.


Presents folklore collected from first- and second-generation Greek-Americans which indicates that some folk beliefs, practices, and tales continue to persist because they serve as an important means of perpetuating Greek culture among immigrants and their American-born children, while those which have little significance in the American cultural environment tend to die out.

Gerber, Stanford Neil. Russkoya Celo: The Ethnography of a Russian-American Community. University of Missouri at Kansas City,

Micro 74-23897


Revision published as *Immigrants in the Ozarks: A Study in Ethnic Geography*. Columbia, Mo.: University of Missouri Press, 1976 (University of Missouri Studies; No. 64). (F472.09G47)

Examines the cultural imprint on the landscape of several religious and ethnic groups in the Ozark Highland of Missouri, including Germans, French, Italians, Amish, and Mennonites, by observing land use, distributional patterns of settlement, and building characteristics.


Micro 72-25577


Explores the role which folklore has played in the formation of beliefs, attitudes, behavior, and values of Greek-Americans in Philadelphia through an analysis of rhetorical face-to-face interaction employed in the communication of folklore narratives.


Uses ethnographic data on the ceremonies and musical activities of the Makah tribe as a background to explore the meanings of music in a socio-political and cultural context and the significance of song as a symbol of societal values.


Investigates speech activities, including rituals of access, stories, command sequences, ritual insult, gossip, forms of arguing, tricking, and various types of speech play among urban, black, working-class children, aged four through thirteen.


Presents an examination and analysis of the image of the Indian in American vernacular culture, 1588-1973, as conveyed through oral tradition, visual representation, and ideational-dramatic expression.


Micro 74-24868

Examines the ways in which the Tigua of Ysleta del Sur, a Pueblo Indian group, have consciously organized their nativist movement in a contemporary urban context in El Paso in response to pressures which posed an imminent threat to the traditional way of life of their group.


Compares differences between chapels built by friars of the Roman Catholic church and those built by the Papago Indians for the rituals and ceremonies of their form of "folk catholicism," taking into account the economic and artistic resources as well as the ceremonial and ritual needs of the two groups.


Examines the importance of Spanish-American influence in New Mexican log construction as a result of cultural diffusion from the Hispanic-American hearth in Mexico.


Observes and analyzes the process of acculturation of Asian Indians in central Pennsylvania through a study of religious practices, food habits, dating, marriage, family ties and kinship obligations, dress, and ornamentation.


Studies the historical development of the Maricopa community near Laveen, Arizona, a district of the Gila River Indian Community, through an examination of folk history and diachronic analysis of structural-functional units in social organization.


Analyzes the effect of ethnic homogeneity, cultural traditions, and kin and communal ties on the structure and functioning of a formal organization—the Sephardic Home for the Aged—inhabited by first-generation Sephardic immigrants from Greece, Turkey, the Balkan countries, North Africa, and the Middle East.


Surveys and evaluates folklore activities in Canada and identifies their role in Canadian culture by investigating the historical, cultural, and geographical factors in the development of Canadian folklore studies and popular interest in the traditions of Native Peoples, French-Canadians, and Anglo-Canadians.


Investigates the change in jazz from a local, informally organized black folk music to a highly structured, national popular music, concentrating on the role of the black musician in influencing and reacting to these changes.


Investigates the political and economic dimensions of ethnicity among New York’s Puerto Ricans between 1955 and 1975 which emerged as a result of the interplay between indigenous and external forces. Also analyzes the political strategy used by publicly recognized leaders who build upon the cultural identity of the masses to consolidate their own occupational status.


Documents and analyzes the contemporary stomp dance music, a vital part of Oklahoma Cherokee culture today.


Explores the dimensions of status, culture, and identity among Polish-Americans in Pittsburgh, Pennsylvania through participant observation, interviews, library research, a survey questionnaire, and an analysis of historical documents.


Examines the interchange of culture traits between French Acadians and black Africans in the creation of the Cajun culture of southwestern Louisiana.


Presents a study of Chinese communities in Alberta which indicates that the persistence and change of an ethnic community is closely related to the dynamic interplay between the immigrants' social organizations and the larger political, economic, and social forces.

Discusses the importance of ethnic interest organizations in maintaining ethnic identity among New York Norwegian-Americans, a group which is seen as being structurally and culturally assimilated.


Describes and discusses the nature of social relations and cultural factors that have molded the forms of relationships among recent immigrants from southern Italy living in a section of Brooklyn, New York.


Describes and analyzes the interrelationship of rural ethnicity, social organization, and entrepreneurial activity from historical and contemporary perspectives, as they relate to Norwegian-American communities in Vernon County, Wisconsin, focusing on a recently established Norwegian Independence Day festival, Syttende Mai.


Explores the "retributive comeback" process in a symbolic system of world view in Hawaiian culture by studying the symbolic value of illness, injury, death, and misfortune in the lives of six women of Hawaiian ancestry who live in Honolulu.


Brings together the diverse and previously scattered printed sources related to the Melungeons, a people of uncertain origin, dark-skinned, but neither black nor Indian, to analyze the relationships between printed sources and oral traditions concerning these people.


Investigates the hypothesis that there are remnants of African culture among African-Americans by examining structural similarities between Yoruba and African-American traditions such as oral narrative traditions, philosophy, and religious customs.


Investigates the persistence of the tradition of weaving rag rugs in Garrett and Allegany Counties in western Maryland among descendents of German and British settlers. Examines the types of woven rag rugs prevalent in the area and describes the folk technology and the function of the craft in its community context.

Supports the assumption that the contemporary public ritual of the Rio Grande Pueblo Indians is a form of theater art which reflects the identity and world view expressed within the Pueblo community and also provides an artistic link with the outside world.


Explores the complex interrelationships of the forces of acculturation, urbanization, upward mobility, and personal-accidental factors and their influence on the acquisition, maintenance, or loss of folklore of a Mexican-American woman in Fort Worth, Texas.


Investigates the importance of cultural heritage in shaping the regional characteristics of 19th-century American agriculture by studying German immigrants who settled in Texas and comparing them with native-born southern whites and blacks.


Delineates the main outlines of Afro-American folklife on the rice plantations of the Waccamaw Neck during the final stages of slavery by applying historical analyses with folklore/folklife methodologies to the day-to-day life of a folk group which did not leave many conventional historical records.


Investigates how ethnicity, measured by food habits, language, health values, and folk religiosity, varies among different generations of mothers and daughters in five Polish-American settlements.


Explains the emergence of a new type of traditional Jewish sermon in the United States, thereby contributing to an understanding of the impact of the American environment on Jewish religious life and thought.


Describes and analyzes a method of determining the components of ethnicity, based on language, food, and folk religion, and demonstrates the interrelationships of ethnicity and health values, beliefs, and practices among blacks in Los Angeles County, California.


Compares and contrasts three black Pentecostal rituals to identify unique characteristics of each. Examines a band of Saints led by a black female healer, a tent crusade led by a white evangelist, and a black Baptist church.


Uses a linguistic model to examine the ritual yuwipi, currently the focus of a revival of traditional religion and syncretism on the Pine Ridge (Teton Dakota) Reservation in South Dakota.


Describes ceremonial complexes which create large inter-village congregations of Coast Salish throughout the year and which incorporate both new Western practices and traditional beliefs and practices.


Explores traditional storytelling performance in a Toronto Jewish immigrant community, both as it relates to the changing cultural and social context in Canada and as it reflects the various stages of immigrant experience—emigration, initial contact, transitional phase, and ethnic phase.

Klein, Barbro Sklute see Sklute, Barbro Maria.


Published as *Ukrainian Folklore in Canada*. New York: Arno Press, 1980. (GR113.7.U57K58)

Presents the evolution of Ukrainian-Canadian folklore from an immigrant to an ethnic "folklore complex" as a process marked by three stages—resistance to change, breakdown of old traditions, and reconstitution—using fieldwork data from the Prairie Provinces of western Canada.


Defines the concept of nigun (pl. nigunim, non-liturgical melody) as it is understood by Lubavitcher Hasidim in contemporary American society.


Presents a study of the folk culture of the Harmonists, a group of Wuerttembergers who came to America in the early 19th century seeking religious freedom. Examines material culture, hymns, and mysticism as found in the settlements of Harmony, Pennsylvania; New Harmony, Indiana; Economy, Pennsylvania; and in their archives.


Explores the indigenous aesthetic system of the Northern Arapaho Indians of Wyoming relating to music. Examines the gradual
incorporation of aspects of the Western aesthetic system, the adoption of pan-Indian and regional styles, and the recent efforts to revive distinctive tribal cultural features.


Traces the history of the Chicano Jews in South Texas and analyzes their present social status in contemporary Anglo-American society, describing existing cultural traditions, religion, health, and education.


Provides a survey of Scandinavian-American folk dance music, examines the sociological context of the music, and investigates its role in the lives of Norwegian immigrants and their descendents in Minnesota.


Investigates the relationship between the Shinnecock Annual Powwow and the process of acculturation from 1946 to 1972 on the Shinnecock Reservation near Southampton, Long Island.


Describes the degree and kind of cultural persistence manifested by a Portuguese-American community in the San Francisco Bay area and identifies the processes by which this persistence has been achieved.


Explores the social geography of Ukrainian settlement in western Canada, showing the strength of social ties transferred from the "old country," where settlements were stratified according to kinship, village, district, regional, and national loyalties.


Uses descriptive statistical techniques and computer analyses to study Interior Salish myth content and finds that the division of the Interior Salish myths into two geographically distinct groups coincides with previously observed cultural and linguistic classifications.


Explores the meanings of ethnic symbols and ethnic group persistence among the Lubavitcher Hassidim in Brooklyn, New York to understand how ethnic group members manipulate symbols of ethnic identification as an adaptive strategy in an urban, pluralistic society.


Examines the emergence and function of expressive shared performances of traditional verbal playforms, narratives, food customs, music, and dancing among Chicano students, which symbolically reunites them with their home culture and affirms their ethnic identity, thereby intensifying a sense of conflict with Anglo-Texan society.


Examines the genres of music performed in a settlement of Baffin Island Eskimos in Pangnirtung, discusses the cultural context of the music, and formulates reasons for changes that have taken place since the 19th century.


Examines a local tradition of Irish music in the United States by focusing on the social, psychological, political, economic, demographic, and musical factors that have influenced the development of Irish music in Chicago from the 1870s to 1978.


Studies the evolution of traditional black material culture in southern Maryland through an examination of the houses and lifestyles of three groups of blacks--slaves, tenants, and landowners.


Analyzes folkloric materials collected from children four to eleven years old in a Chicano neighborhood in Austin, Texas and relates them to the major processes of enculturation affecting the children.


Revision published as Traditional Rural Architecture in Quebec, 1600-1800. Toronto: Centre for Urban and Community Studies and Centre for Medieval Studies, University of Toronto, 1977 (Major report--Centre for Urban and Community Studies, University of Toronto; No. 9). (NA8206.C35H332)

Presents an architectural comparison of several houses built in France and her colony New France in the 17th and 18th centuries and gives an explanation of the sources for these two similar building traditions.

Investigates the Americanization of immigrants in rural North America by focusing on the farming performance of three ethnic groups—Swedes, Mennonites (Germans from Russia), and French-Canadians—in central Kansas.


Presents a study of a Lumbee Indian community whose approximately 2,500 members have migrated from a rural county in North Carolina to an urban center. Examines cultural changes that have occurred as the Lumbees have confronted the problems of daily living in the city.


Delineates the patterns of medical beliefs and practices of Palestinian-Americans in the Washington, D.C. metropolitan area within the comparative framework of Arthur Kleinman's health care systems model.


Published as Irish Settlements in Eastern Canada: A Study of Cultural Transfer and Adaptation. Toronto: University of Toronto Press, 1974 (University of Toronto Department of Geography; Research Publications No. 12). (F1035.I6M24)

Analyzes the transfer of selected traits of Irish material culture across the Atlantic to three areas in Newfoundland, New Brunswick, and Ontario in the early 19th century. Examines settlement patterns, field systems, farm tools and techniques,
outbuildings, and house types.


Examines the role of Finnish-American folklore as communication to confirm the hypothesis that folklore is best transmitted without the help of a record and best studied in the process of transmission.


Traces songs and melodies sung by Hutterites today to the 16th century examining their aural transmission musically and socially in the context of Anabaptist history.


Investigates the relationship between degree of acculturation and persistence of Italian traditional games among three generations of Italian-American men in South Philadelphia and relates the process of change within the games to the changing forms of Italian-American male groups.


Defines the circumstances which allowed for the development of a black religious musical tradition in the United States, examining West African retentions and European influences and indentifying musical elements which are characteristic of the Afro-American religious tradition.


Documents aspects of Canadian Doukhobor culture by presenting an annotated collection of Doukhobor psalms, accounts of Doukhobor history and religion, photographs of architecture, foodways, crafts, and burial style, and descriptions of major religious and social functions gathered through library and field research in British Columbia.


Investigates folkloric communication among Filipinos in California from a performance-centered perspective. Also develops the idea that immigrant folklore is not simply the retention of Old World traditions, but also the remodeling and development of these as an adaptation to an altered set of social relationships.

Investigates the relationship and influence of indigenous West African symbolic art on black American art and examines its social and psychological evolution.


Presents a bilingual collection of Mexican-American folk narratives, categorizes the legendary narratives, and discusses identifiable patterns and recurrent themes which characterize the narratives of that group.


Investigates the folklore and culture of the Hasidim in New York and provides an ethnographic analysis of the Hasidic community. Also considers the role of legends in Hasidic culture and explores the relationship between Hasidic legends and contemporary mores and beliefs.


Examines language behavior in a black, working-class community in Oakland, California to provide the beginnings of an ethnography of communication for the black community.


Examines changes in the institutional pattern of behavior surrounding childbirth among blacks residing in a North Carolina county by focusing on the "Granny" midwives, black women who believed that they carried on the Lord's work in response to a call and who practiced under divine guidance.


Reconstructs the history of the Coe Ridge Negro colony of Cumberland County, Kentucky using oral traditions collected from former members of the colony and their white neighbors.


Examines the stability of the material culture of the Hopi through time by investigating plaited basketry, coiled basketry, wicker basketry, sashes, rattles, and decorated pottery to determine whether correlations exist between physical changes and specific historical events. Also indicates what general conclusions about can be generated from the Hopi data concerning technological change.


Examines how Chinese people see themselves and are seen by others culturally, politically, and socially in the multi-ethnic society of Honolulu, Hawaii.


Examines ethnicity and the shared symbol system of Armenian-Americans in an Armenian community in Washington, D.C. by investigating their distinctive perception of the world and alternative patterns for social behavior.


Presents an ethnographic investigation of the Fahaume Temple of Islam and Culture, as well as Muhammad's Nation of Islam, two Afro-American religious cults in St. Louis, Missouri to examine the role of religion as a force which can change or maintain social and cultural roles.


Abstracted in DAI, v. 37A, n. 6, Dec. 1976, p. 3741-3742,

Examines Ojibwe tribal music in Minnesota from the perspectives of anthropology, ethnomusicology, and "sociomusicology."


Studies a group of Greek immigrants in Denver who have remained firmly unassimilated over a long period of years despite a movement toward assimilation on the part of many of their compatriots and the increasing Americanization of Greeks in Denver.


Micro 68-2341


Investigates the extent to which folk traditions, including tales, legends, dances, games, and celebrations, have survived among Danish-Americans in Nebraska, Iowa, and California. Finds that the fact that many Danish-American folk traditions have disappeared is partially due to the decay of the Danish language as a means of communication.


Micro 77-30313


Investigates the ways in which tradition influences the oral self-portraits of black American blues musicians. Using field data collected primarily from blues musicians from Mississippi, examines traditional stereotyped role and lifestyle patterns which may function as models in life-story creation and thereby contribute to the analysis of the life-story as a folklore genre.


Micro 72-6214


Examines the unique culture, values, and expressive behavior of a rural black community in Rappahannock County, Virginia to dispel the misconception that blacks in America belong to one cultural group with the same background and traditions.


Examines landscape patterns of Ellis County, Kansas which demonstrate that elements of Catholic German-Russian material culture have created a visible impact in both form and function on the local landscape.


Analyzes the dynamic relationship between symbols and politics in the expression of Armenian identity in the United States from World War I to the present.


Documents the variety of religious music of black people found in rural areas of the southern United States from the beginning of the century to the mid-1960s using interview data.


Investigates the nature of 19th-century Mormon folk housing in the Mormon-settled area of the West. Includes discussions of adobe, and other building materials and Mormon house, barn, and outbuilding types, found to be similar despite differences in ethnic heritage of the communities.


Analyzes narratives obtained from the Eastern Cree Indians of James Bay, Quebec using an inductive approach to native metaphysical ideas. Examines Cree meanings relating to power, hunting, individual autonomy, self-control, and cultural uniformity.


Investigates whether distinctive elements arose in Mormon music in the 19th century and examines how music functioned within the social, intellectual, and religious framework of Mormon society.


Delineates the convergence and divergence of folk concepts of health and healing practices among Italian-American women where continuities and discontinuities along a three-generation dimension are indicated.


Investigates how sociocultural and historical transformations have affected the development and scope of the genre of black religious folksong.


Presents a medical-anthropological study of health behavior among California Sikhs, focusing on their lifestyle which is geared toward maintaining and promoting health.

Ransom, Velez Hayes. Transitions between Traditional and Modern Life As Shown through Alaskan Northwest Arctic Folklore and Legends. United States International University, leadership and human behavior, 1980. 120 p. Micro 80-19768

Studies the problem of socio-cultural adjustment to transitions between traditional and modern life for Northwest Arctic Eskimos by examining their folklore in its relation to basic traditional values.

Rechlin, Alice Theodora Merten. The Utilization of Space by the Nappanee, Indiana Old Order Amish: A Minority Group Study. The University of Michigan, geography, 1970. 231 p. Micro 71-4713

Revision published as Spatial Behavior of the Old Order Amish of Nappanee, Indiana. Ann Arbor: Department of Geography, University of Michigan, 1976 (Michigan Geographical Publications; No. 18). (F535.M45R4)

Investigates the spatial organization, spatial behavior, and level of world consciousness of an Old Order Amish settlement in Indiana.

Reich, Alice Higman. The Cultural Production of Ethnicity: Chicanos in the University. University of Colorado at Boulder,

Micro 75-18435

Presents an urban ethnomusicological study of multi-ethnic musical traditions in New York City's East Harlem, concentrating on music produced by groups whose members interact face-to-face.


Micro 60-4788


Examines the processes by which modification and change occur within a particular cultural tradition in continuous first-hand contact with a dominant culture by observing how American blacks have retained African musical values and have reintegrated musical elements from European culture in developing a distinctive musical tradition.


Micro 77-9157

Surveys and documents the musical life of the Chinese in San Francisco, including music clubs, celebrations, Cantonese opera, and amateur ensembles.


Describes and documents the German-American custom of wishing in and shooting in the New Year by researching primary and secondary sources dating from the 18th century and by conducting fieldwork in North Carolina, where the custom survives.


Presents a descriptive analysis of a rapidly changing Kwakiutl village to communicate the modalities, range, and vitality of human life in an Indian village on Gilford Island, British Columbia, and its relation to other such villages.


Examines the emergence of the folk healer Don Pedrito Jaramillo as a folk saint in the context of Mexican-American culture in South Texas (1881-1962).

Discusses white folklore about blacks in the United States, emphasizing the usefulness of such folklore in ascertaining differences in white attitudes toward blacks and in determining white concepts of the roles of blacks in society.


Presents an ethnography of Philadelphia’s New Year’s Day Mummer’s Parade which has a hybrid Scandinavian, English, German, and black-American heritage. Also traces the social history of Philadelpia mummery over the past two centuries.


Investigates the effects of television on the traditional Afro-American heritage of a rural community on St. Helena Island, South Carolina.


Studies the persistence of traditional legendary narratives and folk beliefs among Chicano juveniles twelve to fourteen years old in Greeley, Colorado, as the language of transmission yields to that of the majority culture.

Schuchat, Molly Geiger. Hungarian Refugees in America and Their Counterparts in Hungary: The Interrelations between

Micro 71-23400


Examines food practices and consumption in relation both to migration and to radical changes in the processing of food among Hungarian refugees in Washington, D.C. and urban residents in Hungary between December 1968 and January 1970.


Micro 75-28438


Examines the ways in which the traditional Indian community on the Yakima Indian Reservation in south-central Washington State has developed and maintained its identity as a distinctive community within the larger reservation society.


Micro 76-3351


Published under Davis, Nanciellen. New York: AMS Press, 1985 (Immigrant Communities and Ethnic Minorities in the United States and Canada; No. 4). (F1044.5.S2D38)

Studies the use of the French language to examine ethnic persistence of Acadians in Ste. Marie-sur-Mer, a rural fishing village in northeastern New Brunswick.


Micro 67-8811

Abstracted in DA, v. 28B, n. 1, July 1967, p. 34.

Examines the health behavior and attitudes of a community of Yaqui emigrants from Sonora, Mexico in Arizona. Studies the changes which have occurred in the Yaquis' health beliefs, which represented a fusion of Indian and Spanish elements when they emigrated, but which have incorporated Anglo-American customs.
since they have been in Arizona.


Analyzes the range and choice of expressive behavior of Rom Gypsies in the American context from a folkloristic perspective. Examines the role of Gypsy ethnicity and identity in permitting and encouraging innovation in certain cultural areas while fostering the conservation of core values.


Compares two Greek Orthodox churches located in Astoria in the borough of Queens, New York, to examine the influence of social class on symbols of ethnic identity in the context of religious institutions.


Examines persistence and change in the Tiwa-speaking pueblo of Sandia, New Mexico, a traditionally oriented community dependent upon a complex industrial society.

Explores rural Spanish-American conceptualizations of death and death-related topics such as witchcraft, dreams, bereavement behavior, grief, wakes, and funerals.

Sklute, Barbro Maria. Legends and Folk Beliefs in a Swedish American Community: A Study in Folklore and Acculturation. Indiana University, folklore, 1970. 834 p. Micro 71-6908
Abstracted in DAI, v. 31A, n. 9, March 1971, p. 4654-4655.

Published under Klein, Barbro Sklute as Legends and Folk Beliefs in a Swedish American Community. New York: Arno Press, 1980. (GR111.S84K57)

Analyzes folklore collected in New Sweden, Maine in the 1960s, comparing it with material found in Swedish archives. Investigates the fate of folklore uprooted from its original locale by examining changes in legends and folk beliefs of Swedish-Americans which occurred as a result of immigration and acculturation.


Provides an overview of current issues concerning the linguistic and oral expressive styles of black America, examines the oral tradition of Africa and America, and assesses the impact of these modes of expression on selected American institutions.


Presents an ethnographic study of the medical system of a group of black residents of Tucson, Arizona, comprising elements of African origin, survivals of folk and formal medicine of the ante-bellum South, and modern scientific medicine, blended with the tenets of fundamentalistic Christianity.


Investigates folk healing among eight ethnic groups in Honolulu, examines the role of folk healing as part of the total medical system in Hawaii and studies the relevance of the healers' ethnicity to their work and to their clients.


Examines the role of music in the lives of black Sea Island residents in its cultural context, including discussions of historical background, language, African belief retentions, and folklore.


Analyzes Slovak-American experience using ethno-historic and psycho-historic frames of reference with respect to traditional Slovak society and the process of migration. Focuses on economic and social changes perceived by Slovaks in a Monongahela River mill town of McKeesport, Pennsylvania.


Investigates the role ritual has played in the evolution of Hutterian culture by examining historical symbols which are meaningful in contemporary times. Also examines the expansion process of today (colony-fission).


Presents an ethnography of an urban Chicano neighborhood as a context in which to examine some theoretical issues in the study of ethnic identification and ethnicity.


Analyzes the relationship between ethnic identity and folkloric expression of Sephardic Jews from both individual and group perspectives. From the individual’s point of view, expressions of ethnic folklore are manifestations of the self communicated while relating to others. On a group level, ethnic expression provides the foundation for the creation of a network of images and symbols which the ethnic group formulates for itself and others by a mythology of its existence.


Discusses the character of the black woman in American folktales with the aid of the disciplines of anthropology, English, history, and sociology and finds that she is a folk figure just as colorful and well-developed as the male character, who has been popularized since the period of American slavery.


Describes the style and content of Hispanic arts and crafts developed in the early 19th century in New Mexico, examines the cultural context within which these distinctive expressions emerged, and accounts for the processes by which they were modified or replaced by Anglo-American forms in the ensuing hundred years in the San Luis Valley of Colorado.


Studies the American family as a viable group of identity and transmission by exploring family reunions in Adams County, North Dakota in general and by focusing on the reunion of a Swedish-American family.


Examines the 1970 celebration of the St. Peter's Festival in Gloucester, Massachusetts and analyzes the ritual using historical and anthropological data in a theoretical setting.


Defines the blues according to its text, texture, and context, including the recording context and the effects of the race-record performance upon other types of performance. Also examines the formulaic structure of the blues with emphasis on the development of race-record lyrics as a highly complex and compact form of song in a new performing environment.


Presents an ethnography of one of the speech events of the Zuni Indians, telapna:we (tales), distinguished by the fact that they may be properly told only during the winter and at night, by the formulas used to open and close them, and by the verbal responses of their audiences.


Provides an ethnography of the twenty-five-hundred-year-old tradition of Greek votive offerings as it is practiced by Greek-Philadelphians and interprets this specific votive complex from a "ritual-as-communication" perspective.


Expands the conceptualization of immigrant-ethnic folklore to include the folkloric expression of different generations who share Romanian-American identity. Introduces the concept of the "ethnicity factor" to describe the dynamic and non-homogeneous, yet shared, ethnic identity of Romanian-Americans.


Studies the narrative art of four French Newfoundlanders on the Port-au-Port peninsula of Newfoundland's west coast in private or family contexts and compares these findings with public storytelling traditions which existed before the advent of television and other forms of entertainment.


Investigates the commercial phonograph recordings of Afro-American downhome blues in their period of peak sales, focusing on musical style and on the behavior and beliefs of the three groups principally connected with the recordings—recording artists, the record industry, and the record audience.


Compares the growth and continuity of legends of white and black outlaw heroes in American folk tradition by tracing the white outlaw hero from his British background and the black outlaw hero from his development as a response to a predominately white American society.

Twining, Mary Arnold. An Examination of African Retentions in the Folk Culture of the South Carolina and Georgia Sea Islands. Indiana University, folklore, 1977. 468 p. Micro 77-22678

Investigates African retentions in the folk culture of the Sea Islands by examining oral folklore, folklife, and material culture. Finds that some African-American culture traits survive
in the culturally conservative Sea Islands, although they have passed out of usage elsewhere in the United States.


Micro 69-180


Investigates cultural adaptation and ethnic identity formation of three generations of Italian-Americans who established a community in eastern Pennsylvania in 1890.


Micro 77-24898


Studies strategic language use according to the social meaning signaled by choice of English or Micmac by analyzing what messages are communicated beyond strict semantic content in Burnt Church, a Micmac Indian community in New Brunswick, Canada.


Micro 67-844


Describes site, village arrangement, materials, technology, and house forms of the Northwest Coast Indians and discusses various influences on their architecture. Also interprets Northwest Coast architecture as embodied in myth, religion, ritual, and the total cultural context.


Presents a comparative analysis of the Frances Densmore cylinder recordings of the Minnesota and Wisconsin Ojibwe (1907-11) and the author's field recordings (1969-73) from the
same communities to see what changes have taken place in the music over a fifty-year span.


Traces the heritage of the shotgun house of Louisiana from its origins in Africa through the West Indies to the United States to dispel theories that this architectural style is derived from patterns of Euro-American folk housing.


Analyzes the changing roles of Southwest Indian artists and art in response to the development of a commercial arts and crafts market from the arrival of the Spanish in New Mexico in the 16th century to the present.


Explores the syncretic and dynamic nature of Chinese-American ethnicity in the immigrant community of New York's Chinatown.


Presents a study of medical acculturation among the 3,000 non-Conservative (i.e., Christian) Iroquois on the Six Nations Reserve near Brantford, Ontario.


Presents a study of the history and rituals of Los Hermanos Penitentes (The Penitent Brothers), a Hispanic lay-religious organization recognized by the Catholic church in 1947. Explores elements of the elaborate beliefs, rituals, folk art, and folk music--expressions of an earlier folk religion--which continue to be maintained.


Reconstructs the history of the Philadelphia Mummers Parade, a composite of English, Scotch, Irish, Swedish, Italian, black, and American culture, using documentary library sources and personal interviews.


Presents and classifies a collection of singing games performed by black children, aged eight to twelve, who reside in the Hill District of Pittsburgh, Pennsylvania.


Discusses the folkloric, historic, and symbolic elements observed in the commemoration of particular dates crucial in Afro-American history. Focuses on folkloric aspects of the celebrations such as legend cycles explaining the origins of the days, traditional rituals and ceremonies performed at the celebrations, and the telling of folktales, anecdotes, and oral family histories.

Wilhelm, Hubert G. H. Organized German Settlement and Its Effects on the Frontier of South-Central Texas. The Louisiana State University and Agricultural and Mechanical College, geography and anthropology, 1968. 252 p.


Examines the German cultural imprint on the landscape in the part of Texas known as the hill country of the Edwards Plateau, settled by Germans in the 1840s.


Explores the extent to which Gullah, spoken by blacks living in the lowlands of South Carolina and the Georgia Sea Islands, influenced language and culture patterns of black Mississippians.


Examines a Cherokee Indian community in Graham County, North Carolina to determine how it preserves its ethnic boundaries through the Cherokee language, native crafts, medicine, food, dress, and ceremonies.


Explores Louisiana French ethnic culture--language, customs, traditions, and history--through a study of its music which takes its legacy from many sources, among them French, Canadian, and Afro-American Creole cultures, as well as influences from the musical styles of contemporary blues and jazz, hillbilly, country and western, and Nashville.


Describes and analyzes the life styles, patterns of behavior, and values of Polish Americans who belong to the same Catholic
parish and reside in a local neighborhood in Detroit, Michigan.


Proposes a methodology for folklore and oral history fieldworkers who want to conduct research on the cultural and historical traditions of their own families. Based on the author's experiences observing, interviewing, and photographing members of her Pennsylvania-German family.
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