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for
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ETHNOLINGUISTIC METHOD
for the
DEVELOPMENT of a TYPOLOGY
of the
NON-PHYSICAL HERITAGE

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The opinions expressed in this document are not necessarily those
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1. ANTECEDENTS AND PREMISES

As concerns the universality of cultural traditions for which we will examine the methods of inventorying, promoting and safeguarding, we should subscribe to the statement adopted by the experts at the first meeting held at UNESCO on efforts to safeguard the non-physical heritage (Paris, 28-30 November 1984).

"Cultural traditions share certain universal characteristics: a core structure traditional to a certain genre and group; an information, formulaic and largely unwritten transmission; collective knowledge and majority participation in the traditions; a critical, inseparable linkage to the social life of the community."

(Final Report, p. 9-10)

To develop a universal typology of the non-physical cultural heritage of humanity, adaptable to traditional cultures of different countries, we should choose a combination of the two typologies proposed during this meeting:

1) the system used and updated by MURDOCK to describe culture in the Human Relations Area File (HRAF), a panorama of cultural anthropology;

2) the folkloristic approach presented in a working document for that first meeting.

Of course only the first typology takes account of the holistic nature of social and cultural relations, while the second has the advantage for certain cultural fields (verbal and gestural expression) of a comprehensive classification already used in different regions of the world. Although no final agreement was reached during this meeting on a compromise between the two typologies, an attempt was made to partially harmonize these two approaches in a document which will be presented at this meeting.

Based on the observations and comments recorded in the Final Report of the first meeting, we are now able to propose a third approach, with a different perspective, but which could eventually be combined with the others (or with the product of their fusion): an ethnolinguistic method with a comparative (or "contrasting" to use the popular term) variation.

With regard to opinions and wishes of the experts consulted, three main themes can be discerned in this report:

1) the specific and primordial status of the language at the heart of cultural traditions:

- "The language of a local or ethnic group was unanimously considered part of its Non-Physical Heritage" (p. 3)
- "/The Director of the Division of Studies and Dissemination of Cultures/ pointed out the methodological problem in working with local or ethnic languages: the problem of transcription and translation of these languages into those used by peoples whose fundamental cultural linguistic systems were not based on traditional culture." /Consequently/ "such languages needed to be studied on their own terms to prevent the possibility of distortion." (p. 2).

2) the holistic nature of the cultures to be preserved:

- "/Pilot/ projects should inventory and collect not fragments of a culture, in isolation, but its holistic representation including vital and non-vital forms. Collection must be informed by a sense of where traditions fit in the socio-cultural systems of a country." (p. 7).

3) the necessarily concrete and truly specific nature of the supporting research, and, vice versa, the universal typology in question:
/2 proposals/

- "to postpone the derivation of a typology until Unesco has begun field work in this area, in order to let such a characterization of tradition flow from traditional culture itself." (p. 5);
- "to create a special Working Group, with persons representing different disciplines in order to continue work on a universal typology of the Non-Physical Heritage." (p. 5).
- /The elaboration of the typology will be postponed/ "until the 1986-1987 biennium, to allow time for field work to inform a final choice of system". (p. 7).

Let us now consider the introduction of a third model, ethnolinguistic this time, fully justified by the opinions recorded at the first meeting of experts.

2. FOR AN ETHNOLINGUISTIC METHODOLOGY

A. Definitions and objectives

We shall only consider the most significant attempts to characterize the field -- and they are numerous at a time when the scientific community is questioning the respective virtues of two extreme tendencies often presented as antinomic (briefly, formal linguistics versus field linguistics). Ethnolinguistics could thus be defined as:

- the study, based on language and speech, of human activities from an ecological, technological, social and idealogical point of view;
- a science which is part of the general theory of semiotic systems, which recognizes the importance of the onomastic systems (toponymy, anthroponymy) for the knowledge of the spiritual culture of the speaking population;
- the study of the experience of a group formed and conveyed by the language tools of the group;
- a predilection for a factual study of language and speech, to ascertain the specificity of a society and culture.

B. Epistemological context

Ethnolinguistics began to be taught in French universities only about ten years ago; amongst its precursors are the ethnologist-linguist BOAS in the U.S.A., the ethnographer Marcel MAUSS in France and the Indo-Europeanist linguists and dialectologists who deal with "social" language. The main themes of this research are, essentially:

- a conceptualization based on gramatical taxonomies (problems of number, grammar and psychology),
- the division of the semantic field (couleurs, space-time),
- the communicational dynamics of onomastics (anthroponymy, zoonymy, toponymy),
- language-related manifestations (gestual languages, whistling, drumming, systems of writing),
- oral literature: the collecting of texts and, at the same time, of their linguistic description, comparative analysis of the corpus (tales, etc.) and research of the symbolic codes common to each culture, myths and rituals,
- ethnomusicology.

(See also G. Calame-Griaule 1980)

3. MODEL OF AN ANTHOLOGY OF ORAL TRADITIONS

Our starting point will be the socio-cultural part of the methodology elaborated by the Laboratoire de langues et civilisation à tradition orale, (Oral Tradition Languages and Civilizations Laboratory), LACITO, of the C.N.R.S., as presented in Volumes I and III of the work entitled Enquête et description des langues à tradition orale (Study and description of oral tradition languages), Luc BOUQUIAUX and Jacqueline M.C. THOMAS (ed.) 1976. The theoretical foundations of the method can be found in the work of three renown French linguists: André MARTINET, founder of structural fonctionnalism, whose phonological model has greatly inspired contemporary French research in the human sciences, above and beyond language sciences; Emile BENVENISTE, famous Indo-Europeanist and precursor of the enonciativist school; and André G. HAUDRICOURT, one of the founders of ethnoscience in France and promotor of interdisciplinarity in field disciplines.

The most remarkable innovation of the method remains the elaboration of very detailed questionnaires (see Annexes I-II) which are continually revised in accordance with the various needs of the different teams of researchers on oral traditions in different regions of Europe, Oceania, Asia and "Indian" America from an initial terrain in Africa.

The organization and presentation of the questionnaires can be explained by the unhidden desire of the authors to favour linguistic investigation (development of alphabets and grammars). Secondly, the problems of material culture and civilization are introduced, then the slightly heterogeneous group of oral literature and the field of sociolinguistics, considered as marginal for relatively homogenous communities. This order of presentation, from the most simplified to the most complex is of course arbitrary and could be reversed for collecting cultural traditions. As it is not possible to present here all of the questionnaires in their entirety, we shall comment on those which would seem to be the most pertinent (or innovative) for the elaboration of a specific typology -- of which some extracts can be found in Annex.

-- Denomination

Let us take, for example, the questionnaires directed at the initial populations to be observed, those devoted to names of people, to lineage

and to domestic animals. These questionnaires, developed to serve in collecting linguistic as well as ethnologic information, can easily apply to all populations which use names and/or for which the name is used as a mark of the different stages of life.

The thematic questionnaires approach the various aspects of material and social culture from different angles. Some use cards to be filled out, such as the questionnaires reserved for names of plants and animals, as for the tables of kinship (*infra*).

-- Ethnobotany and ethnozoology

The questionnaire on the names of plants proposes as complete a schema as possible of an identification card. This is also true for the questionnaire on the names of animals. Why devote so much time to the ethnobotanical/zoological study? We must remember that most of the so-called "traditional" civilizations concern societies which are neither urbanized nor industrialized, for which the natural environment has considerable importance. Providing as they do the greater part of man's subsistence, plants and animals occupy a predominant place in his concept of the universe. Other than the directly linguistic interest of the vocabulary, it notably provides precious information on certain botanical and zoological phenomena. Thus, an original name or an animal encountered in a region where the animal is unknown leads one to suspect that the population which uses that name originated in a territory other than the one it presently occupies. (For example, take the case of the Ngbaka, a forest population which uses an original name for the rhinoceros and the giraffe, animals of the savanna.) It is from a network of information such as this that sound hypotheses pertaining to the migratory habits of peoples and linguistic relationships will be formed.

-- Sociological phenomena

Other questionnaires, carefully prepared on the basis of numerous pre-surveys, and accompanied by guidelines for their use, deal with kinship. They are presented in the form of indicative tables, and the collecting will be done by filling in empty tables, to be used in the same way as blank geographical maps. The position of the terms gathered little by little will indicate the degree of kinship. It should be noted that the vocabulary used in these tables is very simple; periphrases are used rather than specific terms which would of course reflect the system of kinship of the interviewer rather than of the person being interviewed.

Another problem to resolve: instead of using terms specific to his own language, the informant may be tempted to literally translate the periphrases proposed by the interviewer, thereby hiding the real structures of the system of autochthonous kinship. The surest method for avoiding these multiple risks consists, at first, of encouraging the informant to produce a genealogy or a series of true geneologies: different individuals (of the same lineage) are indicated, and their family ties are examined one by one. Secondly, different informants are called upon for a cross-checking (which also makes it possible to verify certain basic data, so as not to be obliged to rely on the possible ignorance of the informant taken as reference, such as the reciprocal nature of certain terms of kinship, for example uterine uncle/nephew, grandparent/grandchild).

The questionnaire on sociological phenomena proper completes and clarifies certain points concerning the use of kinship tables, modalities of relationship or separation, and the diverse aspects of the political and social organization. Certain notions, which without being universal nevertheless come into contact frequently under multiple variants, should be further examined in relation to the community under study, as well as the "relationship of jokes/insults", a true institution in certain ethnic groups whose forms, modes, methods should be defined. (Sociological Questionnaire and Kinship Table: see Annex I.)

-- Technical Questionnaire

This questionnaire is presented in the form of a survey guide, set up to examine one by one the different fields of material activities common to a non-industrialized society. In the introduction to the compendium of specialized techniques, explanations should be given on the raw materials, the tools and the processes of transformation, the finished products. The terms proposed should be numerous and accompanied by detailed illustrations, so they are readily understood, by the interviewer as well as by the informant, in their true sense. The documents are gathered, whenever possible, from specialized artisans, generally unused to explaining their techniques. This makes careful preparation of the survey all the more necessary. (Technical Questionnaire: see Annex II.)

-- Psychological phenomena

The questionnaire on psychological phenomena requires previous knowledge

of the culture concerned, given the highly abstract nature of the field treated. For the compendium of traditions we shall retain the conception and perception of the outside world on the one hand, and the conception and perception of the "I" in the outside world on the other hand. Perception, organization and relation with the socialized world: space, time, symbolic systems, behaviour and attitudes.

--- Oral tradition

Although the field of folklore is scientifically one of the most systematic and structured, the collection of texts in indigenous languages has remained up to now an underdeveloped activity in regions of the world where traditions are in danger of disappearing: because, there also, knowledge of the language -- with the difficulties of transcription and translation which it implies -- is an unavoidable prerequisite.

Amongst the strong points of this methodology should be cited the ethnopharmacological (pathological in the cultural context, the behavioural context of the healer, etc.) and ethnomusicological documentary tables. For the latter, an original method of analyzing instrumental polyrythmics and polyphonics has recently been perfected (see works of Simha AROM).

4. CASE STUDIES AND PILOT PROJECT

A. Example of an interdisciplinary project

As a model for applying the principles and classifications presented above, we shall take the research carried out for about ten years on the Aka pygmies in South-Central Africa and North Congo (1). This research, which forms part of a series of works devoted to the forest populations of Central Africa, illustrates perfectly the method previously elucidated insofar as :

- it considers the language not only as an aspect of the social reality to be studied but also as the thesaurus and the vehicle for this reality;
- it brings together the knowledge acquired about this ethnic group, its natural and human environment, by researchers in different fields:

(1) The end result of this research, which was carried out within the framework of the C.N.R.S. and O.R.S.T.O.M. (Office for Scientific Research in Overseas Territories), on techniques, languages and societies of hunters and scavengers of the Central African forest, is the publication, in instalments, of an "Encyclopedia" (Jacqueline M.C. THOMAS and Serge BAHUCHET (ed.), 1983 -).

linguistic, ethnological, ethnolinguistic, ethnoscientific (ethnobotanical, ethnozoological, ethnomedical and ethnopharmacological), ecological, musicological.

The principal merit of this inventory is undoubtedly its truly interdisciplinary nature, which is exceptional even today:

"/This research/...is based on the conception of the language, pre-eminently a social phenomenon, which appears as a system peculiar to a given group while at the same time conceiving, expressing, conveying and passing on the history, organization and ideology of this group in the natural and human environment in which it is situated. (...)" /This research is therefore interdisciplinary "in the sense that none of the fields involved can really evolve without the support of all the others" (Part 1, p. 19).

No individual can today reasonably claim to master such a wide variety of disciplines, so the team is comprised of representatives of the different specialities; the originality of this collaboration consists in a sustained and reciprocal effort to become familiar with the problems and basic notions of each speciality.

To conclude, let us cite a few examples of fruitful interdependence of the main disciplines involved:

- knowledge of the usage of the class nomenclature allows the botanist or the zoologist to grasp, in the case of social animals, the distinctions made between the specimen, the species, the stock or the community;
- for the musicologist, the origin, dissemination and morphological characteristics of the plants used for manufacturing musical instruments are revelatory in the use and evolution of these instruments in the social context;
- the ethnologist will not be able to altogether acquire an understanding of family and social structures until he has learned about their various projections and re-interpretations in the various classification systems applied to the plant and animal kingdoms, and about their stability and manifestations in the language.

The use of the term "encyclopedia" for the title corresponds well to the global concept of the work: by continually cross-checking and

comparing data (which also take account of the recourse possible to already available written sources), a whole system of knowledge is elaborated about the Aka pygmies (linguistic and ethnographic introductions, systematic cross referencing between articles, key indices synthetizing the various aspects of the same cultural phenomenon, conclusive thematic indices).

The constant effort made by the various specialists to present the Aka point of view (beliefs, classifications, denominations and Aka explanations) alongside the West's way of seeing things should be emphasized. This effort is particularly noticeable in the classification within each article of data concerning the natural environment (which, as we have seen, is the central support of a civilization of hunters and scavengers) under different rubrics of the Ethnographic Presentation Table (See Annex III).

B. Transnational computerization of folklore material

- Report on a Nordic experience

We refer here to an experience in setting up a transnational data bank as it was presented during the Third Nordic Conference on the Archiving and Documentation of Folklore (Copenhagen, 21-23 September, 1982). Organized by the Nordic Institute of Folklore (NIF), whose mission it is to coordinate the collaboration between archives of folklore in the Nordic countries (and with regard to four key areas of the field: collecting, conservation, research and transmission of the material), this Conference had been prepared for three years by an inter-Nordic working group. The main theme was "Computerized indexing of traditional material" and a proposal was adopted for a data bank which, to our knowledge, is the most efficient to date. The details of this experience can be found in a work published, in Danish and French, by the NIF, Glemmer lidt men lærer langsomt - EDB i de folkloristiske arkiver, (Forget little but learn slowly -- computerization in folklore archives), C. BREGENHØJ and G. HERRANEN, ed., Abo, NIF, 1984, 128 p.), from which we take the following explanations.

-- Context and general principles

The data bank of the NTAI (Nordiske Traditions Arkiver og Indeksering) represents the first step of a system of inter-Nordic "online localization" (both data bank and index for the entire Nordic archives of folklore).

This combination of several different archiving systems required the elaboration of a simple inexpensive model of codification. The programme set up by the Copenhagen Computerization Centre on the basis of a standard online system (AQUARIUS) makes use of a simple research system using words and possible logical word operations.

Only standard spelling is used, although it is planned to index documents gathered in all of the Scandinavian and Northern Finno-Ugrian languages, as well as in their dialects.

The coding system includes coded indications already used in documents (based notably on AARNE and THOMPSON 1961). (Coding Schema, see Annex IV.)

-- Coding instructions

01. NIF: access number
Principle: only one access number for each unity coded.
02. INST: institutional code
The name of the institution is entered as a code, this most often being its acronym (ex. NSF, SKS).
03. ARK: archive number or signum
An institution's signum sometimes requires an abbreviation.
(See point 16.)
04. MEDIE: the support on which the document is preserved,
ex. 1. manuscript, 2. printed material, press clipping,
3. tape recordings, records, cassettes, 4. photo, microfilm,
5. film, 6. video, 7. other, 8. not stated.
05. INDSAML: collecting technique
One of the following characteristics will be indicated:
ACTIVE/INTENSIVE collecting: 1. interview 2. response
to a survey questionnaire 3. response to a contest or
other public request. PASSIVE/EXTENSIVE collecting:
6. spontaneous mailing (or by another, non-systematic
means), 7. other, 8. not stated.
If the precise category is unknown, the institution must
decide upon one of these two principal types of collecting.
06. SAMLER: collector
Double coding: (06 and 07) if the same person is both
informant and collector. 1. Name of the collector (complete)
or "anonymous", "unknown". 2. Sex of the collector.
No indication where there are several collectors of different
sex. 3. Profession or social status of the collector,
former functions, etc. (ex. "farmer" versus "peasant,
sharecropper"), but like characterizations should be
given to like persons (beware of diverse sources!).

07. INF: informant, transmitter
1. Name, 2. Sex, 3. Profession, cf. 06, 4. Year of birth (or "approximate", or "unknown").
08. TOPOGR: topographical information
Territory of collection of the tradition: 1. indication already given in the document 2. eventual postal code.
09. IAAR: year of collection
10. GENRE
The indication is given in a "verbalized" form, to facilitate the consultation by outside users: it is more specific than the general code (cf. 11), ex. "medieval ballad" (rather than "traditional melody").
11. CODE: of type
This is the code system developed since the beginning of the century by the Society of Finnish Literature (SKS, Folklore Archives), presently considered to be the best available, which was adopted -- modifications or punctual additions are always possible. (Code system of the SKS, see Annex V.)
12. TYPE: code of content, number of type
It is essential for such a data bank to include maximum information on the typological category of the documents. For example, existing national typological references and eventual international references chosen for this system will be combined.
13. HRAF: classification of content
Several codes of content will be adopted here, according to the classification system proposed by the Human Relation Area Files (HRAF). This classification requires the intervention of scientific personnel because use of the HRAF is complex.
At least two of three codes taken from the HRAF will be used, in order to provide access to the documents to specialists other than folklorists, for example, sociologists, doctors, pharmacists, historians, teachers.
14. LINIE: first line
The first line of every document divided into strophes will be coded here.
15. TITEL: title
The title indicated in the original document, or its authorized version in the national archives, will be repeated here, indicating large categories such as "strophic tradition, adventure, vocal or instrumental music".
16. STIKORD: (word of) entry
Quotation TX, extract TRX, reference RX, data DX.
The description in "free text" of the document will employ at least one of the following codes: complete quotation TX, abbreviation (extract) TRX, reference RX, scientific (or other) data DX.

C. Proposal for a pilot project

We should not like to close this presentation of a methodology (which inasmuch as it proposed here as a complement to printed works drawn from anthropology and folklore, is nonetheless in our opinion indispensable for a relevant inventory of the world's cultural traditions) without pointing out that the rigour and comprehensiveness required are not exclusively applicable to the obviously threatened cultures of the Third World.

The fate reserved for certain oral traditions of Europe during the end of the 20th century is not much more enviable.

Hence, to take an example in the North-European area, the traditions of the Samis (formerly Laplanders) would seem to us to correspond perfectly to the criteria of the first proposal of the pilot project presented at the meeting of November 1984: a microscopic society in immediate danger of disappearing, in contact with various cultural influences, having already been the object of a partial inventory (cf. Annex VI of the Final Report, p. 48).

The Sami civilization does in fact present a characteristic that has become rare these days in Europe: that of being based until very recently on an exclusively oral tradition. Since 1979 the Sami language uses a unified spelling system (as a substitute for concurrent Norwegian/Swedish/Finnish transcription systems) progressively applied in schools of the three Laplands. But this (momentary?) safeguarding of the language in extremis does not mean that the traditions will also be preserved -- for complex reasons too long to explain here (scattering of the Sami community over three national territories, the implementation of school reforms by locutionists themselves generally cut off from ancestral traditions, etc.). Consequently, the emergency measures undertaken to precipitate the language into a technological era from which it was previously excluded -- measures which are evidently very legitimate in this context, the bias being towards the modernism of the works effected under the auspices of various organizations run by Samophones (the Sami Nordic Institute, the Sami Council, commissions for creating terminologies, etc.) -- do not unfortunately go hand in hand with a systematic attempt to salvage the traditions. Yet the

important monographs -- ethnolinguistic for the Norwegian part (Konrad NIELSEN and Asbjørn NESHEIM, Lappisk ordbok ...), ethnographic for the Finnish (T.I. ITKONEN, Suomen lappolaiset ...) -- are based on material collected more than fifty and forty years ago respectively and, moreover, have just been republished in Norway and Finland without amendment. There was an intrinsically very systematic inventory that was begun towards the end of the '70s on the basis of a bilingual study (Finnish-Sami) carried out in a village (Dalvadas) in the valley of Deatnu, which constitutes a natural boundary between the Norwegian and Finnish Laplanders; also, various work has already been carried out at the University of Turku on the partially transcribed collection of writings -- mainly in Finnish. Yet a large part of the material collected is still not exploited because it is inaccessible: the project, which was initially financed by the Finnish Academy and supported by the Permanent Delegation of Finland to UNESCO, was abandoned for lack of resources (and researchers competent in the Sami language). What would be both viable (from the cultural point of view) and realistic would be for UNESCO to reinstate this project expanding its field of application -- collecting improvised and/or provoked texts in villages other than in the Deatnu boundary valley, on the Norwegian and Finnish borders; extending the collection of writings to take account of techniques previously insufficiently understood because they were directly linked to the Sami language (e.g., fishing and hunting techniques, described minimally in relation to the art of rearing reindeer). It is time also to become acquainted with intimate family life, conveyed by women, including its composite educational aspect influenced by left-over popular beliefs (of Shamanic origin) and the austerity of the meetings of sects of Lutheran origin (in particular Laestadian puritanism). Leaving aside the specific categories of speech directly threatened by a linguistic structure based on the written word (modal particles, suffixes that are aspectual in derivation, dual quantification), it should be noted that some of the most classic ethnolinguistic fields, until recently still essential for the vitality of a traditional society, remain outrageously neglected as far as the Sami language is concerned, hence autochthonal anthroponyms and toponyms (picked up very promptly and in an utter linguistic anarchy), which form the basic infrastructure of the social life of reindeer breeders as of fishermen and hunters; that unitary Samophones are today making an attempt at revival in the absence

of any serious inventory -- while the last people to pass on these traditions are dying out.

It should not be overlooked that, at least from one point of view, the launching of such a project would be facilitated by the evolution of the situation: progress as regards school attendance, which today guarantees a greater participation of Samophones, compensates in part for the handicap of an irreversible erosion of the heritage.

5. CONCLUSION

We believe we have demonstrated that what popular traditions are suffering from is less the absence of abstract classifications than the inexistence of documentary tables and sufficient "exploitation". Recourse to the ethnolinguistic methodology proposed above is above all motivated by our concern to make available to experts for their reflection workable tools made by and for traditional speech situations. It would certainly be utopian to envisage unertaking on a world-wide scale the collection of data responding both to the immediate need for preservation and to the scientific criteria indicated above. It is unlikely that any institution, even one as polyvalent and operational as UNESCO, would have the means to wait an entire decade in order to be able to use the results. One can probably only reasonably expect that each researcher should have previously acquired a faultless virtuosity in the phonological transcription of the data collected. We nevertheless owe it to ourselves to emphasize the serious danger that arises if the language conveyed is misconstrued because hastily adopted on the grounds of the urgent need to preserve the material in question, a priori typological. The alternatives, which are well known to linguists, are clear: is it better to do violence to human and cultural reality in order to forcefully introduce the material into pre-established interpretative systems or to elaborate (and consequently undertake to realign) systems susceptible of taking in and conveying the maximum authenticity? It will have been understood that we tend to believe in a dynamic strategy based on an interaction of the two points of view: with a perspective that could be oriented at any given time depending on new elements, it would not be possible for any classification of sociocultural data to be definitively restricted.

Can this point of view be effectively upheld within an international body? Of course it can, if one is ready to undertake concrete measures for organizing transdisciplinary and transsocial work. Why not convene specialists from different horizons, capable of acting in the various capacities concerned (field research, archives, programming...) together with potential users of these classifications and with their foremost beneficiaries (members of the designated cultural communities)?

The problem of a universal typology should not remain indefinitely like the trees which hide the forest: the general categories proposed in documents subsequent to the 1984 meeting, notably:

- the three levels of conceptualization suggested by the Professor HONKO,
- the combined typology (material/non-material, verbal/non-verbal...) resulting from the work of Professors DUNAWAY and BALIKCI,

should make it possible, at this stage, to incite the participation of a majority of consultants -- ready to make readjustments afterwards if necessary. As for computerization of the files, this should not present an insurmountable difficulty as long as specialists are willing to closely collaborate on it. With the desire thus stated, to combine, for their mutual benefit, conceptualization and description, the first obstacle should be immediately overcome.

We believe that the work of the group of experts meeting 5-8 October 1987 at UNESCO should consist of the following steps:

1. Discussion and establishment of a universal typology (necessarily very general) from the combined typologies proposed: the folkloristic and that of the HRAF.
2. Formulation of questionnaires based on the experience of the Oral Tradition Language Laboratory of the CNRS, as well as on the specificities of the regions of the world where pilot projects are to be implemented or developed.
3. Adoption of a coding system taking account of the Nordic transnational experience referred to.

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Annex III

ETHNOGRAPHIC PRESENTATION TABLE

Acq. - Acquisition: means by which a designated product is procured.

FOR PLANTS

- coll. - collecting (collection, digging, gathering)
domest. - domestication (plant taken from its environment in order to protect it and favour its growth and exploitation)
cult. - cultivation

FOR ANIMALS

- hunting - (types of -: arm, trap, etc.)
fishing - (types of -: damming, hoop netting, ichtyotoxin, etc.)
coll. - collecting (collection, extraction - mainly for insects)
breeding

Expl. - Exploitation: destination, origin, circulation of the product.

conservation

exchange

buying

selling

Techn. - Techniques: procedures of transformation and utilization of the products acquired, except Alimentation and Medecine which come under separate headings.

FOR PLANTS

gen. - general techniques

wood

combust. combustible

light

rope-spin. ropemaking and spinning

glue

col. colouring

port.-pack. portorage and packing

perf. perfume

drug.-ton. drugs and tonics

poison

tools

FOR ANIMALS

gen. - general techniques

skin

fat

straps (use of strips of skin as -)

glue (wax)

colouring

Annex III (cont.)

pack. packing (use of skin for -)
per. perfume
poison
tools

FOR PLANTS AND ANIMALS

conserv. - conservation (products used for the conservation of other products)
prod. - production (use of the item for the production of other products)

gath. gathering
hunt. hunting
fish. fishing
cult. cultivating
craft. crafts (signifies that, with the product or matter, the
 Pygmies make something for the 'Tail Blacks' as part of
 their duties)

cons. - consumption (techniques of consumption, except alimentation)

habit.-fur. habitat and furnishings
house. housekeeping (cooking utensils, maintenance, etc.)
com.-clo.-gro. comfort, clothing, grooming
ornem. body ornamentation
mus.-deco. music, decorations other than corporal

Alim.- Alimentation: process of transformation and use of products acquired
for alimentation.

The alimentary habits of the Aka and their methods of preparation
which will be presented in Chapter I of the second part, has
imposed the following categories:

base-sup. - base-support (product serving as basis of alimentation
 in general, for example starches)

farinaceous (for plants)
meaty (for animals)

base-acc. - base accompaniment (product composing the main dish,
 for ex. tubers, mushrooms, etc.)

tubers or green vegetables } for plants
oleaginous }
meat } for animals
fat }

condim. - condiments (ingredients added to the dish in small
 quantities to enhance its flavour)

salt
spices (pepper, red pepper, etc.)

comp. - compliment (food which is not the basis of the meal)

sweets fruits (pulpy fruits eaten raw), seeds, small insects, etc.
 eaten in small quantities and not with the meal
soup vegetables cooked in a lot of water and reduced to mush,
 accompanied or not by oleaginous foods
sauce products added to the cooking water of foods

Annex III (cont.)

drink

water	plant juice
herb tea	non medicinal
wine	fermented plant juice
alcohol	
mead	honey syrup fermented or not

Med. - Medicine: procedures of transformation and methods of applying the products acquired for therapeutic purposes.

A lot of illnesses are identified by the Aka with relation to the painful part of the body, rather than with relation to the actual syndrome which objectively defines the illness.

gen.	- general (excipient, equipment)
sympt.	- symptomatology (symptomatic troubles which do not correspond to a determined illness)
endem.	- endemic diseases
oster.-rhum.	- osteology (accidental or not), rheumatology
toxicol.	- toxicology (poisoning, poisonous bites...)
derm.	- dermatology (skin infections of all origins including paracites)
ENT-pneum.	- ear, nose and throat, and broncho-pneumony infections
ophtal.-ENT	- optalmology with or without combined ear, nose and throat infections (eye trouble of all origins and eventually auricular, nose discharge...)
card.-vasc.	- cardio-vascular affections (identified as such by the Aka)
stom.-gastr.	- affections of the digestive system (stomatology, gastroenterology)
gyneco.-urol.-vener.	- troubles of the urogenital system (including venereal diseases, pre-and postnatal care...)
psych.-neur.	- psychiatry-neurology (mental illness, behaviour problems...)
paediatrics	- (all childhood illnesses)

Mag. - Magic: magic and ritual practices, transformation processes and ways of using products acquired for these purposes.

ritual	- (a special line is given to rituals which have great importance in magico-religious behaviour)
protect./heal.-cathart.:	protecting, healing or cathartic
charms	- (every product and its process which allows for an unnatural action on the environment)
propitiatory	
malefic	
supernatural	
contacts	- (products and/or processes permitting contact with the supernatural world)
mediums-oracles	- products and/or processes permitting the expression or interpretation of the intentions or thoughts of supernatural beings)
ordeals	- (products and/or processes calling upon the judgement of the supernatural world)
cults	

Annex III (cont.)

Soc. - Society: social behaviour and practices; transformation processes and ways of using products acquired for a social purpose.

fam. - pertaining to family

political and social

legal

religious

Cred. - Credence: the Aka's traditional belief or knowledge of the item.

biol. - biological particularities (physiology, anatomy, behaviour, etc.)

ecol. - relationship of the animal or venetable being with the surrounding environment (other vegetables, animals, humans, means of subsistence, predators, etc.)

taxo. - taxonomies (groups, classification, denomination criteria, etc.)

tab. - taboos (alimentary, behavioural, etc) or worshiping

Lit. - Literature: intervention of the item in a previously known context of oral literature (song, tale, myth, etc.)

myth. mythology

tale tale

hist. historical narrative

song

defining the role played by the item in the type of narrative considered:

principal (hero or principal agent of action)

compl. (complimentary person or patient)

acc. (important accessory)

Denom. - Denomination: the term is used in the composition or as a name.

anthro. anthroponoms (individual names and nicknames)

patron. patronymics (names of groups of patrilinear filiation)

ethnon. ethnonyms

zoonym. zoonyms

cynon. cynonyms (names of dogs)

phyton phytonyms (names of plants)

chronon. chrononyms (names of seasons)

technon. technonyms

topon. toponyms

Symb. - Symbolism: symbolic connotations of the term (sex, life, death, emotions, etc.)

Annex IV

CODING SCHEMA

NTAI

01. NIF (access number)	
02. INST (institutional code)	
03. ARK (archive number or signum)	
04. MEDIE (support on which the document is preserved)	
<input type="checkbox"/>	1. manuscript
<input type="checkbox"/>	2. printed material, press clipping
<input type="checkbox"/>	3. tape recordings, records, cassettes
<input type="checkbox"/>	4. photo, microfilm
<input type="checkbox"/>	5. film
<input type="checkbox"/>	6. video
<input type="checkbox"/>	7. not stated
05. INDSAML (collecting technique)	
<input type="checkbox"/>	1. active/intensive: interview
<input type="checkbox"/>	2. response to a questionnaire
<input type="checkbox"/>	3. response to a contest or other public request
<input type="checkbox"/>	6. passive/extensive: spontaneous mailing (or by another means)
<input type="checkbox"/>	7. other
<input type="checkbox"/>	8. not stated
06. SAMLER (collector)	
1. Name _____	
2. Sex	<input type="checkbox"/> 1. male <input type="checkbox"/> 2. female <input type="checkbox"/> 3.
3. Profession or social status _____	
07. INF (informant, transmitter)	
1. Name _____	
2. Sex	<input type="checkbox"/> 1. male <input type="checkbox"/> 2. female <input type="checkbox"/>
3. Profession or social status _____	
4. Year of birth _____	
08. TOPOGR (topographical information)	
09. IAAR (year of collection)	
10. GENRE (genre)	
11. CODE (of type)	
12. TYPE (code of content, number of type)	
13. HRAF (classification of content)	
14. LINIE (first line)	
15. TITEL (title)	
16. STIKORD (word of entry)	

Annex V

ARCHIVE MATERIAL

Written material

The collections of the Folklore Archives are reputed to be the most extensive of their kind in the entire world. In the case of manuscripts, the Archives have compiled -- with the aid of a computer -- a nearly complete inventory which shows that at the end of 1967 the number of manuscript items amounted to no less than 2,276,348. The following codifications are used (the figure indicates the number (1967) of the items in some of the most important and central types of tradition):

a ¹	Folk tale, Anecdote	96,300
a ²	Religious legend	1,600
a ³	Belief legend, Memorate	103,000
a ⁴	Historical legend	77,000
a ⁵	Etiological legend, Myth, Quasi-myth	7,700
a ⁷	An imitation of the sounds of nature	8,900
b ¹	Ancient poem in Kalevala-metre	86,000
b ²	Rymed folksong	129,400
b ³	Charm (mostly in Kalevala-metre)	52,400
b ⁴	Popular belief, Magic practice	336,900
b ⁵	Game or sport	187,000
b ⁶	Lament	2,300
b ⁷	Mock-sermon, Tongue-twister etc.	6,200
b ⁸	Lappish song (juolgos), calls	800
c	Proverb, Proverbial phrase	776,500
c	Riddle	117,300
e	Melody	23,200
f	Taken from literature, self-dictated	
E	Ethnological description (peasant culture)	54,000 no.s
E ²	Ethnological description (urban culture)	and
E ³	Ethnological description (special communities)	100,000 pages
F	Memorial verses, album tradition	
K	Calendar tradition	

Codification system of the Society of Finnish Literature