A Catalogue of Folklore Holdings at the Saskatchewan Archives Board

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The frustrations in the study of folklore are many and among their numbers may be counted the frustration of lack of accessibility. In earlier times, for example, parts of Canada were thought to be devoid of folklore because folklorists had not adequately explored them: inaccessible land meant inaccessible (or perhaps non-existent) folklore. Certainly this perception has led to folklorists denying the folkloristic value of parts of Ontario and the Prairie Provinces.

The more immediate problem however, involving inaccessibility, has nothing to do with perceptions of the land and its people. Even when the intrepid folklorist has gone where no one dared venture before, his or her collection has tended to remain inaccessible to other folklorists. What percentage of collected folklore finds its way into print or onto a recording? Most folklore collections remain in archives, large and small, scattered across the country.

These archives are certainly important, but their value lies, once again, in their accessibility. An immovable archive is less accessible than a printed folklore collection; an unpublished folklore collection within an archive is still rather inaccessible if the archive itself lacks the proper indexing and retrieval systems. The results of this lack of accessibility are thousands of folklore collections languishing in boxes, on shelves, in files or stacked in closets; the information in these collections hardly more available to the folklore researcher than are the people from whom the material was collected.

For ten years, 1978-1987, I experienced this particular frustration. I had taught folklore at the University of Saskatchewan and the University of Regina, and one of the results of my teaching was a mass of student folklore collections; in addition, I had been doing my own fieldwork and had thus added my own collection to those of my students. This amassed folklore data was certainly not accessible to
others; it was hardly accessible to me and my students because I lacked the facilities to keep the collections in a retrievable form. All I could manage was to accession dutifully the collections and store them away in a filing cabinet. Saskatchewan was virtually a blank page as far as Canadian folklore was concerned, and yet this ever-growing collection of Saskatchewan folklore remained inaccessible.

The incentive for making the collection more usable was my departure from Saskatchewan. One of my last tasks before trekking east was to make a quick computer index of the collection and to give the collection to the Saskatoon Branch of the Saskatchewan Archives Board. (I should like to thank D’Arcy Hande for facilitating the transfer of the collection to the SAB.)

This folklore collection comprises 983 separate folklore reports—most of them student collections—and includes 443 audiotapes and uncounted collections of photographs, documents, and artifacts. With the exception of a handful of reports, the collection addresses itself to Saskatchewan folklore and is the largest single folklore collection for that part of the country. The SAB does have within its holdings other folklore collections: the papers of Eleanor Long’s students from 1975, a folklore questionnaire from the 1950s, various independent folklore and oral history collections submitted to the SAB over the years, as well as individual collections which I have contributed separately to the SAB. None of these collections, however, is of the same substantial nature as the one which is the subject of the present catalogue.

The one major exception to the prairie content of this collection is my report on the folklore of the Eastern Townships of Quebec—79-02; the report and accompanying twenty-four tapes are duplicates of the original collection housed at Université Laval. The other non-prairie items deal with the folklore of students and their informants who are not native to the Prairie Provinces—a very small number of the total.

What is immediately evident in the collection is that, as stated above, most of the reports are student papers and projects. This fact has made the overall collection uneven in its general survey of Saskatchewan folklore, since my primary aim in giving students collecting projects was education and not the filling in of folklore gaps. To this end, perhaps half of the reports are in actuality “exercises” in fieldwork observation and collection.

I have had all of my students collect clever use of language in their surroundings—making note of proverbs, metaphors and all sorts
of figurative speech as heard in natural conversational contexts. Along with the phrase itself, the students noted as much contextual information as they could gather about the actual performance of the phrase which they heard and witnessed. Thus, the collection is top-heavy with reports of clever use of language.

Likewise, I had all my students describe in considerable detail the interior decoration of a home. Most students used their own home (or those of their parents) for this project, and the average such report details the artifacts found in a home, their spatial arrangement, as well as the use of space by members of the household. Most of these reports include photographs.

The first few years I taught, I also had my students describe growing up in their home communities, collect examples of games and play, and describe behaviour in public places. The bulk of these assigned projects has also "unbalanced" the general nature of the collection. Such unbalancing is, of course, not bad in itself; nowhere this side of Newfoundland is there such a massive collection of folk speech, nor is there any archive that can boast such a large collection of home interior descriptions.

The remainder of the reports run the gamut of folklore (and a few non-folklore) subjects. One assignment I gave to almost all my students entailed interviewing a fellow class member on some aspect of his or her folklore. The result has been a wide ranging collection of prairie folklore topics, although these assignments do show some bias towards ritual—family celebrations tended to be an "easy" topic for most of the students, and since this assignment usually fell around Christmas time, there is an abundance of reports on family Christmas celebrations. Again, there is nothing bad about this situation; Saskatchewan is rich in ritual celebrations and the more reports on them the better.

All students had, as their final projects, an open collecting assignment, and about a fifth of this collection is made up of such reports. These final papers do indeed span the field of folklore in their contents, and while some may show all of the flaws of naive student collecting projects, there are some truly substantial and excellent reports among this group. Anyone who has taught folklore finds that a certain percentage (never high enough) of students outdo themselves—some of their results are publishable works of scholarship.

I will give no further description of the contents of this collection except to note that there is hardly any item in the material which
does not yield good primary resource information on some area of
tale. Even the worst students are capable of collecting data, and
while the analysis of this data might make one writhe, the data itself
is nevertheless valuable. What follows is a catalogue of the reports
in this collection, accompanied by two somewhat rough indexes, a
place-name index and a subject index.

I catalogued this collection according to the general rules sug-
gested by Neil V. Rosenberg in his "Outline for a Canadian Folklore
Archives Cataloguing Practices Network" (FSAC Bulletin, 8, 3-4, 1984,
pp. 24-27), although I have not included all facets of this system in
this published version of the catalogue. What the reader will see in
the accompanying catalogue is

1. accession number for the individual item. These numbers are similar
to the ones assigned to items at the Memorial University of Newfound-
land Folklore and Language Archive (MUNFLA): the year of accession fol-
lowed by a file number. Thus, 79-12 incidates the twelfth file accessioned
in 1979. Unlike MUNFLA numbers, however, I have added letters to the
hyphenated numbers to indicate the individual reports in the file. Most
students did between four and six assignments, so that their overall file
might include up to six separate accession numbers. For example, 79-12
is a file made up of six reports, 79-12a to 79-12f.

2. title of the report. Most titles were given by the students who wrote
the reports; I have supplied titles for those reports left untitled by students.

3. year. The year of accession is not always the same as the year in which
the collection was made; the year in parentheses after the title is the ac-
tual year in which the project was completed.

4. format. Each collection consists of one or more different formats for
data. Format information appears in brackets and includes "ms" for
manuscript or typescript reports, "trans" for transcriptions of tapes, "in-
dex" for indexes of tapes, and "art" for accompanying material artifacts
(quilt pieces, woodworked items, straw-weaving, decorated eggs, etc.).
There may also be one or more numbers within the brackets; these
represent audiotape field recordings, mostly cassettes, and consist of the
letter "F"—for "field recording"—and a shelf-list number. For example,
80-16e includes two tapes, F63 and F64.

5. RESTRICTED. Some reports are restricted, and thus marked. Their con-
tenents cannot be used without permission of the SAB and the person who
has submitted the report.

Following the catalogue is a place-name index, which is fairly
self-explanatory. The places represented are those in which the field-
work for the reports was done, or those with which the content of
the report is concerned. Because this is only a rough index, only one
place-name per report appears in this index.
The last section is a subject index, or perhaps more accurately, a genre index. For each report, I have used a three-part genre description; these descriptors are the same as those used in indexing the *Journal of American Folklore* and correspond closely to the classification system found in the Folklore Section of the MLA International Bibliography. I initially classified each report under one of six headings—general studies, folk literature, ethnomusicology, belief systems, behaviour, and material culture. Where a report warranted more specific classification, I have used secondary headings (narrative, music, ritual, art, etc.), and again where warranted, I have made use of tertiary headings under these secondary headings (legend, fiddle music, rite of passage, interior decoration, etc.). I have not classified the reports any further, nor have I given any report more than one tri-part classification.

The computerized catalogue upon which the present catalogue is based is housed at the SAB. There is also a copy of the complete computerized catalogue at MUNFLA. The computerized catalogue makes use of IBM PC compatible hardware and dBase III software.

University College of Cape Breton
Sydney, Nova Scotia
79-01 Family song, “Patty McGinty’s Goat,” collected from Dawn Bell (1978) [trans; F1]
79-02 A preliminary folkloristic survey of Brome-Missisquoi, Quebec (1978) [ms; trans; F2-F26] RESTRICTED
79-03 Interview with Harry Brice, born c. 1890, founder of Riverhurst (1979) [F27-F28]
79-04a Growing up in Wolseley, Saskatchewan (9178) [ms]
79-04b The clever use of language (1978) [ms]
79-04c Customary behaviour in Marquis Hall, Univ. of Sask. (1978) [ms]
79-04d Home interiors (1979) [ms]
79-04e Children’s play activity (1979) [ms]
79-04f College spirit and the University of Saskatchewan’s college cheers (1979) [ms; F29-F30]
79-05a Looking back at Stoughton, Saskatchewan (1978) [ms]
79-05b Expressions (1978) [ms]
79-05c A public place (Education pool, Univ. of Saskatchewan) (1978) [ms]
79-05d The home (1978) [ms]
79-05e The games children play (1979) [ms]
79-05f Words of wit: U of S, 1979 (1979) [ms]
79-06a Growing up in my community (1978) [ms]
79-06b The clever use of language (1978) [ms]
79-06c Customary behavior in public places: the transit system (1978) [ms]
79-06d Home interiors (1979) [ms]
79-06e Children’s play activities (1979) [ms]
79-07a Growing up in Gull Lake, Saskatchewan (1978) [ms]
79-07b The clever use of language (1978) [ms]
79-07c Behaviour in public places (Cyr’s Family Restaurant) (1978) [ms]
79-07d Home interiors (1978) [ms]
79-07e Children’s play activity (1979) [ms]
79-07f Opening and leave-taking formulas (1979) [ms]
79-08a Growing up in Mont Apica, Quebec (1978) [ms]
79-08b The clever use of language (1978) [ms]
79-08c Children’s play project (1979) [ms]
79-08d Interview with Jeremiah McLeod (school days) (1979) [trans; F31]
79-09a Clever use of language (1978) [ms]
79-09b Observations in a public place: Cavalier Bar (1978) [ms]
79-09c Home interiors (1978) [ms]
79-09d Collection of children's play activity: party games (1979) [ms]
79-09e Home remedies (1979) [ms]
79-10a Biggar: a Saskatchewan town of three-thousand (1978) [ms]
79-10b A collection of clever uses of language (1978) [ms]
79-10c Sheraton Cavalier Coffee Shop: observations (1978) [ms]
79-10d A small family's home: a couple in their upper fifties (1978) [ms]
79-10e Children's play activity: Grade III (1979) [ms]
79-10f The tarot: reader and querent (1979) [ms]
79-11a My childhood community: Yorton, Saskatchewan (1978) [ms]
79-11b Clever use of language (1978) [ms]
79-11c Customary behaviour (Arts Buffeteria, Univ. of Sask.) (1978) [ms]
79-11d A house interior (1978) [ms]
79-11e Life with an English Mother (1979) [ms]
79-12a Growing up in the Lakeview area, Regina, 1965 to 1970 (1978) [ms]
79-12b The clever use of language (1978) [ms]
79-12c Customary behaviour: Emergency ward, St. Paul's Hospital (1978) [ms]
79-12d Home interiors: Wollaston Building, U. of S. Residence (1978) [ms]
79-12e Games (1979) [ms]
79-12f Foodways (1979) [ms]
79-13a Growing up at Guernsey, Saskatchewan, 1952-1966 (1978) [ms]
79-13b The clever use of language (1978) [ms]
79-13c The Apollo Room of the Ritz Hotel (1978) [ms]
79-13d The interior of our home: Saskatoon, Sask. (1978) [ms]
79-13e Children's play activity (1979) [ms]
79-13f An analysis of three versions of "Rumpelstiltskin" (1979) [ms; F32]
79-14a Growing up in my community (1978) [ms]
79-14b The clever use of language (1978) [ms]
79-14c Public behaviour at the Saskatoon Bus Depot and Airport (1978) [ms]
79-14d Home interiors (1978) [ms]
79-14e Games and play at two Saskatoon elementary schools (1979) [ms]
| 79-14f | Pysanky: decorated Ukrainian Easter egg (1979) [ms] |
| 79-15a | The clever use of language in my surroundings (1978) [ms] |
| 79-15b | The Sundog Pleasure Fair: customary behavior (1978) [ms] |
| 79-15c | Description of a dwelling place (1978) [ms] |
| 79-15d | Children's games, collected through interview (1979) [ms] |
| 79-15e | French singing within the Boucher family (1979) [ms; trans; F33] |
| 79-16a | Growing up in my community (1978) [ms] |
| 79-16b | Clever use of language (1978) [ms] |
| 79-16c | Behaviour in public places (Wildwood Mall, Saskatoon) (1978) [ms] |
| 79-16d | Home interior (1979) [ms] |
| 79-16e | Play activity (1979) [ms] |
| 79-16f | Bread recipes (1979) [ms] |
| 79-17a | Growing up in the Avalon District, Saskatoon, 1964-67 (1978) [ms] |
| 79-17b | Common use of language (1978) [ms] |
| 79-17c | "My Fair Lady" beauty parlour (1978) [ms] |
| 79-17d | Interior of a three bedroom bungalow (1978) [ms] |
| 79-17e | Forms of entertainment, Penkill/Richlea area, 1906-17 (1979) [ms] |
| 79-17f | Open collecting project: girl’s hockey (1979) [ms] |
| 79-18a | Growing up in the Avalon Shopping District, 1962-1968 (1978) [ms] |
| 79-18b | The delightful expressions of Father Bisztyo (1978) [ms] |
| 79-18c | Customary behaviour in a playground during winter (1978) [ms] |
| 79-18d | Interior of a bungalow as the home of a newlywed couple (1978) [ms] |
| 79-18e | Children’s play activity: Mrs. Lulu Hartsook, Part I (1979) [ms; F34] |
| 79-18f | A modern blues recording fan in Saskatoon (1979) [ms; F35] |
| 79-19a | Growing up in the Eastview community, Saskatoon (1978) [ms] |
| 79-19b | The clever uses of language (1978) [ms] |
| 79-19c | Customary behavior on the city transit buses (1978) [ms] |
| 79-19d | Survey of a home interior (1978) [ms] |
| 79-19e | Children’s play activities (1979) [ms] |
| 79-19f | The foodlore of two Canadians of different ethnic origins (1979) [ms] |
| 79-20a | Furnishing a home (1978) [ms] |
| 79-20b | Games project (1978) [ms] |
| 79-20c | Joketelling: interview with Mr. Laverne Sander (1979) [ms; F36] |
79-21a Brevoort Park: growing up in a developing neighborhood (1978) [ms]
79-21b The clever use of language: collected expressions (1978) [ms]
79-21c Customary behavior on public transportation buses (1978) [ms]
79-21d Use of space in a home interior (1978) [ms]
79-21e Children’s play activities (1979) [ms]
79-21f Growing up in Prince Albert (1978) [ms]
79-22a The clever use of language (1978) [ms]
79-22b Not enough clever sayings (1978) [ms]
79-22c A description of my house (1978) [ms]
79-22d Games (1979) [ms]
79-22e A structural comparison on science fiction and folk tales (1979) [ms]
79-22f Growing up in Pangman, Saskatchewan, 1958-1970 (1978) [ms]
79-22g The clever use of language (1978) [ms]
79-22h The Victoria Union Hospital (1978) [ms]
79-22i Customary behavior (Sundog Pleasure Fair) (1978) [ms]
79-22j Survey of the interior of a home (1978) [ms]
79-22k Children’s play activity (1979) [ms]
79-22l Woodcarvery—Adeline Ferguson from Rural Prince Albert (1979) [ms; F38]
79-22m Growing up in Shaunavon (1978) [ms]
79-22n Clever use of language (1978) [ms]
79-22o Games (1979) [ms]
79-22p Home interiors (1979) [ms]
79-22q Ukrainian folk costumes (1979) [ms]
79-22r Community life (1978) [ms]
79-22s Expressions today (1978) [ms]
79-22t Observation of a public place: the bus depot (1978) [ms]
79-22u A home interior (1978) [ms]
79-26e  A collection of children’s games and play activities (1979) [ms]
79-26f  Games played in the sixties in Saskatchewan (1979) [ms]
79-27a  Growing up in my community 1965-1971 (178) [ms]
79-27b  The clever use of language (1978) [ms]
79-27c  Customary behavior at the Rolla-Rama (1978) [ms]
79-27d  Home interiors (1978) [ms]
79-27e  Children’s Games (1979) [ms]
79-27f  Foodways of the past (1979) [ms; F39]
79-28a  The clever use of language (1978) [ms]
79-28b  Customary behaviour: the Salvation Army Thrift Store (1978) [ms]
79-29a  Clever uses of language (1978) [ms]
79-29b  My home (1978) [ms]
79-29c  Foodways in Saskatchewan (1979) [ms]
79-30a  The clever use of language (1978) [ms]
79-30b  Come in and Socialize (Nut Mountain bar) (1978) [ms]
79-30c  Childhood Games (1979) [ms]
79-30d  Three storytellers from Kelvington (1979) [ms]
79-31a  Growing up in the City Park community (1978) [ms]
79-31b  The clever use of language (1978) [ms]
79-31c  The Lookout Dam parking lot (1978) [ms]
79-31d  A home interior (1978) [ms]
79-31e  Four Latvian immigrant’s stories (1979) [ms; F40-41]
79-32a  Growing up in my community: 1958-71 (1978) [ms]
79-32b  An essay on the clever use of language (1978) [ms]
79-32c  Behavior in the washroom of the Cavalier Hotel bar (1978) [ms]
79-32d  A description of an apartment (1978) [ms]
79-32e  Children’s play activity: pen and paper games (1979) [ms]
79-32f  A collection of superstitions from Saskatchewan (1979) [ms]
79-33a  Growing up in my neighborhood: 1958-1968 (1978) [ms]
79-33b  Clever uses of language 91978) [ms]
79-33c  Customary behavior in a football stadium (1978) [ms]
79-33d  Home interiors (1978) [ms]
79-33e  Play activity of Grade Four students at St. Joseph School in Saskatoon (1979) [ms]
79-33f  The Intensely Vigorous College Nine (1979) [ms; F42-43]
79-34a  My childhood communities (1978) [ms]
79-34b  The clever use of language (1978) [ms]
79-34c  Public places (Arts and Science Building, Univ. of Sask.) (1978) [ms]
80-01  Chris M. Farden (fiddler) (1979) [trans; index; F44-F46]
80-02  Christ Farden and Floyd Hufsmith, fiddlers (1979) [F47]
80-03  Paranormal experiences at Fort San writer’s retreat (1979) [index; ms; F48-F50] RESTRICTED
80-04  Have you ever heard of . . . (1979) [ms]
80-05a  Interesting uses of language (1979) [ms]
80-05b  The Hop House: a public place (1979) [ms]
80-05c  A home interior (1979) [ms]
80-05d  Growing up in a community: Shelley Wilkins (1979) [ms]
80-05e  A Wardrobe study: with interview (1980) [ms; F51]
80-06a  The clever use of language (1979) [ms]
80-06b  Customary Behavior (The Lounge, Bessborough Hotel) (1979) [ms]
80-06c  The renovation project: a home interior (1979) [ms]
80-06d  The school, social, and play activities of Ray Gosselin (1979) [ms; F52-F53]
80-06e  The art of prostitution: a lady and her art (1980) [ms]
80-07a  Research into oral interaction (1979) [ms]
80-07b  Customary behavior in a public place (laundromat) (1979) [ms]
80-07c  House interiors (1979) [ms]
80-07d  Pastimes and activities of a girl between the ages of six and twelve, 1962-1968 (1980) [ms]
80-07e  An interview with a folk veterinarian (1980) [ms; F54]
80-08a  The clever use of language (1979) [ms]
80-08b  A day in the office (Sask. Government Insurance office) (1979) [ms]
80-08c  Observing my home (1979) [ms]
80-08d  Growing up in a community (1979) [ms]
80-08e  The Indian powwow (1980) [ms; F55]
80-09a  Some observations of Saskatonians’ communication (1979) [ms]
80-09b  An elevator ride (Arts Building, Univ. of Sask.) (1979) [ms]
80-09c  The dormitory room of two students (1979) [ms]
80-09d Growing up on Estey Street (1980) [ms]
80-09e Pranks in College West Residence (1980) [ms; F56]
80-10a The clever use of language (1979) [ms]
80-10b Customary behavior (Education Library, Univ. of Sask.) (1979) [ms]
80-10c Description of the interior of a home (1979) [ms]
80-10d Growing up in a community (1979) [ms]
80-10e My grandmother: Christina (Hahn) Frank: her personal experiences (1980) [ms; F57-F59]

80-11a The clever use of language (1979) [ms]
80-11b Observational study (student lounge, Univ. of Sask.) (1979) [ms]
80-11c Home interiors (1980) [ms]
80-11d Growing up in a community (1980) [ms; F60]
80-11e Home remedies and witchcraft are alive and well (1980) [ms] RESTRICTED

80-12a Similes, metaphors, euphemisms, gesture and phrases (1979) [ms]
80-12b Sheraton Cavalier: home away from home (1979) [ms]
80-12c Games and events of Audrey Frank’s Childhood (1980) [ms]
80-12d Chimeras of space and super heroes: the childhood of James and Barbara Gudeo (1980) [ms]

80-13a The clever use of language (1979) [ms]
80-13b Customary behavior (Mid-Town Mall, Saskatoon) (1979) [ms]
80-13c Home interiors (1979) [ms]
80-13d Growing up in a community (1980) [ms] RESTRICTED

80-13e The Sisters of Mission Service (1980) [ms; F61-F62]
80-14a The clever use of language (19790 [ms]
80-14b Customary behaviour: Marquis Hall, Univ. of Sask.) (1979) [ms]
80-14c The dynamics of a home interior (1979) [ms]
80-14d Growing up in a community: Denis Pion (1980) [ms]
80-14e Pysanky: Ukrainian Easter eggs and Easter celebrations (1980) [ms]
80-15a The clever use of language (1979) [ms]
80-15b Observations of Eaton’s Garden Terrace Restaurant (1979) [ms]
80-15c Survey of a home interior (1979) [ms]
80-15d Growing up in a community (1980) [ms]
80-15e A maker of fine wines (1980) [ms; F63-F64]
80-16a Introduction to folklore (clever use of language) (1979) [ms]
80-16b Observing the Mid-Town Plaza Mall in Saskatoon (1979) [ms]
80-16c Home interior (1979) [ms]
80-16d Growing up in Steelman, Saskatchewan (1980) [ms]
80-16e Interview with two psychics (1980) [ms; F65-F66]
80-17a The clever use of language (1979) [ms]
80-17b Customary behaviour in public places (several locales) (1979) [ms]
80-18a The clever use of language (1979) [ms]
80-18b Customary behavior at STC bus stops and buses (1979) [ms]
80-18c A home interior (1979) [ms]
80-18d Growing up in a community (1980) [ms]
80-18e Memories of Ukrainian weddings from three local Ukrainian-Canadian people (1980) [ms]
80-19a Pearls of witdom (1979) [ms]
80-19b Customary behaviour on a Saskatoon street corner (1979) [ms]
80-19c Home interiors (1979) [ms]
80-19d Growing up in Quinton (1980) [ms]
80-19e Issei memories (1980) [ms]
80-20a The clever use of language (1979) [ms]
80-20b Mohyla Institute: a public place (1979) [ms]
80-20c Our apartment (1979) [ms]
80-20d Beverly Yobbs: growing up in a community (1980) [ms]
80-20e Dances and costumes of Ukraine (1980) [ms; F67]
80-21a An anthology of witticisms, wisecracks, jokes, etc. (1979) [ms]
80-21b People in the plaza: behaviour in a public place (1979) [ms]
80-21c The Harris report: survey of a home interior (1979) [ms]
80-21d Growing up near Victoria, B.C.: a (Gordon) Head start (1980) [ms]
80-21e Childhood song: the song lore of preschool- and primary-aged children (1980) [ms; F68]
80-22a The clever use of language (1979) [ms]
80-22b Shopping (Army and Navy Store, Saskatoon) (1979) [ms]
80-22c Home: living room, dining area and “Denelda’s room” (1979) [ms]
80-22d Peter Conway’s boyhood in London, England: the war years (1980) [ms]
80-22e Life before the Bolshevik Revolution, and resettling in Canada (1980) [ms; F69-F70]
80-23a A collection of twenty-two somewhat clever sayings (1979) [ms]
80-23b Unusual behavior (St. Paul's Cathedral, Saskatoon) (1979) [ms]
80-23c Home: the reflections of a culture (1980) [ms]
80-23d Autobiography of Natalie Holota (1980) [ms]
80-23e Faith healing in the Charismatic Renewal (1980) [ms; F71]
80-24a The clever use of language (1979) [ms]
80-24b Customary behavior in a Catholic and United church (1979) [ms]
80-24c Home interiors (1980) [ms]
80-24d Memorates of growing up in a community: David Piot (1980) [ms]
80-24e A repertoire study (1980) [ms; F72-F73]
80-25 Searching for clever uses of language (1979) [ms]
80-26a The clever use of language: my observations and notes (1979) [ms]
80-26b Customary behavior in a public place: Club Billiards (1979) [ms]
80-26c A survey of home interior (1979) [ms]
80-26d Living in a community; Wendi Stoeber, Regina (1980) [ms]
80-26e Cheerleading (1980) [ms; F74]
80-27a Clever use of language (1979) [ms]
80-27b Behaviour in a public place: Public Library in Saskatoon (1979) [ms]
80-27c Private home (1979) [ms]
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