

BRONISŁAWA KOPCZYŃSKA-JAWORSKA
Centre of Ethnographic Documentation and Information
Polish Ethnological Society
Łódź

DOCUMENTATION AND INFORMATION IN ETHNOLOGICAL SCIENCES IN POLAND

Introductory Remarks

Scientific information is an integral part of all scholarly activities. In this paper – in agreement with mainstream nomenclature – by the concept of scholarly information we mean collecting resource data and scientific records, their documentary processing, searching and information as well as the reproduction and distribution of material records (cf. Skalski 1976, p. 81-86). This is why for the last several of years, the term “documentation” has often been removed from the name of many institutions founded to gather records and information, on the grounds that it is implied by a wider concept – “information”. For example, the name of Ośrodek Dokumentacji i Informacji Naukowej Polskiej Akademii Nauk [Center of Scientific Documentation and Information of Polish Academy of Sciences] (ODIN PAN) was changed into Centrum Informacji Naukowej PAN [Center of Scientific Information of PAN]. Ośrodek Dokumentacji i Informacji Etnograficznej Polskiego Towarzystwa Ludoznawczego [Center of Ethnographic Documentation and Information of the Polish Ethnological Society] has retained its original name, which was also maintained in many centers abroad.

The documentation-information activity, whose aim in the first place is to help the researchers or any other users of the data to most effectively spend their time, should be adjusted both to the current and future needs of this discipline. To this effect, this activity should be programmed and realized in connection with the intended scientific and practical goals of the institution that it is supposed to serve. At the same time the form and method of transferring information should be adopted to the varying and changing needs of particular users (*Poradnik...*, 1977, pp. 9-10).

One of the conditions of achieving the above goals is to improve the circulation of information within one discipline and to and from the related discipline, both on a local and international scale. This implies improvement of the systems of documentation and development of maximally effective search systems.

Ethnological Data

Ethnology, like other anthropological sciences as well as history and sociology, deals with the activities of humans and the cultures they create. Sources providing information about humans are so diverse that it is difficult to fit them into rigid schemes. As M. Bloch said: “Everything man speaks and writes about, produces or touches may or should disclose something about him” (Bloch, 1962, p. 90). As far as the past activities of man, we trace them, i.e. following the signs visible to our senses that were left behind by phenomena not perceptible at present (Kula, 1968, p. 46). Those traces are written records or material artifacts. When they are located underneath the ground and are studied using excavation methods, they are called archaeological sources. By analogy to the way of isolation of archaeological sources, which constitutes a research method, in literature we can also find some references to “an ethnographic source”. In these references it is always stressed that ethnographic sources derived from field studies – as such research is often referred to in ethnographic practice – are “collected” in the outfield, or – as the specialists in social sciences say – they are sources “created” by the researcher, or sources that are “invoked” (recordings of interviews, behavioral observations, or descriptions of the effects of human creative activities). As “invoked”, they may be opposed to sources that are “found” that dominate in the work of a historian. To a certain degree, this opposition – which has recently been much emphasized in heuristic considerations – is apparent, for although the invoked sources may inform us more how researchers perceive or estimate certain phenomena and how they are going to respond to them, yet information is always reselected by a researcher inspired by his/her experience and affected by specific problems of the discipline he/she represents. Thus, the subject of scholarship is its product (Baudouin de Courtenay, 1923, p. 26) and a result of the dialogue between the researcher and the object of research. Although ethnographic materials supplied as a result of the field studies are undoubtedly characteristic of ethnology, yet ethnology, particularly that dealing with the development of some realms of culture – as other sciences concerned with the history of culture – employs all possible sources which disclose human activity. They actually become a source, or – as the contemporary anthropology likes to put it – a text of culture – when they are disclosed. In the language of scholarly documentation they are called “primary documents”.

Primary Documents and Their Archiving

Primary materials, which are the source of ethnographic scientific analyses, and are collected by ethnographers and managed by academic ethnological

institutions, comprise records of observations, written records or recordings of interviews made by researchers, responses — given by respondents or questioners — to sets of questions in questionnaires, recordings of folklore texts, music, and songs, or products and human behavior fixed on photographs or film. In the whole group of scientific sources of particular importance are museum collections and library collections commonly used in scientific work.

While for museum collections, mainly due to their measurable material value, a certain way of storing their holdings has been developed, and the documentation that accompanied them is now systematically archived, the fundamental base of sources of ethnological works — recordings of interviews and observations — became the object of work of documentalists only after World War II. Until then these materials, collected during guided interviews mainly with inhabitants of the country, or observation notes were mostly kept in a private notebook of a researcher and were inaccessible till the moment of publication. Indeed, already before the World War II it was believed to be necessary to found folk studies archives, analogous to folklore archives, which had been established in countries such as Estonia and Finland (Zawistowicz, 1933). However, it was only due to the havoc brought by the war and development of the methodology of ethnographic studies (cf. Kopczyńska-Jaworska, 1971, pp. 201 - 215) as well as the fact that the results of field studies organized by institutions ceased to be the property of researchers, that archives of research materials were set up in most ethnographic research institutions. Unfortunately, so far no uniform and obligatory principles of archiving the collected research documentation has been specified. The only exception are museums where new arrivals are documented in a similar way (inventory files), yet purchase cards in each museum are different. Likewise, there is no standardized form of photographic and drawing documentation, done both in the field and on the spot, in the museum. Some of the information acquired in the field is introduced onto the inventory file during the purchase process or some supplementary investigations, and some of it is used when preparing exhibitions. Only in few museums are the museum employees required to turn over detailed notes of descriptive materials to the archive. The situation is much better in the institutes of ethnology which — in most cases — keep the inquiries of investigation in their archives, yet the cataloging methods are diverse and, as a result, the number of archive items does not reflect the actual size of particular collections. Moreover, in these institutions there is no uniform search system. In general, most institutions develop their own cataloging systems, and as a result any user in order to make use of the collection spends a great deal of time finding and learning the rules applied in this particular scientific institution¹.

¹ For the description of the manner of archiving collections see: Błaszczuk, Karpińska, Kopczyńska-Jaworska, Zakrzewska, 1979, pp. 235-241.

Because of such a diversity, distribution, and multitude of scientific institutions, the importance of centers informing about all scientific studies and collecting and preparing derivative materials is expanding (Kopczyńska-Jaworska, Królikowska, 1971). To meet the needs of specific categories of recipients, different information services have been organized and corresponding forms and methods of work have been adopted. In spite of such a differentiation of the services involved in the process, it is possible to distinguish three main operations: collection, processing, and transfer/distribution of information contained in documents (cf. Dembowska, 1965, pp. 30-31).

Foundation of the Center of Ethnographic Documentation and Information of the Polish Ethnological Society

Since for many years Polish ethnology had not had any central documentation institution, in May of 1968 at the initiative of Prof. K. Zawistowicz-Adamska at the plenary session of the Main Board of the Polish Ethnological Society in Toruń, a resolution was made to set up a Center of Ethnographic Documentation and Information as a division of the Polish Ethnological Society. The Center had its headquarters in Łódź at the Institute of Ethnography (now Ethnology) of the University of Łódź. Prof. Kazimiera Zawistowicz-Adamska was appointed head of the Center². Her intention was to set up a documentation base concerning the scientific, promotion, and cultural-educational activity directly or indirectly related to the field of ethnography (including the subjects of field studies, central and local publications, periodicals); to preserve the evidence of local researchers and workers, local museum resources; to collect information about special collections: exhibitions, art workshops, small open air museums, museum stations, articles found in provincial ethnographic archives, representative centers of folk art, folk dance and song groups, and scientific institutions and researchers home and abroad. This base would become a source of information for all ethnographic circles and organizers of cultural and educational activities. The letter directed to the authorities of the Polish Academy of Sciences that subsidized the Society read as follows: "we believe that the Center of Ethnographic Documentation and Information initiated within the statutory activity of the Polish Ethnological Society, will be of help in setting up a central archive of the future Institute of Ethnography and Folk Studies". As we know, such an institute has never been founded, in spite of many year after year efforts.

The Center started to operate in the fall of 1968, in the beginning subsidized by the Polish Academy of Sciences. This subsidy was supplied for two more

² Since the mid – 1971 this function has been taken over by B. Kopczyńska-Jaworska.

years, and then from 1970 to 1979 its activities were included in the statutory activity of the Society, while later, in the years 1979 - 1989, some of the activities of the Center were financed by the Committee of Ethnological Sciences of PAN (Polish Academy of Sciences). When PAN ceased to provide funds for scientific societies, i.e. since 1982, the activities of the Center have been financed by the Society from funds derived from other sources and from research grants allocated twice a year by the Committee of Scientific Studies (KBN).

At the moment of its foundation, the Center commissioned one person, while since 1970 it has had one full-time position, occupied either by one or two persons (each having a part-time job). Depending on the financial condition of the Center, several more people were employed on commissions (the position of the Manager was always unpaid). In the first period, the number of staff often changed³, to stabilize only in the mid of the seventies when first Ms. G. Ewa Karpińska M.A., then Iwona Wiktor-Grzelakowska M.A. and Maria Niewiadomska M.A. were employed. The last of the three has been working at the institute ever since. In September 1986, after defending her doctoral thesis Ms. Karpińska went to work at the University, and in 1989 Ms. Grzelakowska left the Center as well. Her position was taken by Jolanta Kolińska, M.A. who has been working here until now. Of the employees of the Center, Ms. Elżbieta Królikowska, Iwona Grzelakowska, Maria Niewiadomska all went through an appropriate training in the area of documentation organized by INTE. The last of them also attended post-doctoral studies in documentation at the University of Warsaw.

In November of 1977, at the Committee of Ethnological Sciences of the Polish Academy of Sciences, a special Section for Ethnological Documentation was established, where the employees of the Center became actively involved⁴.

Documentation of CEDI of the Polish Ethnological Society

The documentation base of the Center contains mainly derivative materials (also called processed) that either refer to the primary materials or give brief factual information about them; then it also includes documentation cards that are similar information cards, sometimes called by documentalists factual index cards. Most of the documents housed in the Center are arranged in a system of files, which since 1989 are also available as a computer data base⁵.

³ Between 1968-1976, the Center employed as archivists the following persons: Zofia Piotrowska, Krystyna Selmowiczowa, Barbara Jurga, while as ethnographers: Elżbieta Królikowska, M.A., Elżbieta Putyńska M.A., and Teresa Kulesza-Zakrzewska. The staff turnover was caused, among others, by the fact that for all those who worked in the Center this was their second job.

⁴ The Secretary of the group was Teresa Zakrzewska, and since 1984 Maria Niewiadomska M.A.

⁵ The Center uses PC computers working in INTERNET.

Factual files of the Center contain personal and institutional documentation as well as documents concerning folklore activities. Each of the documentation has a different type of information cards:

1. The personal documentation includes the following files:
 - a. personal files of ethnographers and persons employed in the area of ethnography, including members of the Polish Ethnological Society,
 - b. files of local workers – amateur ethnographers,
 - c. file of folk artists⁶;
2. The file informing about ethnological institutions comprises:
 - a. the file of Polish ethnographic museums and regional museums possessing ethnographic collections,
 - b. the file of Polish and foreign ethnographic institutions along with the information about people they employ;
3. Files informing about the ethnographic and folklore activity:
 - a. file of ethnographic exhibitions⁷,
 - b. file of folklore festivals and events.

The source materials for the aforementioned files have been obtained by briefing regular and specialist newspaper and from questionnaires filled in by competent institutions and persons. Some information comes from folders and event programs. In the case of the personal file, another source of materials for the personal file of ethnographers were the data from the “M.A. programm” provided by GUS [Chief Statistical Office].

In the course of collecting the data it appeared that it is far beyond the capacity of the few workers of the Center to process such a large number of files. Thus, it became necessary to concentrate on those areas which were most interesting for the recipients. To meet this criterion, in 1973 – at the suggestion of T. Zakrzewska, M.A. – the work on compiling the files on artists as well as on folklore festivals and events was discontinued, while in 1990 – due to the cost of distribution of questionnaires the recording of ethnographic exhibitions was also abandoned. Still, however, an attempt has been made to update the personal file of ethnographers and ethnographic institution in Poland and abroad⁸.

The basic activities of the Center involved collecting information about the M.A., doctoral, and postdoctoral theses in the field of ethnology conducted at

⁶ This file, completed in 1969 - 1979, contained information about folk artists obtained after the verification of folk artists conducted by the Ministry of Culture and Art in 1972.

⁷ The file on exhibitions was kept up to date till 1990 through questionnaires sent to various ethnographic institutions. On the basis of answers to the questionnaires, a list was made and then published in “Lud”.

⁸ In the second half of the 70s, the Center, to the order of the Committee of Ethnological Sciences of PAN, prepared an analysis of the employment of graduates of ethnography.

the universities and in institutions that belonged to PAN, as well as preparing reviews of Polish ethnological papers.

In the Center, the aforementioned papers and theses were analyzed. The outcome of these analyses was publication of *Bibliografia etnograficznych prac magisterskich, doktorskich i habilitacyjnych wykonanych w latach 1945-1975* [Bibliography of M.A., Ph.D, and post-doctoral theses written in the years 1945-1975] (Kulesza, Zakrzewska, 1979), where the papers were presented in a chronological order, or with respect to centers, and according to territorial and factual criteria with no descriptive analysis given. From 1976 to 1987 in "Lud" a list of M.A. theses, relative to centers where they were written, was published, while the list of doctoral and post-doctoral theses was supplemented with a descriptive analysis of the content of each thesis⁹.

Another area of activity which required even more work was bibliographic documentation. Until 1985, bibliography was collected on index cards (documentation cards) containing a bibliographic description and the code of subject classification. Only some items selected for *International Bibliography of the Social Sciences* (ed. by UNESCO) and *Internationale Volkswissenschaftliche Bibliographie* (ed. by SIEF) were the subject of a descriptive analysis whose result was noted in the form of descriptors which were to help editors of these bibliographies in making subject indexes.

On the basis of the index cards, bibliographies — which supplemented the personal files and the indexes of ethnogeographic names — were prepared for publication¹⁰.

Since 1989, bibliographic descriptions have been made using a computer packet of programs MIKRO/ISIS written to the order of UNESCO in 1985. This program is designed for operating textual data bases. Though in practice it is not very convenient, UNESCO supplies it to documentation stations free of charge.

The bibliographic notes not only make the grounds for writing bibliographies in papers intended for publication, but also play the role of a bank of bibliographic data which can be used on the spot or in the form of prints made according to the accepted criteria.

In 1994, the Center took the possibilities offered by computer data base formation, and at the suggestion of the Minister of Culture and Art, began the task of creating a base whose role would be to inform researches about the

⁹ This list refers to studies conducted in years 1976-1987, see "Lud" vol. 63, 1979, pp. 415-420; vol. 64, 1980, pp. 388-392; vol. 65, 1981, pp. 401-406; vol. 66, 1982, pp. 401-411; vol. 68, 1984, pp. 404-414; vol. 72, 1988, pp. 310-324.

¹⁰ In general, the following current bibliographies were published: Karpińska, 1980; Niewiadomska, 1982; 1983; 1989 and retrospective bibliographies: Niewiadomska, 1984; Karpińska, Niewiadomska, 1986; 1988; Hlebowicz, 1993.

decreasing number of craftsmen and manufacturers cultivating traditional skills. Thus, this base provides information about each person, the place he/she lives, and the field of craftsmanship, conditions of manufacturing, and sale of the articles. This base — created in cooperation between museum employees and cultural activists — contains over 4000 names and can be currently updated. By using the modified ISIS program and owing to the fact that the university has access to INTERNET it is possible immediatly to send collected data to the individuals concerned either at the Ministry or in cultural institutions.

A prerequisite for the above is a system of indices that permits fast access to the desired information.

Information — Search Language

In order to explore the possibilities offered by the computer it was necessary to develop a specific language of information and search commands. Yet, this task implied numerous problems related to the specific character of the humanities in general, and in particular, to the advancement of ethnological methodology.

There is no room here to review the history of ethnology and the series of changes that the subject of ethnology has undergone. Once attention was focused on the evolving products of culture, another time on sets of those artifacts, which formed culture areas. Some researchers were interested not in the artifacts themselves, but rather in the needs they fulfilled and the cultural reactions they inspired, leading to the foundation of institutions guaranteeing the continuation of culture. For other researchers the most important questions lay in the world of values and their configurations, hierarchy, developmental processes of cultural models, and their transfer, adaptation, integration, or rejection. And last, but not least, culture has been also studied from the viewpoint of language behavior, transfer of definite messages and reading their meanings, either internal (proper for the studied culture) or external, which is not always realized and universal. Thus, the general perspective of interest is once purely culturological, while at other times — historical or psycho-social in a wide sense of these terms.

Each of these perspectives developed different methodological assumptions and introduced specialist terms and changes to the language of description of basically the same cultural reality. Time and again the same, or apparently synonymous terms indicate different concepts. It is also a common practice that in ethnological papers the terminology accepted in sociology, psychology, or linguistics is used. The applied terms, beside the implied scientific meaning, have also different “given” meanings.

Facing the difficulties described above, the Center had to make some arbitrary decisions when in the 70s it initiated a program aiming at develop-

ment of a specialist thesaurus for the needs of ethnography and ethnology. As a result of heated discussions held by a group of specialist teachers, theoreticians and practitioners, a decision was made to elaborate by order of superior authority (cf. Poletyło, Bielicka, 1972) a dictionary of key words indispensable in ethnology. The starting point for the project was an analysis of the ethnographic-folklore thesaurus prepared by editors of the German journal "Demos" (Kopczyńska-Jaworska, Niewiadomska, 1993). To meet the widespread needs of Polish readers and of the Center, in the beginning the work was focused parallelly on compiling a dictionary of key words concerning the issues of the fundamentals of existence, types of economy, and technology (the so-called material culture) and the dictionary of words essential for problems associated with social organization, ritual behavior, ideology, knowledge and art (the so-called social and symbolic culture). Completed in 1993, both parts of the dictionary quite comprehensively cover all issues that are the subject of interest of ethnology¹¹. This dictionary, in a photocopied form, is distributed by Polish Ethnological Society.

This dictionary is not standardized in character. Its main function is to help in cataloguing and searching for documents; thus its function is more pragmatic. It is an open set that can be completed if the need arises. In the Center it is used as a standardized information code in order to quickly and effectively find information, which guarantees a comprehensive application of the possessed documentation.

On the basis of this dictionary it would be possible to construct a thesaurus of ethnological sciences for different domains – to cover all questions related to our discipline. Such an attempt would be of the highest value yet it would require a great deal of work and expertise which at present is beyond the capacity of the employees of the Center.

Other Ethnological and Folklore Documentation Bases

For the present paper to fully inform about the condition of ethnological and folklore documentation in Poland, it is necessary to present, at least in a few words, the bases created outside of the Center of Ethnographic Documentation and Information of the Polish Ethnological Society.

One of the first, already before 1979, to set up a folklore data base was the Polish Department (today a Department of Textual Studies and Grammar of Contemporary Polish of the Polish Institute) of the Maria Curie-Skłodowska University in Lublin. The Department aimed at collecting texts of folk songs,

¹¹ In the Department of Ethnology of the Łódź University, on the basis of this dictionary, a dictionary of key words for cataloguing a set of pictures concerning urban environments was prepared – Karpińska, Niewiadomska, 1993.

developing a system of entries, and their generic classification. For those texts, collected on special files, numerous criss-crossing catalogues based on diverse criteria concerning the pragmatics and structure of text were prepared using electronic technology. In the descriptions made using the language of descriptors, all features of texts which in view of the genealogy of folklore might be considered distinctive, were taken into account, along with other different features that for many reasons are important for people interested in this type of folklore. The descriptions made, beside the search function, are also helpful in a semantic analysis of texts (Bartmiński, 1979). At present, particularly advanced are the studies on descriptor semantics of carols coming from the field studies conducted by the Department, as well as carols published by many publishing houses, including both folk and church and national carols. At present, the file of carols includes ca. 5000 index cards. Beside serial descriptors indicating the so-called matrix of the text, there are also pragmatic descriptors concerning the fields of generic qualification, relation of the text to the situation in which it was produced, the role of text in the process of folklore communication (where, among others, the intention implied in the content and the structure of the text is taken into account), etc. Structural-textual descriptors describe the subject of the text, the figures present, the sender and recipient of the text, etc. The catalogue they have developed should also serve as a practical test for the systematics of works based on a computer-supported facet-descriptor system. At the present stage of the work advancement of the catalogue, the computer program permits printing a few draft indices containing standardized incipits, lists of performers, indexes of cities where the folk carols were noted down, a list of sources where to find a given carol, topic motifs, and indexes of figures. It is supposed that the final stage of the work will be compilation of one thesaurus of descriptors (Bartmiński, Drozdowski, 1995).

In 1983, the Department of the Ethnography of Slavs (today's Institute of Ethnology) of the Jagiellonian University set up a data base PROKES containing unpublished sources (field interviews, dissertations, photos, drawings, maps) concerning the folk culture of the Polish Carpathian, that are housed in many research institutions. As the first, articles from the collections of the Department were subjected to analysis, then most collections of the Cracow Laboratory of Folk Art Documentation of the Institute of Polish Art of PAN, and collections of the Ethnographic Museum in Cracow. Collections of other institutions will be added to the base whenever a possibility arises to employ appropriate staff members. Since 1983 to 1994, over 13 000 sources were processed.

In the PROKES system, the starting point is an index card of the source which gives all search categories (localization, the date of origin, author of the source, topic) along with the description of the content of the source written in an non-standardized language. Among the search categories, the most impor-

tant is the subject catalogue, i.e. a list of topics related to the subject of interest of ethnography. This catalogue, numerically coded, is very helpful in classifying and searching for appropriate material. Though it has an open structure, it is general in character (all ethnographic questions are classified in 19 main sections and 172 specific subsections) (Duszeńko, Heller, 1988). Practice has shown that the degree of specification of the subject catalogue is time and again quite insufficient to obtain the required specific information, while the description of the source content – that is to aid the above – because of the ambiguity of the terms used does not adequately identify the phenomena of interest for the recipient. This is what triggered compilation of the hierarchic-subject tables of key-words. Already in print is the first volume of the dictionary containing such entries as ethos, rituals, demonology, magic, medicine. For the subsequent volumes the following entries have already been described: dwelling interior, ethnographic groups, rural and provincial professional groups, system of affinity, economic cooperation.

As it is easy to guess, in this kind of base the second essential search criterium is the locality. In the first stage of this base formation, a list of 2800 towns was compiled, all considered to be localized on the territory of the Carpathians. In 1994, another stage of work began, involving historic characterization of these towns, which would later serve as the basis for making a list of distinctive features to be additionally introduced to the base. This information would concern the period when a particular town was founded, its subsequent administrative, state and church affiliation, and if possible – ethno-regional classification (inf. C. Robotycki).

The difference between the data base of *Dziela wszystkie* [Complete Works] of Oskar Kolberg, that has been created since 1986 in the Editorial Office of the Polish Ethnological Society and those previously discussed is that its index refers not only to the place concerned (volume, page) where the desired information appears, but also provides a printout of this particular fragment of the text. This is possible, because a complete set of texts (apart from songs and melodies processed in the described data base in Lublin) has been introduced to the data base as these texts are treated as “textual data base”.

Now, the Editorial Office localized in Poznań is in the course of introducing into the computer data base of the textual content of Kolberg's works. By the end of 1994, 34 volumes out of the 67 published ones were introduced using a specially designed language of texts description SCRIPT-WORK. The textual data base contains not only the texts of particular volumes, but also over 150 different definitions which, for example, code the beginning and end of the paragraph, page, reference, line, musical scores, or a sentence – so that the computer might precisely run such operations as sorting and contextual searching – as well as the whole physical structure of the text for any possible editorial purposes.

Both the data base of songs and folk culture of the Carpathian as well as the data base of *Dziela wszystkie* [Complete Works] of Oskar Kolberg were initially written using computers (RIAD-32) working on the batch processing mode, which prevented the run of conversational program due to a lack of access to any network, and required a specific coding of information available in the form of print-outs.

Upon gaining the access to the IBM 4381 computer and implementation of the INTERNET system at the Adam Mickiewicz University, the Editorial Office of Oskar Kolberg Complete Works had to adjust the data base to a new equipment and to international norms of textual base formation. So, in 1995 the Editorial Office started to recode and translate the existing data base into the SGML system (Structural Generalized Markup Language) which is consistent with the international standard. This work being completed, the base of Oskar Kolberg's Complete Works will be added to the INTERNET system.

In the future, provided adequate equipment is available, the Editorial Office base will be fully multimediacapable and would record and process texts, musical scores, and graphics (Przewoźny, 1993).

One of the first to apply personal computers for accumulating data base was the Institute of the History of Material Culture (today's Institute of Archaeology and Ethnology) of the Polish Academy of Sciences. In 1985 it started a base of iconographic data of a set of 6120 photographs documenting the life of a peasant family. This set consists of reproductions of photos sent by 562 persons for a competition announced by an agricultural journal. Besides the cataloguing information (the specification of the photo) the base comprises some data related to what is on the photo (e.g. a house, a family photo, a wedding picture); for the description Fox Base III Plus (Marczak, 1990) was used. This information permits finding the pictures that are of interest for as quickly as possible.

All the aforementioned attempts at applying electronic techniques as auxiliary tools for searching the source materials make Polish ethnologists familiar with the possibilities, offered by modern technology. Due to economic reasons, however, a few more years will elapse before we are able to fully use the multimedia systems; only then will Polish ethnology face the problem of cultural hypertexts (Lebrave, 1995).

BIBLIOGRAPHY

Bartmiński J.

- 1979 *Założenia deskryptorowej semantyki tekstów folkloru* [The Fundamentals of Descriptor Semantics of the Folklore Texts], "Literatura Ludowa" fasc. 4/6, pp. 3-8.

- Barmiński J., Drozdowski A.
in print *Z prac nad katalogiem kołęd polskich. Kryteria opisu i systematyki kołęd* [On the Work on the Catalogue of Polish Carols. Criteria for the Description and Systematization of Carols].
- Baudouin de Courtenay-Ehrenkreutz C.
1923 *Material naukowy i przedmiot etnologii* [Scientific Material and the Subject of Ethnology], "Lud" vol. 20.
- Bloch M.
1962 *Pochwała historii, czyli o zawodzie historyka* [A Eulogy to History, or on the Profession of a Historian], PWN.
- Błaszczuk M., Karpińska E. G., Kopczyńska-Jaworska B., Zakrzewska T.
1979 *Problemy dokumentacji i informacji etnograficznej* [The Problems of Documentation and Ethnographic Information], "Lud" vol. 63, pp. 234-258.
- Duszeńko-Król E., Heller K.
1988 *PROKES – baza danych o źródłach archiwalnych dotyczących kultury ludowej Karpat Polskich* [PROKES – Data Base on Archival Sources on Folk Culture of the Polish Carpathian], "Etnografia Polska" vol. 32, fasc. 2, pp. 94-119.
- Hlebowicz A.
1993 *Bibliografia etnografii polskiej za lata 1926-1933* [Bibliography of Polish Ethnography for the Years 1926-1933], Polskie Towarzystwo Ludoznawcze, Łódź–Wrocław.
- Jasiewicz Z., Kłodnicki Z.
1993 *Przed 100-leciem Polskiego Towarzystwa Ludoznawczego* [Before the 100th-anniversary of the Polish Ethnological Society], "Lud" vol. 76, pp. 13-19.
- Karpińska G. E.
1980 *Bibliografia etnografii polskiej za lata 1970-1975* [Bibliography of Polish Ethnography for the Years 1970-1975], Ossolineum, Wrocław.
- Karpińska G. E., Niewiadomska N.
1986 *Bibliografia zawartości "Literatury Ludowej" za lata 1957-1980* [Bibliography of the Content of "Literatura Ludowa" for Years 1957-1980], Polskie Towarzystwo Ludoznawcze, Wrocław.
1988 *Bibliografia zawartości "Ludu" za lata 1895-1985* [Bibliography of the Content of "Lud" for the Years 1895-1985], Polskie Towarzystwo Ludoznawcze, Wrocław.
1993 *Kultura środowisk miejskich. Problemy metodologiczne* [The Culture of Urban Environments. Methodological Problems], Acta Universitatis Lodziensis. Folia Ethnologica No 7, Łódź, pp. 117-125.
- Kopczyńska-Jaworska B., Królikowska E.
1988 *Uwagi o stanie źródeł pochodnych w etnografii* [Remarks on the Condition of the Derivative Sources in Ethnography], in: *Stan i potrzeby informacji naukowej w naukach społecznych. Materiały z III sympozjum pracowników informacji naukowej PAN i Czechosłowackiej Akademii Nauk. Zakopane 12-15.10.1970* [The Present Condition and Needs in the Field of Research Documentation and Information in Social Sciences. Proceedings of the 3rd Symposium of Documentation and Information Staff of the Polish and Czechoslovak Academies of Sciences, Zakopane, October 12-15, 1970], ODIN PAN, Warszawa, pp. 271-274.
- Kopczyńska-Jaworska B., Niewiadomska M.
1993 *Der polnische ethnographische Thesaurus, in: Systematisieren und Thesauri. Papiere der 3 Tagung der SIEF Kommission für die Internationale Volkskundliche Bibliographie (IVB)*, Bremen, pp. 25-33.
- Kula W.
1958 *Rozważania o historii* [Considerations about History], PWN, Warszawa.

- Kulesza-Zakrzewska T.
 1979 *Bibliografia etnograficznych prac magisterskich, doktorskich i habilitacyjnych wykonanych na uniwersytetach polskich w latach 1945 - 1975* [Bibliography of M.A., Ph.D. and post-doctoral theses written in the years 1945-1975], PWN, Warszawa.
- Lebrave J-L.
 1995 *Réflexion sur l'Hypertexte*, "Culture et recherche" No 51, pp. 5-6 (Mission de la recherche et de la technologie, Paris).
- Niewiadomska M.
 1982, 1983 *Bibliografia etnografii polskiej za lata 1961 - 1969* [Bibliography of Polish Ethnography for the years 1961-1969], Part 1, 2, Ossolineum, Wrocław.
 1984 *Bibliografia Ethnographica Carpatobalcanica 2* [Bibliography Ethnographica Carpatobalcanica 2], Brno, pp. 82-91.
- Marczak B.
 1990 *Dawna fotografia polskiej wsi w zbiorach archiwalnych Zakładu Etnografii Instytutu Historii Kultury Materialnej PAN w Warszawie jako źródło do badania kultury ludowej* [Past Photos of the Polish Village in the Archival Collections of the Laboratory of Ethnography of the Institute of the History of Material Culture PAN in Warsaw as Sources for Studying Folk Culture], "Etnografia Polska" vol. 34, fasc. 1-2, pp. 201-206.
- Poletyło M., Bielicka L.
 1972 *Metodyka i organizacja budowy systemu tezasaurusów dla sieci INTE* [Methodology and Organization of the Structure of Thesaurus System for the Inte Net], INTE, Warszawa.
- Poradnik...
 1977 *Poradnik pracownika informacji naukowej, technicznej i ekonomicznej* [Aids to the Worker of Scientific, Technical and Economic Information], PWN, Warszawa.
- Przewoźny W.
 1993 *Podstawowe założenia komputerowej bazy danych Dzieł wszystkich Oskara Kolberga* [Basic Assumptions of a Computer Data base of Oskar Kolberg's Complete Works], "Lud" vol. 76, p. 59-66.
- Skalski G.
 1976 *Dokumentacja ikonograficzna w etnografii* [Iconographic Documentation in Ethnography], "Lud" vol. 60, p. 81-100.
- Zawistowicz K.
 1933 *Polskie Archiwum Ludoznawcze* [Polish Archives of Folk Studies], "Wiedza i Życie" 8, No 1, pp. 18-29.

Translated by Marek Wilczyński