

Master List1995-11-29, Doe, John

Doe, John C.  
12345 Marvin Gardens  
Fresno, CA 93799  
permanent address: same

1995-11-29, Doe, John, #0**Collector**

John Doe, male, born 1970. Paternal side is Presbyterian from California, belongs to a well-established northern California family. My father worked for the United States Forest Service. He retired in 1987 and now resides in northern California. Maternal side was originally Catholic from Mexico, but converted to Presbyterianism prior to marriage. My mother is an elementary school English teacher in Santee, California. Both parents were educated at the University of California, Berkeley, and stressed the importance of education. My paternal great grandfather was one of the organizers of the Twenty Mule Team in Death Valley. My maternal grandmother is a member of a well-known ranching family in Mexico. When she was an adolescent girl, her father's ranch was raided by "Pancho" Villa. Fearing for his daughter's safety, her father had her smuggled out the back rolled up in a large rug. I was born in Grass Valley, and later moved to Fresno. In 1988 I enrolled at CSU Fresno. I later left school and worked. During this time I also married (1992) and had a son (1994). I returned to school in the fall of 1994 and am now pursuing two degrees (History and Chicano and Latin American Studies). Although I would classify myself as "Mexican-American," my current family language is English. Nevertheless, I am learning Spanish because my wife's family speaks only Spanish and I would like my son to be bilingual. Hobbies: baseball, just about any kind of music, and outdoor endeavors.

1995-11-29, Doe, John, #1**Title:** "Bloody Mary"**Genre:** supernatural legend, magic, incantation**Description:** By calling her name three times, the headless Mary will appear.**Informant:** Doe, John C.**Folk Group:** children, Mexican-American, European-American**Context:** Halloween party**Place:** Fresno, CA**Year:** 1985**Restrictions:** none**Keywords:****Notes:** none1995-11-29, Doe, John, #2**Title:** "Salt over the Shoulder"**Genre:** belief, custom, foodways, apotropaic magic**Description:** if you spill salt, throw a pinch over each shoulder to prevent bad luck.**Informant:** Doe, John C.**Folk Group:** cooks, diners, Mexican-American**Context:** food**Place:** Fresno, CA**Year:** 1975**Restrictions:** none**Keywords:****Notes:** none1995-11-29, Doe, John, #7**Title:** "El Latido"**Genre:** remedies, cures, folk health, healthways**Description:** curing a stomach ailment with ingredients, wrapped in a towel, placed on the stomach**Informant:** Fulano, Marina**Folk Group:** Mexican-American**Context:** stomach ache**Place:** Dos Palos, CA**Year:** 1995**Restrictions:** none**Keywords:****Notes:**1995-11-29, Doe, John, #0

**Informant :** John Doe  
**Place Collected:** Fresno, CA  
**Date Collected:** 1975

**Title:** "Salt over the Shoulder"

**Genre:** belief, superstitions

**Folk Group:** cooks, diners, Mexican-American, European-American

**Informant Data:**

John Doe was born in Grass Valley, California, on March 3, 1970. His father, who worked for the United States Forest Service, was transferred to Fresno in 1971. Maternal side was originally Catholic from Mexico, but converted to Presbyterianism prior to marriage. My mother is an elementary school English teacher in Santee, California. Both parents were educated at the University of California, Berkeley, and stressed the importance of education. John was raised and schooled in Fresno and currently attends California State University, Fresno. Majoring in both History and Chicano and Latin American Studies, John decided to follow his mother's lead into the field of education. John's background is basically western. His family origins are European and Mexican. He is married and has a son.

**Contextual Data:**

When I was small, one of my daily duties was to help my mother around the house. One day while helping wipe down the kitchen table I knocked the salt shaker over. My mother immediately came running over and grabbed a pinch of salt and threw it over her left shoulder. She followed this by repeating the motion for her right shoulder. She then instructed, or ordered me rather, to do the same. After cleaning the spill I resumed wiping down the table and my mother resumed what she had been doing. When I asked why she did this, she replied that if she hadn't we both would have suffered bad luck. She went on to tell me that her mother, who was from Mexico, had taught her that and that she had always done it.

**Item:**

If you spill salt, take two pinches and immediately throw one over each shoulder to prevent bad luck.

**Comments:**

While writing this I notice that I still do this. I've even passed it on to my wife. I guess that there is something to be said about this practice, I've never had bad luck soon after spilling salt.

**Restrictions:** none.

**Collector:**

John Doe  
Calif. State University, Fresno  
IntD 118, Dr. Engle, Fall 1995

**Informant :** Juanita Fulano-Doe  
**Place Collected:** Fresno, CA  
**Date Collected:** Sept. 23, 1995

**Title:** "Safety Pins and Eclipses"  
**Genre:** belief, superstition  
**Folk Group:** Mexican-American

**Informant Data:**

Juanita Fulano-Doe, 25, was born (1969) in San Mateo, Durango, Mexico. Her father worked in the United States during the growing season and returned home in the winters. During the time her father was away, she was raised by her mother. After her mother's untimely death in 1974, Juanita and her four sisters were brought to the United States to live with their father. After school Juanita would often stay at her paternal grandparent's house. Her grandparents were very Catholic, but were also very superstitious.

**Contextual Data:**

Juanita was helping me study for an Astronomy exam that I had coming up. One of the areas we were to cover was lunar eclipses. While discussing eclipses she came out with this superstition that had been passed down to her by her grandmother. Juanita said that she had heard this was a little girl, but was reminded again by her grand mother when she became pregnant in 1993. She figures it's not true, but she also didn't take any chances when a lunar eclipse occurred during her pregnancy. This is what she told me, I wrote it down as she spoke:

**Item:**

"I heard about it when I was pregnant. My grandmother had told me when she heard that an eclipse was going to happen. She said to place a safety pin next to my belly button or else the baby would be born with problems. Even though it sounded silly, I did it, and my son came out fine."

**Comments:**

I found this to be interesting. I found it even more interesting that Juanita, who is not overly superstitious, was very careful about making sure that she did this.

**Restrictions:** none.

**Collector:**

John Doe  
Calif. State University, Fresno  
IntD 118, Dr. Engle, Fall 1995

Master List

1995-05-16, Doe, Jane

Jane Doe  
9999 N. Pennsylvania Ave  
Fresno, CA 93799  
Permanent Address: same

1995-05-16, Doe, Jane, #0

**Collector:**

Female, born December 22, 1953. Paternal side is Japanese-American, grandparents immigrated from Kagoshima, Japan to Gunnison, Utah in early 1900's. My father was a restaurant manager, travel agent and worked for many years in plastics manufacturing. Maternal side is Japanese-American (Buddhist) and grandparents immigrated from Hiroshima, Japan in the early 1900's to California. My mother worked for an insurance company for 25+ years, retired for a few years, and then went back to work part-time as a bookkeeper. Born in Los Angeles, but raised in Parlier, California. Joined the U.S. Air Force for 4 years, returned to Fresno to go to CSU, Fresno, to study Photojournalism. Dropped out and went to work full-time for a burglar alarm company where I met my husband. Moved around central and southern coast of California until settling back in Fresno. Returned to CSU, Fresno, to study Geography, part time, while working as a ... with ... full-time. Hobbies: guitar, piano, photographing wildflowers and camping.

1995-05-16, Doe, Jane, #1

Title: "Snake Road"  
Genre: legend, superstition  
Description: country road haunted by woman killed on the road  
Informant: Jane Doe  
Folk Group: high school friends, Mexican-American  
Context: casual conversations  
Place Fresno County  
Year: 1995  
Restrictions: none  
Keywords:  
Notes: see attached map.

1995-11-29, Doe, Jane, #3

Title: "never sleep with your feet pointing east"  
Genre: folk belief  
Description: it is bad luck to sleep with your feet pointing towards the rising sun  
Informant: Jane Doe  
Folk Group: Japanese-American  
Context: casual conversation  
Place: Fresno, CA  
Year: 1990  
Restrictions: none  
Keywords:  
Notes: none

1995-05-16, Doe, Jane, #5

Title: "origami- how to fold a tsuru, or crane"  
Genre: folk art, origami  
Description: videotape of instructions on how to fold a tsuru, or crane  
Informant: Jane Doe  
Folk group: Japanese-American  
Context: wishing someone well; congratulation  
Place: Fresno, CA  
Year: 1995  
Restrictions: none  
Keywords:  
Notes: see video tape

1995-05-16, Doe, Jane, #0

**Informant :** Jane Doe  
**Place Collected:** Fresno, CA  
**Date Collected:** Sept. 18, 1995

**Title:** "Snake Road"

**Genre:** legend

**Folk Group:** high school; Mexican-American

**Informant Data:**

I am a third-generation Japanese-American (or *Sansei*) and was born in Los Angeles in 1953. When I was two years old, my mother and I moved to Parlier to live with my maternal grandparents, and I lived there until I was twenty. I am currently living in Fresno and attending Fresno State on a part-time basis.

**Contextual Data:**

I grew up in a small town where everyone knew each other by name or at least recognized people on sight. The town itself was nice to live in, but for teenagers and young adults it left very little to do in the evenings or weekends except to "cruise" down the four blocks of Parlier's main street or drive 25 miles to the "big" city of Fresno for some real entertainment. The town was predominantly Mexican-American, and I had many friends of Mexican-American descent. Most of them had at least one "scary" story that was usually told by a parent or grandparent and it seemed to me to serve as a way of scaring their children into behaving or acting appropriately.

I first heard the "Snake Road" story in high school, although I don't remember who I heard it from. Outside the city limits of Parlier, as with all other farming communities, are the vineyards and orchards of the Central Valley that became dark, mysterious spaces once the sun goes down. I believe this legend grew out of the fear of these dark places and perhaps parents' desire to discourage their children from wandering around the "country" late at night. I know many believed it to be true. I have even heard some schoolmates say they know someone who actually saw the ghost.

**Item:**

There is a road out in the rural area of the Sanger river bottom in eastern Fresno County, called Snake Road. It is a narrow, winding country road with few residences or buildings of any kind and no street lights. Once long ago, a pregnant young Mexican-American woman was walking down the road around midnight to get to the hospital because she was about to have her baby. A car came speeding along the dark road and hit her, killing her and her unborn child instantly. The legend says that if you are out on this road alone and around midnight you may see her ghost in your rear view mirror, sitting in your back seat. She will ask you to take her to the hospital. If you do not comply, she will make you have an accident.

**Comments:**

I didn't believe it really happened, and I'm not even sure a road really exists by that name. But I have always held a certain amount of respect for supernatural tales for the effect they can have on a culture or society. Whether it was true or not, I can honestly say that I never drove out in the country alone after midnight unless I absolutely had to, and if I did, I never looked in the mirror!

**Restrictions:** none.

**Collector:**

Jane Doe  
Calif. State University, Fresno  
IntD 118, Dr. Engle, Spring 1995

**Informant :** Jane Doe  
**Place Collected:** Fresno, CA  
**Date Collected:** Sept. 30, 1995

**Title:** "How to fold a Tsuru, or Crane"  
**Genre:** material culture: origami  
**Folk Group:** Japanese-American

**Informant Data:**

I am a third-generation Japanese-American (or *Sansei*) and was born Jane Kimora in Los Angeles in 1953. When I was two years old, my parents were divorced, and so my mother and I moved to Parlier to live with my maternal grandparents. I grew up in Parlier, and I lived there until I enlisted in the Air Force when I was twenty. I am currently living in Fresno and am attending CSUF on a part-time basis. I have a four-old daughter, Rebecca, and enjoy hiking, various crafts and photography. My favorite subjects are my daughter and wildflowers.

**Contextual Data:**

Origami is a Japanese paper-folding art that I first learned from a friend who was born in Japan and emigrated to the United States with her family when she was eight years old. In the fifth grade, we both worked on a Geography project about Japan and it was for this display that she taught me how to make a "tsuru" or crane. There are hundreds of objects that can be folded using origami, but I believe the crane is the more common origami item. I have heard from friends and relatives that folding 1000 cranes is supposed to bring good fortune and thousands are folded each year for special occasions. About eight years ago, I folded a thousand and strung them together as a gift for my boss who was retiring. It took me six months but it was well worth the hard work and patience it required simply because of how I felt about him. I have seen cranes at birthdays, weddings and anniversaries and the cranes had always been folded by a close friend or member of the family. The paper itself is inexpensive. But the effort put into the folding was like saying, "I put the time and patience in these 1000 cranes because you mean that much to me."

One of the most touching moments I can recall is the day I visited the Peace Park Memorial in Hiroshima, Japan. At the heart of the park are the remains of one building, left as a reminder of the devastation of the atomic bomb that was dropped over Hiroshima at the end of World War II. All around the structure are smaller memorials, dedicated to various individuals or groups who had died or helped the dying during the holocaust. All had strands of cranes, of all sizes and colors, draped over them. One memorial in particular, the one honoring the children who had died, was absolutely blanketed with cranes. There were so many cranes hung over the memorial that I cannot honestly recall what the memorial itself looked like. Then someone stopped to tell me that these cranes had been folded by school children from all over Japan and brought here during pilgrimages to the park. I was speechless and amazed at how small, insignificant squares of paper could be transformed into powerful token of love, dedication and respect. Since that time, cranes have come to represent all that I love about the Japanese, such as simplicity (making something from nothing), patience (the effort put into the "folding" process) and respect (by honoring the person you give the cranes to). Although I don't have the time to fold 1000 cranes these days, I will sometimes stop to fold a single "tsuru" and give it to someone as a gesture of friendship, my own way of saying that I like them.

**Item:**

Videotape (1995-05-16, Doe, Jane, #5) of step-by-step directions for making a "tsuru" or crane.

**Comments:** none.

**Restrictions:** none.

**Collector:**

Jane Doe  
Calif. State University, Fresno  
IntD 118, Dr. Engle, Spring 1995

**Informant :** Robert Doe  
**Place Collected:** Fresno, CA  
**Date Collected:** 1987-1991

**Title:** “Miners”  
**Genre:** riddle  
**Folk Group:** mechanics; factory workers

**Informant Data:**

Robert Doe, male, 57 years of age, white. Previous generations: family of farmers, hand laborers, coal miners, railroad workers. Born and raised in Kentucky. The family moved around a lot, living extensively in Ohio, Virginia, and Georgia. At the time this item was originally told to me, 1987-1991, we lived in Georgia and my father heard many jokes through his work environment. He worked at USCan in Tallapoosa, GA, as an on-the-line-mechanic.

**Contextual Data:**

My father, Robert Doe, told me the following joke. Although my father’s family did work in the coal mines and my grandfather died of black lung, the riddle was not told in relation to either of these facts. I had teased my father, who had just come home from work, that he needed to wash up. He responded with this:

**Item:**

Two miners entered a coal mine. After several hours the two miners emerged from the mine. One of them was dirty and one was clean. Before they began on their journey home, the clean one stopped and insisted upon washing himself. The dirty one waited patiently by and did not wash himself. After the clean one finished washing himself, he looked at the dirty one and insisted upon washing himself again.

Why?

They did not have mirrors and the clean one had looked at the dirty one and thought he must have been as dirty as the dirty one. The dirty one looked at the clean one and thought he must be as clean as the other one.

**Comments:**

The riddle, in and of itself, does not make a great deal of sense (one can look at one’s own arms and tell if they are clean or not without “consulting” another person), however, there are several ideas present in this riddle. The morals I saw/see in this riddle are the following. 1) One who works hard does not worry about his looks. I feel this appropriate because this riddle was originally told to me after I teased my father about his hair being a mess and he still had his grease-covered clothes on. 2) Do not judge yourself by others. This idea has come back to me throughout the years as I have wondered whether I measure up to other’s standards. 3) It is hard to see one’s own faults or talents as they really exist. These ideas and this riddle have come back to mind unexpectedly several times throughout my life. Usually this riddle reoccurs in my mind when I am debating about work ethics.

I have wondered many time about the first idea of this riddle and whether it applies to non-blue collar workers today. In seminars, classes, and in work ethic handbooks I have been told to remain “professional” looking. But I would much rather come home with dirty clothes on and know that I have tried my best today, than to come home looking “professional” and know that there was a lot that I avoided doing or made someone else do. I am not any better than anyone else, nor are my clothes.

I currently work in a child care center while I am working on my college degree. Many people have teased me and inadvertently praised me for having a dirty backside (from sitting with the children in the sandbox) or a child’s hand print on the legs of my pants. Often I have to change my clothes before I go to my next meeting or appointment. Other times I do not have time to change clothes and hope that those around me will understand that I have tried my hardest in everything I have done that day. I get teased occasionally, but, I think back to the riddle, laugh to myself, and wonder about how different life would be in a culture that worried more about helping each other than their appearance.

**Restrictions:** none.

**Collector:**

Margaret Doe  
Calif. State University, Fresno  
IntD 118, Dr. Engle, Spring 1999

## Some Notes

As you are turning in your running assignments for correction, submit also your "latest" Master List. That will give you feedback on the format of your master list, as well as on what kind of indexing information you should be providing for a given item.

Note that a given item can fulfill several categories, be they genres, groups, contexts, etc. When building your Master List think about what categories would be useful to unlock the information for this or that user. In considering categories, think about what is most characteristic or typical for the item as performed, and what groups or situations require or are defined by the item. What is central?

If you want, you can utilize the blank Word documents from the website:  
<http://www.csufresno.edu/folklore/archives/CollectSampItem.doc>  
<http://www.csufresno.edu/folklore/archives/CollectSampMList.doc>  
<http://www.csufresno.edu/folklore/archives/ReleaseForms.doc>

### Some categories:

#### Genres:

contemporary legends; supernatural legends; religious legends; historical legends; personal experience narratives (memorates); local or place-name legends; character legends; etiologic legends; jokes; tall tales; fairy tales; folk tales; personal experience narratives  
 folk speech and dialect; tongue-twisters;  
 folk songs; ballads; folk music; folk dance  
 proverbs, riddles; folk rhymes; droodles; chants; charms; curses; taunts  
 beliefs; "superstitions" (but label them "beliefs!"); good luck-bad luck charms;  
 divination (prediction of future; ways of predicting events or outcomes);  
 remedies/cures, healthways  
 foodways, recipes, dining customs, food beliefs  
 customs; rituals, initiations; celebrations; festivals; games; pranks;  
 rites of passage events: birth, maturation, marriage, death  
 material culture items: things stitched, woven, whittled, quilted, braided, sculptured, built by hand  
 folk art; graffiti; yard art; body art; decorations; scenes;

#### Groups:

Ethnic groups such as Chinese-, Japanese-, Mexican- or Italian-American; Hispanic or Afro-, European-, or Asian-American are larger groupings. Be as specific as you can: Lakota rather than Native American; Hmong rather than Asian-American. Use, for example, "European-American" rather than "white" or "Caucasian."  
 Religious and church groups such as Catholic, Mennonite, Jewish, Buddhist  
 Age groups: seniors, children, teenagers  
 Occupational groups: academic, construction, union, mechanics, office, secretarial, farm, military  
 Hobby groups: clubs, organizations, sports, campers, Boy Scouts, email lists, singers  
 Role groups: parents, counselors, volunteers, political  
 Try to avoid "family" as a group label as much as possible (only as a last resort, if the item is used to characterize or define the family: "family" is certainly often legitimate, but it is easy to miss other relevant groupings and it is easy to lose "everything" [from tamales to Easter egg hunts to folksongs] under a category of "family" which has become so broad as to be meaningless.) Use "family" in conjunction with other relevant group labels.

#### Performance Contexts:

Processes: food, work, sports, camping, traveling

Incidental: small talk, (casual) conversation (about food, family, strange events, locality, weather, travel, ...), shop talk (occupational conversation)

Occupation/Location: work, school, military, latrinalia, boots, bars, farming

Instruction: e.g., rules of thumb, warnings, advice, teaching

Sessions: story telling, jokes, songs, "lies",

Recreational: dances, contests, parties, sports, (card, baseball, tag) games

Performances per se: festivals, practical jokes, pageants, signs and demonstrations

Life and Health: pregnancy, age, child rearing, health, illness, medical, cures

Rites of passage and initiations: birth, death, mourning/funerals, marriage, confirmation, bar/bas mitzvahs, birthdays, quinceañera,

Holidays: Labor Day, Thanksgiving, Christmas, Equinox, New Year, Ground Hog Day, Western Days, Vintage Days, Independence Day,