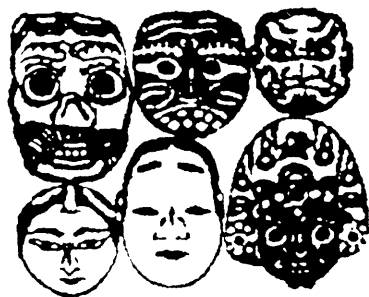


ASIAN  
FOLKLORE  
STUDIES



A PEER-REVIEWED JOURNAL DEDICATED TO THE PROMOTION  
OF SCHOLARLY ETHNOGRAPHIC RESEARCH INVOLVING THE  
PEOPLES AND CULTURES OF ASIA

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# Australian Folklore

# Australian Folklore

A Yearly Journal of Folklore Studies

An issue presented to the distinguished Australian folklorists,  
Hugh Anderson and his wife, Dawn, in his eightieth year



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*Hugh Anderson, 2005. Courtesy National Library of Australia.*

## Editorial

*Australian Folklore* is the Journal of the Australian Folklore Association, Inc. It is published yearly in the Southern Hemisphere Spring, i.e. in August/September. The annual subscription to the Association is \$30.00 to individuals, and \$40.00 to institutions. For this, members receive the journal, various newsletters, notification of relevant conferences and other materials. The journal alone is currently available to individuals for \$30.00, and for institutions at \$40.00. All prices include applicable GST (ABN 25800292438). Details of back issues still available are listed inside the back cover.

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Contributions to *Australian Folklore* and all editorial correspondence should be addressed to the Editor (address below). Books for review should be sent to the Editor.

The Australian Folklore Association exists for the purposes outlined in its Constitution (given in *Australian Folklore* No. 7, 1992 on pp. 155-160). Applications for membership, subscriptions to the Association, etc., should be sent to the Secretary (address below).

### **Australian Folklore Association, Inc.**

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Production Assistance: staff of the U.N.E. Printery.

In this last year there have been many indications that the Folklore discipline is gaining considerably in both academic and general recognition in this country, much as it is abroad. Specifically, not only have there been our own Association's members contributing to major folklore and related conferences in North America and the United Kingdom, but Graham Seal was invited to give a keynote opening address—on concepts concerned with ANZAC—to a special inaugural Folklore Conference at the Victoria University of Wellington, in the New Zealand capital. Like grand theme conferences continue to be associated with the National Library in Canberra, while more applied ones are linked with state libraries and regional festivals. Similarly, it is pleasing that a long 2005-written paper from an AFA member has more recently appeared in the electronic journal, *Folklore* edited in Estonia. It may also be noted that Australian scholars represented in this present issue reach out to field materials in Burma, Canada, and elsewhere, while many of their themes are 'global contemporary'.

We have also been interested in the way in which Folklore and Ethnography, perhaps, rather than Anthropology, may be said to be coming together. Of course, this has been the case in some sense, for many years, and the matter has been discussed in our pages. In this regard, we may now reflect on SIEF, the International Society for Ethnology and Folklore, one founded in Athens on September 8th 1964 (not so much before the foundation in 1965 of the British-based Society for Folk Life Studies, and, soon thereafter, of its journal, *Folk Life*). As SIEF has put it—

Internationally the field of ethnology and folklore is undergoing considerable transformations in terms of theory, methodology, and practical outlook.

And so their 9th Conference, to be held in Northern Ireland in June 2008, has the theme of 'Transcending European Heritages: Liberating the Ethnological Imagination', and, like most of its recent work, is to be concerned with 'newly emergent cultural possibilities, presenting cultural Others and laying open sites of conflict, as well as of encounter'.

Similarly outward looking—and, in some respects, challenging—the contents of this issue of *Australian Folklore* treat of matters connected with Australia, yet reaching out to England, New Zealand, Burma, South America, and elsewhere, while another, more general paper treats of the universal search for meaningful personal fulfillment of identity made possible by means of the internet.

Another groundbreaking conference—to be held in Melbourne in February 2008, is entitled ‘Aesopic Voices: Reframing Truth in Twentieth-Century Folklore, Fairy Tales and Fables’, its rubric commenting:

When political, social or religious circumstances are hostile to truth and open debate, artists may seek refuge in the realm of the AEsopic.

A further milestone of progress in the exploration of the narratives of experience in this country is the founding of the Sage-issued new journal, *Memory Studies*, its first volume to appear in January 2008, with two of the three editors coming from Macquarie University, and with both Australia and New Zealand represented on the Editorial Board. It intends to examine ‘how, what and why individuals, groups and societies remember’ and explore the cultural shifts affecting memory in the contemporary era. While these are infinite, aspects highlighted for possible exploration include:

everyday remembering; collective, public, social and shared memory; biography and history; schema and narrative; the ethics of remembering and forgetting; commemoration and remembrance; media and mechanisms; ... cultural memory and heritage; nation and nostalgia; and memory and the politics of identity.

Certainly the field is one of enormous importance to Australians and to the understanding of stories told in this country and to the world beyond.

\*

*Australian Folklore* once again wishes to acknowledge the co-operation of many organizations, libraries and cultural groups, as well as many specific individuals, including: the executive of the Australian Folklore Association; the members of the Editorial Board; various referees for the submitted articles; the Modern Humanities Research Association and the Modern Language Association, alike, for their biographical coverage, and many forms of support; the Dean, Faculty of Arts and Sciences, University of New England, and the various officers of the School of Arts in the same university, as well as its Dixson Library staff; the University of New England and Regional Archives, as located in Armidale, New South Wales; and the head of the School of Education, Southern Cross University, Lismore, N.S.W. Once again we record our indebtedness to Mark Moravec, Secretary of the Association Publishers are thanked for provision of review books, as are the many who make suggestions as to the format and contents of *Australian Folklore*.

\*

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#### **The Australian Folklore Association Inc.**

The history of the Association and of its taking over of the journal, *Australian Folklore*, are set out, together with the Association's Constitution, in *Journal* No. 7 (1992), pp. 151–160. Apart from its *Newsletters* and the meetings of its Executive, it has gained representation on the Board of the Australian Folk Trust Inc., which is also a co-sponsor of its (inter-) national conferences. More recently it has collaborated with various Australian universities in publication and conference activities, as well as with the Victorian Folklife Association. It has also had much dialogue with folklore scholars and academics worldwide.

The earlier activities of the Association are also given, in outline, in G.B. Davey and G. Seal (eds.), *The Oxford Companion to Australian Folklore* (1993), pp. 27-28.

#### **Australian Folklore on the World Wide Web**

This journal has its own site on the World Wide Web. The purpose is to broaden knowledge of and access to *Australian Folklore*. As well as containing information regarding the most recent editions of the journal, the webpages offer a list of other related major folklore publications in English. The Internet address is:

<http://www.une.edu.au/arts/FolkloreJournal/AF.htm>

*Australian Folklore* is a peer-reviewed journal, long placed on the *Ulrich Register* of scholarly periodicals. It is also regularly cited by the Modern Language Association of North America and listed for items, as is deemed appropriate in their *Annual Bibliographies*. The Modern Humanities Research Association does the same, with many of our articles, reviews, etc. being listed in its *Annual Bibliography of English Language and Literature (ABELL)* in its Traditional Culture and other sections.



## Notes for Intending Contributors

1. Please submit an electronic file of the text. The file should be saved in a recent version of 'Word', or, failing this, in either RTF (.rtf) or TEXT (.txt) file type.
2. If in manuscript, texts should be typed double-spaced, in a sans serif font and at least 12 pt, leaving 30mm margins on all sides.
3. Authors must obtain in writing all permissions for the publication of material under copyright and send a copy of this when submitting the article.
4. Submissions should be in English and observe usual English/Australian conventions of usage, spelling and punctuation. More generally, the MHRA style guide is preferred. See <<http://www.mhra.org.uk/Publications/Books/StyleGuide/download.shtml>> The referencing style, for periodicals and monographs is:  
Seal, Graham, *The Hidden Culture: Folklore in Australian Society*, 2nd edn (Perth, WA, Black Swan Press, 1998).  
Moravec, Mark, 'Foodways: A Review Article', *Australian Folklore*, 11 (1996), 227-231.
5. All tables, maps, photographs, etc., should be submitted on separate sheets. Electronic submission is encouraged. In this case scanning should be at least 400 dpi, in greyscale, and the file saved with maximum resolution. Jpeg file types are preferred. Final captions and a clear indication of their preferred location in the text should be provided.
6. Any general acknowledgements are carried by the first footnote, which appears just after the title of the article.
7. Texts submitted to *Australian Folklore* should not have been submitted elsewhere, nor should they simultaneously be under consideration for another publication.
8. Book reviews are normally handled by the Editor/ Editorial Committee. All review footnotes should be worked into the text.
9. Articles and reviews are accepted for publication subject to approval by the referees. Texts may also be edited for style, i.e. the prime concern is consistency—both internally and with other works in the journal. Every effort will be made, time allowing, to enable contributors to make final proofing after copy-editing.

## BELIEF NARRATIVES ABOUT SUPERNATURAL BEINGS IN DAUPHINÉ \*

Nicolas Abry

In late 2005 there was published in Grenoble by the Musée Dauphinois a volume by Charles Joisten (1936-1981), Nicolas Abry and Alice Joisten.

The first, a folklorist following Van Gennep, in 1973 founded the regional, *Le monde alpin rhodantien*. The second working there on the database to capture and index the considerable Joisten corpus of legends. The third, Alice Joisten, fostered the continuity of the ethnological journal which he founded and is now deeply involved in the dissemination of his data and scientific legacy . . .

Over more than 25 years Charles had accomplished a systematic survey of oral traditions in Dauphine and Savoy, of *fantastic beings* in the Department of Isère—fairies and other wild people, the *goblin* (domestic spirit) attached to certain rich houses, farms or barns (*esprit follet, folleton, familier, servan, gonin..*); *the devil* and his fiends/ henchmen-wizards—metamorphosed magicians, sorcerers, magicians, witches, werewolves—fantastic animals, like the *flying or wheeling snake*, fantastic humans like 'banshees' and 'the white lady' or night *young ladies*, haunting and luminous spirits or revenants, luminous, sounding or embodied phenomena, Gargantua the giant, together with all religious, monkish and historic legends, stories about treasures, etc.

These narratives are presented by locality or community, the compilers endeavouring to link this corpus from Dauphine to the impressive and indeed monumental international catalogue, the *Motif Index*, in order to include these sometimes very tiny pieces of memory into the intangible heritage of Humanity.

The index at the end of this work will provide an overview of the mental matter that people from Isère kept in their corpus of traditional narratives.

\* \* \*

The work has 576 pages, each 18 x 24 cm. ISBN 2-905375 78-7. 40-00 Euros.

\* *Editors:*

This is a compilation of various related notes and reports supplied to *Australian Folklore* by Nicolas Abry. The three writers of the work under discussion had/ also have a considerable reputation for their defence of ritual theory, supernatural ontology as experiences by individuals when they are in a receptive frame of mind, and so to public narratives and like rites of passage.