

# ASIAN FOLKLORE STUDIES

Selected items from Vol. LX, 2001. Articles on:

Didier Bertrand: The Names and Identities of the *Boramey*  
Spirits Possessing Cambodian Mediums.

Ingrid Fritsch: *Chindonya* Today: Japanese Street Performers  
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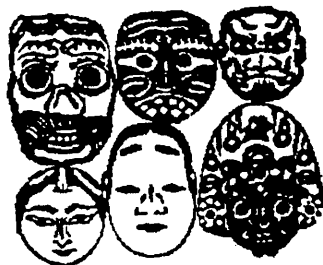
Noriko T. Reider: The Emergence of *Kaidan-Shu*: The Collection  
of Tales of the Strange and Mysterious in the Edo Period.

Mark Bender: A Description of *Jiangjing* (Telling Scriptures)  
Services in Jingjiang, China.

SPECIAL ISSUE: Iranian Folklore  
John Perry (Guest Editor)

*Address all inquiries to:*

Anthropological Institute  
Nanzan University  
18 Yamazato-cho, Showa-ku  
Nagoya, 466-8673 JAPAN



## Australian Folklore

# Australian Folklore

A Yearly Journal of Folklore Studies

An issue paying tribute to the work of  
Patsy Adam-Smith (1924—2001)  
and including papers from the  
Eighth National Folklore/Folklife Conference

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Patsy Adam-Smith at War

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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).

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## Editorial

This volume — issued a little belatedly for the year 2001 — is somewhat different from its predecessors in that (i) its contents have been more shaped and delayed, as we have tried to take account of the intended recipient's death occurring when we were about to go to press and at that stage with much less material about her publications and manuscript collections; and (ii) the fact that it was decided to publish in *Australian Folklore* a number of the papers given at the National Biennial Conference of 2000 in the next two issues of the journal (i.e. No. 16 and No. 17). It may also be noted that in general, as the Conference itself made very clear, it and the journal are more and more concerned with Folklore Study done in Australia and its region, and not totally focussed on Australian collecting of, and research into, material largely generated by the societies of this continent.

This change or decision to include (revised) some of the 2000 Biennial Folklore conference papers was approved not least since these will, thereby, be the more easily and widely located in libraries worldwide, rather than their being published in an irregular format and circulation, as were all the earlier Proceedings of the Conferences. (And, as would be noted elsewhere, the Conference title had the more comprehensive wording Folklore/Folklife, both because of the greater international use of the last term and from its wider use in Victoria, especially, to refer to aspects beyond the verbal or printed form.)

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It had been decided a year or so earlier — following our custom of anniversary surveys of folkloric achievements — that the present journal would celebrate the life and work of Patsy Adam Smith, whose date of birth was then assumed to be that given in many reference works, 1926, and so this issue would have been a 75th birthday present for the doyen of Australian folklore scholars. However, it was found that the true date of birth was most likely the other one, 1924 — as in *Who's Who*, and then it became clear that Patsy was seriously ill. Thus we were all too likely to be commemorating her whole life, as soon proved to be the case. With the very considerable assistance of many in the State Library of Victoria, we have sought, therefore, to present a fairly full — but not exhaustive — description of her numerous papers in the hope that this will thereby lead to further close work on the materials which she had collected.

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It has also been necessary to record, with some briefer obituary notice, the passing: of John Meredith (1920 — 2001), whose work had been particularly treated in Number 15; of Shirley Andrews, whose lasting and irreplaceable work on traditional dance in Australia will, surely, obtain much future significant appraisal; and the passing of the remarkable Herbert Halpert, of Newfoundland, a scholar whose last paper was almost certainly that read by the joint author, John D.A. Widdowson, of Sheffield, at the International Congress held last July in Melbourne.

\* \*

Although it has not been possible to appraise this last event in any great detail here, July 2001 saw the largest serious, scholarly and reflective/comparative event in the history of folklore scholarship in this country, namely, the hosting in Melbourne by the Victorian Folklife Association of the 13th World Congress of the International Society for Folk Narrative Research. (And many of our AFA members were also involved in the long period of advance planning and the sifting and then paper selection; the giving of papers and/or the attendance at so many of the plenary and section meetings; and the management of the complex occasion, excursions, etc. while, later three of our number were elected to the ISFNR's academy type full membership.)

The congress had involved much more than a year's planning by many committees, and so its Business Meeting was an occasion at which the most remarkable and merited tributes were paid to Susan Faine, the Director, Victorian Folklife Association and the convenor of this gathering, one officially described as:

Traditions and Transitions: folk narrative in the contemporary world — a conference exploring past and present narratives and connecting them with race, gender, cultural and social difference, language and linguistics, cultural theory and critical discourse, history, literature, religion, anthropology and ethnography.

Suffice it to say for the moment — and we expect to be able to include various details as to the publication arrangements for the numerous papers in our next annual volume, — that it was, as the Governor of Victoria had predicted it would be, 'a stimulating and enriching forum for all participants'.

In the event, Professor Galit Hasan-Rokem of Israel, the world president of ISFNR, was able to describe the gathering as the best of the thirteen congresses — held in nearly all the continents — to date, even as

it had fulfilled her earlier prediction of its promise and widening millennial significance, in that

international communication has certainly become easier in our time thanks to technological development; [and] the deep connection of identity and folk narrative creativity and expression have gained new dimensions of recognition with the empowerment of minority and specific identities in the framework of traditional political and national constructions.

These words also endorsed the very specific Congress objectives, as earlier enunciated by Susan Faine:

We believed the Congress could provide new audiences for the work of Australian folklorists, nationally and internationally, and that holding the Congress in Australia could boost the credibility and status of folklore as a discipline, and as a cultural 'category';

while, at another level, her planning objective, for

we saw that the Congress would provide a forum for discussing folk narrative research in the context of indigenous cultures, alongside the associated issues of ethics, translation, intellectual property rights, etc.

and she also felt — as has already occurred on a smaller scale, — that the Congress, from being held in Australia, 'would act as a focus for folklorists in the Asia-Pacific region, adding another dimension to the relationships and partnerships within the ISFNR.'

Clearly a vast network of scholarship has been set up and/or extended by reason of the Congress being held in Melbourne, as have an infinite number of contacts in the field of, and of perspectives on, the study of folk narrative world wide, are that much closer to all Australian students in the field.

\* \*

In the editorial to *Australian Folklore*, No. 15 (p.vi), we had noted the turning to 'folklore/folklife of place' as a core activity in tourism in recent years. And the tragic events of September 11th, 2001 would certainly appear to have increased the strong preference among many Australians for their times of recreation and/or leisurely travel to be spent in this country, and, therefore, to be informed in a richer way of their destination's culture. In this 'regional culture' connection there have been many developments which we may only note in passing.

These must include the recent cultural/touristic Tasmanian use of the

convict background to the island in various complex and fascinating collaborative schemes — between Government, tourism and a span of University activities. In this last connection we look forward to the impending publication of *Chain Letters: Narrating Convict Lives*, by Lucy Frost and Hamish Maxwell-Stewart. Like combinations of theory and regional study are at the heart of the endeavours underway at the University of New England in northern New South Wales, with the establishment of their Heritage Futures Research Centre, with its complex of activities covering such areas as: archaeology and Aboriginal regional heritage; regional history and settlement; literary culture both in the region and radiating out from it; aesthetics of landscape, etc.

There is also to be noted as rising in scholarly circles a very culturally-centred interest in the more complex meaning of globalization, and whether there are not quite a range of cultural positives to it — as might be inferred from Jeff Archer's article in the present issue — and also in the like efforts to preserve that which is local and different. In this connection, it is appropriate to mention a particular cluster of Cultural Heritage and Museum Studies post-graduate courses. These programmes at Deakin University, available either at the Melbourne Campus in Burwood, or world-wide through distance education, are directed by Professor William Logan, who holds the UNESCO Chair of Cultural Heritage Studies and Margaret Birtley, the Co-ordinator of Museum Studies, in association with the Deakin University's Cultural Heritage Centre for Asia and the Pacific.

One of their courses, which was represented to the ISFNR delegates as being of particular relevance to folk narrative scholarship, was the subject, 'Protecting the Intangible Heritage'. This graduate elective can/could be taken in three segments, and in person/or by distance learning in December 2001, for example. (See below.) The experts involved included Dr Gwenda Davey, Dr Ismet Fanany and Dr Rebecca Fanany. A number of the short courses planned for this summer include:

- Museums: Applying for Work
- Intangible Cultural Heritage: Significance
- Intangible Cultural Heritage: Protection
- Intangible Cultural Heritage: Policy and Practice
- International Heritage Conventions and National Laws
- Australian Urban Planning and Heritage
- The Economics of Heritage Conservation
- Context and Industrial Heritage. etc.

In earlier issues we have referred to the folklife category, Food Lore, that has more recently become a focus of study in South Australia. We are also therefore, very pleased to note and publicise the scholarly aspects of the Twelfth Symposium of Australian Gastronomy, to be held

at Port Adelaide from Sunday 10th March to Wednesday 13th March, 2002, at the end of the Adelaide Festival. Its notions of 'The Edible City', include such advertised segments as: Locating the city; Feeding the city; Thinking the city; Tasting the city; Living the city, etc. We are also informed that the Proceedings of the Wellington Symposium, held in Wellington, New Zealand, — last March, are now available from the Victoria University there. (laura.kroetsch@vuw.ac.nz) Much of this ties in with the Special Issue of *Southern Folklore*, Volume 55, Number 3, of 1998 — it being focussed on the field of Culinary Tourism in the U.S.A. and elsewhere, with some fine perspective pieces on 'Eating and Otherness' by the Guest Editor, Lucy M. Long, of Bowling Green State University, Bowling Green, Ohio.

\* \* \*

### Acknowledgements

Australian Folklore wishes to acknowledge the support of many cultural organizations and individuals, including: the executive and members of the Australian Folklore Association; the members of our Editorial Board, our Editorial Advisors, and the various referees of submitted articles, both within Australia and overseas; the authorities of the State Library of Victoria for the enormous effort which they put into having work done on the Patsy Adam Smith collections in their keeping; most notably publishers of materials reproduced or modified here and/or given review treatment; the Modern Humanities Research Association particularly through its bibliographic arm, at the University Library, University of Cambridge; the Dean, Faculty of Arts, University of New England; the head, School of English, Communication and Theatre, University of New England; that institution's Printery and Publications Section; the reference services of the Mitchell Library, c/o the State Library of New South Wales; and of the Dixon library, University of New England; the University Press of Kentucky; the Indiana University Press; the Oxford University Press, Melbourne; and a number of university libraries in other parts of the world.

The Members of the Association, the Conference delegates and the Editorial team wish to place on record our debt to Mark Moravec, the Secretary of the Association, for his customary tireless work and unobtrusive efficiency. We are also very grateful to have from him a particularly fine set of Congress photographs, which constitute an excellent record, commemorating what is probably a milestone event in this country for both the serious scholarship and the collecting of comparative and Australian folk materials.

In addition to the appreciation which we accord all our patient contributors, we wish to thank particularly the following persons for

their generous assistance in various areas: the State Librarian, Dianne Reilly, and Rare Printed Materials Manager, Des Cowley, as well as their colleagues and bibliographers in the State Library of Victoria; Pauline Greenhill, Editor of *ethnologies*, of the Memorial University, St. John's, Newfoundland; Dr Paul Knecht, Editor of *Asian Folklore Studies* — of Nagoya, Japan — who has recently published in that journal his first material from Australia; the British Folk Life Society and its officers; Warren Gilson, Dixon Library, University of New England; Ms Sally Nicol, of Armidale, N.S.W.; Michael A. Robidoux, Assistant Professor of Kinesiology, The University of Lethbridge, Lethbridge, Alberta, Canada; Dr Martin Ray, Department of English, University of Aberdeen; and our most considerable gratitude is expressed particularly to Dr Robert Smith, our Associate Editor, from his base at Southern Cross University, Lismore, New South Wales.

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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>

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## Notes for Intending Contributors

1. Please submit two hard copies and a computer disk of the text plus all other material related to the article. Include an abstract of no more than 100 words. Copies are to be on 210mm x 297mm paper, on one side only. The computer disk should have the file saved as 'Word 5.1 for Macintosh' type, or a more recent version (available on most PCs). Either PC or Macintosh or formatted disks are acceptable.
2. Authors must obtain in writing all permissions for the publication of material under copyright and send a copy of this when submitting the article.
3. Manuscripts should be typed double-spaced, leaving 40mm margins on all sides.
4. When the article is accepted for publication, it will be returned for the writer's checking prior to plating.
5. All tables, maps, photographs, etc., should be submitted on separate sheets with lucid (final) captions and a clear indication of their preferred location in the manuscript.
6. Acknowledgements are carried by the first footnote which appears just after the title of the article.
7. Manuscripts submitted to *Australian Folklore* should not have been submitted elsewhere, nor should they simultaneously be under consideration for another publication.
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10. Articles and reviews are accepted for publication subject to editing for style — i.e. the prime concern is consistency. Every effort will be made — time allowing — to enable contributors to make final changes after copy editing.