

TRANSMISSION

Culture & Tradition's Newsletter ~ Est. 1995 ~ Volume 6 Issue 4 ~ Autumn 2004



The view from campus at University of Wales in Aberystwyth.

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Introduction by Rhiannon McKechnie

Now that the new semester has begun hopefully everyone is adjusting to being back in school, and all of our new graduate students are adjusting both to the department and to life in St. John's. Due to printing difficulties, this issue has been a bit delayed this month, but hopefully you won't find it *too* out of date yet. There is lots happening in the department this semester, from mixers to high teas to welcome dinners, so read on!

By-Election and Referendum

There is also a lot happening around the school, most notably the upcoming Vice President Academic by-election and the Health and Dental plan referendum. You can vote online from Wednesday, September 22 until Friday, September 24. Instructions are available at the Graduate Students' Union website at www.mun.ca/gsu – so go ahead and make your opinion count! For those who are unaware, our health and dental plans are in jeopardy due to increased rates. We can vote to continue 100% health and dental coverage or we can choose to reduce coverage for both to 80%. The third option is to eliminate the health and dental plans altogether. More information is available at the GSU website. Hopefully everyone took the time to vote!

Graduate Students' Listserves

And did you know we have a graduate students' listserve? It keeps you informed about issues and events of concern to grad students in all departments. There is also a thesis support list called The Dead Thesis Society. To sign up for either list, just send an email to: gsu@mun.ca. It's that simple!

Welcome Dinner

There will be a welcome dinner for new and old Folklore grad students to get to know each other at Quintana's in Churchill Square at 7:00 pm on Friday, September 24, followed by drinks at 9:00 pm in Ariba's, the bar upstairs (check your email for more info). This is quite close to campus. Hope to see you all there!

Folklore Department High Teas

There is also talk of holding monthly Friday afternoon High Teas, potluck-style in one of the conference rooms. More information will be sent out as it becomes available.

Brown Bag Sessions

The Brown Bag sessions are held in one of the conference rooms during lunch hour. The new semester was to be kicked off Thursday at noon in room 4036 with "Building Your Academic CV" hosted by Lisa Russell, Senior Career Development Coordinator but it unfortunately had to be cancelled. Hopefully it will be rescheduled soon! Brown Bag sessions provide students with an opportunity to present their research or for guest speakers to come in and share with us. It's free, just bring your lunch!

Folklore Mixer

With last winter's Unlucky in Love Friday the 13th/Anti-Valentine's Day mixer being such a success, there is word that there may be another in time for Hallowe'en! The tentative date is October 29th. There will also be a bake sale (yum!) the week before to raise funds. Stay tuned to your email for more information!

Folklore Message Boards

If you want to keep up with the latest in all things folk, be sure to sign up for the Folklore Society's group message board at Yahoo Groups. While it is

predominantly used to discuss Folklore Society issues, such as upcoming meetings, it is open to all Folklore students. It is called, appropriately enough, Folk U. You will need a Yahoo ID to join, but it is free for all. Check it out at:

<http://ca.groups.yahoo.com/group/folku/members>.

Folklore Society

The Folklore Society, while mainly run by undergraduate students, is open to all. Hopefully you made it to the Society's first meeting of the new semester. Their next meeting will be held on October 7th at 12:00 in room 4036. The new exec will be elected, so if you can't make it but would like to participate, contact the current president, Lynda Strukoff, at: chitotoro@hotmail.com.

Folklore Coffee Club

Also, don't forget the Folklore Coffee Club, a place where people can chat about all things folked up. Meetings have been going strong all summer, with the first one of the fall occurring on Thursday, September 23 at 4:30 p.m. in Bitters, the graduate students' pub in Field Hall.

Mary Griffiths Night

The Folklore Society has space at the front of the grad room and keeps minutes from its meetings posted there as well as information about upcoming events. One of the big events the Society puts on each year is Mary Griffiths Night, a fundraising extravaganza usually held in March every year. The money raised goes toward a student award. See the Folklore department for applications.

Graduate Students' Meeting

This meeting was held on Tuesday, September 21 at 12:30. Students were elected to various positions on

committees within the department. The results of the elections are as follows: Graduate Review committee: Ph.D. Rep: Lynne McNeill M.A. Rep: Kiersten Hill Archive Sub-committee: Anne Lafferty, Rhiannon McKechnie MUNFL Publications: Ian Brodie Mary A. Griffiths Memorial Bursary Award Committee: Ian Brodie, Lynne McNeill Student representative to Faculty Meetings: Tara Simmonds Sessional Instructors representative: Ian Brodie GSU Representative: Andrea Kitta Brown Bag co-ordinator: Kelly Roubo Graduate student co-ordinator: Ian Brodie Space Cadet: Lynne McNeill.

Culture & Tradition

Also, there are rumours that a meeting for Culture & Tradition (a Folklore journal run by graduate students and this newsletter's *raison d'être*) will soon be held. This will be to discuss the next issue (as opposed to issue #26, which will be published sometime this winter – see the last page of this newsletter for ordering information), to choose its editorial board, and the editor of *Transmission*. Come to this meeting and you might find yourself the next editor of this very newsletter! I've enjoyed being the editor for *Transmission* this past year but I am ready to pass on the torch to any eager newcomer, and to offer them all the assistance that I can.

So keep your eyes and ears open around the department, and around the campus. It looks to be a busy year for all!

Amendment to Issue #3

Due to space constraints, and an oversight on my part, the bibliography to Zainab Jerrett's wonderful article, "Hooked Mats and Thorn Carvings: Representations of Folklife in Rural

Africa and Rural Newfoundland and Labrador in Folk Arts” was omitted from the last issue of *Transmission*. So, as promised, here it is! My apologies to Zainab for not publishing this in last issue — thank you for your patience and kind understanding!

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“Hooked Rugs in Newfoundland The Representation of Social Structure in Design.” *Journal of American Folklore* 92 (1979): 273-284.

Willet, Frank. “Nigerian Thorn Carvings: A Living Monument to Justus Akeredolu.” *African Arts* 20, no. 1 (1986): 48-53.

Oral Sources

Bashir, Adetona Kehinde. Personal Conversation, January 30, 2004.

Personal interview with Mr. And Mrs. Bill Bavington. January 1, 2004.

A Response to Volume 24/25 of Culture & Tradition

Dear Kristin, Ian, and Julie,

I just received the latest C&T and was pleased to read your retrospective on the journal. Also much pleased to see the index, which reveals an astounding range of folklore activity over the last 28 years.

I have a few comments on the “Piss and Vinegar” article, some more picky than others.

1. C&T did not grow out of money left over from a rent party. Check Ron Labelle's interview published in C&T 22 (2000) and you'll see that the money came from the showing of two Beatles films.

2. We didn't hijack FSAC's publication plans. When we met in Quebec in 1976, FSAC was just getting off the ground—they had their first inaugural meeting in Quebec at the same time as the semaine ethnographique. The FSAC journal was still two years away. Our plan was modelled on Folklore Forum (I was a corresponding editor to Fforum in the early 1970s), which was meant to be an alternative to the mainstream journals, rather than scooping FSAC. I do recall, however, that I informally offered to make C&T the official journal of FSAC, but the idea wasn't taken up—it was a bad idea, and Canadian folklore has profited from having a student-run journal alongside the “official organ” of FSAC.

3. You write of the “conservatism of the past” in relation to the early issues. I don't think we were all that conservative. In fact, the neutral stance taken in my editorial was meant to allow as free range as possible of approaches and topics from contributors. Of course, there is always an editorial philosophy behind any statement of neutrality, and I think it would have been worthwhile to look at the articles published in the first 6 issues to see what that philosophy was, even if there were no editorial statements in those early issues. It might have been worthwhile noting, for example, the interesting mix of articles on
 ixon hone traditions in Quebec and francophone traditions outside of

Quebec/Acadie—a not-so-subtle comment on the Other in Canada.

4. You write that until the publication of the 2001 FSAC meeting forum, all contributions had come from students. Not strictly true. Gerald Thomas, Peter Narváez, Wilf Wareham, and Paul Smith all contributed to earlier numbers (and I might be able to find some more). But certainly, C&T has been much more of a student publication than Folklore Forum. But I'm not sure that Fforum was ever meant to be solely a student-paper journal, but rather a journal run by students that would accept articles from any worthy contributor.

Some of these points are admittedly picky, and in fact I like the “rent party” explanation because it shows that the history of C&T has evolved into legendry to some extent. But I wish that you had contacted some of the previous C&T workers—most of us are still around—to get more information or to check on a draft of what you published. There are a number of behind-the-scenes stories related to C&T—I know a few of them—that would have set C&T more firmly within its historical context. There's probably an MA thesis in there somewhere, if anyone cared to write it.

Anyway, congratulations. I hope C&T continues, and I hope it keeps changing to meet student and the folklore community's needs.

All the best,

Michael

* * *

Dear Michael,

Thank you for your response, and for your very kind words about the issue. As your suggestion was the impetus for the indexing project, it was doubly encouraging to hear praise. We hope it is found to be useful both for the professional and for the initiand folklorist.

As for your 'picky' comments about "Piss and Vinegar," I feel, as principal architect and therefore the person who should act as respondent, that the points are worth addressing individually, stopping first to suggest a blanket response. As you note, the 'history,' such as it is, is as much about untangling fact from legend as it is about plotting the overall trajectory (to use John Bodner's favourite word) of the journal. The starting point is the current editorial culture of the journal, positioning itself within the flow of, and, in some ways, as the eschaton of, all that went before it. Like most cultures without a written record (and there is precious little available anywhere about C&T's origins, outside of the journal itself and oral tradition) one cobbles together whatever one can of a history, deferring to documented evidence when available, and otherwise simply projecting on to the past that which tradition seems to dictate must have been.

1. C&T did not grow out of money left over from a rent party...

Quite true: however, in the same interview Labelle tells how the person who arranged to bring the films in and arranged the screenings developed this highly practical skill as a means to subsidise his own rent. Furthermore, it does not say that the money was left

over: the word used was "redirected." Perhaps, to avoid confusion, it should have read "the efforts of an ongoing series of St. John's rent parties."

2. We didn't hijack FSAC's publication plans...

Again, a good point. In the Labelle article, he does allude to the pride that came with getting C&T started before CFC, and the rumours of jealousy from faculty (which persist to this day). One could argue that a plan to put out an "alternative to the mainstream" prior to there being a mainstream (or, at least, an organ thereof) implies a certain amount of interception on the play. "Hijacked" is not quite the mot juste, but "cock-blocked" is too problematic.

3. I don't think we were all that conservative...

I believe the overall tenor of the article indicates that C&T has never been a conservative journal and that, indeed, if one looks broadly one can see that it has been that way since the beginning. What is interesting to me, particularly as I went through the process of indexing, was the perception of the conservatism of predecessors by any new regime of editors. With the quick turnover of the editorial boards, combined with the recurrent "perpetual revolution" motif of grad students (and interpersonal conflicts of a close-knit community), this assumption is made manifest. What is more, one can always suggest that a new path is being blazed, a new era is being born, when devil's advocates demand explanations for any break from precedent (when the rationale is just as likely to be trying to make do with what

an underfunded, under-advertised journal can pull together year after year).
 4. You write that until the publication of the 2001 FSAC meeting forum, all contributions had come from students. Not strictly true...

Yes: you may have caught us on that one, however: Wilf Wareham only contributed obituaries; Paul Smith at the time (volume 3 (1978)) was a demonstrator at the Department of Geography at the University of Sheffield, nine years away from his doctorate; similarly, Peter Narváez was faculty at MUN, but was also still technically a graduate student, embroiled in his Herculean struggle with Dorson and Indiana (and I'm not counting his introduction to the "Fans" special section from 11 (1987)); Thomas was on the cusp with his submission for volume 2 (1977), although no longer by volume 5 (1980). It is perhaps unfair to limit the definition of a non-student to those with a PhD in hand, but given current hiring policies, the luxury of being taken seriously as a scholar and a hire without the accreditation of a doctorate is so foreign that one projects that divide on to the past, where perhaps it does not belong. (It may be this "luxurious" atmosphere at MUN in the 1970s that fostered and encouraged the idea of a student journal as a viable enterprise in the first place.) As for Folklore Forum, it is difficult to suggest what it was "ever meant" to be: it began more as a newsletter, a true forum, and transformed itself time and again. However, despite changes, throughout its history it was an excellent resource as a folklore alternative, going back to your second point. I think that C&T's unofficial subtitle, the graduate student journal of folklore, has made explicit an

expectation about our contributors that Fforum does not have. It may be an Achilles heel, or may belong to some other part of his body, but that is not for us to make ultimate determinations.

Thanks you for clearing up some points for us, and again, thank you for your continued interest. If you are back in St. John's any time soon, or if you are coming up for FSAC next May, perhaps we could get together and put some of these things on record. C&T is woefully underrepresented in the archive, and as a board we do not even have a complete set of back issues. Until we can convince that hypothetical MA student to pursue this as a project, we must take the initiative (as Jodi McDavid did by interviewing Labelle in the first place).

Yours,

Ian

Dr. Michael Taft is Head of the Archive of Folk Culture at the American Folklife Center, a division of the Library of Congress, Washington, DC. He was one of the founders of *Culture & Tradition*. Ian Brodie is a PhD candidate in the Department of Folklore at MUN. He is the current editor of *C&T*.

Haunted M.U.N. by Rhiannon McKechnie

Some of you may have participated in the Haunted Hike of St. John's during the recent Gradfest. But did you know that you could do your very own haunted hike right here at M.U.N.?

Beginning in our very own MUNFLA, students have reported occasionally sensing another presence hovering over

them as they worked. Could it be the friendly ghost of Herbert Halpert?

Moving from the Education building, we cross over to the clock tower for our next stop. Have you ever noticed how none of the clock faces tell the same time? Supposedly, several students have taken their own lives by jumping from the tower and it is their mischievous ghosts who haunt the clock tower and move the hands so that none of the clocks are ever in synch.

There is much to be said about the library from students doing anything *but* studying in the stacks to couples caught with their pants down in the study rooms. Start outside the library and simply look at it – see any signs of sinking? Rumour has it that the library was not only built backwards but that it is also sinking. Never mind that you can hear both these legends at almost every university campus from here to Great Britain! Enter the library and go up to the fourth floor women’s washroom. Look in the mirror – if you dare! For that is where the ghost of a former library worker has been spotted by many a student. From the fourth floor it is only a few steps up to the fifth floor stacks where the ghost of a student who committed suicide by jumping from the roof of the library is seen during exam times.

Travel on down, literally, to the MUNnels, the university’s system of underground tunnels. Here, the ghosts of students past are said to roam. Legend has it that there is a closed off part of the MUNnels where a student was found dead. There is also rumoured to be a body encased somewhere in the MUNnel walls.

Exit the MUNnels into the Science Building and go to the second floor. The maintenance closet located at the top of

the stairs, just next to the elevators, is said to be haunted by the ghost of a janitor who took his own life there.

Not scared yet? Then walk over to Liyver’s Loop, a stretch of road that borders the Patton College residences. It is here that a M.U.N. student was hit by a car and killed. But she can still be seen, particularly on foggy nights. However, this ghost is not hitchhiking.

From there, it is just a short walk to Hatcher House, which used to be occupied by handicapped men. One young man had a single room on the west wing of the second floor. It was the end of summer session and everyone else had left. He was waiting to go home, but he died. His body was not found for a week. To this day, residents on the west wing of the second floor hear the sound of wheels rolling up and down the corridor late at night. It’s him trying to get home.

Next door at Curtis House there is another resident ghost. Before Curtis House was built, residents claim there was a bog there. A girl in another residence got pregnant and her boyfriend demanded she get rid of it. So, once the baby was born, she put it in a bag and dumped it in the bog. Ever since, the ghost of a little girl in white has haunted room 101 of Curtis House. She can be seen late at night, standing in the corner and crying “Mommy, mommy, please don’t leave me!” It is part of Curtis House lore that every girl who has ever stayed in that room claims to have seen her. No one will stay in that room alone anymore.

In neighbouring Squires House there is yet another bathroom ghost on the fourth floor. She can only be seen by looking in the mirror opposite the shower, where she is reflected hanging by her neck.

Across the road is St. John's College, and just behind it is Long Pond. In the 1970's, the resident of room 301 drowned himself in Long Pond. He has since steadfastly refused to allow the lamp to be turned off in his former room, and if a person attempts to do this, he promptly turns it back on and makes eerie sounds in the room to drive the resident out.

And moving from one pond to another, go back across the road to Burton's Pond where a disgruntled young man drowned a girl in the pond in the 1960's.

Shortly after Burton's Pond Apartments were opened in 1974, a young resident was murdered in her room by her ex-boyfriend. Campus police caught the killer a short time later.

Next, head to Bitters, the graduate student pub. No hauntings, suicides or murders to report there, just sit back and enjoy a pint — or perhaps a shot or two to calm your nerves.

And there's our haunted campus from one end to the other! Just don't walk it alone at night...

The Conference Clothing Curse **by Rhiannon McKechnie**

This spring and summer, I had the privilege of attending my two very first folklore conferences, FSAC (Folklore Studies Association of Canada) and ISCLR (International Society for Contemporary Legend Research). Both conferences provide graduate students with a supportive environment in which to test the waters of publicly presenting their research. But for me, both conferences served to test the limits of my wardrobe.

FSAC occurred from May 26th to 30th in Winnipeg, Manitoba. Organized by Pauline Greenhill, the conference was

hosted by the University of Winnipeg. Some students stayed in a youth hostel nearby while others roomed at the Holiday Inn, conveniently located around the corner from the university. I felt fortunate to be one of the few sharing a room at the Holiday Inn, but I was about to discover that my luck had run out.

I began unpacking my suitcase, wanting to hang up the dress I was going to wear to present my paper on near-death experiences. I was scheduled to be the last presenter in the first panel after lunch the next day. When I began to sort through the contents of my suitcase, I discovered that the bottle of baby oil I'd brought as eye make-up remover had exploded. But it had not exploded all over my suitcase. Oh no. It had instead exploded all over the dress and sandals I had been planning to wear for my presentation. And on top of that, I'd forgotten to bring the new digital camera I'd purchased, in part to take pictures at the conference to publish in this issue of *Transmission*. Surely the conference gods were laughing! I wasn't, especially when no amount of washing proved successful in removing the stains. It looked like I would be forced to spend the next morning...shopping for new clothes.

Luckily I was no stranger to shopping, and I also had the assistance of expert shopper Heather Gillett. Together, we combed the mall across the street and found a new top for me to wear with one of the surviving pair of pants I'd brought with me. I made it to my session just in the nick of time.

Anne Lafferty and Tara Simmonds Presented on "The English and Irish antecedents of Newfoundland wake customs" and "An exploration of landscape with respect to supernatural

belief narratives in Newfoundland” respectively. Then, it was my turn. I was able to get through my paper without stumbling. Some say without apparently breathing. And I wish I could say that none were the wiser about my last minute change of outfit, but actually my clothing disaster was making the rounds as one of the “saddest conference stories ever”. Bev Diamond, meanwhile, was presenting “Sounding indigenous: Inuit and Saami film scores” in a concurrent session. The first full day of conferencing was capped off with a delicious Indian buffet.

The next morning saw Diane Tye presenting on ““Making fruitcake always makes me think of grandma”: Food and memory in the writings of L.M. Montgomery”. Melanie Lovatt then replayed the past with her paper on the mix tape as memory object. And Ayako Yoshimura helped us create memories in the new world with her paper on Japanese women’s cooking in Wisconsin. And the last session that day included Heather Gillett, presenting a chapter from her thesis, “Men of clay: an occupational folklife study of the brick industry in Chipman, New Brunswick”; Paula Flynn presented on “Don Randell: mistaken fiddling dichotomies”; and Philip Hiscock explored “Newfoundland’s “I’s the B’y” – Language, Origin, and Modern Crystallization”.

These successful presentations were followed that evening by a sing-a-long at the Faculty and Staff Club. A large contingent of M.U.N. grad students moved quickly from there to a pizza place, guided by grad student and local Patrick Carroll.

A very successful, enjoyable conference was concluded with presentations by Sarah Moore,

“Fostering regional identity: Great Big Sea, trad-pop and folksong” and Janice Tulk, “The expression of native identity through contemporary native arts”. Inclement weather caused a cancellation of the last event, a tour of The Forks district. And the next day, it was time to return to Newfoundland and prepare for the next conference. My clothing curse would not be through with me yet...

ISCLR was a very supportive and welcoming environment, where the distance between student and professional folklorist seemed small. Everyone was very approachable and made an effort to talk to the graduate students. Organized by Mikel Koven and held at the University of Wales at Aberystwyth from July 21st – 24th, but our journey began late on the evening of July 19th. I traveled with Philip Hiscock, Diane Goldstein, Ian Brodie, Jon Lee, Anne Lafferty, and John Ashton. We arrived at roughly 6 in the morning on July 20. The flight from St. John’s to London Heathrow was a piece of cake, but it was a grueling journey from the airport in London to the university in Wales, involving numerous trains, subways, and cabs.

While I may have forgotten my digital camera at FSAC, I did remember it for ISCLR. And luckily, I had the good sense to pack it in my carry-on bag, a fact I would be extra appreciative of once we landed in Heathrow and my bag was nowhere to be found. After eyeing the rapidly emptying carousel with dwindling hope, I finally headed over to the Air Canada baggage counter only to be told they had no idea where my bag was but they hoped they’d get it to me by the next evening. This meant I had nothing with me but the clothes on my back. And there were only so many

times I could wash them out in my small, dorm-room sink.

As luck would have it, several of my fellow conference-goers had brought extra toiletries, including toothbrushes and detergent. On the third day, I was scheduled to present. Mercifully, Diane Goldstein mentioned my plight to Jan Brunvand's wife, who also happened to be my size. I wore her clothing for the next couple of days and her shoes for the remainder of the conference.

Memorial University of Newfoundland was the only university to have graduate students present at ISCLR. Kelly Roubo's presentation "Representations of the Devil on St. Valentine's Day and the Legendary Characteristics That Put Him There" began the conference. Julie LeBlanc presented a paper after lunch entitled "Elvis Gratton: Quebec's Contemporary Folk Hero", following Mikel Koven's excellent paper "The Folklore Files, or how The X-Files understands and uses folkloristics". The conference dinner held in a dining hall on campus capped off that first day.

The next day it was my turn to present on "Within These Haunted Halls: A Case Study of the Legends at Memorial University of Newfoundland's St. John's Campus". Ian Brodie followed me with his paper "Einstein's Pants and Buddy's Comps: Straddling the Line between Gossip and Legend", which detailed a legend circulating in amongst Folklore Ph.D. students at M.U.N. concerning former Ph.D. student and conference organizer, Mikel Koven. Ian was awarded the Dr. David Buchan Student Essay Prize for Contemporary Legend Research

Diane Goldstein and Jon Lee were scheduled for the session after lunch, presenting on "Deranged Psychopaths and Victims Who Go Insane: The

Depiction of Mental Health and Illness in Contemporary Legend" and "Public Reactions to the SARS Virus: Rumors, Panics and Pseudo-Preventatives" respectively.

Philip Hiscock was the first presenter on Friday morning, with his "Takes on Texts: Readings of Local Legends". And Anne Lafferty was the final M.U.N. presenter on Saturday morning, with her Buchan-award winning paper, "Variation in Form and Intensity of Belief in the Banshee".

Personal highlights of the conference for me were the presentations by Bill Ellis on "Footless Ghosts, Demon Dolls, and the Internet"; Gillian Bennett's paper "'St.' William of Norwich and the Blood Libel: Revaluating the Legend"; and of course Jan Brunvand's "Urban Legend — Still Booming, Despite 'Vanishing'".

I enjoyed tea with Gillian, who gave great advice that I will never share with another living folklorist, and dinner with the Brunvands. Jan proved to be a kind, funny, approachable man. It's always a delight when you finally get to meet people you admire and they exceed your expectations.

And on the last night of the conference, at about 10:30 p.m., my luggage was finally delivered. Just in time for me to go home!

Unfortunately, the two tentative tours that had originally been mentioned were cancelled and with sessions running from 9 a.m. to 6 p.m. there was precious little time for sight-seeing. However, Mikel had everyone out to his home for dinner on the last night, where we got to enjoy a tour of the Welsh seaside and of an old church and cemetery.

We rose bright and early to begin the seemingly endless trek back to London, our numbers dwindling along the way

with Ian, Kelly and Anne all getting off at different train stations. Philip, Diane and I parted ways at the airport. I dared to check in my luggage again because at this point, who cared if it got lost? I was heading home anyway, after an eight-hour stopover in Toronto, which gave me just enough time to have a nap at my dad's place.

I would not let my bad luck with clothing discourage me from attending either conference again. FSAC is slated to be held somewhere on the East Coast for 2005. I would recommend attending as it will be fairly close to Newfoundland and it's a great place to make connections with Canadian folklorists. To learn more about FSAC

see their website at <http://www.fl.ulaval.ca/celat/acef/>. ISCLR's 23rd international conference, Perspectives on Contemporary Legend, will be taking place in Athens, Georgia, U.S.A. May 25th – 29th, 2005. It's an extremely enjoyable conference with many creative presentations – a must for a legend scholar. However, if you're not a legend scholar don't let that deter you from attending. For more information on the next conference, go to <http://www.panam.edu/faculty/mglazer/isclr/Georgia-Conference.htm>. And to learn more about ISCLR, go to <http://www.panam.edu/faculty/mglazer/isclr/isclr.htm>.



Me, modeling Mrs. Brunvand's clothing for her, Jan, and Diane Goldstein.



Rhiannon McKechnie presenting.



Ian Brodie presenting.



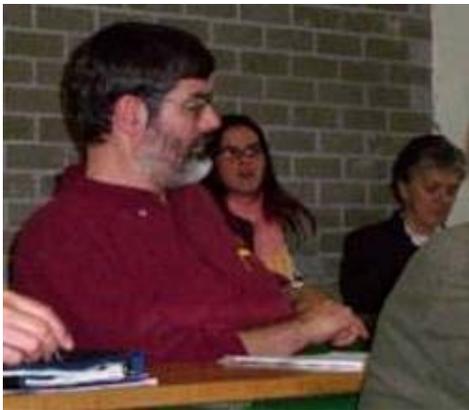
Jon Lee presenting.



Anne Lafferty and Bill Ellis discussing her paper.



Diane Goldstein presenting.



Julie LeBlanc speaks as Philip Hiscock pays attention. Mikel Koven gives instructions as Kelly Roubo and Julie LeBlanc listen.



Gillian Bennett presenting.



Jan Brunvand presenting.



Leaving Aberystwyth.

Calls For Papers

Music, Performance and Racial
Imaginations
Interdisciplinary Graduate Student
Conference, 4-5 March 2005
Departments of Music, American
Studies, and Performance Studies
New York University.

We welcome proposals for papers, presentations and performance from graduate students, activists and practitioners that will further interdisciplinary dialogue examining race and ethnicity in any and all types of performance. Please email proposals to emu203@nyu.edu no later than October 15, 2004. Email submissions are preferred, however, you may also send hard copies to:

Performance and Racial Imaginations
Conference
c/o Eric Usner
New York University
Dept. of Music
24 Waverly Place, Rm. 265
New York, NY 10003

Please address all inquiries to: Eric Usner (emu203@nyu.edu).

Pushing Boundaries: Extreme Folklore
and Ethnomusicology Conference
April 1-2, 2005 Indiana University,
Bloomington, Indiana.

This is a graduate student run and directed conference intended for graduate students in folklore, ethnomusicology, and related disciplines to present materials that expand the boundaries of the conference format and the theoretical orientations of our respective disciplines. We have chosen to organize it into five categories of presentation: Theory; Applied work; Technology; Field work; and Alternative Modes of Representation.

Abstracts should be a maximum of 300 words and are due by January 2, 2005 via email to folkethn@indiana.edu. Please list Spring Conference in subject heading. Abstracts should be sent as attachments using either MS Word or RTF formats, and names should be left off the attachment. Questions about submissions or the conference should be sent to rdass@indiana.edu. A conference website is forthcoming.

Music, Medicine, & Culture: Medical
Ethnomusicology and Global
Perspectives on Health and Healing at
The Florida State University School of
Music and College of Medicine. The
conference will be held at the FSU
School of Music, October 9-10, 2004
Tallahassee, Florida.

We are bringing together researchers and practitioners from multiple disciplines to explore music and healing anew, incorporating perspectives from ethnomusicology, medicine, medical anthropology/sociology, psychology, music therapy, religion/spirituality, and ICAM (integrative, complementary & alternative medicine).

Attendance is free! Please visit <http://www.music.fsu.edu/ethno-conference.htm> for the conference announcement and links for the conference Schedule and Registration Form.

The International Conference Over the Waves: Music in/and Broadcasting, 18 to 20 February 2005 on the campus of McMaster University, Hamilton, Ontario.

This conference seeks to initiate a fundamental discussion about music in/and broadcasting that will bring together specialists from various broadcast media. We are particularly

interested in examining the political, bureaucratic, corporate and commercial structures that inform and regulate the nature of music in broadcasting; the ways in which music broadcasting expresses and creates "imagined communities" based on class, region, gender, etc.; the manner in which listeners in "body and spirit" experience music on the radio, in television and on the internet; how the dispersal of musical sound through broadcast media shapes notions of space; and the phenomenality of music in broadcasting.

Proposals for individual presentations should be in the form of an abstract of 500 words and should contain a clear outline of the paper's aims and subject matter, a description of its research findings, and an assessment of its contribution and significance to scholarship. All papers will be limited to 25 minutes' duration. Proposals should be submitted by e-mail to Christina Baade: baadec@mcmaster.ca, James Deaville: deaville@mcmaster.ca or Sandy Thorburn: thorbur@mcmaster.ca. Attachments in Word are preferred for the text of abstracts; please include a plain-text version in the body of the e-mail. All proposals will be acknowledged.

2005 Popular Culture
Association/American Culture
Association conference in San Diego,
CA, USA, March 23-26, 2005 at the San
Diego Marriott Hotel and Marina.

We are looking for single paper abstracts and panel proposals on the connections and intersections between folklore and popular culture.

Please send (100-250 words) paper abstracts, panel proposals (4 speakers and/or discussion panels of 3-4 participants--include title of panel and

individual papers) by November 1, 2004 to Elisabeth Nixon, Area Chair, either by email: nixon.45@osu.edu or by mail to:

Elisabeth Nixon
Center for Folklore Studies
The Ohio State University
421 Denney Hall
164 West 17th Avenue
Columbus, Ohio 43210.

For more information about the conference, please visit

<<http://www.h-net.org/~pcaaca/>><http://www.h-net.org/~pcaaca/>.

Celtic Folk Studies Conference
at Cardiff University, 20-23 July 2005
Folklore and Identity in Celtic Cultures

This conference will emphasize Celtic cultures at home and abroad, and the folklore of other ethnic groups within Celtic contexts. The organizers welcome papers on relevant topics especially oral traditions, religion, material culture, music and foodways. A special panel will examine the folklore of multicultural Cardiff and ideas for other panels will be considered.

If you wish to offer a paper, please send proposed title and short abstract (200 words) by 20 January 2005 to Siwan Rosser or Juliette Wood:

cymraeg@caerdydd.ac.uk or
Celtic Folk Studies Conference,
School of Welsh,
Cardiff University,
Humanities Building,
Colum Drive,
PO Box 910,
Cardiff CF10 3XW,

The official languages of the conference will be Welsh and English. Simultaneous translation will be offered from Welsh to English.

Kudos and Congratulations!

Publication:

Congratulations to Dr. Diane Goldstein on the publication of her book Once Upon A Virus: AIDS Legends and Vernacular Risk Perception published by Utah State University Press. For more information go to www.usu.edu/usupress or call 1-800-239-9974. Also see the order form on the wall in the Grad Student room!

Award Winners:

SSHRC – Ph.D. and M.A.

Kate Bride
Ian Brodie
Kiersten Hill
Judith Klassen
Julie LeBlanc
Janice E. Tulk

David Buchan Graduate Research Award in Folklore

Anne Lafferty

Dr. David Buchan Student Essay Prize for Contemporary Legend Research

Ian Brodie

A.G. Hatcher Memorial Scholarship

Tara Simmonds

Best Wishes Go Out to:

Jodie McDavid ~ as she recovers from recent jaw surgery
Lynne McNeill ~ on her recent wedding
Rhiannon McKechnie ~ who is expecting her first child this spring

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