

folk life NEWSLETTER

Number 27

Spring 2012
ISSN 2043-0175



Peoples History Museum © Kippa Matthews

THE SOCIETY FOR FOLK LIFE STUDIES

ANNUAL CONFERENCE, 2012

**MANCHESTER, England,
13th to 16th September**

Every city is unique, and our 2012 conference is intended to explore Manchester's uniqueness. Its rise and wealth in the Victorian period was largely based on cotton. It is still possible to see some of the late eighteenth century mills on which Manchester's commercial richness was based. However, cotton manufacturing was soon decanted to the more suitable towns and villages of south Lancashire. Manchester was to become the trading centre for the industry, 'Cottonopolis'. One day of the conference will be given over to an exploration of this industry

and will include a visit to Styal Mill, Cheshire, now owned by the National Trust.

The cultural richness of any city is enhanced by contributions made by incomers. This is certainly true of Manchester where life has been enriched by the involvement of communities from Germany; from the Ashkenazi Jews of central Europe and the Sephardic Jews of the south; by the Irish; the Italians; and by the Eastern European immigrants from countries such as Poland and the Ukraine who settled here in the years up to and including the Second World War. The period after the war brought commonwealth immigrants from the Caribbean and the Asian communities from both the Indian sub-continent and some parts of Africa. This period also saw the enlargement of the Chinese communities who had begun to settle here earlier in the century. The first full day of the conference will consist of a study of some of these communities.

Our conference venue will be the recently-refurbished People's History Museum. There will be the usual excursion, a tour of the city and some local entertainment at the conference dinner on the Saturday evening. We are sure that delegates will come away from the conference with an enriched understanding of what made – and continues to make Manchester the city it is.

Due to the wide range of hotels and guest houses available within Manchester, the conference fee this year will comprise three rates:

- The cost of attending the whole conference **WITHOUT accommodation** will be **£295**. (A list of hotels near the People's History Museum is available on request)
- The cost of attending the whole conference **WITH accommodation** in the *Macdonald Townhouse Hotel* (<http://www.macdonaldhotels.co.uk/our-hotels/manchester-townhouse-hotel/>) near to the People's History Museum will be **£495** for **single occupancy**, and **£445** per person for **two people sharing** a room.
- **Day rates** for the conference (**with lunch and dinner, but NO accommodation**) are available at **£100 EACH DAY** for the 14th and 15th and **£60** for the 16th September.

If you wish to attend this year's conference, please complete the application form overleaf and send it, with a **non-returnable deposit of £75**, to the Conference Secretary (Steph Mastoris) at: National Waterfront Museum, Maritime Quarter, Oystermouth Road, Swansea, SA1 3RD, Wales by the end of May.

In addition to an opportunity to learn about and experience the distinctive culture of Manchester, we hope also to have contributions on this theme from the rest of the British Isles and beyond. Please contact the conference secretary, if you wish offer a paper. (steph.mastoris@museumwales.ac.uk)

A free student place at the 2012 conference

As usual the Society is offering a free place at its annual conference to a student in full-time education. All fees and the cost of bookable meals will be included, but the person attending will have to pay for his or her own travel. To be considered for this opportunity, a person must not have attended the annual conference before. A short review of the conference will be required from the successful applicant.

Applications for this free place should be made to the Conference Secretary, Steph Mastoris (steph.mastoris@museumwales.ac.uk), by the end of May.

2013 Conference

The conference in 2013 will be held in the spa town of Llandrindod Wells between Thursday 12th and Sunday 15th September. Accommodation will be offered at The Metropole Hotel & the theme is to be Water and The Borderlands. (Please note that at the time of going to press all details are still to be confirmed.)

Study Day 10th May 2011

The 2011 Folk Life Society study day was held at the Melton Carnegie Museum, Melton Mowbray in conjunction with the Rural Museums network. Melton Carnegie Museum reopened last year after a major refurbishment project, the museum topics include fox hunting, stilton cheese and pork pies, local history and sporting art. In addition to an opportunity to view the museum, presentations were given on the recently completed review of the rural museums sector and the national review of agricultural ploughs. The day provided members with an opportunity to catch up with these two important projects in rural and folk museums.

Thanks are due to Jenny Dancy for kindly hosting the event.

Duncan Dornan.

Conference Review by Student Place winner 2011 Morgana McCabe PhD student

The annual conference of the Society of Folk Life Studies is second to none: celebrating 50 years this year, the Society has had plenty of time to perfect its events. Unusual for an academic conference, the Folk Life event seamlessly blends presentations from practitioners such as craft quilters and food historians (the latter with edible samples!) with traditional academic papers. With such a broad scope it would be easy for everyone to find themselves on a research island, but in fact the opposite is true: the diversity encourages wide participation and interest. This may be because even the most academic papers are made thoroughly engaging, often by including elements of art, poetry and literature, song lyrics and music, contemporary with the researched period. The resulting mix makes for a well-rounded few days that have the potential to open anybody's eyes.

As the conference moves annually, each year it also includes a series of excursions to ground the event in the local area. This year, those trips consisted of an excellent walking tour around Newcastle taking in an impressive time span (Roman to Modern), and an afternoon on an experimental farm owned by Newcastle University at which we were shown the future of farming in the form of a state of the art anaerobic digester for unwanted 'biomatter' (read 'poo'). On the last day there was also the option of an extra excursion to Beamish: 'the living museum of the North'. The beauty of these trips is that they give the conference the real sense of place that is so painfully missing from the 'station-airport-venue-hotel-venue-station/airport' habit conference goers find they get into. You can't help but get to know the Folk Life host region.

The line-up speaks for itself: registration is a respectable 5pm affair, rather than a rush at 8.30am before the first paper, and the sessions are reassuringly packed with content and yet still manage to finish at lunch time for the excursions. The food is good and the Society is picky about the conference venue and hotel.

However, these features are not all the Folk Life conference has going for it, nor are they the reasons that people go. With a long standing membership and most delegates staying together in the conference-organised accommodation each year,

even newcomers (like myself) quickly feel like they are at a family gathering. The atmosphere is friendly, supportive, convivial and inquisitive, as opposed to dry, serious, or seriously inquisitorial, and the conversation easy and flowing. It is undoubtedly for the banter that so many of their participants just keep coming back for more.

Morgana McCabe.

Conference 2011

President Christine Stevens (University of Newcastle) welcomed everyone to the conference in the most interesting surroundings of the 'Lit & Phil' of Newcastle.

Proceedings got underway when Ian Whitehead, our keynote speaker, introduced us to one of the many activities to take place on the Tyne:

Professional rowing on the industrial Tyne in the 19th century Ian Whitehead, Tyne & Wear Museums

Through a mixture of slides and songs Ian Whitehead was able to give a comprehensive account of the professional rowers of the Tyne during the 19th century. For a time the Tyne was on a par with the Thames for its association with the sport. Harry Clasper, Bob Chambers, James Renforth and Matthew Taylor were all household names in the area and became much respected and revered. Taylor was also known for his skill as a boat builder.

Songs and fiddle/horn tunes were attributed to these rowers who became well known in their communities. From these tunes one could learn what the rowers wore and what jobs they had. Reports of rowing races can be traced back to the 1820s but its heyday was 1844 – 1871. The sport attracted large crowds and the participants were heroes in their communities. Professional races especially single sculls became extremely popular. Races started from the High Level Bridge and finished at Scotswood Bridge. In time industrialisation greatly affected the course which ultimately caused its destruction in the 1870s.

The best rowers had friends or backers who would support them financially and assist in their training. Gambling became popular and large amounts of money were betted on the races. Agreement for races was legally binding and it seemed that almost everyone, irrespective of profession, was interested in rowing.

Harry Clasper was the first of the three well known Tyneside oarsmen. Most rowers were quite small, generally standing no more than 5 feet 8 inches in height. The Tyne rowers started to dominate the rowing scene and challenged the river Thames crew. The race, held on the Tyne on 16 July 1842, was over five miles for a stake of £150 a side. The Thames crew won and Clasper was very annoyed. He realised he needed a lighter and more advanced boat. By 1845 the brothers Clasper by winning the four oared race at the Thames regatta were classed as World Champions.

Robert Chambers became the Tyne, Thames and World Sculling Champion in 1859. During his youth Chambers had worked in an iron foundry which led him to develop tuberculosis. He died in 1868 at the young age of 37. He was not forgotten in death and a memorial was erected over his grave. A young sculler James Renforth was at the funeral who went on to become World Sculling Champion in 1868. By 1870 a challenge was received from Canada and eagerly accepted. The Tyne crew won easily but on their return to England they split up. Not to be deterred Renforth formed a new crew and travelled back to Canada for another challenge the following year. During the ill-fated race Renforth was seen swaying and collapsed into the lap of the rower behind him. He was pronounced dead and wild rumours quickly spread of the cause of death. Renforth's death marked the sad decline of rowing on the river Tyne. For a time in the mid 19th century the Tyne had the finest oarsmen in the world. Their accomplishments, through various statues, can still be seen around the city today.

Dylan Jones

Amish Quilts and the Welsh Connection **Dorothy Osler,** **Author & Textile Consultant**

Dorothy Osler's paper entitled Amish Quilts and the Welsh Connection has the same title as her new reference book which came out in December 2011.

Amish quilts were long considered to be indigenous to the United States. They had considerable status and were regarded as Art. In contrast, Dorothy said that Welsh wool quilts, pre-dating Amish, were seen as purely functional and it was not until the 1970s that these quilts achieved recognition in London sales. Then in 1978, in a BBC programme on patchwork and quilting, a quilt from each group was used and a comparison made with suggestions of possible links between the two, but no credence was given to any connection. Further discussion arose in the 1980s, but still no research resulted. So for more than thirty years this question of a possible cross influence from Welsh to Amish has been waiting for an answer. It wasn't until 2004, when Dorothy was fortunate enough to obtain funding, that she began her research.

With the use of illustrations, Dorothy showed examples of both styles and pointed out the common design features: robust, deep-dyed colours, large scale geometric motifs, diamonds, stripes, central squares, discreet ornamentation and controlled order. These features were particularly common in the classic Amish quilts of Lancaster County, Pennsylvania, rather than those of the mid-west. It is also true that both communities had other things in common. They each held strict, non-conformist, religious convictions, had skills in raw cloth making and did not have English as their first language.

Dorothy then used maps of settlement patterns which clearly showed that the Welsh frequently settled close to Amish communities both in Pennsylvania and Ohio. Did the Welsh immigrants have any influence on the design of Amish quilts? They would certainly have taken their quilts with them. It seems logical to presume contact between the communities and some cultural transference. Some suggestions about possible means of contact were made in the question period at the end of the paper, but Dorothy was anxious to remind us that they were only possibilities and therefore such connection remained enigmatic. Since the quilts

alone are inconclusive, documentary evidence would be needed to establish any such influence. Sadly it seems documentary evidence is lacking. It would be too much to hope that sometime in the future something like a diary could be found clearly answering the question, at least if only for one particular location.

I really enjoyed the paper and I look forward to reading the book. With 144 pages and 63 colour and 31 black and white images, this closer look should provide many more fascinating details of Dorothy's pioneering research.

Sheila Cass

The artefact as interviewer: object-centred interviewing as a link between communities **Louise Tolson, PhD student** **University of Newcastle.**

Louise's paper started with the archaeological investigation of a small site, Ovenstones, Northumberland. This consisted of a short row of miners' cottages built near a bell pit where the men worked. Opposite the cottages was a midden. Given that Louise more than once referred to its size, the midden must indeed have been large. The remains of the cottages were described so that from the illustrations we were able to gauge the extent of the flooring and hence form a view of the size of the rooms and relate this to the number of occupants.

The main concentration of the work of the archaeologists however was on the content of the midden. There were extensive remains of glass, pottery and other broken pieces representing the accumulation of years of detritus of the cottages. It was hoped that in some way, this material might help to establish whether there was a residual recollection of the Ovenstones community and whether or not it might be possible to tease out some memories of life there.

Oral history days were organized at nearby Rothbury at which many of the fragments from the midden were exhibited. These fragments, of objects

which had been manufactured in their thousands for everyday purchase, acquisition and use, were supported at the other end of the room by complete examples of the plates, jugs, glasses and so on of which the pieces were the surviving echoes. People coming into the room would make initially for the whole articles but it was the fragments which stimulated memories. Louise cited the example of a bent and twisted spoon. This could easily have been part of a cutlery set, which had been part of a wedding gift and sparked off discussions of weddings in the past. The discussions however were soon widened into reminiscences of experiences of girls and young women. One lady recalled that if her menstrual cycle became dislocated from normal, her mother would make her stand outside the cottage in the evening and would not allow her to return until she had fully experienced the effects of the moon. A true folkloric memory of the role of the moon in the life of a woman. While it is hardly surprising that the harder materials survived, what is also of interest is the extent to which the midden revealed pieces of fabric, often the remains of old discarded 'proddy' (rag) rugs. These prompted a discussion on the importance of colour in homes where windows were few and light scarce.

While the women had these wide ranging discussions, the men seemed to pick up bits of old slates and concentrate with their mates on days at school. Pieces of clay pipes however could widen the discussion to some extent.

Museum staff have often used old, common, household objects in outreach programmes at gatherings of elderly people in homes or at day centres in order to stimulate discussions on the past and to try and recreate a sense of a lived past. To see archaeologists using similar techniques suggests a possible future overlap of activities which can only be of mutual help. Louise's paper was a very encouraging beginning.

Eddie Cass

**Dealing with night terrors:
material evidence of the witch in
Scotland, c.1560 – 1730**
Morgana McCabe PhD student
University of Glasgow



This paper argued that, within the discipline of archaeology, the subjects of both the reformation and the witch hunts in Scotland are at best marginalised. It identified a reluctance to understand *belief* as a causal element in the way in which people constitute and have constituted their worldviews, together with a tendency to leave such matters to theologians. Furthermore, historical research is often framed in terms of political and economic arguments, while more broadly there are many prevalent stereotypes that reduce the idea of a witch to a rather diluted 'part of a Hallowe'en repertoire'. The author called for new approaches and new academic realities to assist in the development of the study of material culture as a source of evidence that can help to foster a fresh understanding of the approach to (and sense of the nature of the concept of) witchcraft in the past.

Drawing attention to the 3,837 individual cases of witchcraft in Scotland, McCabe pointed out that there is no way of knowing how many people might have been included in any one of these, and that outcomes are known for only 305 cases. She also highlighted the geographical relationship between the cases and the locations of early post-Reformation churches in Scotland, postulating a 'recreation' of Biblical time and teaching in Scotland and supporting this with specific Biblical references including Exodus chapter 22, verse 18 ('thou shalt not suffer a witch to live'). Suggesting the need for a new 'archaeology of the emotions', she referred to the need to address issues relating to religion and magic not as binary opposites, but rather as points on a spectrum and to the capacity of archaeology to contribute to the understanding of 'the relationship between magic and religion in the past, particularly at periods of significant change.' She highlighted the plethora of items associated with witchcraft, including pieces of clothing, personal debris and others, and focussed on the relationship between witchcraft and the animal kingdom, pointing out that of the 305 trials in Scotland for which the outcome is known, 150 featured animals. She cited the beliefs that hares may be transformed into witches and that the devil appears in the shape of a dog. She then focussed on the role of cats. Referring to the behaviour of cats as transgressive in terms of boundaries perceived by humans, McCabe remarked that 'the materiality of a cat lends itself specifically to magical agency'. She postulated that an early modern perception of the boundary between humans and animals as permeable, supported ideas about the possibility of transference between them. McCabe related this to the highly visible use of *jougs* (yokes) in churches as a form of public humiliation for transgressions such as fornication. She also cited the use of the *branks*, pointing out that this originally referred to the Bible, but was later used to denote a scold's or witch's bridle. This bodily invasive form of punishment increased in Scotland simultaneously with the seventeenth century witchcraft trials, and went out of use in Stirling a few years before the last execution of a Scottish witch. Suggesting that artefacts of this type reflect 'the animalistic potential of people which underlay witch beliefs', McCabe concluded by reinforcing the need to reconsider the cultural construction of perceived boundaries, and to understand that the ways in which these are constructed are not immutable. She remarked that the failure to do so 'may hinder our understanding of the past.'

Linda Ballard

**Perspectives on statues and other images
of the Buddha: A brief exploration**
Laura Clydesdale
National Museums Northern Ireland

Laura drew on the rich collections of the National Museums of Northern Ireland and her work in developing a display as part of the "Rhythms of the Year" project (<http://www.nmni.com/Home/Rhythms-of-the-Year>), in her explorations into perspectives on statues and other images of the Buddha. Laura was interested in how these statues were used and understood and the different beliefs of the folklore of the statues. In examining these collections, she noted that the documentation records described them very generally as "Buddhas" or "idols", and that over time, the vocabulary used to describe them did not change significantly. This meant that researchers could not always understand the styles and appearances of the Buddhas.

So that Laura could provide a fresh understanding of the Buddhas, she considered etic and emic attitudes to them (the attitudes of the researcher rather than the collector). She engaged with members of the Chinese community in Belfast to see how they understood the image of the Buddha in the different restaurants and bars in Belfast, of which there are some five. She undertook this through a short questionnaire of six questions relating to the Buddha/Buddhist themed *décor*/name. She noted their use in ornament and decoration and not as sacred objects.

Laura recognized the potential to explore further the use and understanding of Buddhas. This could be in commercial contexts (where they draw attention to products and their image inspired consumers), in advertising contexts, in festivals and celebration and as interest in local groups.

Heather Holmes

Two Quilts
Sheila Cass
'Fabricaholic', practising quilter &
member of the Quilters' Guild

This is the second presentation that the Folk Life Society has enjoyed from Sheila Cass (a talented quilter herself) and once again it was both entertaining and informative. Sheila told the audience about two very different quilts. The Rajah Quilt and the Duck Neck Quilt. She began by playing us two songs by the Canadian folk singer Cathy Miller. It was through these songs that Sheila first learned of the Rajah and the Duck Neck quilts.

The Rajah quilt was so called as it was made by female convicts aboard the ship Rajah as they were transported to Van Dieman's Land from Britain in 1841. These women had been taught quilting and sewing by the ladies of the Association for the Reformation of Female Prisoners whilst in prison at Newgate. Elizabeth Fry the famous prison reformer was the founder of this association. The prisoners quilting work started as they awaited deportation in appalling conditions. Each woman was given sewing materials and a Bible. The Rajah quilt they made, a gift for Mrs. Fry, measures 132" x 123". At the lowest border is an inscription thanking the ladies for their help. It is now owned by the National Gallery of Canberra and is displayed once a year.

The second quilt featured was made 70 years later in Alaska by Jenny Olson a Swedish missionary. Conditions were harsh and hunting a way a life, duck often being on the menu. Jenny loved the beautiful feathers and she preserved them in the traditional way, taught her by the local Tlingit people. When Jenny and her Swedish husband Edward Rasmuson left Skatagat in 1912 after their seven year stay, she made the quilt with the preserved duck neck feathers as a commemoration of their time there. The quilt is approximately 5' square. Although the Rasmuson's went on to become prosperous they never lost their social consciences. Following Edward's death Jenny set up a foundation in his memory which still supports non-profit organisations, particularly those concerned with art and culture. The quilt was given by Jenny to Skagway museum in 1966.

Elaine M Edwards

A singular changeling

Linda Ballard

National Museums Northern Ireland

Linda usually gives us a whirlwind tour of whatever subject she is presenting, but this time she held out for a special pleasure – the chance to get us acquainted with two of her informants telling their tales about changelings in recordings she brought along to enhance the pictures of place and people. Both Owney O'Neill and Mick Quinn are a delight to listen to and Linda knows how to highlight the structuring of good stories, which is often so fine-honed we might miss it. She also provides the academic references that enrich analysis of any tale and points out that the product does not always quite fit into the package neatly, one of the great delights of popular tradition.

Her talk dovetailed with the concerns of other speakers about the views from within and from without as regards popular tradition and how to do justice to each. What is clear from the presentation and the recordings is the heartfelt goodwill from both sides, informant and scholar, which makes for the real wealth of sound archives, all the more so because Mr. Quinn utilizes an unusual configuration for his changeling tale. This indeed provided the opportunity for a short tour of changeling tales and the classic motif structures they ordinarily follow, as to be found in the Stith Thompson indexes of authors such as Christiansen. Linda also gave us a quick biographical insight into discussion of the broader topics related to changeling tales and the realities of how people dealt with beings they thought had indeed been 'changed'. This is a delicate subject that brings up the sociological implications of conflict between people's beliefs and practices, and the legal systems they are subject to, in a world where scientific inquiry is impinging on a deeply ingrained popular system of interpretation of phenomena, such as how to account for wasting diseases, unexplainable child neglect, or the sudden striking down of people in the prime of life, that have challenged the understanding of all societies.

The rich folds of Mick Quinn's changeling tale are a particular incentive to scholars to revisit older work and to refine their own appreciation of a narrator's skills, as well as the way tales are tied to places. Mr. Quinn's changeling story is explicitly

connected with Cnocadamhsa, perhaps indeed to be understood as the Dance Mound, a highly evocative place-name for anyone interested in meetings of an otherworldly type. This evidently liminal site is but one element in the tale complex that recalls a parallel from De Bourbon (International Tale Type 178a), which is all the more enticing because the plant world is called into play in both tales. In the De Bourbon tale, a changeling's clothes are placed on brambles and the 'visiting' child is passed through an opening in a tree trunk – a classic cure for changelingness – while in the Quinn tale, the changeling is placed beneath a bramble rooted at both ends, an especially neat 'twist' to say the least. Indeed, in a short time, this expert storyteller manages to include a surprising number of twists and turns to the tale, often hinting at one perspective, only to change tack and engage us in another. This is what keeps even a knowing audience on its toes. What Linda made clear is the uniqueness of the story – and the pleasure given by listening to the teller – both of which are valued additions to the corpus of Irish popular tales.

Cozette Griffin-Kremer

There Goes the Charabanc !

Mark Kennedy

National Museums Northern Ireland

As Mark noted in his introduction, many forms of transport are considered romantic or glamorous whilst the poor old bus is never considered in this way. Within the last century, the bus has gone from a seaside novelty to become an essential element of modern life. Buses have crept into our nation's culture through sayings, songs and common phrases. His richly-illustrated talk took in some themes such as early satire, etiquette, clippies, royalty, celebrity and finished with the bus driver's prayer !

Whereas trains, boats and planes have always had an element of glamour, sophistication, adventure and even the hint of romance about at least some of their services, this wasn't really true in respect of buses – although some operators, certainly from the 1950s onwards, made strenuous attempts to cultivate a more positive image. Ribble's "Gay Hostess" services along the motorways set a fine



example, far removed from the workaday reality of the commute to work. It was pointed out that buses have crept into almost every aspect of our culture – our song, our poetry, our sitcoms and our jokes – although they rarely appear as the subject matter for artists.

We were reminded that the motor car takes the credit for one of the most enormous changes of the Twentieth Century. However, the impact of the motor vehicle on the ordinary citizens of the British Isles during the early days of that century was largely the result of the advent of the new motor bus rather than the motor car. It was decades before cars would be cheap enough to be enjoyed by ordinary working people. Buses quickly became part of our language; even being included within a judicial invention – 'the man on the Clapham Omnibus' – created by a judge to represent the ordinary man in the street or a reasonable man, who needed to be convinced in a legal dispute. When the Dept of Culture recently made a list of Icons of England, the Routemaster bus was right up there beside cricket, and chicken tikka masala and between Rolls Royce

and rugby. Women are associated with buses from the earliest times, with the shortage of available manpower during the years of the First World War offering an opportunity for "clippies" to take on the duties of bus conductors. Frequently the butt for ribaldry, we were told of the techniques they were forced to develop – including the wielding of a well-aimed ticket machine – to cope with the unwanted attentions of their passengers.

Dafydd Roberts

Traditional Food in the North-East of England.

Peter Brears, freelance food historian.

I was very excited to see that Peter Brears was going to give one of the talks at 2011's Folk Life Conference, particularly when I read that it was going to be about food. From experience I knew there would be free samples.

I think most of us have a love of food and it is certainly something close to my heart, maybe a little too close to my heart if my Doctor is to be believed

and often there is nothing better to connect a people to a place than their food. All regions of these Islands seem to have some recipe that they lay claim to, be it a bread, stew, pudding or cake. Peter took us on a wonderful Journey, from Berwick to Durham, without us having to leave the room, via the Northeast's local delicacies, emphasising the effect that food has had on the language and dialect of the region and referring to the Northeast as a "food buffer zone" between England and Scotland.

We were introduced to Newcastle Black Pudding, special because of its supersized lumps of fat and the tradition of goat's cheese making in the area, about which I had no idea. I could feel my waistline expanding and my mouth watering just sitting there.

The region's practice of creating flat breads was explored and how the limited variety of food in days past led to a certain amount of experimentation to make these breads interesting. The barley cake was described as having "the toughness of a thin slice of oak" and its sister, the barley bannock, as a thicker version of the above. There was the 'Thar' cake, a half oat, half rye bread and a rye bannock that was kneaded with fat or lard to keep it moist. I was also surprised to hear that perhaps the region's most well known bread, "the Stottie" was quite a recent development. It was only in the 1930s that this bread, as famous as Newcastle United and the other team, began to be eaten and was really down to the advent and introduction of baking powder. "Stottie" means bouncy and as Mr Brears says, a stottie should bounce. This means that we've lost the art of proper stottie making in the area and I'm now banned from Tesco's and Morrisons for throwing bread on the floor.

We were also taken on a seasonal tour of the province, starting with New Year's Day and first-footing where it was traditional to eat fruit cake and cheese. Lent was heralded in with ham or bacon and on Shrove Tuesday a "Pancake Bell" was sounded to call hungry mouths to the table at midday.

Carling Sunday, celebrated in this region on the 5th Sunday in lent, would see vats of Carlings (Pigeon Peas) eaten that had been soaked in water until sprouting, served cooked in butter, sugar and rum and decorated pace eggs would be prepared over Easter and then rolled down hills on Easter Monday.

Peter talked us through Yule Dough (Sometimes called you'll do). This was bread made from left

over dried fruit at Christmas, hence the term "you'll do", moulded into the shape of a baby wrapped in swaddling clothes. The tradition in the mining towns and villages, was for this to be given as a gift from the Hewer (the man who cuts the coal at the face) to the Putter (the man that fills the tub).

I was very interested to hear of the term "Groaning Loaf" and "Groaning Cheese". Groaning refers to a lady's confinement in the lead-up to birth and after giving birth the baby would be passed through a wheel of cheese. We do have some strange customs. But the tradition I really liked, was that of serving hot alcohol leaving church after a wedding, a ritual that really needs resurrecting!

We were given the opportunity to taste some of the foods mentioned, Peter having spent quite some time trawling the markets of Newcastle and in his own kitchen, so all I can say is that I think this should become a regular feature at every conference!

Seb Littlewood

The oral mindset, language and inherited skill of the natural storyteller

Neil Lanham

(www.traditionsofsuffolk.com)

Neil lives in Suffolk and has spent many years studying the rich traditional culture of the area. In this he is following in the honourable footsteps of George Ewart Evans who pioneered the recording and publishing of local voices through such books as *Ask the Fellows Who Cut the Hay* and *The Horse in the Furrow*. It was these books which first stimulated my own interest in oral history and in the importance of recording not just dialect but the stories of people's lives. Thanks to modern technology, Neil is able to go one better and put his recordings on to CD and DVD so that the native wisdom of his speakers can be available to all.

Neil stressed the importance of understanding the mindset of those who are natural storytellers. This is an inherited skill learned from generations of oral tradition. He said that one can acquire information from a whole variety of sources, but wisdom could not be acquired so easily. And yet wisdom is present in so many local people, particularly those from a



settled rural background who have stayed in the same area, sometimes for generations. These people are 'rooted in the soil' and have a lifetime of experience and inherited knowledge of an area and its stories. The use of metaphor is an important part of local storytelling which enriches the narrative but is so easily lost if the local tradition is broken. Neil quoted Adrian Bell's comment that 'the unlettered mind has genius'.

Songs are important too. Neil is aware of 600 songs from Norfolk and Suffolk, none of which come out of a book, and yet, as far as schools are concerned, if it didn't come out of a book it 'ain't proper'. For most of these songs it is the story that came first with the music added later.

In 2003 UNESCO formally recognised the importance of 'intangible' heritage; and more recently the Heritage Lottery Fund has opened its funding to projects dealing with 'intangible' heritage. But the old storytelling tradition is the most difficult thing to preserve. Increasing mobility and standardised influences are destroying this oral tradition, amounting, in Neil's view, to a 'genocide' of local culture.

We should all be grateful, therefore, that Neil is

doing his best to ensure that at least some of the storytellers and their stories can live on through his recordings. You can find details on his website: www.oraltraditions.co.uk.

Catherine Wilson

Fiftieth Anniversary of the Society for Folk Life Studies Discussion

This discussion was introduced and chaired by S. Mastoris, who explained that the purpose was to review past progress and successes of the Society and to look ahead to plans and developments for the next fifty years. Commenting on how a review of our history can inform how we move forward, he pointed out that the Society was founded in 1961 and that the first issue of the journal was published in 1963. He identified two immediate potential threats to the Society: the changing structure of academic and museum life with the challenge this presents to SFLS and similar organisations, and the need to prepare for a hard economic situation that may persist for and beyond the next decade. He suggested three areas for discussion

- Celebration of achievements
- Current role of the Society (and ideas for development)
- Preparing for the future

He then opened the discussion to the floor.

Analysis of the achievements of the Society highlighted its role in

- formalising the study, particularly of material culture, but also of other aspects of folklife, including intangible culture such as games
- the conscious provision of a forum for sharing research into folklife
- ensuring from the outset an academic framework for conference presentations and for publication
- developing the involvement of everyone interested in serious research into folklife, irrespective of professional academic engagement in the subject (the purpose of the Society was highlighted at this point, together with its success to date in 'not vanishing into the world of administration')
- addressing practicalities, preserving and disseminating knowledge and information and

providing opportunities for discussion of and experimentation with new ideas

The background of the founder members of the Society was also highlighted, together with their emphasis on having 'a heritage to preserve' (quoting Iorworth Peate)

The focus on the current role of the Society drew attention to

- the strength of the conference in providing opportunities for articulation, exchange and stimulus of debate
- the encouragement given to students to attend conference, and the resultant intergenerational opportunities provided
- conference as a forum for younger researchers and professionals, offering them the possibility of subsequent publication of their work in the journal
- the continued tradition of publication, with the development of publication in electronic formats
- the appeal of the conference and its continued role in bringing together interested researchers from varied backgrounds
- the breadth of perspective found at conference and the opportunities provided as a result to perceive relationships between apparently disparate subjects, opening new areas of study as a consequence of the simultaneously inter and multi disciplinary approaches taken

General discussion of the current role of the Society also referred to combatting negativity in relation to issues relevant to folklife, the potential to relate to other special interest groups and perhaps for partnerships, the capacity for sharing and enjoying research outcomes and to the strong undercurrent of museum scholarship and activity underpinning the activities of the SFLS.

Suggestions relating to preparations for the future addressed

- current trends in journal publication, particularly in ensuring that it continues to reflect an international dimension
- the need to continue fostering young speakers
- the development of relationships, particularly with the discipline of archaeology
- the need not to lose sight of the specific nature of folklife, the individual lived experience
- the potential for looking at comparative studies in international frameworks and

putting these in national frameworks (certain specific potential ways to take this forward were suggested, including perhaps a conference on this specific theme, with a selection of 'pre commissioned' studies, and sponsoring a PhD programme)

- the debate about nomenclature of the Society (and the recurring nature of this debate)
- the need to involve younger members in the development of the online profile of the Society, helping to raise awareness among an 'under 30 age demographic' through Facebook, Twitter and other appropriate channels
- the need to continue contact mechanisms, especially the Newsletter, in hard copy, (especially as a means of continuing to raise the Society's profile across age demographic ranges)
- the need for good contacts, and perhaps to develop a list of people who should be informed about conference, to help ensure as many people as possible know about and have opportunities to participate in SFLS.

Finally, the current financial stability of the Society was highlighted, together with the stability in numbers of individual members. In particular, the success of the conference year-on-year was cited as a reason to feel encouraged rather than despondent about SFLS and the future.

Steph Mastoris

Christine Steven's Presidential Address

The Presidential address explored the link between landlord and tenant on a Welsh estate: an absentee landlord's influence on the social life of an estate village in the 19th century namely St Fagans. The paper included the development of the sporting clubs and the differing levels of society within the village and the contribution and involvement of Lord Windsor and his family.

Apart from family celebrations there is little evidence of estate involvement in social activities pre 1850 in St Fagans. Parties held to celebrate marriages or the birth or coming-of-age of heirs was one way in which landowners involved their tenants in the affairs of their family. Descriptions of the

celebrations at St Fagans held in honour of the marriage of Robert Clive and Lady Mary Bridgeman in 1852 stretched over two long columns in the Cardiff & Merthyr Guardian. These occasions were an opportunity for the tenantry to show they preferred a resident landlord.

Christine emphasised the permanent residence of the family within the village was considered to be of the utmost importance not only by cottagers but also tenants. The lavish entertainment bestowed on the villagers was much appreciated and in 1857 further celebration followed with the birth of a male heir. This was a highly significant event particularly on an estate where male heirs had not been blessed with good health or longevity. The workers were given an extra week's wages in honour of the occasion, which no doubt lent an added fervour to the celebrations! The presence of the owner was a relief to village life as it meant a smooth continuance in the running of the estate.

Lord Windsor's coming-of-age in 1878 became another lavish occasion, celebrated not only in Glamorgan but also in Worcestershire, Shropshire and Flintshire. There was considerable personal feeling involved and the whole village took part. Amongst all the official presentation addresses and formal speeches the workmen had taken the opportunity to give their own private gift to Lord Windsor – a Bible inscribed 'the workmen of St Fagans' which was greatly appreciated.

The sporting activity was accessible to every level of the population. The estate played a considerable part in the provision of facilities with the active involvement of Lord Windsor. Men were excused from work to play cricket and Lord Windsor's first recorded appearance for St Fagans was in 1870. One of the social highlights of the year was the cricket club annual dinner. The increased involvement of the family in the castle and the village was reflected in the sporting clubs established during the years at the end of the nineteenth century.

Since the eighteenth century the main public house in the village had been the Plymouth Arms. Throughout its history the inn was an estate property and was rented by a tenant. It played an important role within the village, not only for social activities, but also as a focal point for meetings of local societies such as the Ancient Order of Foresters.

The paper by Christine Stevens showed without doubt that Lord Windsor was a popular landlord which contributed to the general good feeling on the estate and continued to be felt by local residents long after the estate as such ceased to exist.

Dylan Jones

The Estates of William Cavendish, first Duke of Newcastle. Steph Mastoris, *Amgueddfa Cymru- National Museum Wales*

The polymath is an intriguing figure, the more so when he was one of the richest men in England and could indulge his enthusiasms on a grand scale. Thus William Cavendish, first Duke of Newcastle (1593-1676), owner of broad acres, and friend of two kings. He fought for Charles I in the Civil Wars and spent 16 years in exile, living for part of the time in the house in Antwerp which had been the home of Peter Paul Rubens. The Duke was a patron of writers and thinkers, a dramatist and author of a well-regarded book on horsemanship. And he had the good sense to take William Senior into his employment.

Senior was a land surveyor, and he made plans of the Newcastle estates between 1629 and 1640, delineating property in Northumberland, Somerset, Gloucester, Derby, Nottingham and Staffordshire. The atlas which he left shows wonderful detail: the size and shape of gardens, the acreage of the fields, and their names (Crow Croft, the Cow Close, the Chanterie). There are boundary markers, smelting mills, a slitting mill, and a riding house beside the Great Court at Welbeck, the centre of the Nottingham part of the estates.

Senior's colourful watercolour-painting of his maps made Steph Mastoris's contribution a visual delight, and it was matched by the author's analysis of the land as the source of the Newcastle wealth. For example, although the Northumberland properties made up 30% of the acreage, they brought in only 12% of the income. The average rental of the land in the Rothbury Forest in Northumberland was 30 times less than that further south, in the Vale of Belvoir.

This was a particularly suitable paper for this conference because some of the land mapped by Senior was north of Newcastle, and we drove through it on the excursion to Cockle Park. The Duke had a drawing made of nearby Bothel Castle, set in its parkland, with himself on a horse making baroque cavortings in the foreground, and behind a stag hunt flowing through the landscape.

William Cavendish was the first Duke of Newcastle. Ted Pelham-Clinton, a retired entomologist who had been a Deputy Keeper in the National Museums of Scotland died in 1988. He was the last Duke of Newcastle.

John Burnett

Excursions

As mentioned in Morgana's student report two truly delightful excursions were offered as part of this year's conference. Those who took part were in for a treat as local celebrity John Grundy took us on a most entertaining (& laugh out loud) walking tour of Newcastle.

The following afternoon was a treat of a different kind as we gained access to the University of Newcastle's experimental farm at Cockle Park and on both occasions we were blessed with good weather, well apart from one short, sharp shower down on the farm! It would take more than a few drops of rain to dampen the spirits of the Folk Life group though and so a thoroughly good time was had by all.

Saturday night brought an 'At Home with the President' when Christine & her partner Gareth kindly opened up their lovely home to the delegates. Not only did they provide us with a tasteful venue in which to socialize, good food and company but we were also treated to the story telling skills of Linda Ballard. A big thank you to both Christine & Gareth.

As an added extra to those delegates who had time Seb Littlewood offer a post-conference excursion to Beamish, England's Living Museum, Co. Durham. Always well worth a visit but especially so on this occasion as Seb offered a guided tour of the site.

Minutes

Minutes of the Society's Annual General Meeting

Held at 9.30 am on Sunday 11th September 2011 at the Literary & Philosophical Society, Newcastle

Present: The President (Christine Stevens) and 25 members

Apologies:

Apologies were received from Matthew Richardson, Mared McAleavey, Claudia Kinmonth, John Baldwin, Sally Ackroyd, Dai Jenkins, Paul Coghlan, Pat Dawson, Toddy Doyle & Patricia O'Hare

Minutes of the last AGM

These had been printed in the Newsletter. It was proposed by Steph Mastoris they be adopted by the meeting as a correct record. Seconded by Linda Ballard. The minutes were duly adopted.

Presidents Report

The President began her address by updating the audience on the situation regarding Maney's request to digitise back issues of the Society's journal Folk Life so that they will be available to full institutional members. The early editions of the journal did not use a formal procedure for copyright i.e. only verbal consent was gained. If there are any issues regarding copyright, Linda Ballard can be contacted. Authors whom we can reach will be contacted about the digitisation programme. For those who can't be contacted, a letter will be published on Maney's website, our website and a note will appear in the Journal. If there is an objection, the article will be withdrawn from the digitisation program. This process starts in 2012 & it is hoped that downloads will pay for the cost of the programme.

Christine closed by thanking the officers for their work this year and thanked Steph in particular for all his efforts with the 2011 conference and his support throughout her presidency.

Treasurer's Report:

The annual financial report was provided by the Treasurer, Duncan Dorman, who reported that there has been little change. The cost of postage for the newsletter was down slightly.

In 2009 the balance in the accounts was	£12,000
2010	£14,000
2011	£16,000

It is the fact that Maneys have taken over as publisher of the journal that is making this difference in income.

Acceptance of the accounts, as submitted by Duncan, was proposed by Christine Stevens & seconded by Eddie Cass.

Editors' Reports

Linda Ballard, editor of Folk Life spoke about the digitisation programme and asked that we use word of mouth to flag up to any authors we might know that this process is taking place. The first 20 volumes do not have written copyright statements, from volume 21 onwards statements have been formalised.

Everyone should have received part I of volume 49 and part II should be out shortly.

Linda mentioned the strong reviews section and thanked Cozette Griffin Kremer for all her work with this.

Volume 50 will be slightly different as the Society marks its 50th anniversary. Steph will write a review of the past 50 years so there will be some looking back & some analysis too.

Index to volumes 47-49 can be searched using key words via the website & Linda is preparing a conventional paper index for volumes 41-50.

Linda is hoping the new editor will take over from vol. 52. At present the post is still vacant.

Browsing & download activity has increased year on year:

2009	1,583
2010	2,997
2011	3,217 (1 Jan - 31 July)

There will be a new editorial board from Vol 50

At this point there was an appeal by Steph for any reminiscences of the past 50 years relating to the society and also thoughts for the future. Linda offered to speak to Alan Gailey as a founder member.

Linda was thanked once again by Christine to which was added an appeal for someone to come forward as a new editor.

Maney's contract is to continue for another 5 years.

Christine offered sight of the copyright agreement should anyone wish to see it.

Elaine Edwards, editor of the newsletter, started her report by apologising for the error on the title page. The issue no. was actually 26 and the date should have read Spring 2011 (not issue no. 25, Spring 2010). This had been a printer's error that had not appeared at the proof stage.

As last year, the cost of postage was down slightly. However the printing costs were up very slightly, 2010 = £923.27, 2011 = 926.20.

The Newsletter continues to be the primary method by which the conference is published. Elaine sought feedback on the appeal/appropriateness of such a publication in hardcopy in the digital age. The feedback was very positive & there was a general consensus that the newsletter should continue to drop through members' letter boxes.

The spring dispatch date depends entirely on early submission of articles, particularly reviews of conference papers, which is why the 15 November deadline for submission is so critical. Elaine is always open to suggestions or new ideas for the Newsletter and encouraged members to contact her with information about ads for conferences etc.

Website Officer's Report

Heather Holmes reported that the SFLS website is now much easier to update following transfer over to one.com & there were no technical problems to report. Heather has recently done a training course on Twitter so she will explore the possibilities for the society. The number of emails to the Society was down slightly, they are usually requests for back issues. The number of hits was not reported. Dylan Jones offered to help Heather set up Twitter & it was suggested that the work load be shared by perhaps with Dylan, Heather, Morgana McCabe and Laura Clydesdale.

Secretary's Report

Matthew Richardson sent his apologies as he was unable to attend this year's conference.

The President recorded that Matthew has attended the officers meeting in Manchester in January and has carried out all his duties. To be discussed at the next officer's meeting.

Matthew's report as emailed:

First of all I would like to offer my apologies for not attending the conference this year. This is again due to personal circumstances. However, I was present at the Officers' meeting in Manchester in February and hope to be able to attend that meeting next year as well.

I am aware that not being able to attend the conference is something of a handicap for a secretary and I am grateful to my fellow officers who have taken minutes for me in the past. I would like to continue in the post, but if other members of the officers/council feel that it would be appropriate to appoint a new secretary who is able to commit more time to the role, then of course I would fully understand.

The only other matters to report are routine ones – dealing with changes of address or cancellations of membership in the main.

I would like to express my appreciation and thanks to the other officers of the Society for their hard work, and to Steph in particular for his efforts in organising the conference.

Membership Secretary's Report

There are 177 individual members 'on the books'. There are 4 new members, 3 of whom are at conference. Seb did ask if members who have not paid '...& you know who you are!' could do so a.s.a.p. please. The institutional members are now dealt with directly by Maney's. Individual membership numbers have been stable for approx. 20 years so this along with our 4 new members is quite encouraging.

Conference Secretary's report

Steph Mastoris hoped everyone had enjoyed the conference & went on to thank Christine, Duncan & all the people who have worked for the Society for the past year & those who have made contributions in the form of giving papers.

Steph wishes to continue with two levels of costings for attendance at conference i.e. with and without accommodation.

In 2012 the venue for the conference is Manchester. Thanks to Eddie the programme is almost complete already; this is the only time the conference has been sorted out so far in advance. Dates are 13th - 16th

Sept. Day 1 – urban matters, Day 2 – cotton – Day 3 people's history & politics.

2013 possibly the Welsh Borders (possibly Wrexham); the Society was last there in 1979.

2014 possibly Eire, possibly Cork or Killarney (2014 sees the 50th anniversary of Muckcross House, Killarney).

Suggestions from the floor:
Catherine Wilson suggested Melton Mowbray as there is a 'new' museum there.

In 2015 St. Fagans will open in its new form. 2016 is the centenary of the Dublin uprising. (CW commented it's another city & Mark Kennedy responded by saying the society would not necessarily have to stay in the city.)

Steph concluded by making an appeal for those present to complete their evaluation sheets. Christine thanked Steph for all his hard work.

Election of Officers

Christine Stevens stepped down as president at the end of her 3 year term. She thanked everyone for their support, in particular Eddie Cass, the vice president.

Eddie Cass was elected as president. Eddie commented he'd met Christine in 1995 and was immediately impressed by the efficiency of this person who was able to welcome someone who knew nobody. Eddie thanked Christine for playing such a valuable role over the past 3 years.

There was only one Vice President nomination, Linda Ballard, who was proposed by Eddie Cass. It was seconded by Christine Stevens. Linda accepted.

No other nominations for Officer's roles had been received.

All the officers were happy to continue to serve and were endorsed by the meeting en bloc.

As mentioned, the position of Matthew Richardson as secretary will be discussed at the next Officer's meeting, though he is keen to carry on if possible.

There were 4 council retirements & Christine Stevens thanked both those retiring & current council members.

4 nominations had been received to serve on council:

Laura Clydesdale
John Burnett
Dafydd Roberts
David Viner

All were approved.

Any Other Business

Cozette said that Ula Sieczak (speaker at last year's conference) is very keen to keep in touch. Ula has changed her name by deed poll to Nowakowska.

Cozette asked if we might consider fragmenting the cost of the student place i.e. offering part payment for students rather than offering a totally free place, thereby encouraging more students to apply/attend. To be discussed at the next Officers' meeting.

Peter Brears formally thanked Christine Stevens & her partner Gareth Jenkins for hosting the 'at home' on Saturday night.

The new president was welcomed and the meeting was called to a close.

End Notes

Recent Publications

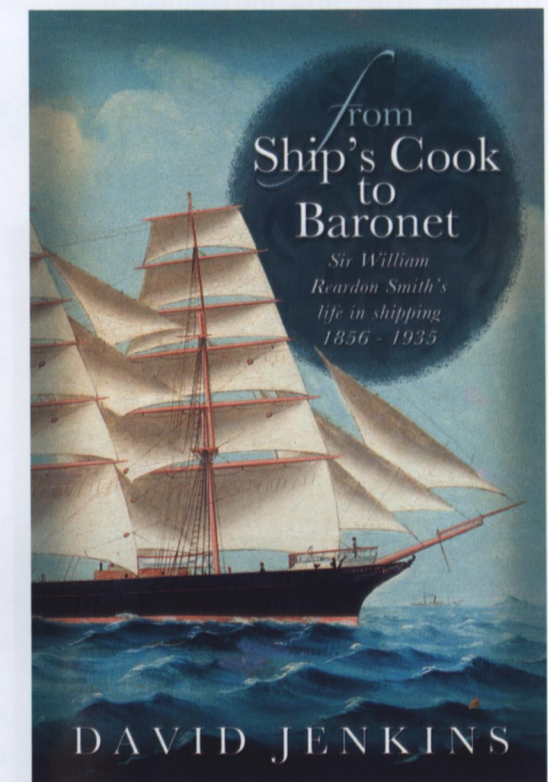
The latest addition to the 14 Volume **Compendium of Scottish Ethnology, Farming and the Land (Vol 2)** has recently been published. This is a well-illustrated, 1014 page reference book, valuable to both researchers and those with a general interest in the subject. European Ethnological Research Centre, 2011. Editors Alexander Fenton, Kenneth Veitch, £60.

The Buttercup: The remarkable story of Andrew Ewing & the Buttercup Dairy Company. Beautifully illustrated with monochrome & colour plates, 125 pages. 2011, Author Bill Scott, £9.95

Amish Quilts & the Welsh Connection. Author Dorothy Osler. This 144 page book contains 31 monochrome & 63 colour illustrations, £27.50.

Book Reviews

At the 2006 Folk Life conference held at Swansea, David Jenkins gave a presentation on the shipowner and philanthropist Sir William Reardon Smith. At the time David mentioned the fact that he was working towards the publication of a biography of Sir William, and this intention was fulfilled in September 2011 with the publication of *From Ship's Cook to Baronet – Sir William Reardon Smith's life in shipping 1856-1935* by the University of Wales Press.



Sir William's life embodied the 'rags to riches' ideal – born to mid-nineteenth century poverty in the north Devon village of Appledore, he was drawn to an early life at sea that saw him quickly climb the ladder of promotion to the position of master mariner. Settling in Cardiff in 1900, he eventually realised a long-held ambition to become a shipowner on his own account in 1906. His venture prospered and despite occasional setbacks he was running a fleet of nearly forty vessels by the 1920s. Loath to spend the profits of his venture on his own indulgence, he became instead a noted philanthropist, supporting hospitals, universities, the Reardon Smith Nautical School and, above all, the National Museum of Wales which he set upon a firm financial footing during his terms as treasurer and president in 1925-32.

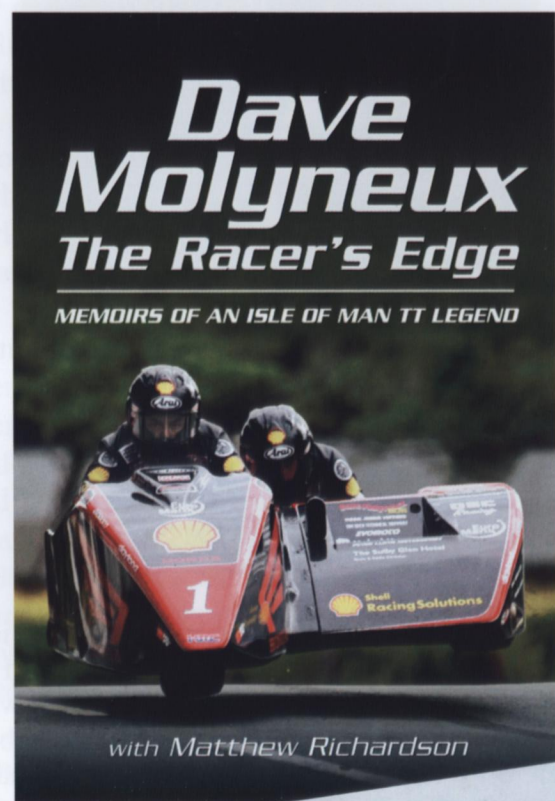
David Jenkins

Dave Molyneux – The Racer's Edge

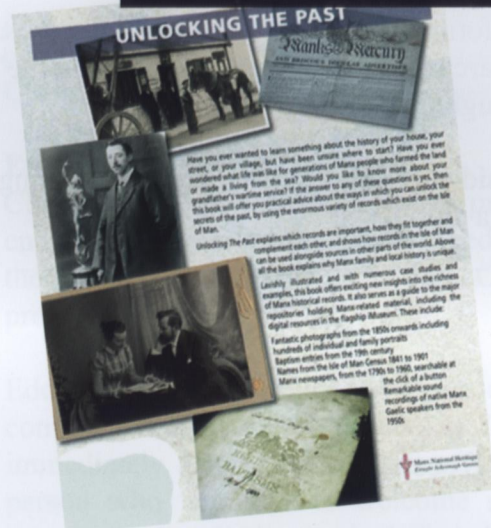
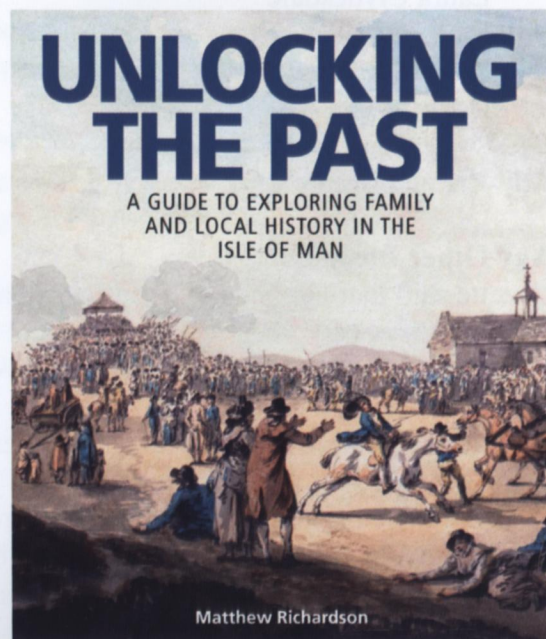
Dave Molyneux is the most successful sidecar TT racer of all time, with 14 wins to his name, and in this frank biography by Matthew Richardson we get to find out what made Moly so driven.

Despite the death of his father in a sidecar racing accident, there was never any doubt that Moly was going to be a sidecar racer. And with a talent for building racing outfits as big as his talent for driving them it is easy to see how the results came.

Highly recommended, Dave Molyneux – The Racer's Edge – is published by Pen and Sword (www.pen-and-sword.co.uk) and costs just £19.99.



Matthew Richardson - Unlocking the Past



Unlocking The Past is a major new publication from Manx National Heritage.

Produced to coincide with the opening of the new digital iMuseum facility in Douglas, Isle of Man.

Have you ever wanted to learn something about the history of your house, your street, or your village, but have been unsure where to start? Have you ever wondered what life was like for generations of Manx people who farmed the land or made a living from the sea? Would you like to know more about your Grandfather's wartime service? If the answer to any of these questions is yes, then this book will offer you practical advice about the ways in which you can unlock the secrets of the past, by using the enormous variety of records which exist on the Isle of Man.

Requests for information

Tabitha Cadbury is researching the collections of folklorist Edward Lovett (1852-1933) and would be delighted to hear from/about any institutions holding his collections other than those listed below, which she is already aware of.

Lovett's collections are often termed 'charms and amulets', 'superstitions' 'folklore' or 'magic'. He was in touch with curators all over the country and sold/exchanged material to/with many museums. His material often appears as part of other collections.

Tabitha would also be grateful to hear of any other late C19th/early C20th British/European 'charms and amulets', 'superstitions', 'folklore' or 'magic' collections that you know of.

Many thanks.

LIST OF MUSEUMS HOLDING LOVETT COLLECTIONS

Museum of Archaeology and Anthropology, Cambridge Pitt Rivers Museum, Oxford Cuming Museum, Southwark Imperial War Museum, Horniman Museum, Wellcome Collection Science Museum, National Museum of Wales at St. Fagan's, Edinburgh Museum of Childhood, World Museum Liverpool, Shoe Collection Northampton, Museum of Somerset, Taunton Museum of Witchcraft Boscastle, Saffron Walden Museum Scarborough, Museums Trust, V&A, Smithsonian Institution Washington D.C.

LIST OF MUSEUMS HOLDING OTHER FOLKLORE COLLECTIONS

Brighton Museum & Art Gallery (Toms Collection), Cambridge Folk Museum (Folklore Society collection), Deliberately Concealed Garments Project (online), National Museums of Scotland.

tabitha.cadbury@cantab.net

Hello,

A request from the editor here (with my other hat on):

Amongst other things (!) I'm currently researching the history of the Poppy as a symbol of remembrance and I would be thrilled to find any items (other than poppies) that were made at the factory in Edinburgh. I know that in their early years c.1920s 30s, they produced children's toys and in particular teddy bears.

If you have any information that may lead me forward I'd very much appreciate hearing from you. Many thanks. Elaine Edwards, Senior Curator e.edwards@nms.ac.uk

Forthcoming Conferences/Meetings

The Society for Northern Studies (in association with Glenmorangie and the Finlaggan Trust)

Islay conference: From Gall to Gael and Galloglass
12 – 15 April 2012.
Bowmore, Isle of Islay.

NB bookings are requested as soon as possible please.

Please contact Alan Calder, SSNS (Islay) c/o Dept. Celtic/Scottish Studies, 27 George Square, Edinburgh EH8 9LD
alancalder@btinternet.com

Folklore Studies Annual Conference "**Folklore and Fantasy**" Conference
Friday 13th to Sunday 15th April 2012.

A joint conference of The Sussex Centre for Folklore, Fairytales and Fantasy, at the University of Chichester, together with The Folklore Society Annual General Meeting 2012 on the Friday afternoon. For more details, booking form and list of hotels, contact either enquiries@folklore-society.com or bill.gray@chi.ac.uk or telephone 0207 862 8564.

<http://www.folklore-society.com/resources/underground-cfp.pdf>

**Association of International Museums of
Agriculture 18th – 21st May 2012,**
Will be held at the National Museum of Rural Life,
East Kilbride, Scotland.

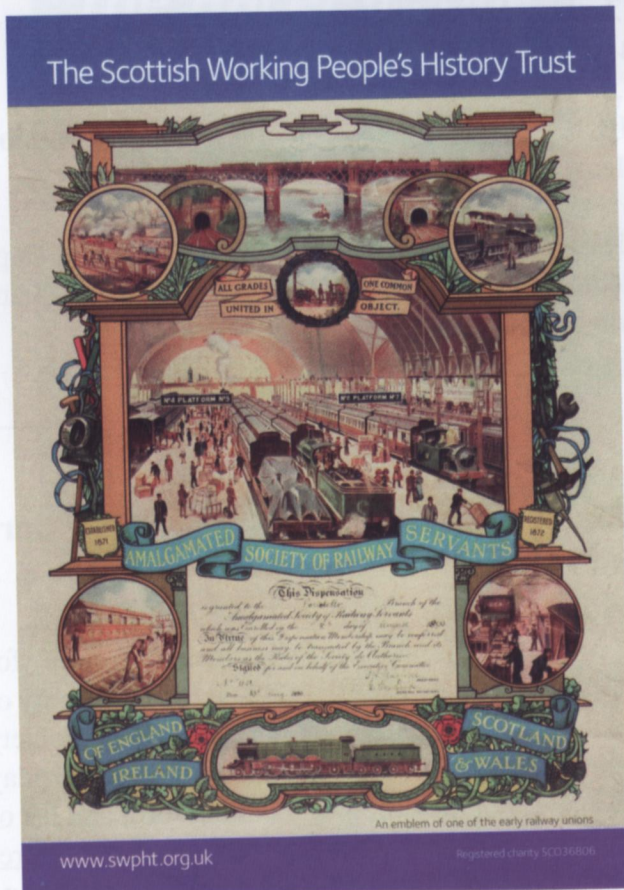
Anyone interested in attending this presidium would be most welcome. Please contact Duncan Dornan General Manager, National Museum of Rural Life, Kittochside, East Kilbride for more details.
d.dornan@nms.ac.uk

Take a look at your Society's website
www.folklifestudies.org.uk

The contents of all issues of *Folk Life* are listed as well as core information about the Society, including a membership form along with notices of Society meetings and conferences and the text of the *Newsletter*. The site is also available for members to post relevant information. Please send text as e-mail attachments to the website officer
Heather.Holmes@scotland.gsi.gov.uk

**The Scottish Working People's
History Trust**

Members may wish to know about a well-established vibrant social history society 'The Scottish Working People's History Trust'. Founded in 1991 to research and record traditional 'industries' of Scotland it is now well known for producing wonderful stories of Scotland's working people, often told in the vernacular.



To learn more about the society and its publications log on to www.swpht.org.uk

Contributions/comments should be forwarded to the newsletter editor Elaine Edwards at e.edwards@nms.ac.uk

Printed & published by the Society for Folk Life Studies, spring 2012. All opinions expressed are those of the contributors and do not represent the policies or views of the Society.