

Editorial

Part of the duty of a discipline-based journal is to record the passing of significant figures in that field. Sadly this volume for 2017 marks the passing of the prominent Australian folklorist, Hugh Anderson. He was active in the field over many decades—and was also a long-time supporter and friend of this journal. In addition to the acknowledgement within, one should note that our issue No. 22 in 2007 specifically addressed and celebrated the work of Hugh Anderson at age 80. In recent years he remained a keen and interested observer, firm in opinions if asked, but never grandstanding, perhaps warm in the confidence of his many years' commitment and achievement. This loss leaves a major gap in the folklore community.

The journal increasingly sees New Zealand as within its primary ambit, and from that country we address the passing of Phil Garland, prominent collector and performer there. From Europe we note the passing of Iona Opie, whose insightful work with Peter Opie (d. 1982) revealed the richness of children's folklore.

International topics have always had a place in this journal for their breadth of perspective and the insights into practices and processes which they may provide. Here there are two detailed international studies—one on Ethiopia and the other on Ghana. Both are regional studies within those countries (the Bale mountains and Dangme respectively) and so give some indication of the rich patterning of folklife across eastern Africa. Separately, the word 'region' also has a multinational meaning, and continuing the journal's recent attention to Oceania the particular focus of this issue is on the French territory of New Caledonia. Only a short flight from Brisbane, the culture of this island is often overlooked due to its different European language and colonial heritage. The five pieces within are both contemporary and detailed, and together show how much understanding is now possible since Spencer and Connell's foundational *New Caledonia* (UQP, 1988). Our particular thanks are due to the ADCK-centre culturel Tjibaou for their assistance with the photo-essay.

Broader aspects of *Ecolore* are addressed in three articles, surveying mediaeval works and nature spirits, through to the recent representation of mermaids in New Caledonia. Underscoring the contemporary relevance of such topics, this last work not only brings the concept of dugongs/mermaids through to the present but it also raises challenging questions about colonization.

In recent years there has been a growing global trend toward an emerging and applied form of social science called Corporate

Anthropology. Corporate Anthropology uses the methodologies and theoretical frameworks of Anthropology to unpack business practices and seek to optimize corporate entities. There are a range of highly successful Australian and New Zealand corporate anthropologists currently working around the globe. In this issue we are happy to include a paper by Beverley McNally, a researcher presently based in Saudi Arabia, who has provided us with a piece of ‘corporate folklore’ research based upon fieldwork that she conducted in New Zealand. It may be seen as an extension of occupational lore, here applied to the novel subject of business chief executive officers (CEOs).

Australian topics of continuing interest span convicts, the ‘working poor’ (that challenging expression), and Banjo Patterson. The last is considered through his background, particularly through the letters and influence of his mother, Rose. The topic of Australians overseas provides opportunities for a distinctive approach. As ‘War pilgrims’, Australians take a close interest in local requirements and cultural features of specific sites in countries greatly different from our own. For sites from both the World Wars, this difference may be most marked in the Middle East. Although not within the scope of this article, the challenges encountered there are reminiscent of the awkward arrangements around the 2016 fifty years commemoration of the Battle of Long Tan in Vietnam.

From time to time, journals must evaluate the way that they present research. Over the past year we have been reviewing the way that *Australian Folklore* both collects and presents research. As a result of those evaluations we would like to remind potential authors that our newly established electronic edition has the power to include a wide variety of additional features. Image files can be used more readily, and we are no longer as constrained in the use of colour. Online readers may have already noticed the innovation of the Editorial being available in mp3 audio format, and that we welcome authors to produce mp3 files for their published papers too.

Looking forward, the 2018 issue of *Australian Folklore* will include a special focus on ‘Folklore, Archaeology and Oral Traditions’. We would encourage scholars and collectors with an interest in that theme to submit their work for consideration.

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Australian Folklore wishes once again to acknowledge the invaluable cooperation of many cultural organisations, libraries and individuals, including: the executive of the Australian Folklore Association, as well as several similar bodies in North America and in the United Kingdom;

the various referees consulted; and to innumerable workers in the Australian field for many acts of reference and information. Similarly we thank the Australian and overseas indexing and subscription agencies who serve our discipline so well.

Robert James Smith for the Editors

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