

## Expansion of the Editorial Team for *Australian Folklore* and more formally (re-) introducing Allan Asbjørn Jøn (now based in New Zealand)

Dear Readers,

Since the journal, *Australian Folklore*, came to the east of the Australian Continent, there have been number of folklorists, both in Australia and in the Northern Hemisphere, who have advised, supported, or otherwise given our journal publicity that was both scholarly and helpful in enabling us to reach out to further both related disciplines and interested groups. Several have departed our ranks, and we thank them most sincerely for their advice and contacts.

However, one of these, and not gone so far, is Allan Asbjørn Jøn, who had contributed some ten articles to our columns prior to this year, as well as to other appropriate journals, as with his 'Skeggöld, skálmöld; vindöld, vergöld', for the *Australian Religious Studies Review*, vol.12, no.1, pp. 77-83, while his M.Litt. thesis as submitted to the University of New England in 1997, had been 'An investigation of the Teutonic God Óðinn: and a Study of his Relationship to J.R.R. Tolkien's Character, Gandalf'.

After teaching variously in north-west New South Wales, Mr Jøn (from Norwegian ancestry and moving south via Canada) had then moved to the Lake Taupo region, east of Mt. Egmont in the North Island of New Zealand, and then taught for the The Catlins Area School, based in The Catlins, bordering the Otago and Southland provinces of New Zealand's South Island. For several years he also led the New Zealand Virtual School project—which was brought to a close by the destructive force of the Christchurch earthquakes of 2011. Further, and more recently, he has commenced work on his Ph.D.—as enrolled with the University of Canterbury—one which is concerned with the Murihiku [south east of the South Island of N.Z.] and that region's identity and how that area's Maritime Heritage has been used in that very distinct Regional Identity Formation.

This pattern of travel, experience of Pacific Rim lore and interest has made him invaluable in *Australian Folklore's* campaign to provide a range of appropriate perspectives and cultural research scholarship particularly for Australasia, and those proximate countries and cultures, as to the nearer north and across the whole Southern Pacific. As instance of this, you are

directed to his 'Shipwreck Artifacts from the S.S. *Otago* and the S.S. *Tairoa* as Symbols of Dominant Maritime Regional Identity Narratives in Southern New Zealand', as in *Field Notes: A Journal of Collegiate Anthropology*, vol.8, no.1 (2016), pp. 28-49. Much more will be heard from him.



*A.A. Jøn at Lanarch Castle, Otago Peninsula, New Zealand.*

As with other material in the present volume, we are concerned to maintain our purpose of both shaping and enriching the research field which has for too long been scattered in other places, and lacking an informed and powerful interactive forum, the which we now intend to both maintain and further strengthen.

J.S. Ryan, for the Editors and the now freshly expanded Editorial Board.

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#### *References*

- Jøn, A. Asbjørn, "'Skeggöld, skálmöld; vindöld, vergöld" -Alexander Rud Mills and the Asatru faith in the New Age', *Australian Religion Studies Review*, 12.1 (1999), 77-83.
- Jøn, A. Asbjørn, 'Shipwreck Artifacts from the S.S. *Otago* and the S.S. *Tairoa* as Symbols of Dominant Maritime Regional Identity Narratives in Southern New Zealand', as in *Field Notes: A Journal of Collegiate Anthropology*, 8.1 (2016), 28-49.