

Editorial

Once again we have been delighted at the richness of both biographical and evaluative materials being offered to *Australian Folklore* for possible publication, even as we note the steady increase in the number of private scholars, particularly women, who are now working in the field. These individuals and their several organisations are regularly offering for consideration both articles and reports on significant aspects of the traditional culture of Australia and also on its relations, past and current, with: neighbouring societies, antecedent ones, and those which offer contrasts to things Australian. To anticipate, we wish to record now the likelihood soon of significant material on the South Pacific and also from New Zealand.

Readers will also notice that our sister journal, *Asian Folklore Studies*, has changed its focus somewhat and is now called *Asian Ethnology*, with a special focus on the folk culture of Viet Nam in its first issue. Pleasingly one of its former editors is continuing working from the Research Institute in Nagoya, Japan.

In the case of Australia itself, there would appear to be a stronger wish to record and evaluate the work of earlier folklorists, as is obvious from the range of pieces now included on some of the key figures of the folk renaissance from the 1950s. In this connection, it is intended that the 2009 issue will contain a number of the papers from the forthcoming seminar on the lives and writings/ contributions of the late Keith Garvey and the more recently deceased Col Newsome, both of whom were anachronistic in many ways, not the least of which was: their style of 'publication', of revisiting in their writings the regional frontier of northern New South Wales', of their recensions of the traditional pastoral history of the Northern Tablelands of New South Wales, in particular.

We are delighted at the present articles on the Kelly legends, now really myths, and would like to receive pieces on the treatment of Kate Kelly by various artists, as well as of the notion of a separate republic in the north of Victoria. The paper by A.A. Jøn will appeal, and it sits nicely in our pages after the earlier material on the tourist-enticing lore associated with prisons on the coastline of Australia, and with New South Wales' Trial Bay/ Arakoon in particular.

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It is also worth recording the attention that the new discipline of probing the role of memory, public and personal, is receiving from

younger folklorists, due to (1) the considerable increase in writing courses/ projects, particularly amongst women studying at Universities; (2) in membership of more local writers' centres; and (3) in many sections of society where the authentic, the experienced and that which is reflected on in quietness cannot but induce sympathy for traditional culture, the experiences, values, and the assertive and creative acts of one's forebears.

We are particularly interested in the new voices reporting on the folklore of children/ schools. This material, as in the present issue, would seem to be distinct from the major Melbourne scholarship and to open up a number of rich fields for research.

We have more recently drawn attention to the fascinating new journals concerned with the reclaiming of public space for personal acts and for folk opinion, and with the related ways in which memory preserves, selects and so 'opens the depths of time'. This sharing was admirably explored in London this last June in the conference on 'Nostalgia and the Shapes of History', where the critical emphasis was much on the interpretive techniques that would appear to operate in such recording. For both are concerned with nostalgia and the discovery of deeper and more emotional meaning, something far beyond the emptiness of the 'heritage' industry.

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