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Folklife Traditions ♦ *Traddodiadau Bymyd Gwerin*

Jan. 2014

FQ's FOLKLIFE TRADITIONS PAGES

Our aims include stimulating a wider interest in folk studies & folk culture: **the FT pages**

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- 'Ballad Singers of the Border': J. Kyrle Fletcher, by Roy Palmer p42-43
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Publications

p44 print-only page

Musical Traditions Internet Magazine, & MT Records

Musical Traditions Internet Magazine (www.mustrad.org.uk) is a multi-award winning, Stroud based, web publication dedicated to the interest in traditional music and song the world over.

As well as the magazine, *Musical Traditions* has its own records company (www.mtrecords.co.uk) which produces CDs of important music and song which might never achieve a commercial publication, for the small audience which appreciates it.

Rather than selling Catalogue Samplers, as I have done in the past, I decided to set up a special Page in the Magazine and on the MT Records website, with one track from almost every CD we've produced available as playable MP3 files.

There are a total of 82 complete tracks (no 30 second snips here!). Five have been omitted: I've only included one from the Pop Maynard double (MTCD401-2) because it was only just a double anyway, and contained a number of alternative recordings of the same songs; and none from

the Martin Carthy double (MTCD403-4) because it was a special charity project and is no longer available for contractual reasons. And, obviously, the two published Samplers don't count.

As and when new releases appear, sample tracks can easily be added to the top of the list. This should actually happen before too long, as our next project, another double CD set, *The Complete Recorded Repertoire of Cecilia Costello*, should make its appearance in the next month or two.

I hadn't realised that the publication of *The Willett Family: Adieu to Old England* (MTCD361-2) a couple of weeks ago, marked a rather significant milestone for MT Records. Because the 82 on the Sampler Page, plus the 5 omissions, plus the 13 Magazine CD-ROMs, make a total of **100 CDs in the MT Records catalogue!** Not something I could have possibly imagined when I published the Bob Hart CDs back in 1998. The fact that this has happened in 2013 - the 30th anniversary of the original publication of *Musical Traditions Magazine*, and Danny's and my 70th birthdays - makes everything very neat and tidy. Serendipity!

So, to pay me back for all that hard work, maybe you'd like to go to the MT Records website www.mtrecords.co.uk and buy a few! Thanks.

All the very best Rod rod@mustrad.org.uk

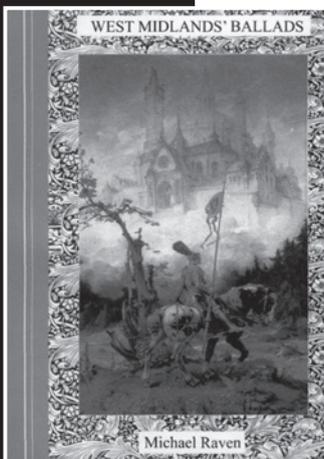
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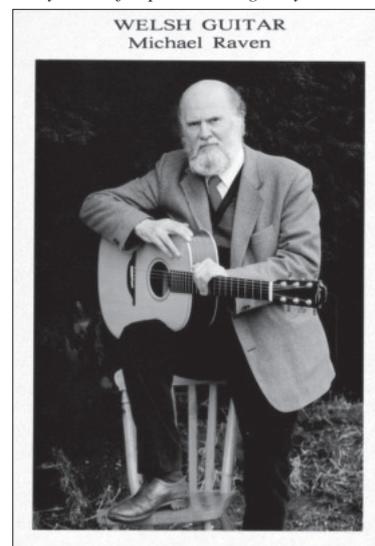
PRICE: £10.95

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MICHAEL RAVEN - Summer 1994



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Our e-magazines: links to webpages, search for items, etc

● links to e-mags from www.folklife-west.org.uk

- the current *Folklife Quarterly*, incl. FT pages
- a comprehensive online Directory *Print listings are from Members only; online listings section open to all*
- Archive of our *Folklife Traditions* pages, has been started, with FT issues & an index. Our former Journals to be added later

Note the following listings, a separate section, precede the FT pages:

- Members' Short Courses, Schools, & Workshops: Directory; Diary & News

❖ List 7: FOLKLIFE SOCIETIES: Members (Associations, Trusts, Organisations) ❖

A1-A3 cover both folk music and song, or folk music, song, and dance. A4-A6 cover solely folk music OR song OR dance. A7-A15 cover other activities.

A.1 FOLK MUSIC, SONG & DANCE SOCIETIES, NATIONAL

UK	Ⓡ	FOLK CAMPS	Office	0208 1232136	☐	www.folkcamps.co.uk
UK: Cymru	Ⓡ	trac Music Traditions Wales/Traddodiadau Cerdd Cymru	Blanche Rowen	02920 318863	☐	www.trac-cymru.org
UK: E & W	Ⓡ	FOLKLIFE	Sam & Eleanor Simmons ..	01684 561378	☐	www.folklife-west.org.uk
UK: England	Ⓡ	ENGLISH FOLK SONG & DANCE SOCIETY (EFDSS) Office		020 7485 2206	☐	www.efdss.org

A.2 FOLK MUSIC, SONG & DANCE SOCIETIES, REGIONAL - ENGLAND (for local see A.3, next)

E+W Mids	Ⓡ	TRADITIONAL ARTS TEAM	Pam Bishop	0121 247 3856	☐	www.tradartsteam.co.uk
NW	Ⓡ	FOLKUS	Alan Bell	01253 872317	☐	www.folkus.co.uk
SE+ SW	Ⓡ	SOUTHERN COUNTIES' FOLK FEDERATION (SCoFF)			☐	www.scoff.org.uk
SW	Ⓡ	WREN MUSIC	Info	01837 53754	☐	www.wrenmusic.co.uk
WMids	Ⓡ	WEST MIDLANDS FOLK FEDERATION (WMFF)	Geoffrey Johnson	0121 360 7468	☐	www.wmff.org.uk

A.3 FOLK MUSIC, SONG & DANCE SOCIETIES, LOCAL (County, Borough, local area): England:

NW	Gtr Man	Ⓡ	TAMESIDE FOLK ASSOCIATION (TFA)	Mike Riley	0161 366 7326	☐	(no website)
SW	Devon	Ⓡ	DEVON FOLK	Colin Andrews	01363 877216	☐	www.devonfolk.co.uk
SW	Glos	Ⓡ	GLOSFOLK	Peter Cripps, Chairman	01452 780401	☐	www.glosfolk.org.uk
WMids	Hfds	Ⓡ	THE MUSIC POOL	Rob Strawson	01432 278118	☐	www.musicpool.org.uk

A.5 FOLK SONG SOCIETIES (for Folk Music Societies see A.4)

Ⓡ	PEDLARS PACK	Moderator: Steve Roud	☐	http://groups.yahoo.com/group/Pedlars_Pack
Ⓡ	TRADITIONAL SONG FORUM	Secretary: Martin Graebe	☐	www.tradsong.org

A.8 FOLKLORE SOCIETIES

Ⓡ	The FOLKLORE SOCIETY		020 7862 8564	☐	www.folklore-society.com
Ⓡ	TALKING FOLKLORE	Moderator: Steve Roud		☐	http://groups.yahoo.com/group/TalkingFolklore

- Other SOCIETIES categories (no Folklife Members): A.4 Folk Music; A.6 Folk Dance; A.7. Folk Drama; A.9 Storytelling; A.10 Oral History; A.11 Language; A.12 English Language & Dialect; A.13 Folk Life Generally - Societies; A.14 Folk Life - Other Specific Groups.

❖ List 8: FOLKLIFE STUDIES & INSTITUTIONS: Members ❖

Fs.1 RESEARCHERS AND AUTHORS

Ⓡ	DOC ROWE	Doc Rowe	07747 687734	☐	www.docrowe.org.uk
Ⓡ	GWILYM DAVIES	Gwilym Davies	01242 603094	☐	www.cmarge.demon.co.uk/gwilym
Ⓡ	MARTIN GRAEBE	Martin Graebe	01452 523861	☐	www.sbgsons.org
Ⓡ	MIKE RILEY	Mike Riley	0161 366 7326	☐	(no website)
Ⓡ	ROY ADKINS	Roy Adkins	[please contact via website]	☐	www.adkinshistory.com
Ⓡ	STEVE ROUD	Steve Roud	01825 766751 / 07739 901998	☐	(no website)

Fs.2 LECTURERS AND SPEAKERS see also "Member Performers" and "Member Workshops (Organisers)"

Ⓡ	DOC ROWE	Doc Rowe	07747 687734	☐	www.docrowe.org.uk
Ⓡ	GWILYM DAVIES	Gwilym Davies	01242 603094	☐	www.cmarge.demon.co.uk/gwilym
Ⓡ	MARTIN GRAEBE	Martin Graebe	01452 523861	☐	www.martinandshan.net

Fs.3 ARCHIVES (in specialist folklife or general archives) and ONLINE RESOURCES (websites with articles)

Ⓡ	The MICK TEMS ARCHIVE OF TRADITIONAL ARTS	Mick Tems	01443 206689	☐	www.folkwales.org.uk/archive.html
Ⓡ	The DOC ROWE COLLECTION ARCHIVE & Doc Rowe Collection Support Group			☐	www.docrowe.org.uk
Ⓡ	FOLKTRAX (the late Peter Kennedy's 'folktrax' website)			☐	www.folktrax-archive.org
Ⓡ	MUSICAL TRADITIONS INTERNET MAGAZINE	Rod Stradling, editor	01453 759475	☐	www.mustrad.org.uk
Ⓡ	The ROUD FOLKSONG INDEX	Steve Roud	☐	http://library.efdss.org/cgi-bin/query.cgi?query=
Ⓡ	'SONGS OF THE WEST', the Sabine Baring-Gould website	Martin Graebe	01452 523861	☐	www.sbgsons.org

Fs.5 LIBRARIES (in specialist folklife or general libraries); PUBLIC/COMMUNITY LIBRARIES that are Members

Website	Ⓡ	FOLKTRAX - please see under Fs.3, FOLKLIFE ARCHIVES			
Somerset	Ⓡ	HALSWAY MANOR LIBRARY (Kennedy-Grant Memorial Library)	01984 618274	☐	www.halswaymanor.org.uk
London	Ⓡ	VAUGHAN WILLIAMS MEMORIAL LIBRARY (EFDSS)	020 7485 2206	☐	http://library.efdss.org
Devon	Ⓡ	EXETER CENTRAL LIBRARY	01392 384217	☐	www.devon.gov.uk/libraries
Somerset	Ⓡ	YEOVIL: PERFORMING ARTS LIBRARY	01935 472020	☐	www.somerset.gov.uk/performingarts

Fs.7 MUSIC PUBLISHERS & RECORDING COMPANIES

SE	London	Ⓡ	BARN DANCE PUBLICATIONS	Derek Jones	0208 668 5714	☐	www.barndancepublications.co.uk
SW	Sussex	Ⓡ	HOBGOBLIN RECORDS		01273 491456	☐	www.hobgoblinrecords.com
SW	Cornwall	Ⓡ	HURLER RECORDS	Chris Ridley	01637 880394	☐	(no website)
SW	Glos	Ⓡ	MUSICAL TRADITIONS RECORDS	Rod Stradling	01453 759475	☐	www.mtrerecords.co.uk
SW	S Glos	Ⓡ	SAYDISC	Gef Lucena	01637 880394	☐	www.saydisc.com
SW	Devon	Ⓡ	WREN MUSIC	Contact	01837 53754	☐	www.wrenmusic.co.uk

Fs.8 PRINT BOOK PUBLISHERS & BOOKSELLERS

SW	Somerset	Ⓡ	LLANERCH PRESS & PUBLISHERS		01278 781278	☐	www.llanerchpress.com
WM	Worcs	Ⓡ	'THE ROOTS OF WELSH BORDER MORRIS' (by Dave Jones)		01885 490323	☐	(no website)

Fs.9 PRINT JOURNALS for folk magazines & listings (print & online), see list 3: Services; For Online Resources (websites with articles), see Fs.3

International ...	Ⓡ	FMJ (FOLK MUSIC JOURNAL)	EFDSS	020 7485 2206	☐	http://fmj.efdss.org
... and we are	Ⓡ	FOLKLIFE QUARTERLY: Folklife Traditions	Sam Simmons	01684 561378	☐	www.folklife-west.org.uk

- Other FOLKLIFE STUDIES categories (no Folklife Members): Fs.4 Museums; Fs.6 Academic Courses & Research (undergraduate or higher level)

Both Members & non-Members full details in our ONLINE DIRECTORY in e-mag format, links from www.folklife-west.org.uk



✠ Beating the Bounds ✠ by Roy & Lesley Adkins

Traditional ceremonies of beating the bounds occur here and there across the country, but 200 years ago this was a necessary element in the annual cycle of country life. For many centuries farming was conducted on the open-field system, where land around a village was communally owned and each farmer worked a collection of scattered strips. Farm animals were penned by temporary fencing, often formed by woven hurdles.

Even though individual farmers had been acquiring and enclosing land from medieval times, the countryside was still very open at the start of the 18th century. There were few accurate large-scale maps, and boundaries between parishes that passed through such open landscapes were not documented. Instead, they were agreed lines connecting landmarks such as distinctive trees and stones. It was therefore crucial each year to retrace the boundaries and check the boundary markers. The ceremonies took place in Rogation Week, even in towns and cities, with various names such as processioning or beating the bounds. Children were involved so as to acquaint them with the boundaries from an early age.

One report (in the *Book of Days* for the month of May) mentioned beating the bounds in central London in about 1800:

'As the procession of churchwardens, parish officers, &c., followed by a concourse of cads, were perambulating the parish of St George's, Hanover-square, they came to the part of a street where a nobleman's coach was standing just across the boundary line. The carriage was empty, waiting for the owner, who was in the opposite house. The principal churchwarden, therefore, himself a nobleman, desired the coachman to drive out of their way. "I won't!" said the sturdy coachman; "my lord told me to wait here, and here I'll wait, till his lordship tells me to move!" The churchwarden coolly opened the carriage door, entered it, passed out through the opposite door, and was followed by the whole procession, cads, sweeps, and scavengers.'

The diary of the Reverend James Woodforde has a detailed account of the ceremony in his own parish of Weston Longville near Norfolk in May 1780. After describing the process, Woodforde commented: *'Our bounds are supposed to be about 12 miles round. We were going of them full 5 hours. We set off at 10 in the morning and got back a little after 3 in the afternoon ... Where there was no tree to mark, holes were made and stones cast in.'* (see R.L. Winstanley [ed.] *The Diary of James Woodforde (The first six Norfolk years 1776-1781), Volume 2 1778-1779*, pp.38-9, published in 1984 by the Parson Woodforde Society).

For practical reasons, the local clergyman kept a close watch on parish boundaries, because his livelihood depended on the parish tithes, either collected by him in person or paid to him by a third party. Tithes were a ten percent tax on just about everything that was produced annually, from a tenth of crops like wheat and barley down to a tenth of the eggs laid by each hen. This church tax was understandably resented, and the problems of collecting tithes are a recurring theme in clergymen's diaries. In December 1799 William Holland, vicar of Over Stowey in Somerset, tried to coax a tribute out of one parishioner: *'In strolling about the fields I fell in with old Ben Hunt, who was holding the plow with a boy to drive. Jubb along, cried Ben, but when he saw me he with a stern voice ordered the boy to stop the oxen.'* After some polite enquiries about Ben's health, Holland approached the subject obliquely, and he recorded the conversation, complete with Somerset dialect, in his diary (held by the Somerset Archives and Local Studies, ref. A\BTL2/1):

H. *Do you know anything of the bounds of my parish this way?*
 B. *No, never was processioning in all my life.*
 H. *Well Ben, you never brought me the Tithe of the Apples.*
 n.b. Ben look'd sad at this & said nothing. At last:
 B. *Sartainly I will pay you.*
 H. *Well, but is not it right? Should not this be, I would give you three times as much in distress.*
 B. *Oh sure, very true*, said Ben shaking his head.
 H. *Tithe is but an acknowledgement of the Providence of God over you & your affairs, a tribute offered in support of his worship to whom you owe everything.*

B. *I will sartainly bring you the money some day this week.*
 H. *Very well, and so we parted.'*

The following Sunday, Ben Hunt paid Holland eighteen pence for the tithe of his apples!

A few years later, in October 1804, Holland noted a boundary problem in his diary (Somerset Archives and Local Studies, ref. A\BTL2/19):

'I mounted my horse to ride up Quantock to see whether Mr Balch's heroes were viewing the bounds of the manor, a kind of contest having risen between Mr. Balch's steward & Lord Egmont's, & poor Ben Hunt's cottage built on the waste was in jeopardy. However, Ben produced an old lease from Madana Hay before it became Lord Egmont's property, which set the matter clear on that head.'

Ben was lucky in having such a lease, since any buildings or fences constructed without permission on waste land, or across the parish boundary, were demolished, something that also happened when open land was enclosed.

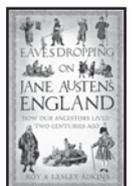
The enclosure by large landowners of the open fields gathered pace throughout the 18th century. Apart from the hardship to poor people and small farmers that enclosure often caused, it also drastically changed the appearance of the countryside. The once open landscape was divided up into small fields that were enclosed by hedges, walls and fences. Boundaries between the property of individual landowners and between different parishes were now readily visible on the ground and were legally defined in the surveys and other documents relating to the enclosures. By the mid-19th century, little open farmland was left and the ceremonies of beating the bounds, no longer essential for the local economy, passed into the realms of tradition.

Roy and Lesley Adkins © 2014

Roy and Lesley Adkins are authors of several books on history and archaeology, including *Jack Tar*. Their latest book is *Eavesdropping on Jane Austen's England*. See www.adkinshistory.com

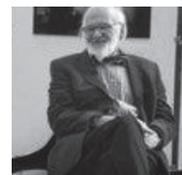


BEATING THE BOUNDS IN LONDON.





❖ 'Ballad Singers of the Border', J. Kyrle Fletcher¹ ❖
Welsh Bibliographical Society 5:2 (July 1938), 107-109
 & by Roy Palmer &



© Roy Palmer



Illustrations supplied by Roy Palmer:
 (L to R) Cornmarket (photo: Bob Pegg); J. Kyrle Fletcher, 1916; *Northfleet*.

One of my boyhood's memories of life in the City of Worcester during the period 1880 to 1885 was of the Ballad Singers who used to come round on Market Days and on the great Fair Days.

The best remembered of these was an elderly blind man with a concertina who had a regular stand on the Cornmarket. He was a big stout man with a large white face fringed with grey whiskers. His sightless eyes were closed and he had a perpetual smile, a most unpleasant grin I should better describe it. He was led about by a small boy who carried a number of printed ballads still wet from the printing press, and as the old man sang the boy moved through the crowd selling the ballads at one penny each. We called this blind ballad singer 'The Welshman', but anyone who came from the West of the Malvern Hills was usually called Welsh, even those who spoke with the broad Hereford accent.

The blind ballad singer was also the composer of his rhymes, and he went round all the Markets up to Shrewsbury and Newtown. Many of his ballads I now know were unfit for decent ears, but to a small boy they sounded quite correct, though meaningless. Others dealt with the events of the day or yesterday, though I suspect the old man occasionally sang a verse or two of some popular song to catch the ears of the besmoked yokels who crowded round. I know he used to strike up with

*'Does the Czar of Russia think that we are frightened,
 Because he has conquered the Turk,
 We'll show him what an Englishman's made of,
 For we'll give him a lot more work.'*²

Then warming up to his task he would change the tune and sing of some wreck or murder which then occupied public attention. I remember one of these, or rather part of one, which ran:-

*'Oh the wreck of the Steam Ship London
 Was an awful tale to tell,
 Disaster even worse than this
 The North Fleet hath befell.*

*Off Dover she was anchored
 With six hundred Souls aboard,
 Her passengers were emigrants,
 With iron she was stored.'*³

And so on piling horror upon horror in the grim story of the wreck, and all the time smiling and the boy meantime moving through the crowd shouting "**The wreck of the North Fleet only one penny**".

There was another of the old man's ballads which I can call to mind. It was the Blind Beggar's Daughter, a mutilated version of Villikins and his Dinah by the tune but with a happy ending. It began:-

*'It's of a blind beggar who had lost his sight,
 And he'd a daughter most beautifully bright,
 "Let me seek my Fortune Dear Father" said she,
 And the favour was granted to charming Betsy.'*

After various adventures Betsy meets a young man with ten thousand pounds, and the ballad concludes:-

*'All things being ready and they were alone,
 Young Billy and Betsy they were made both as one;
 She is the beautifullest [sic] creature that ever was seen,
 She's the blind beggar's daughter of Brummagem Green.'*⁴

It is odd how these scraps of old ballads linger in one's memory and can still be recorded after nearly sixty years.



I wonder if there are any ballad singers left in the country towns, or have they all gone in this age of jazz, to join the old men who wore smocks and who wore Billy Cock hats⁵ and spoke with the slow, rich speech of the border country.

I have been asked where the bulk of these ballads of the border country were printed? I have an idea that most of them were printed in Hereford, and others at Worcester; but the ballad makers who went to the markets of the three L's, Ledbury, Leominster, and Ludlow, had most of their ballads printed at Hereford. One used to come across them pasted in some Commonplace Book, or Scrap Book, but such books have gone out of fashion. The nearest one that you would be likely to meet to-day is a Photograph Album. I might, as one dwelling in a town, plead for the preservation of these fugitive things, these ballads of bad rhyme, worse grammar, and often very indifferent morals, but they shed a certain light on the everyday life of people on the Welsh border.

Notes by Roy Palmer

- 1 J. Kyrle Fletcher, who, as he tells us, spent his boyhood in Worcester, was a bookseller and antique dealer in Newport, Monmouthshire, from the 1920s until the 1960s. He wrote a number of books, including *Cardiff. Notes: Picturesque and Biographical* (1917), *My Lord Worcester* (1925) and *History of the American Theatre* (1936).
- 2 Russia, having secured victory over the Turks in the war of 1877-1878, was on the brink of war with Britain in 1884 in a dispute concerning territory in and to the north of Afganistan. A compromise was eventually reached.
- 3 The *London*, overloaded and unseaworthy, sank on 11 January 1864 in the Bay of Biscay during a voyage from Gravesend to Melbourne, Australia, with the loss of the lives of 220 emigrants. On 22 January 1873, again carrying emigrants, as the *Northfleet* lay at anchor off Dungeness, she was struck amidships by a Spanish vessel, the *Murillo*, which failed to stop. Within fifteen minutes, 320 people lost their lives. The *Murillo* was arrested by the Admiralty and confiscated.
- 4 The story of 'The Blind Beggar's Daughter' has been known since Elizabethan times, though the earliest extant ballad versions date from the seventeenth century. The action's transfer from Bethnal to Brummagem Green is unusual.
- 5 Round low-crowned felt hat.

Roy Palmer Notes © 2014 Roy Palmer.

Roy has been involved from the 1960s in singing and seeking traditional songs; his collection of field recordings is now in the Recorded Sound Archive at the British Library. He has published anthologies of traditional songs and street ballads reflecting different aspects of social, military, maritime, industrial, agricultural and recreational history, and books on the folklore of different counties, and has contributed articles to periodicals, including *FQ* (see www.traditions.folklife-west.org.uk), and *English Dance & Song* and *Folk Music Journal*.

Talks, Conferences, Exhibitions

- format is simply news in date order
- our usual word limits (up-to-200 words per item; more if advertising)

Folklife Members:

- **FLS:** The Folklore Society, c/o The Warburg Institute, Woburn Square, London WC1H 0AB. www.folklore-society.com 
- For more information, see website or contact enquiries@folklore-society.com
- **TSF:** Traditional Song Forum www.tradsong.org
- **EFSS:** English Folk Dance & Song Society www.efds.org 

Whilst Membership is *not* required for 'Talks, Conferences & Exhibitions', it does help to minimise our losses; we thank Members for their support

Sat 22 Feb BROADSIDE DAY 2014

Cecil Sharp House, EFSS, London, 10am - 5.30pm
The Broadside Day is an annual gathering of people interested in street literature and other forms of printed material from past centuries, such as broadsides, chapbooks, songsters, and popular engravings. The 2014 conference will include presentations on the treatment of cuckolded husbands and unfaithful wives in broadside ballads; a historical overview of French street literature; a description of the activities of a firm of jobbing Victorian printers in the small Scottish village of Fintray and further topics. Tickets £12, £10 EFSS and TSF members.

12 Apr TSF: TRADITIONAL SONG FORUM MEETING

Guests of the Devonshire Association's Music Section.

11-13 Apr FLS: A JOINT CONFERENCE WITH THE HARDY SOCIETY FOLKLORE, THOMAS HARDY, AND RURAL WRITING

A joint conference of *The Thomas Hardy Society* and *The Folklore Society*, together with the FLS AGM 2014. At The Corn Exchange, Dorchester, Dorset.

Call For Papers: submissions are invited for 20-minute presentations on such themes as: folklore in the works of Thomas Hardy; Wessex/Dorset folklore; folk customs inspired by Hardy; rural writers & writing about rural traditions in the late 19th-early 20th centuries; etc. Offers of papers for a panel of post-graduate student papers on Hardy will be especially welcomed. Send abstracts of 200 words to enquiries@folklore-society.com, and rebecca.welshman@btinternet.com, by 15 January 2014.

➔ More information at: www.folklore-society.com

Your Publications News

Ads *not* required; however if advertising, more words allowed.

STANDARD AD RATES, WORD LIMITS details 'Info Page', p3 copied online at www.folklife-west.co.uk/Info.html



1 BOOK

Title, author, ISBN; optional, N° pages +illustrations, format, cost

If with CD: Performer, CD Title, label; optional, distribution details or, exceptionally, CDs of **eg traditional singers** §

2 **Text** up to 200 words (not counting 1, 3), more if ad., see 'Info Page' Can combine, eg 2 books = 1 item of up to 400 words, book + CD = 400 words. At Ed.'s discretion, more for exceptional publications

3 **Your name**

4 **Illustration(s):** *High-res* welcome (usually printed as small & mono)

§ All other CDs: on our "Performers" pages; **only as:**--

Ⓢ **MEMBERS' CDs ANNOUNCED** Members (only): do publicise your CDs!

Ⓢ **MEMBERS' REVIEWS (CDs & books)** **only from/by Members!**

- **CDs - PLEASE DO NOT SEND CDs to editors!**

As many magazines focus on 'folk' CD reviews - we don't! but occasionally a Member may wish to send in a CD review



The Welsh Border Morris Dances of Herefordshire, Worcestershire and Shropshire

The Roots of Welsh Border Morris

by the late **Dave Jones**,
1988, revised 1995;
ISBN No. 0 9526285 0 3.

£5 by post from:

Mrs. A. J. Jones, Millfield,
Golden Valley, Bishops Cleeve,
Worcs WR6 5BN
01885 490323;
email
anniejones@millfield.orangehome.co.uk



Freda Black [with Kathleen Hawkin]. A Romany Gypsy singer now living in Hampshire, Freda has possibly the largest repertoire of songs of any Traveller singer alive today, including a few rare gems! *Photo © Sam Lee*

Folklife Societies

An Introduction to 'The Song Collectors Collective'

by *Sam Lee & James McDonald*

The Song Collectors Collective celebrates the people who conserve rare oral culture within their communities in Britain, Ireland and beyond. It aims to empower a new generation of collectors while inspiring the ongoing exploration of and creativity within these communities.

Despite wide assumption that all traditional source singers have long passed away and no more songs or stories are being transmitted orally, it has become quite clear lately that there is a wealth of unrecorded material with singers who have never before encountered the wider traditional music community. Within the Gypsy and Traveller communities, and especially amongst older singers, there is a memory of the days of life on the road, in tents and the music, song and dance that went hand-in-hand with this way of life. Over the last five years, several individuals encountered by members of the SCC have since passed away, taking with them stores of songs and memories never to be heard again. It is a common plea for the songs and stories to be recorded and shared as the old ways are not being passed on and this huge store of knowledge of an ancient way of life is forgotten. In the current era of accessible recording technology there is no excuse for not documenting and sharing this rich but fragile lore.

One of the core aims of the SCC is to record more than just songs, but stories, family histories, yarns, knowledge, lore and experiences of social change. The recordings will then be edited, indexed and freely shared on Song Collectors website and social media sites with unrestricted access for both the participants and others. Copies of the indexed recordings will also be donated to the Irish Traditional Music Archive (ITMA), the Vaughan Williams Memorial Library (VWML) and the National Sound Archive (NSA) at the British Library for safe-keeping for future generations to enjoy and learn from.

The aims of the Song Collectors Collective are to:

- **Meet** Tradition Bearers including singers, tellers and musicians and to conserve the traditional oral culture alive in Britain, Ireland and beyond
- **Record** the repertoires of songs, stories and lore of Tradition Bearers, with initial focus on the old traditional songs of the Gypsy and Traveller communities of Britain and Ireland
- **Share** these recordings freely with as many people as possible to encourage appreciation of the Tradition Bearers and their repertoires and to help conserve traditional oral culture
- **Return** copies of the recordings to the individuals, families and communities who have contributed
- **Provide** an archive of these recordings as a resource for the public to use for personal enjoyment, education, social work, and performance
- **Empower** a new generation of song collectors to meet, record, share, return, provide and empower others to ensure the future of Song Collecting and the conservation of traditional oral culture

The **Song Collectors Collective** is a united community of amateur collectors, editors, archivists, academics and enthusiasts all supporting and empowering each other to fulfil the aims of the group.

This SCC website has two overlapping aspects:

1. An ever-growing archive containing the songs, stories, and knowledge of the Tradition Bearers that have contributed. Most recordings are downloadable and free to share with the understanding that the copyright of the performance therein remains the property of the Tradition Bearers themselves. The sharing of their repertoires to the wider world should always be honoured with their name and an acknowledgement of their generosity in sharing it.
2. Information about being an active part of the Song Collectors Collective, how to gain the skills to become a confident song collector, resource material to help your research, policy on good practice and safe collecting techniques to protect both contributors and collectors.

The recordings made and received by the SCC, including all those published on the internet by the SCC, are intended to be freely copied and shared for the purpose of benefitting the tradition and the Tradition Bearers of today and tomorrow. Learn them, burn them, share them, care for them. Give CDs to your friends and family and most importantly of all – sing the songs, tell the stories, learn the lore and become a keeper of the flame and a Tradition Bearer to the next generation.

For more information and to keep informed of SCC events and happenings visit the website: <http://songcollectorscollective.co.uk>
If you would like to get involved or have any questions please contact the SCC at songcollectorscollective@gmail.com.

Sam Lee & James McDonald

LISTINGS: SEASONAL LOCAL CELEBRATIONS, A LIST BY DOC ROWE



The Doc Rowe Collection Support Group
www.docrowe.org.uk
has been set up to support the Archive of Doc's unique collection.

HURLING THE SILVER BALL

St Columb Major Cornwall

Shrove Tuesday and Sat. week following

❖ Unique in being a Shrovetide "football" where the ball is thrown, not kicked. Dozens of uncounted hurlers turn up, the two teams being the Townsmen and the Countrymen. Goals are about two miles apart, but a goal can also be scored by being carried over the parish boundary. At 6pm, the ball is brought back into town to the singing of the traditional song and children get their "Silver Cocoa" when the ball goes round the pubs being submerged in cocoa; later, adults get "Silver Beer".

© Chris Ridley. 01637 880394.

Ref: *Hurling at St Columb, Ivan Rabey* (Lodenek Press, Padstow: 1972).

Exmoor Traditions, by R James Parham

of the Acorn Folk Club in Minehead, West Somerset

The Christmas season has been celebrated in West Somerset and Exmoor with its rituals and jollity all harking back to those pre-Christian days, with the Green Man, not the red Father Christmas, made famous, though not invented, by Coca Cola; Mummings plays, ashen faggot, Wassail, all in their own way celebrating the end of the old year and the birth of a new year. Combe Martin and Brendon have long enjoyed the Mummings play and now it comes to Porlock again as part of their Wassail Night, in January, along with Dunster this is a newly revived celebration and all the better for that, bringing new life to this old tradition and a fillip to community spirit. Carhampton sees two older Wassails, one at the village orchard, and at the Butchers Arms. The orchard is relatively new venue but the Butchers Arms is of venerable age. Bonfires are lit, toast for the good spirits, the robins, cider to libate both man and tree and noise of gun drum or any noisy thing to frighten off the evil spirits, all followed by food drink and song. Contact the pub, it has always been on 17th January.

Less known is the burning of the ashen faggot which used to be held in the inglenook fireplace of every land owner, with beer, cider, song and games for family and servants alike.

*Come, bring with a noise,
 My merrie, merrie boyes,
 The Christmas Log to the firing;
 While my good Dame, she
 Bids ye all be free;
 And drink to your hearts' desiring.*

(Robert Herrick 1591-1674)

All listings © Doc Rowe except *** Editors

All photos © Doc Rowe unless otherwise credited

LISTINGS UNDERLINED = see photos this page & next page

JANUARY

<u>MARI LWYD</u> different places - different days	S.E. Wales	before Christmas to New Year's Day
WASSAILING	Carhampton	Devon January
WASSAILING	Combe in Teignhead	Devon January
WASSAILING	Churchstanton	Somerset January
DARKEY DAY	Padstow	Cornwall 1st January
<u>HAXEY HOOD GAME</u>	Haxey	Lincs 6th January
BODMIN WASSAILERS	Bodmin	Cornwall 6th January
TWELFTH NIGHT REVELS	Southwark	London near 6th January
<u>GOATHLAND PLOUGH STOTS</u>	Goathland	North Yorks 1st Sat after Plough Mon
<u>STRAW BEAR DAY</u>	Whittlesea	Cambs Sat nr 6 Jan
HEN GALAN [old New Year], CALENNIG [New Yr gifts]	Cwm Gwaun, Pembs	13 January ***
DYDD SANTES DWYNWEN [S.Dwynwen's Day]	Wales	25 January ***
APPLE TREE WASSAIL	Whimble	Devon 17th January
WASSAILING	Carhampton	Somerset 17th January
<u>UP-HELLY-AA</u>	Lerwick	Shetland Last Tue in Jan

FEBRUARY, MARCH, INCLUDING SHROVE TUESDAY (12 FEB 2013), ASH WED. (DAY AFTER)

CARLONS CHARITY	Woodbridge	Suffolk	2nd February
CRADLE ROCKING	Blidworth	Notts	Sunday near 2nd February
<u>CHINESE NEW YEAR</u>	various	UK	February
QUIT RENTS CEREMONY	Royal Courts of Justice	London	February
TRIAL OF PYX	Goldsmiths Hall	London	February (and May)
RED FEATHER DAY:			
SIR JOHN CASS SERVICE	Aldgate	London	Friday near 20th February
WESTMINSTER GREAZE	Westminster School	London	Shrove Tuesday
SEDGFIELD BALL GAME	Sedgefield	Co. Durham	Shrove Tuesday
FOOTBALL	Alnwick	Northumberland	Shrove Tuesday
FOOTBALL	Atherstone	Warks	Shrove Tuesday
ASHBOURNE ROYAL FOOTBALL	Ashbourne	Derbys	Shrove Tuesday & Wed
HURLING THE SILVER BALL	St Columb Major	Cornwall	Shrove Tuesday and Sat. week following
CAKES AND ALE CEREMONY	St Pauls	London	Ash Wednesday
DAME ELIZABETH MARYVN CHARITY	Ufton Nervet	Berks	Mid Lent
ST DAVID'S DAY (celebrations, school events)		Wales	1st March ***
KIPLINGCOTES DERBY	Market Weighton	Yorks	Third Thursday in March
TICHBORNE DOLE	Tichborne	Hants	25th March

FOR REST OF YEAR - see our FOLKLIFE'S DIRECTORY online and FQ future issues.

The customs associated with it have largely disappeared, but it still occurs at the Luttrell Arms in Dunster on Christmas Eve with song and ale. However no longer do we get a free drink every time a band bursts on the faggot, neither is there divination of marriage partners, nor is it big enough for a child or maiden to sit on it while it burns. It all goes on the fire at once, even the heat is prodigious and it has been known to set the chimney on fire, the Christmas bells that year were from three fire engines. The Dunster carol is sung several times together with other old faithfuls.

*With last years brand
 Light the new block, and
 For good success in your spending
 With your carols sing
 That sweet luck may they bring
 From ash log here we are tending*

*This ash faggot night
 Is of peace, good and right
 So those with ill will that needs mending
 Let your heart be made clean
 Drive out thought that is mean
 Before that the faggot has ending.*

*Log burn
 Wheel turn
 Evil spurn
 Sun return*

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**28th February deadline for 1 Apr
 Folklife Quarterly ... don't miss it!**



*Above, from left: MARI LWYD, SE Wales, before Christmas to New Year (2 photos); UP-HCLLY-AA, Lerwick, Shetland, Last Tue in Jan (2 photos); STRAW BEAR DAY, Whittlesea, Cambs, Sat nearest 6 Jan; GOATHLAND PLOUGH STOTS, N.Yorks, 1st Sat after Plough Monday; HAXEY HOOD GAME, Haxey, Lincs, 6 Jan; CHINESE NEW YEAR, 31 Jan 2014.
See Seasonal Local Celebrations, inside back cover. Photos © Doc Rowe*

FOLKLIFE TRADITIONS PAGES
ARE PART OF THE

FOLKLIFE QUARTERLY
PRINT MAGAZINE

SO COVER COLOUR PAGES MAY BE USED FOR
FT PHOTOS & ILLUSTRATIONS



Freda Black [with Kathleen Hawkin],
a Romany Gypsy singer. *Photo © Sam Lee.*
See article on the *Song Collectors Collective*

FT 40 ~ WEB VERSION

ABOVE = FROM FQ 40's COVER

LEFT = PART OF PAGE 47 =
INSIDE BACK COVER OF FQ 40



Seasonal Local Celebrations.
L-R: top, Up-Helly-Aa; Haxey Hood Game middle, Straw Bear Day. below, Mari Lwyd; Chinese New Year.

These photos © Doc Rowe.
For details of these celebrations, see previous page.

