

Folklore Studies in Honour of Herbert Halpert: A Festschrift.
Edited by Kenneth S. Goldstein and Neil V. Rosenberg (St. John's: Memorial University of Newfoundland, 1980. Pp. ix + 395, 11.95 paper.)

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Volume 3, numéro 2, 1981

URI : <https://id.erudit.org/iderudit/1081076ar>

DOI : <https://doi.org/10.7202/1081076ar>

[Aller au sommaire du numéro](#)

Éditeur(s)

Association Canadienne d'Ethnologie et de Folklore

ISSN

1481-5974 (imprimé)

1708-0401 (numérique)

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Citer ce compte rendu

Klymasz, R. B. (1981). Compte rendu de [*Folklore Studies in Honour of Herbert Halpert: A Festschrift*. Edited by Kenneth S. Goldstein and Neil V. Rosenberg (St. John's: Memorial University of Newfoundland, 1980. Pp. ix + 395, 11.95 paper.)]. *Ethnologies*, 3(2), 164–165. <https://doi.org/10.7202/1081076ar>

of one singer is being studied, it might, in fact, be more helpful if some songs were included which the collector did not find particularly beautiful or especially related to the folk tradition, in order to give the reader a more complete picture of Mme. Fraser's own attitude towards her repertoire.

The transcriptions, as mentioned, are a pleasure to read for the most part. However, I did find that the decision not to tie short values together unless they are sung over one syllable unfortunate, as several short values written separately obscure the clarity of the line. In the matter of metric markings, I would have found a metronomic indication sufficient, e.g., 1.= 100, instead of shifting time signatures back and forth several times inside one song, which I find misleading. I was also puzzled by the fact that, while most songs were given a metronomic tempo indication, some were marked merely "moderato" or "presto". The musical analysis, necessarily brief for the purposes of the book, is concise and to the point; perhaps it could be extended in a further study and compared with other repertoires as more information on individual singers becomes available. I would have preferred, though, to have the short notes on each song placed together with the song instead of grouped together at the back of the book.

These minor criticisms must not be allowed to detract from my first and continuing reaction to "C'était la plus jolie des filles" — that it is a book to be treasured, an important addition to the published work on Franco-Canadian music, and, as is not usual, one of equal value to musicologists and performers of folk music. It is my hope that it will both stimulate more work of this sort to be done and attract the attention of many *interprètes*, myself included, to bring the songs back to their public.

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Of those who spearheaded the advancement of folklore studies on this continent in the sixties and seventies, few had the audacity, courage and perspicacity of Herbert Halpert, who in 1962 dared to leave the comforts of mainland academe to move to St. John's Newfoundland and lay the foundations of English Canada's first Department of Folklore at the Memorial University of Newfoundland. The success of that venture is very much a personal triumph that has also touched in very meaningful ways all Canadian folklorists and influenced indelibly the direction of folkloristics in Canada today.

This *Festschrift*, then, brings together an assortment of twenty-six articles written by associates and students in celebration of Professor Halpert's pioneering efforts and years of devotion to folklore studies. The collection is introduced by a biographical sketch and classified bibliography of Herbert Halpert's works; both pieces are provided by a close colleague, Professor Neil V. Rosenberg, who has worked with Halpert over many years to help establish the teaching and research program in folklore at Memorial University. The articles themselves are arranged straightforwardly in alphabetical order by author although a thematic presentation according to subject area would have enhanced the volume's obvious value as an overview of current trends in Anglo-Canadian and Anglo-American folkloristics. In this regard, for instance, one can not help but note the pervading concern with folksong — the subject of ten of the articles (for example, the contributions of Helen Creighton, Edith Fowke, Edward D. Ives, and others). Six

other articles focus attention on beliefs and the so-called minor genres (for example, the pieces by A.E. Green and J.D.A. Widdowson); three articles delve into folktale and storytelling; one deals with ritual; and the remaining six would fall into a general or miscellaneous category.

Together they reflect a variety of approaches to the study of folkloristics and folkloric phenomena, and it is obvious that the occasion has provided many of the contributors with a golden opportunity to publish heretofore unpublished field materials and findings, to report on experimentation (for instance, Hamish Henderson's article), to raise crucial issues (a provocative piece on the origins of American jazz by John F. Szwed fits this rubric nicely) and/or to provide addenda and further commentary on earlier or on-going longterm research. Somewhat predictably, several of the above show a pronounced concern with parallels, analogues and antecedents resulting on occasion in laborious exercises in sleuth-like searches for substantiating evidence and passportization. A masterly and commanding grasp of the matter at hand is, as one would expect, reflected in the pieces offered by the late Richard M. Dorson, W. Edson Richmond, and D.K. Wilgus. On the other hand, at least two articles (Ernest W. Baughman's "Growing Up in a Folklore-Deprived Community" and Samuel P. Bayard's "Dying Traditions and Popular Superstitions") will strike the "now" folklorist as curious pieces reminiscent of the negativism of earlier apologists in American folkloristics. Socio-sexual folkloric phenomena are the subject matter for two articles (i.e., those by Roger D. Abrahams and Wayland D. Hand), and at least two pieces (those by Frederick A. Aldrich and J.W. Hassell, Jr.) will delight jaded appetites with the fresh viewpoint of writers whose specialties are rooted in other, non-folkloristic disciplines.

For Canadian folklore studies, four of

the articles found in the volume warrant special attention. These include: Carole Henderson Carpenter's insightful, evaluative report on her personal "adventure" as social secretary and assistant to Maud Karpeles in Newfoundland in May of 1970; Martin J. Lovelace's discovery of the house-visit as a significant and possibly more archaic form of Christmas mumming in England and North America; Neil V. Rosenberg's study of the manuscript song book as artifact and its place in the traditions of a single informant and her family; and, finally, Gerald Thomas's suggestive foray into folktale and soap opera in Newfoundland's French tradition.

Motley and uneven in quality, the *Festschrift* is not without minor irritants, mechanical and other, that detract from the book's overall purpose and intent. Gerald L. Pocius, for example, never does state the dates of birth and death for George Sturt who is the centre of attention in an important glimpse into the history of English folkloristics. The bibliographic details in note 3 on page 109 (in Margaret Bennett's descriptive account of "A Codroy Valley Milling Frolic") are incomplete. And in the reference to "information which others have used to advantage in later work" (page 122) some bibliographic hints could have been provided by C.H. Carpenter in the article on Maud Karpeles cited earlier. (Incidentally, the incorrect spelling "Maude" appears on page vii in the Table of Contents but nowhere else.) These and other trespasses are forgiven, for although the "Dedication" (on page v) announces somewhat modestly that "This collection of essays is a small step towards honouring one of North America's leading folklorists," the book nonetheless marks a most significant step in helping to further in considerable measure our knowledge of Canadian folklore.

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