Lost Souls

If you know the new address of the member listed below (with last known address), please let us know.
Bish Sharma, 6 Assiniboine Rd., #207, Downsview, Ont. M3J 1L3
Also, does anyone know the current addresses of William Eckard and Rashmi Venkateswaran, perhaps of Ottawa in 1993? They didn’t provide us with addresses.

Letters

I’m sorry, but I don’t wish to renew my membership at this point in time. I’m afraid that much of what is printed in the Bulletin is aimed more at true ethnomusicologists rather than the simple folk music fan. Really, the reviews are what catch my interest for the most part, and that’s not enough to justify continuing with membership.

Bev Walkling
254 Twin Lakes Dr
Sarnia. Ont.

We strive to provide something for all of our readers, both scholars and non-scholars, but it’s not always easy. We’re constantly seeking authors to redress underrepresentation in any area, but sometimes our searches have not yet borne fruit. We’re sad that, for you at least, the imbalance is a major one. But thanks for identifying a problem for us. —JL

Many thanks for the great review of On That Christmas Day [28:4, p. 27]. I had a lot of fun working with Richard Harrow in the studio, and also Pat Keenan, my co-writer on many of the songs. We’re all happy to have contributed new songs for the festive season.

Dave Foster
1516 24th St. NW
Calgary, Alta.
T2N 2P9

[We were remiss in leaving out the fact that Pat Keenan contributed to the writing of a number of the songs. My apologies to Pat. —JL]

I am undertaking research into Acadian music and dancing from 1605 to 1755. Consequently, I would be very grateful if you could provide me with details of any authorities known to you, as well as any books and journal articles on the subject.

John Desmond
39 Overland Rd.
Mumbles, Swansea SA3 4LI
Wales

I’m studying the accordion at the Lemmensinstitute, a music school at Leuven, Belgium. I’m looking for all kinds of information for my thesis, whose subject is “The Acadians (Cajuns).” I received your address from the Canadian embassy. Could you, if it’s possible, send me some information about the Cajuns in Canada?

Wendy Remans
Roerstraat 47
3600 Genk
Belgium

I’d like to add a small observation to the discussion about the origins of Morris dancing. I had spent some years in England, and seen a number of Morris dances, and learned a bit about dancing them myself. I was familiar with the folk etymology of the origin of the dance, or at least of the name of the dance, as being derived from “Moorish.” I had paid it little mind. What possible mechanism could have brought Moorish dancing, or even just the name, to England? It did not seem likely. I put it to the back of my mind.

That is, until a number of years later (about ten years ago), at the University of Calgary, at a performance of North African dancing. There was nothing of particular note until a dance described as a “Moroccan tribal dance.” I sat up straight in my seat, because if we were seeing wasn’t related to Morris dancing in some way, the coincidence of styles was remarkable!

I think that a proper choreometric comparison between English Morris dancing and Moroccan tribal dancing would be most interesting. I hope to read the results one day.

James Prescott
4915 Carney Rd. NW
Calgary Alta.
T2L 1E6

The British Columbia Folklore Society was newly formed here, this November, in large part thanks to a generous donation from Mrs. Dorothea Savory of Duncan.

Part of the purpose of Mrs. Savory’s donation was to establish her late husband’s folk dance and song collection as a memorial to him. This collection, “The Kenneth C. Savory Collection,” consists of books, records, correspondence, memorabilia and his morris dance ribbons as well as his