



IVES' "BURNING SHIP" AND "SATIRICAL SONGS"

FOLK 211 – Atlantic Canadian Folklore

2011-02-14



Plan for today

- Assuage any last minute assignment anxieties
 - Let you know you have until Wednesday
- Cover Ives
- Start some of the background on Narvaez (maybe)



ASSIGNMENTS

We cool?

Edward D. "Sandy" Ives

- University of Maine at Orono
- Released album 1959
- From the mid 1950s until 2009
- Collected in Maine, New Brunswick, and PEI
- Also wrote "the book" on conducting tape-recorded interviews
 - Literarily called *The-Tape Recorded Interview*

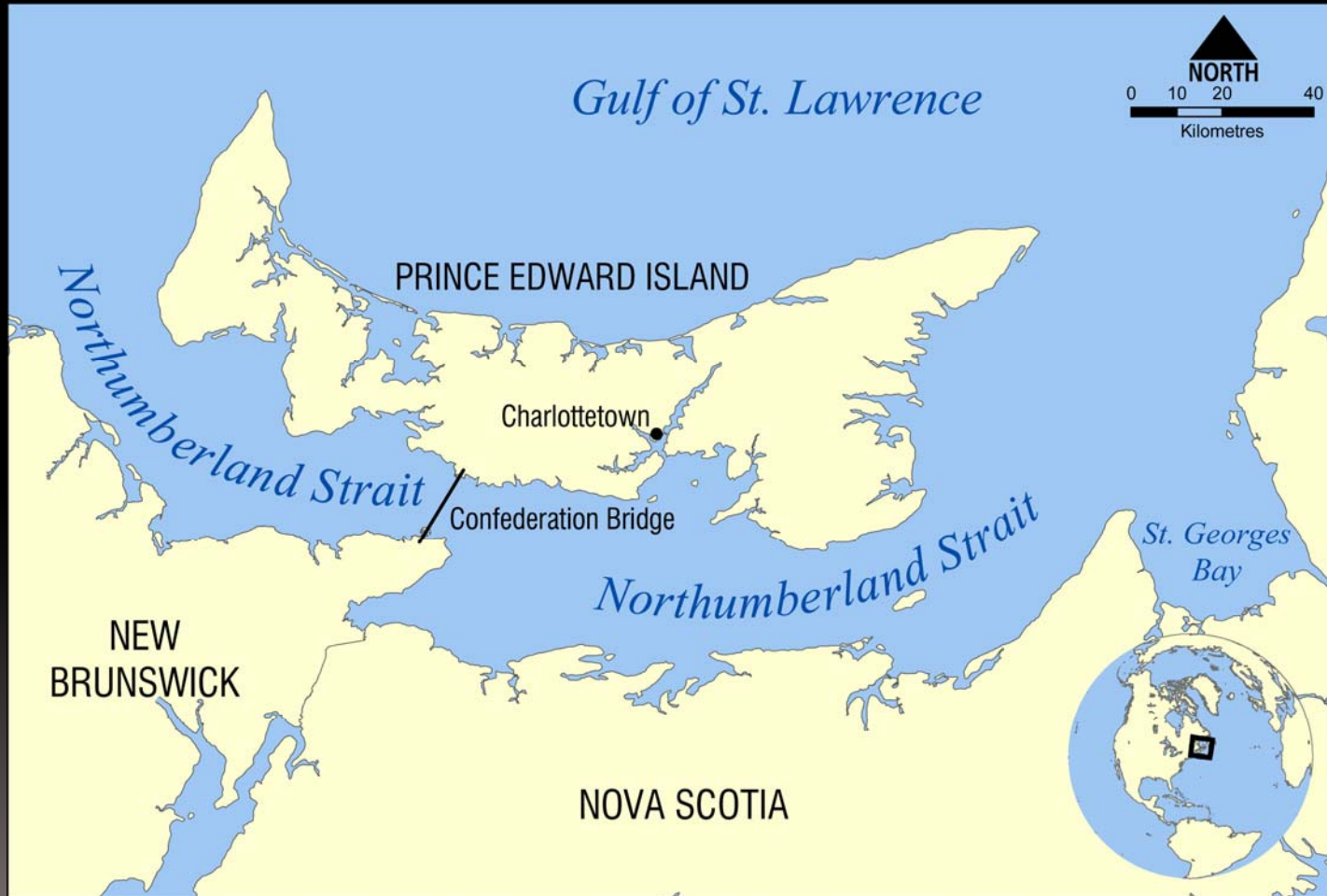
Helen Creighton

- One of the foremost collectors in Atlantic Canada
- Began as self-taught, but sought training at IU's Summer Field School
- Worked freelance, for magazines, for CBC, for National Museum
- <http://www.youtube.com/embed/6gL5JOGQDaE>

Major Works


- *Larry Gorman: The Man Who Made the Songs.* 1964.
- *Folksongs and Their Makers.* (co-editor) 1970
- *Lawrence Doyle: The Farmer-Poet of Prince Edward Island.* 1971
- *Joe Scott: The Woodsman Songmaker.* 1978.
- *The Tape-Recorded Interview:* 1980, updated 1995
- *George Magoon and the Down East Game War.* 1993.
- *Folksongs of New Brunswick.* 1989
- *The Bonny Earl of Murray: The Man, The Murder, The Ballad.* 1997
- *Drive Dull Care Away: Folksongs from Prince Edward Island.* 1999.

Burning Ship





Burning Ship

- Fully-rigged ship; illuminated / on fire; appears, travels quickly, sinks / breaks up and sinks
 - Multiple variations on
 - Vessel description
 - Conditions for appearance
 - Origin of original boat
- 



Closer read

- What distinguishes this article from what we have read is that he does not limit himself to one form of source
- Popular, literary, and folk sources are understood as acting upon each other, not the former two diluting or corrupting the latter
- With Creighton, we had the exploration of context, but it was still all about what was retained from “ago”
- With Ives, the issue is what is in active circulation *now*, and then looking for precedent and influence



Satirical Songs

Closer read

- “Folk” almost always meant “anonymous”
- “Folksongs” didn't have authors, they weren't composed, etc.
- Of course they did, but they were “lost”
- The sign of a folksong was how it lost its origins and came to be of the group
- But, with Larry Gorman, never anonymous

Two traditions

- Male and female tradition of song in Atlantic Canada
- Male is focussed on lumbercamps and other forms of seasonal, transient employ
- Female tradition is focussed on the home, with songs that accompany domestic labour
 - The distinction between “work” and “leisure” is diffuse at best



So Ives

- Is a good way to end the heavy reading of the first half of the semester.



Go away now

- For next class, listen to the Narvaez disc and read the liner notes (at the same time!!)