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Walking with the Archives: Mapping Newfoundland Identity through Ghost Stories and Folklore

Author / Creator

[Johnston, Andrea G](#)

Guy Debord defines psychogeography as “the study of the precise laws and specific effects of the geographical environment, whether consciously organized or not, on the emotions and behavior of individuals” (23). My project examines the psychogeography of Newfoundland’s ghost stories—what I am calling “para-psychogeography”—to show the strong relationship between place, identity and stories. In order to examine this relationship, I have built a mock-up of a mobile application that maps the ghost stories and folktales —the para-psychogeography— of Ferryland, Newfoundland. Artifacts from the Memorial University of Newfoundland’s Folklore and Language Archives (which include newspaper and magazine articles, personal experience narratives, beliefs and practices, oral histories, and folk narratives and customs) are linked to the map in accordance to each story’s location to facilitate a better understanding of the strong relationship between place and identity, the phenomenon first articulated by Guy Debord. My app is built using the platform FluidUI and is evaluated on how well the software can assist in creating a mock-up of an app that can showcase archival materials. Further, I re-interpret my own knowledge of Ferryland and the distinct identity that the town, and indeed, that the entire province demonstrates in its literature, its folktales, and its tales of the supernatural. This project builds on my undergraduate honors thesis by understanding how the literature of Newfoundland

"[reminds] Newfoundlanders, Labradorians, and Canadians, in general, that the province is a special place with a stubborn local nationalism that has deep historical roots. Canada, it might be argued, began here" (Hiller 143). The sharing of stories, especially stories exploring similar or identical ghostly experiences (for example, the popularity of The Old Hag tales), facilitates an understanding of Newfoundland identity through the para-psychogeography of the town of Ferryland for not only do ghost stories and folktales include traces of past emotional experiences of a particular place, they are also significant for "[m]yths (and fairy tales, which are degenerated myths) hold the wisdom of a culture. They reflect how the individual relates to his or her culture and to the universe; they are archetypal encounters and comprise a language of the psyche. Without myths, [ghost stories and folktales,] a society decays" (Guiley 393). Ghost stories and folktales are vital to the creation of a unique identity, and perhaps nowhere more so than Newfoundland.

Subjects / Keywords

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The stories are arranged according to geographical location, making it even easier to find specific stories for a specific area. There's also a great mix of classic, well-known stories from West Virginia ghost lore that most people will be familiar with AND stuff that is a little more obscure. Historic haunts are plucked from newspaper archives and more recent hauntings are told by those who have experienced them. Obviously, I highly recommend making West Virginia Ghost Stories, Legends, Haunts, and Folklore (and the author's other books) a part of your own paranormal library! You can purchase them online, or meet Jannette at upcoming events, including the Morgantown ParaCon on March 14th 2020 and at Wild and Weird Con on April 4th 2020! Want MORE Book Reviews? USC Digital Folklore Archives. A database of folklore performances. Menu. The piece was shared with me via a phone call with the informant. This exact topic was brought up in response to my general question looking for local folklore of the Fayetteville area. Thoughts: I think this bridge is used in a similar manner to other pieces of ghost folklore. The bridge is used by the town to establish a communal identity coming from knowledge of the story. Fayetteville is also the convergence of several cultures, as it is the college town for University of Arkansas, making the Tilly Willy Bridge possibly the result of several different cultures converging on the town. The u My request for personal stories about experiences with ghosts and the infamous Old Hag reached people in communities across the province, and even in other parts of Canada, thanks to Shawn Tetford, the Executive Director of Newfoundland and Labrador Public Libraries. The Newfoundland Paranormal Society was founded with the intention of being a reliable resource for anyone seeking knowledge and understanding of the paranormal and helping those individuals, families, or businesses that may be experiencing phenomena that they do not understand. Q: Why is the Masonic Temple your favourite haunt? They also need to be taught that they don't always have to be walking, but can sit down, as well as how to behave if something paranormal does happen to them.

