

NEWS IN BRIEF

INDIVIDUAL AND COLLECTIVE IN TRADITIONAL CULTURE. INGRID RÜÜTEL 70

Andreas Kalkun

On November 3, 2005 the international conference *Individual and Collective in Traditional Culture*, organised in cooperation by the Estonian Literary Museum and the Estonian National Folklore Council, was held in the conference centre of Reval Olümpia hotel in Tallinn to celebrate the 70th birthday of Ingrid Rüütel.

The conference brought together a number of participants from homeland and abroad. The opening speech of the conference was delivered by Janika Kronberg, head of the Estonian Literary Museum. Conference sessions were headed by Triinu Ojamaa (Estonian Literary Museum), Jaan Ross (University of Tartu) and Rimantas Sližinskas (Klaipeda University, Lithuania).

The aspects of folk music – individuality and collectivity – that were discussed at the conference have been important key words in the recent studies of Ingrid Rüütel. The intricate relationship of the individual and the collective in narrative lore has always inspired the scholars of traditional culture. Depending on certain ideologies and doctrines the emphasis has been on either the individual or collective aspect at different times. Every lore transmitter is a part of a culture, but this does not mean as if folklore was anonymous or unauthored collective lore. Transmitters of folklore do not merely repeat the old and acquired material, they are creative individuals and each performed text, song, dance or instrumental piece is always new and reflects individuals as well as the society and the period. The symbiosis of individuality and collectivity is not an oxymoron in traditional culture. Collectivity does not necessarily equal with homogeneity or rule out vigorous creative personalities or highly individual elaborations and reinterpretations of lore material.

Janika Oras from the Estonian Folklore Archives and **Anna Czekanowska**, ethnomusicologist from Poland, discussed in the interpretation of outstanding women of specific lore groups, their activity and representations created of them. Janika Oras' presentation aimed to shed light on the singers behind archive recordings, texts and notations. By comparing the representations of Risanda Kravtsov, a folk singer from Kuusalu parish, by different folklorists Oras analysed the relations and interaction of the scholar and the informant, and described the role and position of a folk singer in his /her environment. Anna Czekanowska introduced the creative personality of two female violinists who had been active in the Tatra Mountains in Poland and the ways how these two women have withstood the norms of a patriarchal society and have attempted to dramatically expand the traditional opportunities in music career usually available for women.

The presentations of both **Rimantas Sližinskas** from the Klaipeda University and **Ingrid Gjertsen** from the University of Bergen focused on popular performances of Lutheran hymns. Rimantas Sližinskas introduced the unique adaptations of hymns among Lutherans in Klaipeda and the possible reasons for these individual developments, mostly connected with the logic of German hymn tunes and differences in understanding music in the studied area. In her presentation, Ingrid Gjertsen pointed out how the past and the present form a dialogue in the performance situation of clerical songs. Every performance always forms a dialogue with the past performances of the song; the traditional performance situation is a process entailing both musical stability as well as variation.

Udmurt ethnomusicologist **Irina Nurieva** and **Katalin Lázár** from the Institute for Musicology of the Hungarian Academy of Sciences discussed the relations of improvisation and tradition in lore material. Irina Nurieva introduced the improvisational Udmurtian *krez* songs and analysed tunes, having found many traditional and stable elements next to individual and random developments in these songs. Katalin Lázár demonstrated by means of Hungarian folk music and dances how improvisation and tradition are closely related and how traditional art of improvisation is governed by certain rules and restrictions. **Rimantas Astrauskas** from the Lithuanian Academy of Theatre and Music analysed calendar songs of East and South Lithuania with a purpose to determine the stable and variable constituents in the structure of the songs.

Ingrid Rüütel's lasting interest in the typologisation of Estonian Kalevala-metric folk tunes is also related to the theme of the conference. After all, typologisation is also the search of general patterns among individual tune variants and local elaborations. The presentation of **Zhanna Pärtlas**, researcher at the Estonian Academy of Theatre and Music, was based on the studies by Ingrid Rüütel into Setu folk music and typologisation of Estonian Kalevala-metric folk songs. While investigating the unique character of the vocal music of the Setu, Pärtlas discovered that the Setu folk songs should be systematised on the basis of the so-called harmonic rhythm (alternation of the rhythm of contrasting grades), which is an extremely stable element in the structure of Setu folk songs and thus the most characteristic feature of the tune.

Mare Mätas, head of the Kihnu Kultuuriruum (Kihnu Cultural Space) Foundation, spoke about the tradition of wearing headscarf on the Kihnu Island, a very significant tradition for women on the island, and about different types of headscarves worn on the Kihnu Island. The presentation emphasised the importance that transmitters and scholars of culture attach to various traditional phenomena and how they accentuate these. The aprons and jackets of coloured calico and bought headscarves are of considerable significance and highly valued by women on the Kihnu Island and convey different messages and tales. What a scholar describing culture may perceive as novel and unauthentic, transmitters of culture may regard as a fundamental and representative part of culture.

Riitta Korhonen and **Kari Bergholm** discussed in their presentations topics that are also related to important areas of study for Ingrid Rüütel. The paper presented by Kari Bergholm, president of CIOFF, focused on secondary tradition and folklore movement, and the author analysed types of various folklore programmes and the possible roles and tasks of a supervisor of a folklore group. Riitta Korhonen from the University of Turku analysed the curricula of preschoolers in Finland and observed the relationship of tradition and education.



Ingrid Rüütel giving a presentation. Photo by Alar Madisson, 2005.

Several conference presentations overviewed the scholarly activities of Ingrid Rüütel as an ethnomusicologist and promoter of folklore movement. **Nikolay Boiarkin** from the University of Mordvinia emphasised the significance of Ingrid Rüütel's studies into Finno-Ugric folk music for Estonian kinsfolk in Russia. **Kristi Salve**, a long-term colleague of Ingrid Rüütel at the Estonian Literary Museum spoke about Ingrid Rüütel's contribution to ethnomusicology. **Igor Tõnurist**, researcher at the Institute of History, gave an overview of the role of Ingrid Rüütel in the Estonian folklore movement.

The conference day concluded with the presentation of the book *Pärimuskultuur Eestis – kellele ja milleks* (Traditional Culture in Estonia: Why and for Whom?) by Ingrid Rüütel and Ene Tiit. This was the first part of an extensive study, which overviews the results of an extensive questionnaire among members of the folklore movement in Estonia. Ingrid Rüütel's continuing research interest in folk music and performers will hopefully inspire other monographs on the topic and similar novel approach to new ones.

THE FIRST RUSSIAN FOLKLORISTS' CONGRESS IN MOSCOW

Anu Korb

On February 1-6, 2006, the First All-Russian Folklorists' Congress was organised by the State Republican Centre of Russian Folklore (*Gosudarstvennyi respublikanskii centr russkogo folklora*). For the congress, two volumes of article collections *Pervyi Vserossiiskii kongress folkloristov. Sbornik dokladov* (First All-Russian Congress of Folklorists. Collection of articles) I (2005) and II (2006) were published.

Among the congress participants there were experts in the field from academic institutions, research centres, higher education institutions, and, characteristically of academic conferences in Russia, supervisors of creative groups and ensembles, teachers and implementers of mass education methods.

Of the 700 people who expressed their wish to participate at the congress only 500 were listed as participants – these were people from all over Russia, from Karelia and St. Petersburg to Kamchatka. The number of foreign delegates was limited to a dozen people, including Aado Lintrop, Anu Korb, Mare Kõiva and Andres Kuperjanov representing Estonia.

Registration of congress participants was carried out in the building of the organising institution, which was unfamiliar for the Estonian delegation. All participants filled in a registration sheet inquiring about personal and professional information and monographs and major studies published in recent years. The organisers had to work extra hard, because even though the participants were asked to send a confirmation about their participation, contacting the organisers proved difficult, since many Russians do not have regular access to e-mails. For the Estonians, the major obstacle proved to be the shortage of technical means for presentation – computers were mostly available at sessions, but projectors could rarely be placed where they were supposed to be.

The congress was opened in the recently restored Hall of Church Cathedrals at the Cathedral of Christ the Saviour by opening addresses by the Russian Minister of Culture and Sciences, the representatives of the Academy of Sciences, the Composers' Union, representatives of UNESCO, representatives of research centres, etc. The speech by the representative of the Presidential Executive Office reflected quite aggressive views on the situation of Russians in the Baltic States; similarly inadequate views could be encountered only in the press, though, fortunately, not at the congress. However, we could not find the Estonian flag among the random number of official flags, representing congress participants, on the presidium table.

The work of the 17 congress sessions was held about 45 km from Moscow, in two buildings of recreation centre Snegir, situated about 2–2.5 km apart. The congress included sessions on topics such as poetics of complex textology and folklore; on the language of folklore, linguistic folkloristics and ethnolinguistics; contemporary folklore, written tradition, folk religion, children's lore, issues in archiving and systematisation of folklore material, education, and ethnic choreography. Also, five round table discussions were held: Folklore as a Tool for Communication and Mass Culture; Folklore Studies in the Context of the Humanities; Computer Technology in Teaching and Publishing Folklore; Folklore on Stage – Can It Be Called Folklore?; and Contemporary Periodical and Individual Publications.

The sessions were held mostly before noon, with round table discussions held in the afternoons and documentaries screened late in the evenings. Some sessions lasted throughout the day. The evening programs included the performance of a theatrical song by a student theatre, which has been active at the University of Moscow for 25 years. Old folk tales, village songs, and jokes and customs were embedded in a life story of a woman in Arkhangelsk dialect. The songs were accompanied by minimalist methods of amateur theatre – for example, one song was performed while standing on hands and gesturing with feet. Emotions were stirred by the text as well as movement and stage props, and also candlelight.

At the congress, participants rushed to buy folklore literature published in Russia. For the Estonians these publications were extremely valuable, since the arrival of specialised literature from Russia has been virtually nonexistent. Quite surprisingly, the print run of specialised literature in the field is extremely small – only 100–150 copies. A good overview of literature which has already been published and which will be published shortly was presented at a round table discussion, at which Mare Kõiva introduced the work of Estonian folklorists.

Anu Korb, author of this overview, participated in a session dedicated to contemporary fieldwork. During this session, 17 presentations were held in two days, mostly by scholars from Moscow. The session was chaired by Anna Ivanova and Mikhail Alekseevski, organisers of the congress. Moscow University also presented three publications on folkloristic fieldwork *Aktualnye problemy polevoi folkloristiki* (Topical Issues in Folkloristic Fieldwork) (published during 2002–2004, with Anna Ivanova as editor in chief.

Most of the speakers in this session had arrived at their topic by relying on their personal fieldwork experience or having read theoretical studies on fieldwork.



Photo 1. Visitors of the congress at the registration. February 2006. Photo by Andres Kuperjanov.

Aleksandra Britsyna (Kiev, Ukraine) has on many occasions recorded stories in the same Ukrainian community and discussed issues related to repeated performance (text as a semiotic object, oral text, verbal and nonverbal expression, etc.). Britsyna also presented a publication of transcriptions, comments and descriptions of the video material recorded on her fieldwork, the publication of which was financed by her onetime student, now living in America.

The presentation by Anu Korb (Tartu, Estonia) on factors affecting the results of fieldwork was based on material recorded among Estonians in Siberia. Factors influencing fieldwork were observed from the viewpoint of scholar as well as the lore group.

In her presentation *Collector's Interview as Hypertext* by Tatiana Dianova from Moscow analysed songs with refrain on the basis of video material.

In the presentation *Magical Text at Fieldwork Interview: Performer's Notes as Sources of Information* Ksenia Balobanova (Moscow) analysed archive texts and posed the question about whether verbal expression ('healing spells were spoken' or 'an old lady taught me') alters the meaning of the text.

Mikhail Alekseevski (Moscow) noted in his presentation about the present situation of traditional culture and new approaches to learn about it that collectors of old folklore are good in what they are doing, but they tend to neglect contemporary material and younger informants. For example, a few decades ago lore material was not collected from people who are now in old age, since at that time they were considered too young for being informants. Alekseevski emphasised the importance of recording material on contemporary holidays, but also on village weddings, village disco parties, and other contemporary material.

Olga Lebedev (Tver) pointed out that while before mostly text was recorded, owing to the limited use of technology and the fact that tapes and cassettes were recorded over, in modern times the interview has become the source of analysis in its entirety.

Floor was also given to scholars from Izhevsk: Eleonora Tamarkina analysed the Staroverets community and Galina Shushakova approached the topic of fieldwork as a tool for cross-cultural communication (pagan traditions and Christianity).

Elena Sharakshirova (Irkutsk) discussed the folklore tradition in the Nukutsk District of Irkutsk Oblast. The presentation introduced the views of Buryats, who regarded Russian tales read from books as their ethnic tales and passed these on in Buryat language; and the same applied to Russian folk songs.

Natalia Giliarova (Moscow) spoke about issues connected with fieldwork expeditions of students of conservatory. On a 10-day expedition, two multichannel recording devices are used to record everything, even outside comments. Students are expected to decipher the material on the spot. The tradition includes folk songs of indoor festivities; the more educated women familiar with the tradition often act as priests.

Vera Kudriasheva (Syktyvkar) introduced a recently established Centre of Komi Studies and the local Folklore Archives.

Elena Pushkariova (Salehard) discussed a complex expedition in extreme conditions, which consumes remarkable resources. Her presentation focused mostly on differences in the approach of scholars and TV and radio broadcasters to the material.

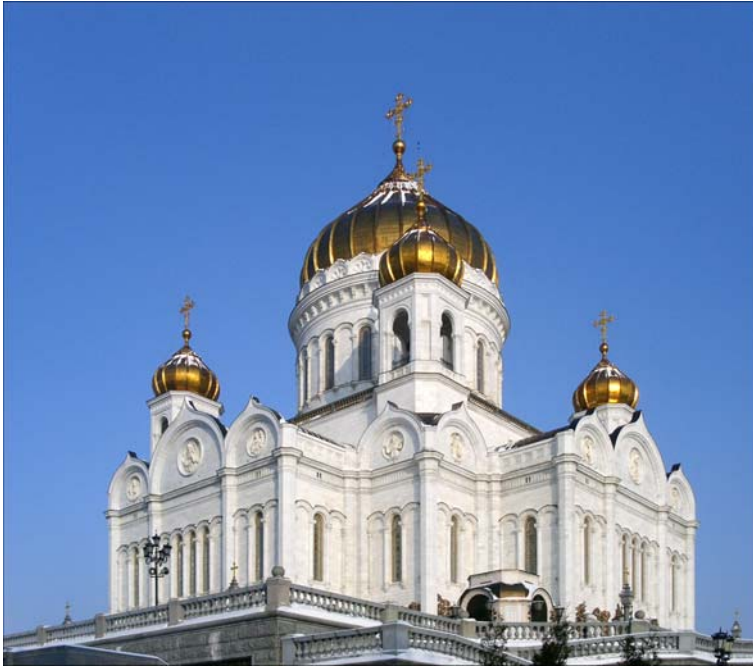


Photo 2. *The Moscow Cathedral of Christ the Saviour is one of the most sacred sites in Russia. The congress was opened in the recently restored Hall of Church Cathedrals at the Cathedral of Christ the Saviour. February 2006. Photo by Andres Kuperjanov.*

Scholar Evseeva from Ekaterinburg focused on the traditions of Belarus emigrants in the area.

Tatiana Staroverova (Kuzbas) introduced the practice of singers and ensembles that are mostly oriented to performing to live audiences of performing differently depending on whether they sing to themselves or for an audience; the focus was on the role of group leaders.

Larisa Sergushina (Bryansk) discussed fieldwork conducted mostly during calendar holidays in various parts of the oblast, introducing leaders and claiming that authentic folk groups usually do not have a leader.

While drawing conclusions, the necessity of creating a database of expeditions conducted or still to come and compiling a publication of fieldwork conducted all over Russia was emphasised. The possibility of channelling all the information about expeditions into a single centre from which it is forwarded by e-mail to anyone interested.

Eight presentations were delivered in the course of session *Issues in Archiving and Systematisation of Folklore Material. New Technologies*.

Instead of a presentation, Vladimir Magidov (Moscow) presented the first sound-documentary from the late 1920s and 1930s entitled *Derevnia. Odin iz mnogikh* (The Village. One of Many, directed by I. P. Kopalnyi). The documentary presented life in a village during a period of great changes, in the course of which manual labour was abandoned for

machine-produced labour – scenes of scything hay or harvesting with sickle alternated with tractors and other agricultural machinery, townspeople helping out a collective farm, flags and slogans on potato field, preschools and nursery schools, processions and religious services, folk songs and dances, and a boy reciting a poem about Lenin. Since it was an ideologically tumultuous period, the documentary featured some shots of the face of a young woman screaming *zhizn nashemu proklatuiu lomaiut!* ‘our damn lives are being destroyed’. The author of the documentary, which is now held in the archives, wished to show life as it actually was at the time.

Elena Vorobiova (Moscow) in her presentation *Culturescape as a Research Topic* introduced a project in the course of which an interactive Macromedia flash website of national parks and tourism was created in five years. The website provides information about fieldwork expeditions with maps, information about informants, local dishes and recipes, video clips, songs, etc. The author predicted that in a few years time, the information will be available for everyone on the cell phone.

Sergei Pchelkin’s presentation *Hypermedia technology – Evidence of Culturescape* investigated how the way we perceive something depends on background knowledge and ability to receive information.

Natalia Kotelnikova (Moscow) explored issues of a scholar, collector and archiving in the context of contemporary folklore collection. The presentation focused on confusion in genre system and terminology, which is partly connected with changes in folklore, owing to which the established system no longer corresponds to reality. Another problematic area is the absence of a single common central archive, since in private archives the material is systematised according to different principles.

Sergei Menshikov (Arkhangelsk) in his *Experience from the Folklore Laboratory at the Pomor State University* introduced the role of modern technology in collecting, preserving and use of expedition materials. The central problem here is, again, the standardisation of key terms.

Pavel Freichko (Moscow) discussed issues in restoring audioinformation.

Irina Karbulatova (Tiumen) in her presentation *The Sacral-Ritual Discourse of Charms* demonstrated healing spells on the example of video material, discussing the performance, archiving, key terms and gestures of healing charms.

OF PEOPLE AND PETS. THIRD SEMINAR IN THE SERIES

Ave Tupits

On February 27–28, 2006, the third interdisciplinary seminar in the series *People and Pets* was held at the Estonian Literary Museum in Tartu. The central theme of the seminar this time was *Animal Myths*.

Throughout times, animals have helped people in everyday activities, they have been their friends, companions, and family members, have provided food and clothing. Some earlier pragmatic views towards animals have been preserved while the general atti-



Photo 1. *Janne Orro was in charge of the round table on myths about pets and pet-related cults. February 2006. Photo by Alar Madisson.*

tudes towards animals have altered considerably over the past century. The theme of animal-man relationship deserves further study and elaboration in various aspects: against the background of the past centuries and in contemporary context, and according to the mythological worldview as well as the rational approach. The topic inevitably inspires various questions: how are animals reflected in oral lore? What has changed in this relationship and how? What role have animals played in people's lives at different times? Is animal lore and views towards animals and pets of villagers, the rural population and people in big cities somehow similar? Which changes has the introduction of the new rules of keeping pets brought about? What is pet culture and why do we need it? How are animals represented in the media and art?

These and several other questions have been dealt with at seminars discussing pet folklore, which were started in 2004 on the initiative of the Department of Folkloristics at the Estonian Literary Museum and the non-government organisation Estonian Folklore Institute. While the first seminar in May 2004, held in Narva, focused on traditions and their changes in the relationship of people and animals, the second seminar in October 2004 drew attention to people's need for pets and responsibility to them.

The main theme of the third interdisciplinary seminar in February 2006 were myths, whereas subtopics of the seminar entailed the issues of keeping animals in town and large farms, and the health of animals. Animal myths cover this aspect of lore that various specialists in veterinary issues have to deal with on a daily basis: this influences their work ethics and professional goals, and has an effect on the views of common people. The aim of the seminar was to search for the common grounds which may allow cooperation and exchange of ideas between different disciplines, including, for example, veteri-

nary medicine and folklore studies. It has to be agreed, though, that the majority of presentations delivered during the two long seminar days were largely empirical, while veterinary medical approach was less represented.

The presentations held discussed the relationships of people and animals in the period of antiquities (Küllli Valk), herding and house spirits (Enn Ernits, Mall Hiimäe), reports of animal injuries in the trial documents of parish courts (Maarja Karisto), acts of heroism by animals as reflected in the media (Loone Ots), the role of hearing dogs as helpers of the deaf (Liina Paales), also the views on keeping pets during the Soviet period (Ell Vahtramäe, Mare Kõiva, Ülo Siimets), the return of old animal legends (Eda Kalmre), animals in religious worldview, and pets in general.

Veterinary doctor Thea Kristal entertained the seminar participants with her stories and songs, and Jane Orro from the veterinary company Dimela headed long evening discussions about the practical needs of animals and the cost of keeping pets. The participants could also enjoy the photo display *A Piece of the Diversity of Nature* by Sven Začek.

The seminar was organised by non-government organisation Estonian Folklore Institute and the Department of Folkloristics at the Estonian Literary Museum. The organising was financed by the Estonian Cultural Foundation. The seminar generated active media interest from the side of *Eesti Raadio* and the major Estonian daily *Postimees*. Information about the seminar is available at www.folklore.ee/rl/fo/konve/loomaiii.

PAUL ARISTE AND FINNO-UGRIC LANGUAGES

Liisa Vesik

On April 25, various people interested in Finno-Ugric languages and culture, students of Paul Ariste and admirers of his work gathered to the main hall of the Estonian Literary Museum in Tartu. Marje Joalaid gave an overview of Paul Ariste's life work and the Veps language, his fieldwork activities and a brief summary of the diverse material collected from the Vepsian area. Even though most of the collected material was destroyed during the 1965 fire of the main building of the University of Tartu, Joalaid was able to show the event's participants Ariste's two fieldwork diaries and his comments on language. Without an intention to underestimate his characterisations of narrative situations, informants and the collected texts, the most gripping part of Ariste's material were his observations on the changing lifestyle in Vepsian village more than half a century ago – the villagers' traditions, decorating farms, pot plants, and home gardens. Ariste's fieldwork diary speaks about the spread of alcoholism among the small ethnic group, and the collector's attempts to make some younger locals to think about having all their money wasted on drinking on payday. The fieldwork notes include, for example, information on the attitudes of Russians and Russian authorities towards the Vepsians and their language, which might prove interesting from a sociolinguistic aspect, but also how the Vepsians rated the Russians, representatives of a different culture.

In his presentation about the past of the Komi people, their language, everyday life and traditions, Nikolai Kuznetsov introduced the ethnographic representation of the life, work, households, clothes, food, and children's games of Komi or Zyryan hunters and fishermen on the basis of materials collected by Paul Ariste and very recently published as the



Photo 1. Traditional Komi foods added Finno-Ugric flavour to the day. April 2006. Photo by Alar Madisson.

second volume of the anthology *Komi Folklore*. Collected by Paul Ariste. In this volume, informant and prisoner of war Aleksei Rakov from Jol village, Syktyvdin district, describes in Komi dialect the now lost Komi life and tradition, illustrating it with sketched figures. Like other ethnic groups which were incorporated in the Soviet Union, the Komi passed several reforms in literary language and the transition from Cyrillic to Latin alphabet and back to Cyrillic within the few decades before the Second World War. Folklore materials recorded from Ariste's informants also reflect these reforms and are presented in different forms of literary language. Aleksei Rakov, for example, writes in Molodtsov script that was used in Komiland during 1918-1936.

The event concluded with the presentation of the quadrilingual (in Komi, Estonian, Russian, and English) second volume of anthology of Komi folklore, listening to Komi music and tasting Komi dishes prepared by Kuznetsov.



Photo 2. Linguist Nikolay Kuznetsov has translated Estonian poetry into Komi and Komi poetry into Estonian. February 2006. Photo by Alar Madisson.

ANNIVERSARY SEMINAR OF THE FINNISH LITERARY SOCIETY IN TARTU

Sirje Olesk

Through the entire year of 2006, the Finnish Literary Society (SKS) is celebrating its 175th anniversary. Celebration events are organised both in Finland and abroad. The society, Finland and Finnish culture is introduced in the form of outing seminars in various towns in Finland; for the purpose of cooperation the plan includes carrying out four seminars abroad.

The first of such seminars was held on April 20–21 in Tartu in cooperation with the Estonian Literary Museum and the University of Tartu. The main theme of the seminar was *Language and Identity* and the working language was English.

The latter decision caused heated arguments during and before the seminar since scholars of the new generation in Finland and Estonia no longer speak kin languages. Thus the simple solution proposed by senior scholars that Finnish scholars speak in Finnish and Estonian scholars in Estonian was no longer acceptable.

In the opening address, the author of this overview recalled the 1844 encounter of F.R. Paehlmann and Elias Lönnrot on Ülikooli Street in Tartu, at which the two representatives of kinsfolk were forced to use a third language – German. Peeter Tulviste (University of Tartu) and Tuomas M. S. Lehtonen, chairman of the Finnish Literary Society, discussed the nature and construction of national and cultural identity. Birute Klaas introduced the study conducted at the Lund University concerning the language and identity of Estonian emigrants residing in South Sweden. Greetings were addressed to the society by Toomas Liivamägi, chairman of the Estonian Literary Society, and Maarja Lõhmus, head of the Elias Lönnrot Society.

Presentations of the first seminar day focused on literature and writers' biographies, among others, the life story of Aino Kallas.

The list of speakers included Anna Makkonen (Finnish Literary Society), Janika Kronberg (Estonian Literary Museum), Maarit Leskelä-Kärki and Kukku Melkas (University of Turku) (further on the speakers see *Keel ja Kirjandus* 2006/7: 600–601).

Folklorist Pauliina Latvala's (University of Helsinki) new research topic was politics and her presentation discussed changes in the social activity of the youth in recent years. Marek Tamm (Estonian Institute of the Humanities) described how since the second half of the twentieth century the Estonian identity has been constructed on the basis of Estonian language only, and discussed its reverberations in history and cultural history. Tiina Kirss (University of Tartu) discussed the traumatic experiences of Estonians during and after the Second World War, mostly on the basis of memoirs and prose fiction.

Day two of the seminar continued with presentations from the field of folkloristics, linguistics and ethnology. Arvo Krikmann (Estonian Literary Museum) explored the nature and historical development of the concept of the Great Chain of Being discussed in A.O. Lovejoy's book *The Great Chain of Being*, the concept's supporters and developers today, and problems that the concept has introduced in contemporary scholarship and philosophy. Hanna Lappalainen (University of Helsinki) introduced her study on how the simple

pronoun *mina/ma* ('I' in English) is used in different Finnish dialects and subdialects, and which acts, as such, as a means for expressing regional identity.

Riho Grünthal (University of Helsinki) discussed issues in language and identity of smaller Finno-Ugric nations. Senni Timonen (Finnish Literary Society) analysed the Finnish worldview on the basis of laments and Kalevala-metric folk songs; Mare Kõiva discussed the language choices of the Estonian diaspora and code-switching while speaking about pets. Sirje Olesk analysed the role and place of national literature during different periods in the history of the Finnish Literary Society and parallel societies in Estonia (Learned Estonian Society, Society of Estonian Literati, Estonian Literary Society).

Irma Sulkuinen's monograph, published to celebrate the anniversary of the Society, proposes a new approach to the period of 1831–1892 (review of the monograph was published in *Akadeemia* 2005/12: 7208-7214).

ON THE CONFERENCE OF CONTEMPORARY LEGEND RESEARCH IN COPENHAGEN, MAY 29 – JUNE 1, 2006

Mare Kalda

In late spring, the 24th Conference of the International Society of Contemporary Legend Research (ISCLR) was held in Copenhagen. The conference took place in a lecture hall at the Royal Library, in the large, black, shiny, new building, state-of-the-art in terms of architectural solutions as well as functionality, known as the Black Diamond.

The intentional aim of the major meetings of ISCLR is that there are no parallel sessions, so that all presentations could be heard. The current face of the society has been shaped by a small group of people over the years (since 1982). The main organisers of the conference held this spring were Henrik R. Lassen and Else Marie Kofod.

The presentations delivered at the Copenhagen conference discussed related topics and touched upon various facets of folkloristic and anthropological research. The focal topics covered regional traditions of certain geographical locations (Oromo folk literature, sanctuaries in Kazakhstan, religious practices in Kurdistan); locality in cross-cultural comparison (Japanese local legends), but also the tradition of specific communities (geocachers and players of *kwispel*, bird-watchers, pet-keepers). Several presentations discussed the migration of folklore connected with famous historical figures or celebrities (C.M. Bellman, George W. Bush, Jesus Christ, professional athletes, Hans Christian Andersen, Princess Diana, etc.); other presentations explored the manifestations of traditional religion in the contemporary world (voodoo in American pop culture, ghosts as “characters” in reality shows, the phenomenon of revenants, ghosts and market economy, and case study of ghosts in dormitory). Among the topics discussed there were also accounts of personal experience and rumours about Hurricane Katrina (five presentations altogether), and folklore connected with modern technology (mobile phones).

Redefining of genre boundaries was mentioned to some extent in all presentations, some particularly focused on this topic (legend and joke, legend and rumour, legend and social panics, legend and publications of “urban legends”). The modern tendencies in narrative practices were also described.

Gail de Vos from Edmonton compared ballad and contemporary legend and pointed out how narratives evolved from some ballads. Kenneth Lymer, an archaeologist from London, had conducted fieldwork in the area of Bronze Age petroglyphs in the Terekt village in Kazakhstan and interpreted the local religious legends. Elissa Henken from the University of Georgia demonstrated that depending on the context, more or less the same story may take the form of either a legend or a joke. Bodil Nildin-Wall from Uppsala exemplified how certain elements of ancient tales and legends are associated with celebrities and how contemporary jokes, often also in visual form, emerge. David Clarke from Sheffield also spoke about visual folklore – photos with miraculous images, on which Jesus or the saints are seen and which are distributed as either Xerox copies or in digital form. The author of the present overview discussed the incorporation of traditional legends in the information about caches in Geocaching game. Jessica Grant Jørgensen made an attempt to generalise the events related to the caricature scandal in Denmark, using key words like identity policy, conspiracy theories, processes of constructing monsters. Zenia Broch Høserich from Copenhagen spoke about the ways the legend and politics may conflict. Her case study of folklore about mythical prophesy books again demonstrated how small communities make use of legends in constructing their identity. The presentation of Virginia Spell (from South Carolina) discussed voodoo in American film industry. Robin Recours from Montpellier set out to investigate the construction of image and reception. While comparing the image of ancient heroes and contemporary professional athletes, the speaker concluded that the symbol of the modern society was Prometheus, whereas the symbol of postmodernism can only be Dionysus.

One of the leaders of ISCLR, Mikel Koven from the department of theatre, film and television of the University of Wales presented an indepth analysis of *Most Haunted*, a reality show about ghosts in LivingTV. He concluded that like in oral narration, the most important thing is the *possibility* of the narrative's truth rather than total belief in or rejection of the truth in the story. His colleague at the same university, Kelly Jones investigated the representation of ghosts in modern theatre on the basis of Shakespeare's plays. The presentation of Elizabeth Tucker (Binghamton University) focused on a haunting ghost, a young lady who had died a violent death, and stories about it in dormitories of New York schools. The emergence of such tales reflects the sense of danger for women. Katrien Van Effelterre from Leuven approached the topic of revenants in Belgia in a light humorous tone. Véronique Champion-Vincent observed the manifestations of social panic on the example of various conspiracy theories and other explanations that emerged in France and Belgium after recent paedophile incidents. In their joint presentation, Seonaid Anderson and leading scholar Sandy Hobbs investigated how to view the numerous, or, in fact, innumerable collections of contemporary legends, and how these publications influence the spread of contemporary legends.

Karen Baldwin from North Carolina introduced the activities of ivory-billed woodpecker watchers, their search trips, the construction of identity of the group and the staging of demonstrations (the speaker wore a thematic T-shirt), and the narratives that emerge during these activities. Nancy C. McEntire (from Indiana University) focused in her strong presentation on the longer session of narration, in which stories inspire new ones and the tales form an interesting narrative chain.

Susanne Sara Thomas from the University of Puerto Rico, Alexander M. Bruce from Florida, Patricia Turner from the University of California, Diane Goldstein from Newfoundland, and Carl Lindahl from Houston discussed in their presentations the verbal, visual, etc. reflections in people's responses to the destruction of Hurricane Katrina in August 2005 in New Orleans. The rapidly emerged narratives included a layer of compensation tales (S. Thomas), rumours of black-and-white oppositions (discussed by A. Bruce and P. Turner),

and personal experience stories in weblogs (D. Goldstein). C. Lindahl pointed out remarkable differences in the repertoire of those who suffered from the hurricane and those who discussed it at a distance.

Mare Kõiva analysed the use of verbal means of expression by small pet owners while communicating with their pets. Eda Kalmre demonstrated how a small nation sometimes identifies itself in narratives with world-famous figures, be that Napoleon, the President of the United States, Princess Diana, or the legendary F1 pilot Ayrton Senna – all have allegedly Estonian roots. The topic discussed by Eda Kalmre somewhat overlapped with that of Kirsten Møllegaard's presentation, who discussed the transformation of Hans Christian Andersen's biography into a legend. Evidently, the Danish like to believe that the master storyteller was of noble ancestry.

Peter Burger from Leiden had discovered a new incident in which people began to fear the commitment of crimes based on the misinterpretation of rumours and certain symbols, but the crimes actually never followed. Rumours, however, were spread in Italy, the Netherlands, and in Belgium. The related incidents were investigated by the police, the work of whom resembled the fieldwork of folklorists: the policemen listened to people's stories and collected and copied symbols drawn on walls of houses. Peter Burger's work is an interesting example of the collaboration of a folklorist with the police forces. Peter Burger and Theo Meder also introduced a new folklore genre – *kwispel* – a game, which involves creative writing and guessing riddles at the same time, whereas information is exchanged mostly online. The same way I asked the audience to participate in the game of Geocaching, and Karen Baldwin asked her colleagues to join the birdwatchers, so did Meder and Burger ask listeners to take up *kwispeling*. In a separate presentation, Theo Meder also demonstrated the database of Dutch folk tales.

David Stanley from Salt Lake City characterised the already established types and research opportunities of cell phone lore. Eshete Gameda, a Ph.D. student from the University of South Denmark, described the development of the Oromo literature and its interrelation with folklore. Medievalist Thomas Pettitt interpreted the narrative depiction of human body in the tradition of different periods and associated it with the people's general understanding of their surroundings, spatial relations, space and architectonics.

The leading scholars and professors Vilmos Voigt from Budapest, Linda Dégh from Bloomington and Bill Ellis from Pennsylvania are the foremost authorities for the members of the society. Bill Ellis, wearing a green Robin Hood cap, presented an elegant study of legend about the relations of the individual and general. According to Linda Dégh it is high time “to say good-bye, contemporary legend”, because everything categorised as a contemporary legend has always been there and furthermore, a legend cannot be non-contemporary. A legend simply is adaptable and flexible, whereas it not only automatically adapts to new situations, but also redefines social reality. Finally, Vilmos Voigt, after his presentation about the immunity of Hungarians to modern legends, called the conference a legendary and very contemporary one.

The discussion panel which concluded the conference discussed the future perspectives on how to recognise a legend (an everlasting question), if it keeps altering its form; what is the effect of technology on the narration of legends; what might be the ways to most expressively display the social elements in legends – in short, an array of thoughts about the identity of a research object as well as the identity of scholars emerged.

The next, 25th conference will be held in May 2007 in Logan, Utah, and will be organised by folklorists at the University of Utah.

SENSES AND RELIGION

Mare Kõiva

At the beginning of September, 2006, the Ethnology of Religion Group of SIEF came together for the fifth conference in Celje, the historical Capital of Slovenia. The walls of the St. Joseph's Spiritual and Retreat Centre favoured the conference discussions, and the picturesque view of the city in the valley and mountains on the horizon lifted spirits. The conference offered a very welcome opportunity to get acquainted with religious life in Slovenia, as will be discussed further below.

Conferences of the Ethnology of Religion Group have always proposed innovative themes, and the theme of this conference, *Senses and Religion*, was no exception, as it was extensively approached in medieval philosophy and somewhat abandoned in the meantime. The success of psychologists, in particular, in studying sensations, perceptions, senses and emotions opens up new possibilities in studying the manifestations of intangible culture. Cognitivists have been successful in exploring this course, and the first major treatments of senses in cultural and social anthropology have been published in the 21st century. Senses have been known to differentiate communities, as communication theorists tend to favour visual culture over auditory and the remaining senses are to a certain extent formally marginalised in the European cultural space. The acceptable and unacceptable 'languages' of smell, taste, touches and sounds differ in different ethnic groups and religious confessions. Thus, the own and foreign group is often defined by small but clearly distinctive differences in senses.

Presentations held in Celje probed the opportunities to approach religion from the aspect of senses and ranged from theoretical introductions to specific case studies, from rituals to ritual objects, from old confessions to neoreligions and related cult worships, representations of religion to sacred places and their typologisation. The conference presentations represented different European regions and thus also different religious confessions, and relied on fieldwork materials, historical sources or empirical observations to determine characteristic features and propose issues such as, for example, whether the Protestant Church with its ceremonies and holidays is as free of sensuality as it seems or is the



Photo 1. Arne Bugge Amundsen and Peter Jan Margry listening to the papers. Photo by Andres Kuperjanov.



Photo 2. Leopold Grčar brought Christmas spirit with his paper. Photo by Andres Kuperjanov 2006.

aspect of senses construed differently there. Is the lack or restriction of certain senses as strong a semantic symbol as their representation? Often a phenomenon under study entails a complex symbiosis oriented to different senses, such as the (religious) St. Lucia's Day tradition in Finland or the Saigoku pilgrimage in Japan, the instructions of which date back to the 17th century and which includes white clothes, special songs, dances, rosaries and food, next to its modern manifestations, as a symbol of a new body.

It has become customary of the work group to observe and get more closely acquainted with religious phenomena and monuments outside Europe and of the hosting country. At this conference, the focus was also on the life and scholarly contribution of a distinguished local scholar Niko Kuret.

The theoretical and thematic guide of the two-day conference was Gábor Barna (Szeged), whose presentation shed light on the various aspects of the main theme of the conference. Irena Avsenik Nabergoj (Ljubljana) discussed the various aspects of Slovenian religious life and focused on the religious foundations of the specific Slovenian figure of Lepa Vida ('Beautiful Vida') in Slovenian culture. Zmagoslavc Šmitek (Ljubljana), one of the organisers of the Central-European summer school of ethnology, provided an overview of sacred stones in Slovenia and oral lore about the stones; and Franciscan monk Leopold Grčar (Brezje) spoke about Niko Kuret's ties with religion and Nativity figures. To illustrate his presentation, the speaker created a miniature Nativity scene with a Christmas tree, figurines, music and candles. Having been supervised by Niko Kuret, Grčar continues the leading Slovenian ethnologist's work as a scholar and promoter of Nativity figurines. In a longer plenary speech, the bishop of Celje Anton Stres introduces the development tendencies of

clerical life in Yugoslavia and Slovenia, focusing on the lively discourse between theologians and the general public and the role of the former in developing philosophy and as a part of the broader cultural scene.

Arne Bugge Amundsen's (Oslo) *Senses or Non-sense. Debates on Rituals in Pre-Reformation Denmark* explored the 1520 conflict between a Roman Catholic Poul Heljesen and Lutheran Peder Laurensen, which next to assessing religion, rituals, traditional history also evaluated senses. Nils-Arvid Bringéus (Lund) spoke about the use of candles in Swedish churches, Ulrika Wolf-Knuts (Åbo) in her *Senses, sentimentality and Santa Lucia* analysed the traditions and the role of senses in created the emotional atmosphere in St. Lucia's Day celebrations (the tradition was widely spread in eighteenth-century schools). Anders Gustavsson's (Oslo) presentation *The use of senses among religious minority groups (Religious revival movements)* was based on material collected in Norway, Sweden and Estonia. Jonas Mardosa (Vilnius) introduced the celebration of a modern church festival Žoliné (Assumption of the Blessed Virgin Mary) in Lithuania; Maria Santa Vieira Montez (Lisbon) discussed the 17th-century ritual of the Holy Spirit celebrated in Açores Archipelago, Portugal, as a syncretic whole of five senses and various traditional elements. Goran Pavel Šantek's (Zadar) presentation *Becoming Sacred: The use of body in identity transformation* observed the Neocatholic ritual practice which emerged in the 1960s in Spain and spread from there, and the experience of transformed identity. The presentation by Paolo Barbaro (Venice) *The body and the path: Senses and experience in the Saigoku pilgrimage* gave a thorough overview of the transformation of the event included in the UNESCO World Heritage List throughout times, and the symbols and traditions employed.

The development of established pantheons into contemporary ritual practices was discussed by Mare Kõiva in her presentation *The Era of Wooden Gods: Myths, Rituals, Practices* and Andres Kuperjanov introduced in his *Celestial Pantheon* various pseudo stellar maps and motivations behind creating these. Peter Jan Margry (Amsterdam) introduced the development, basic features, followers and changes in a cult of the senses on the example of pilgrimages to Jim Morrison's grave at Père Lachaise cemetery. The changes include, for example, the abandonment of collective singing and listening to Morrison's music on the grave.

Marijana Belaj's (Zagreb) presentation *Smell, Taste and Tactility of the Sacred in the Religious Practices of the Croatian Folk* ranged from name saints and their veneration to contemporary pilgrimages to the monument of Josip Broz Tito. According to the 2004 survey, the monument was visited by 10,000 people mostly from Bosnia and Slovenia. The tradition involves touching the monument and singing at it.

Delegates of the conference could witness the same tradition at the monument in President Tito's home village Kumrovec, Croatia. The modern museum of ethnography, founded during the 1970s' boom of establishing open air museums, incorporates Josip Broz Tito's home, which has a small icon corner with a portrait and a photo gallery of the famous politician during his work for Comintern and the UNPO and later. The delegation also passed the onetime cultic centre of Kumrovec: the empty colossus of the higher party school of modern architecture, now overgrown with weeds.

Owing to the kindness of Jurij Fikfak and Slovenian ministers, who kindly shared information before and between ceremonies, the delegates were given an overview of older monasteries and churches. The sightseeing tour for conference participants took to the church complex of Svete Gore, to witness the pilgrimage of the villagers, and provided an opportunity to visit a mid-sixteenth-century monastery in Olimlje and the third oldest

pharmacy in Europe and other remarkable places. These are only few of the sights of the tour, in which all the five senses of the participants were involved in a joke by the Slovenes, who said that their ancestors built a church on every mountaintop.

The conference programme also included a visit to two museums in Celje, one of which, the Regional Museum introduces the local history, or archaeology, ethnography and art, and the other, the Museum of Contemporary History of Celje is the finest example of a modern museum. These two museums, especially the latter, deserve a separate treatment, as does the studio museum of art photographer Josip Pelikan in Celje.

The conference conclusions were presented by Jurij Fikfak, who proposed new themes that show folk culture as very much alive and progressive, and Gábor Barna, who argued that many religious phenomena are culture-specific and their analysis requires good theoretical background. Both speakers announced the academic forum a success. All that was left to do was to thank Gábor Barna for the extensive and serious contribution to the group and congratulate Ulrika Wolf-Knuts, who was elected the new president of the ethnology of religion group.