



Kolmas Eesti ja Ungari folkloristide
koostöökonverents “Globaalsus ja lokaalsus Eesti ja
Ungari tänapäeva folklooris”

3-rd International Conference

GLOBAL AND LOCAL ELEMENTS IN CONTEMPORARY FOLKLORE IN HUNGARY AND ESTONIA

Ajakava ja teesid
Programme and Abstracts

Eesti Kirjandusmuuseumi folkloristika osakond
Lishti Instituut – Ungari Kultuuri Keskus

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**Ajakava ja teesid
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Eesti Kirjandusmuuseum



Liszti Instituut
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Ühisprojekt “Globaalsus ja lokaalsus Eesti ja Ungari tänapäeva folklooris” keskendub kultuurilise mitmekesisuse ajalooliste ja tänapäevaste trajektooride uurimisele. See jätkab varasemate projektide käigus püstitatud uurimisülesannete (narratiivide, religioossuse, kujundkõne, huumori aspektid, rahvaluule eri vormide uurimine tüpoloogiate ja andmebaaside kaudu) ning teisalt tänapäevaühiskonnas viimasel ajal esile kerkinud nähtuste käsitlemist. Projekt keskendub ka kaasaegse folkloori positiivsetele, harmoniseerivatele ja naudingut pakkuvatele külgedele. Konverentsi eesmärk on analüüsida tänapäeva folkloori vorme (sh koolipärimust), nende kasutust ja dünaamikat, et avastada mängulisust ja loovust ning käsitleda, kuidas need peegeldavad neid tekitavat sotsiaalset reaalsust.

Teine osa on pühendatud Eesti Kirjandusmuuseumi, Liszti Instituudi ning Ungari saatkonna koostööle. Seekord on meil harukordne võimalus kuulata Piret Norviku, Szilárd Tibor Tóthi ja Siiri Erm-Nairismägi (Liszti Instituut) lühisõnavõtte ungari kirjandusest. Samuti esitletakse kahte värsket väljaannet – “Sangar János” ja Sándor Petőfi luule-raamatut “Nagu lind, kes paigast teise tõtleb”.

Konverents toimub inglise keeles, raamatututvustus eesti ja ungari keeles.

The third conference dedicated to the research project "Global and local elements in contemporary folklore in Hungary and Estonia" focuses on the study of historical and modern trajectories of cultural diversity. It pursues existing research tasks set during previous projects (through research on narratives, religiosity, figurative speech, humor, typologies and databases of different forms of folklore), and on the other hand, addressing a plethora of recently emerged phenomena in the contemporary society. The project also concentrates on the need to pay more attention to the positive, harmonizing and pleasurable aspects of contemporary folklore. The aim of the conference is to analyze the contemporary folklore forms (e.g. school lore), their usage and dynamics in order to detect playfulness and creativity in the (new) formats they take and address the way they reflect the social reality that gives rise to them.

The second part is dedicated to the cooperation between Estonian Literary Museum, The Hungarian Cultural Institute in Tallinn, and Hungarian Embassy. This time we have rare possibility to hear the talks by Piret Norvik, Szilárd Tibor Tóth, and Siiri Erm-Nairismägi (Liszt Institute), about Hungarian literature. Also recent publications will be presented – Sangar János and poetry of Sándor Petőfi.

The conference in English, the book presentation in Estonian and Hungarian.

Programme/Kava

- 12.00-12.20 **Opening/Avamine**
Piret Voolaid, head of The Estonian Literary Museum
Katalin Vargha, scientific secretary, senior research fellow at the Research Centre for the Humanities, Hungarian Academy of Sciences
- 12.30-13.00 **Eda Kalmre**
An insight into the tradition of male military legends
- 13.00-13.30 **Mariann Domokos**
Interpretations of Hungarian folktales from mid-20th-century to the present. Examples of political, educational and commercial usages
- 13.30-14.00 **Liisi Laineste**
"New funny dance challenge!": Humour in TikTok dance fads
- Coffee break / Kohvipaus**
- 14.30-15.00 **Éva Mikos**
How to differentiate legends? Contemporary legends and their ancestors
- 15.00-15.30 **Mare Kõiva**
"When We All Fall Asleep, Where Do We Go?"
3. The case of schoolchildren
- 15.30-16.00 **Anna Szakál & Katalin Vargha**
The ARP data repository and an experiment in archiving contemporary folklore
- 16.30-17.00 **Reet Hiimäe**
Ecocultural bonds with the non-human: From soul animals to the fly mushroom
- Coffee break / Kohvipaus**
- 17.20-18.00 **Presentation of books by Sándor Petőfi / Sándor Petőfi raamatute esitlus**
"Sangar János" ja "Nagu lind, kes paigast teise tõtleb" (osaliselt eesti, osaliselt ungari keeles)
Piret Norvik, Szilárd Tibor Tóth ja Siiri Erm-Nairismägi
Talks/Sõnavõttud – Hungarian Literature

An insight into the tradition of male military legends

Eda Kalmre

Department of Folkloristics, Estonian Literary Museum

Local Estonian folklore still includes stories from World War II about tanks sinking into a bog, aeroplanes falling into lakes, and machine guns still hidden in lone farms in the forest being used to threaten unsuspecting burglars.

These stories can be considered a fairly typical part of the male military tradition. These narratives have strong common features and a belief base, probably partly due to gender specificity, and they are characterized by repetition. In folkloristics, they are defined as the modern development of the older legend genre, as modern or urban legends.

In the case of military folklore, it is not a homogeneous material, some of it is universal material related to military service, weapons, etc., some of it arises in the relevant context and conflict. Several legends that originally circulated in the repertoire of men or soldiers and the rumour cycles based on them have later reached a wider circulation due to special circumstances. One such, for example, was the story "The snake saves the boy(s)" related to the war in Afghanistan known in the territories of the former Soviet Union. Rumours of mostly Baltic female snipers, so-called white pantyhose, biathletes who like to shoot soldiers in the soft parts of the body, have been circulating among Russian soldiers since the beginning of the 1990s, emerging in various conflicts and military operations initiated by imperialist Russia, most recently in Ukraine, for example. The story has been spread through all kinds of channels, including films and books, and this story, born out of fear among Russian soldiers on the battlefield, has been skilfully used in official Russian propaganda.

The presentation focuses on the legends and rumours spread among men, also young Estonian men who served in the Soviet army and in the Estonian Defence Forces as conscripts. In general, it can be observed that these special stories, told as true stories in

different times and situations and circulated among men of different generations, generally talk about serving in the army, war experience or other topics related to weapons and munitions. The legends and rumours of former soldiers focus on discipline, military hierarchy, sex, women, fate, and lucky escapes, as well as local special objects (bridges, secret paths etc.).

Legends describe and express gender stereotypes, define masculinity in a way that pleases men. Legends provide models of behaviour and express masculine dreams. At the same time, these stories both prohibit and encourage certain gender behaviours. In them, culturally favoured behaviour for men can be described - the desire for adventure and adrenaline, power, strength, cunning, intelligence.

Interpretations of Hungarian folktales from the mid-20th-century to the present. Examples of political, educational and commercial usages

Mariann Domokos

Institute of Ethnology, Research Center for the Humanities,
Hungarian Academy of Sciences

Folktales are very malleable and can be easily used to convey different messages and promote different ideologies to large audiences. As a cultural product, it is a fundamental tool for socialisation and value transmission, influencing the way we understand the world, our thinking and our symbolic perception - and it does so almost unnoticed. This presentation will give a brief overview of the ways in which Hungarian folktales have been used since the second half of the 20th century to the present. It seeks to answer the question of how Hungarian folktales, recorded from the orality, appear and what kind of transformations it undergoes when it reaches a wide audience of popular culture.

“New funny dance challenge!”: Humour in TikTok dance fads

Liisi Laineste

Department of Folkloristics, Estonian Literary Museum

TikTok has been described as a compelling site of contemporary folkloric performance, and the videos shared on the app are understood as ‘micro-performances’ of daily life, imagination, and humour. In the context of the past pandemic, TikTok’s popularity grew exponentially and it functioned as a way of coping with Covid-19 lockdowns across the world.

Through the exploration of viral trends - analysing the form, content and context of dance-based videos - we can reconstruct how practice and performance enable varied modes of social connection. An important element in this social connectivity circuit is humour that comes into play both in the remakes of one’s “own” versions of dance challenges, but also in the responses to these dance videos. Usually the initial reactions to and versions of a new dance fad are done in a serious mode. The comments posted under the posts are expressing the other internet users’ experience with this particular dance and admiration towards the performers of the dance. In the next rounds of reinterpretation, the remakes become more imaginative and include funny costumes, pranks, deliberate or less deliberate goofy blunders, etc.

Through the scrutiny and comparison of three TikTok dance challenges, this presentation explores the ways in which this viral trend gives insight into how learning to dance with peers across a platform like TikTok, also called a ‘hypersurface’, provides a means for connection and simulated proximity through paralleled embodied experiences, and how humour adds an extra layer of performativity and intersubjectivity.

How to differentiate legends? Contemporary legends and their ancestors

Éva Mikos

Institute for Ethnography and Cultural Anthropology,
Research Centre for Humanities, Hungarian Academy of Sciences

The paper aims to determine basic differences between 'traditional' and 'contemporary' legends. The first difference is structural: old belief legends are more sophisticated and richer in motifs than their contemporary relatives. Contemporary legends in most cases are cleaned up and they have less variable elements. The other different feature is the connection to religion and the world view. 'Traditional' legends have a religious and superstitious point of view. In contrast, 'contemporary' legends have a bipolar identity: they seek answers to life's ultimate questions with their modest means without showing their real opinion about transcendence. The presentation focuses on a specific legend-type 'Animal in the body' which has two ways of life: this legend was well-known in oral peasant tradition, but since the 19th century has been popular in press as a contemporary legend as well.

“When We All Fall Asleep, Where Do We Go?” The case of schoolchildren

Mare Kõiva

Department of Folkloristics, Estonian Literary Museum

To this day, dreams are one of the types of folklore to which researchers return, trying to find models of explanation for whether dreams are a function of the self or an open door to another world. Dreams were considered original narrative pointers and could even be classified as using some traditional plots, and some that were not related to the canon of tradition at all. Dreams are not only mental images and a source of creativity, they also reflect reality because the human body physically reacts to dreams. We can experience different things in a dream, including smell, sound, etc., in addition to which experiences generated by sleep apnoea have not gone away. Language, environment and message have changed, as have the places to which the soul migrates today. What has changed, and what remains? Can today's human protect himself from what happens in a dream? These are some of the issues that I will touch upon, using the dream-stories of the schoolchildren, collected during the 21st century. The purpose of the report is to draw attention to children's dreams and to the work of folklorists, as well as to raise awareness of the diversity of experiences in dreams and visions in folklore and folk belief.

The ARP data repository and an experiment in archiving contemporary folklore

Anna Szakál

Institute of Ethnology, Research Center for the Humanities,
Hungarian Academy of Sciences

Katalin Vargha

Institute of Ethnology, Research Center for the Humanities,
Hungarian Academy of Sciences

The collection and recording of contemporary folklore raises a number of questions. Some of these are technical problems, especially for multimedia content collected on the Internet. To give just one example, how can we refer to the source of the examples cited in our publications, if the websites used for collection can disappear at any time?

Data repositories can provide a solution for archiving the collected data with the necessary contextual information, for long-term preservation of files and for their referability. In this presentation, we will use the example of a dataset of Hungarian internet humour (mostly jokes and memes) collected during the Covid period (342 items) to show how a collection of contemporary folklore was placed in the ARP data repository, currently under development within the Hungarian Research Network.

Based on this collection, we are trying to establish how recent folklore texts that were collected online and only available online may be deposited and made referable with the help of the data repository. The goal is to find a method which will enable future researchers to deposit such corpora in a way, which would reassuringly settle the matter how research based on such a corpus may become verifiable, retraceable and how the research data itself becomes transparent.

Ecocultural bonds with the non-human: From soul animals to the fly mushroom

Reet Hiimäe

Department of Folkloristics, Estonian Literary Museum

The presentation will analyse some Estonian examples of increasingly popular contemporary rituals for connecting with the non-human which are performed with the aim to achieve a more holistic, spiritual and healthy self. Negotiated vernacular representations and rhetorics that involve elements and keywords like ancient wisdom, intimate embodied connections with nature and self-development on the one hand, and stupidity, alienation from nature and danger on the other hand will be discussed.

