



SIEF is an international scholarly organization founded in 1964. The major purpose of the SIEF-organization is to facilitate cooperation among scholars working within European Ethnology, Folklore Studies and adjoining fields.

**EDITORIAL**

This second newsletter of 2004 is the first one that appears under the term of a new SIEF-board. In the first place the secretariat has developed, as you can see, a new logo for SIEF and a new format for the newsletter in the hope that the text is better legible. We have tried to gather as much relevant information as possible. Following the letter of our President I also want to call all members to send the secretariat all relevant information on SIEF, European Ethnology, the working groups and interesting upcoming events in order to keep us well informed.

Not only the newsletter is redesigned: our website is also little by little being improved. Because all the work on it is

actually voluntary work by the Meertens automation department, it's unfortunately not possible to add information as quickly as we would like to have it.

In order to 'personalize' our organisation more, a list of all paying members has this time been added to the newsletter. We can now read who is actually a member and eventually make contact. It makes also clear that many of our Folklore colleagues are actually not members. However, we can try to persuade them. And for that purpose a flyer on SIEF has been made. One copy you find included in this mailing sending. More copies can be ordered at the secretariat ([sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl)). The handing out of this flyer during conferences resulted already in nearly 20 new memberships!

Peter Jan Margry

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## 1. LETTER FROM THE PRESIDENT OF SIEF

Dear SIEF Members,

After nearly three years of intensive planning, the 8th congress of SIEF took place from April 26-30, 2005, in Marseille, France. It was the first time that SIEF held a meeting jointly with another scholarly organization. We were most pleased not only with the cooperation between ADAM and SIEF, but also with the meshing of Mediterraneanist anthropologists and SIEF members both within panels and within the audiences. Our thanks go to the individuals and institutions who worked hardest in bringing this event about: Michel Colardelle and Denis Chevalier from the emerging Museum of Civilizations of Europe and the Mediterranean (as well as from the ATP, Paris), and Dionigi Albera from the IDEMEC in Aix-en-Provence, as well as the staff of both institutions involved in the planning and execution of the meeting and the subsequent excursions. In addition, I want to thank once more the Wenner-Gren Foundation for Anthropological Research which supported the travel costs of many participants from Eastern Europe and North Africa.

The conference proceedings of 'Among Others: Conflict and Consensus in Europe and the Mediterranean' will be orchestrated in Marseille and they will look somewhat different from the proceedings of past years. The local organizers have asked panel chairs to submit summaries of the panels they chaired which will appear together with the plenary addresses. We would naturally be pleased if work presented during the congress would see publication elsewhere, for instance as special journal issues. Should you be working on such an endeavor, please do inform the secretariat upon successful publication, so that we may advertise it on our web page.

At the SIEF membership assembly in Marseille, outgoing board members Herman Roodenberg (who also ably served as vice-president and secretary-treasurer), Ülo Valk and Gisela Welz were thanked and a number of new board members were voted into office (see this issue). The meeting also approved a bylaw change (for the amended text, see SIEF Newsletter vol. 3, no. 1, 2004). The membership also approved the formation of a new SIEF working group on 'The Ritual Year' (see

report from the constituting meeting and the call for papers in this issue). The membership also received an update on the activities of the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore of WIPO where SIEF holds observer status. The membership provided the board with the mandate to handle the involvement in close communication with the SIEF observers at WIPO (see report on the most recent Geneva meeting in this issue).

Since Marseille, the SIEF secretariat under the leadership of newly elected vice-president Peter Jan Margry has been hard at work with initiatives intended to increase our membership and to provide further benefits for members. He has developed a SIEF leaflet for distribution at conferences and to be sent to potentially interested parties. Negotiations with a number of publishers have furthermore resulted in attractive offers for SIEF members. We are particularly pleased to have entered a relationship with the journal *Ethnologia Europaea* whereby SIEF members are now able to subscribe to the journal with a rebate and to order back issues at reduced cost (see this issue).

Upon the initiative of SIEF board member Ullrich Kockel, SIEF was asked for the first time to assist colleagues in Great Britain with nominations for the Research Assessment Exercise (RAE). It is hoped that these nominations will augment the chances that our fields in Great Britain will receive evaluations by professionals conversant with research in European Ethnology, folklore, oral history and related subjects. While SIEF remains a financially rather poor organization, the executive board and presidency are certainly glad to provide support of this nature in the form of letters for initiatives on the national and regional level.

Looking at the state of our fields in Europe and in the world at large, one can observe a gathering momentum to seek rapprochement between different ethnological and anthropological traditions. The European Science Council sponsored an exploratory workshop in the Czech Republic, entitled 'Toward an Anthropology of Europe' to which SIEF was invited (see report by board member Ullrich Kockel, this issue). This initiative, spearheaded by Martine Segalen (Paris) and Andres Barrera-González (Madrid), continues with further efforts to

secure funds for joint curricular planning on the European level. At this year's biannual meeting of the European Association of Social Anthropologists (EASA) in Vienna, a new Europeanist network was initiated. While such networks are evidence of the global intellectual necessities to cooperate rather than to insist on sharp disciplinary boundaries, they are at least in Europe also coming about due to structural pressures. The 'Bologna process' aims to construct a Europeanization of higher education. In practice this translates into a great deal of restructuring of disciplinary curricula so as to bring about new BA and MA degree programs. As this wave of academic reform coincides with economic recessions and thus across-the-board cuts in higher education, the new structures generally may also contain less disciplinary diversity at least on the BA level. For small departments, this can be a boon or a threat, depending on how the potential merging with other disciplines is perceived. For fields such as ours which in a number of countries have seen a great rise in student interest and numbers without an attendant rise in faculty positions, there are difficult challenges ahead. Hence I would like to encourage SIEF members who are facing university degree restructuring to report on their experiences, in particular with regard to the impact on folklore, ethnology and related curricula.

Greetings to all and best wishes for the new year

Regina Bendix  
University of Göttingen



## 2. CONCEPT MINUTES OF THE GENERAL ASSEMBLY, 2004

28 members present.

### *Opening*

Jonas Frykman, acting as the President of the Assembly, proposes the Agenda, which is accepted by the Assembly. João Leal is elected secretary of the meeting.

### *Report from the President*

Regina Bendix presents the president's report from the President, with detailed information on the following issues: SIEF Web page and annual newsletter; organization of the Marseilles 2004 Congress; board meetings and the main topics covered on the online discussions of the board members – main topics discussed.

### *Report from the Secretariat*

The report is presented by Herman Roodenburg. Main topics addressed: the installation of the secretariat at the Meertens Institute; payment of SIEF fees by credit card; funds available; contacts with publishers for discounts to SIEF members. Herman Roodenburg also informs the Assembly that SIEF has now 145 paying members. Following Herman Roodenburg's report, some members stress the necessity of a more active recruiting of SIEF members.

### *Report from WIPO*

Valdimar Hafstein presents the reports from his participation, as a SIEF observer, at on the WIPO meetings, where he has served as SIEF observer for the past two years. At the center of the committee meetings are which have been discussing issues related to the intellectual property of 'traditional knowledge, and folklore and genetics'. After discussing the report, the Assembly decides that SIEF should continue with its observer status at the WIPO meetings, and that the SIEF board should further discuss the possibility of issuing a statement on the topics being raised at WIPO meetings

### *Proposal for a 'Commission on the Ritual Year'*

Regina Bendix presents the proposal for the creation of a Commission on the Ritual Year submitted by Emily Lyle and five other SIEF members. Some reservations are voiced by members of the Assembly concerning the narrow scope of the commission and the terminology used in the proposal. The Assembly decides to express enthusiasm for the proposal, but

recommends that the group should work a little more on a final version of the proposal.

#### *Proposals for the next SIEF Conference*

Some possible locations for the next SIEF Conference (2007) are suggested. Ullrich Kockel raises the possibility of a joint organization of the Conference with the University of the West of England in 2008. The joint organization of a Conference with the American Folklore Society Association in Montréal (Québec) is also raised. The Assembly decides that the next SIEF board meeting should take a decision on this issue, based on written proposals.

#### *Proposals for by law changes.*

The two proposals for by law changes, concerning the composition of the Executive Board, from six to eight members (articles 9 and 12), are approved by the Assembly.

#### *Election of the new members of the SIEF board*

The results of the vote for the Presidency are the following: Regina Bendix (President): 35 yes; 2 no; Bjarne Rogan (Vice-President): 34 yes, 2 no, 1 nothing; Peter Jan Margry: 33 yes; 2 no; 2 nothing. The Assembly also elects the following members at large of the Executive Board: Reg Byron, Luisa Del Giudice, Marjetka Golež-Kaučič, Ullrich Kockel, João Leal, Caterina Pasqualino, Birgitta Svensson.

#### *Other business*

Announcements on the Journal of American Folklore, and on a Monograph series on European Ethnology are made.

Concept Minutes submitted by João Leal  
7 June 2004

## THE NEW SIEF EXECUTIVE BOARD

SIEF's administration, planning of conferences and decision making on urgent matters are carried out by the executive board. At SIEF's last general assembly (Marseille, April 29, 2004) the following members were elected to the Executive Board:

Regina Bendix, Germany (president)

[rbendix@gwdg.de](mailto:rbendix@gwdg.de)

Peter Jan Margry, The Netherlands (vice-president)

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Bjarne Rogan, Norway (vice-president)

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Birgitta Svensson, Sweden

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Secretariat:

Hetty Garcia, The Netherlands

[sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl)

REGINA  
BENDIXPETER JAN  
MARGRYBJARNE  
ROGANMARJETKA  
GOLEŽ-KAUČIČLUISA  
DEL GIUDICE

### 3. SECRETARIAL REPORT OVER 2001-2004, PRESENTED AT THE GENERAL ASSEMBLY, 2004

The Amsterdam secretarial office started right after the Budapest conference of 2001. So the office has now been in operation for three years. Thanks to the Meertens Institute, which hosts the Secretariat and the SIEF-website, even a secretarial assistant was appointed, Mrs. Hetty Garcia, whom some of you have met at the SIEF desk at the Marseille conference. Officially she works four hours a week for SIEF but, as these things go, she often works a whole day each week. She has been a great help in these three years.

What did the Secretariat do in the past years? We started a new financial administration. We hoped to cash most of the membership fees through credit card companies such as VISA and MasterCard. In the end this worked only with VISA, as MasterCard, to our astonishment, asked a fee of 10 euros for handling each individual payment. As the membership fee is euro 20, Mastercard would have made a profit of 50% on each payment. Just 'administrative costs', as they explained. When I suggested that it looked more like medieval usury, the man got angry and slammed the phone down. Which explains why we can only accept payments through VISA and not through MasterCard.

At this moment, April 2004, SIEF has 138 members, which is still rather modest for a European organisation, but anyhow some 60 members more than three years ago. Most of the members come from Germany, the United Kingdom, Finland, the Netherlands and Hungary. The new members come mostly from Sweden and Greece. At the moment SIEF has 2.386 euros and 91 cents at its disposal. This is still a modest sum, but it certainly offers an opportunity to extend SIEF's activities. Right now, most of the expenses, some 500 euros each year, go to the distribution of the Newsletter and to money transfer costs.

In the past three years the secretarial office also started a new website, not a very spectacular one, as I have to admit, but it is a start. In the near future, thanks to some technical improvements, the site will be managed directly by the secretarial office, allowing Hetty Garcia and the new secretary to improve the site and to keep it as up to

date as possible. We are also negotiating with some publishers to offer reduced prices for SIEF members. As already one publisher agreed, they will then advertise a selection of the available titles on the site. And that concludes my report.

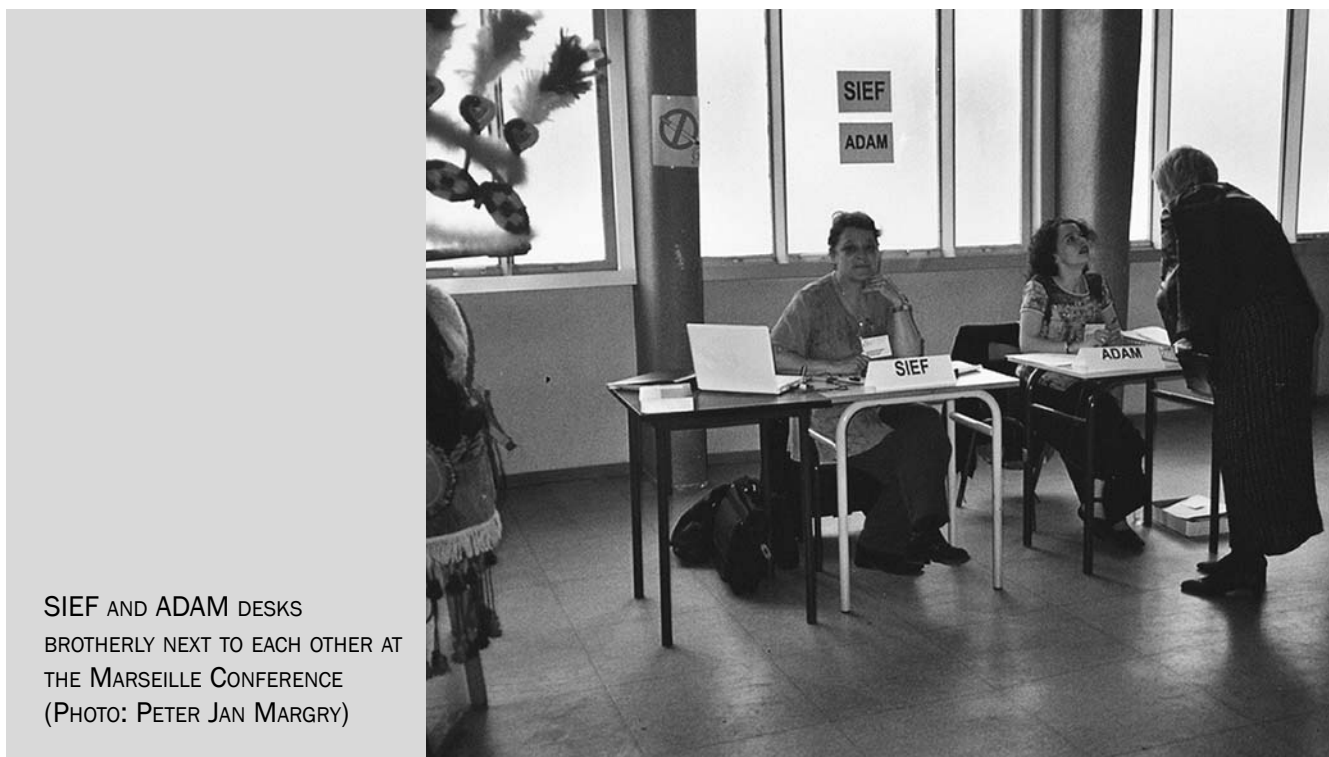
Herman Roodenburg, Amsterdam

#### 4. 7TH SIEF CONGRESS IN MARSEILLE: CONFERENCE REPORT

The Congress 'Among Others: Conflict and Encounter in Europe and the Mediterranean' (8th SIEF Congress, 3d ADAM Congress) met in Marseille from April 26 through 30. There were 403 advance registrations for the congress; in addition, there were individuals from the region around Marseille – in particular students – who did not pre-register and were attending with daily passes. The program book gives an account of the range of workshops (or 'ateliers') organized as well as of the individual contributions.

The conference began with a plenary lecture of Prof. Christian Bromberger (Aix-en-Provence) who masterfully if in part controversially opened with a lecture on the conference theme, intertwining the eight subthemes developed in the workshops of the following days as he

saw them playing out in the Mediterranean region. The following days contained six more plenary presentations intended to each address thematic sub-segments of the meeting. Two speakers worked within the sub-theme 'Region, Space Territory'. Barbro Klein (SCASSS, Uppsala), spoke on the conflicts and resolution strategies among different migrant groups and natives in Swedish community gardens. In contrast to this micro-study based on 20 years of ethnographic work, Jasna Capo (Institute of Ethnology, Zagreb) sought to bring together questions on co-ethnic migration on a macro level, drawing on material from the former Yugoslavia (with historical layers also drawn from the Austro-Hungarian empire). Two speakers spoke on 'Religion and Ideology'. Susan Slyomovics (MIT, Cambridge), speaking within the theme of religious violence, offered a compelling case study of memory construction surrounding the massacre in the Palestinian village Kufir Qasim. Mohammed Tozi (University of Casablanca, Morocco) addressed the aftermath of Sept. 11 within Mediterranean areas from the perspective of political science and religious anthropology. Two speakers presented work on 'Material Culture and Systems of Representation': Daniel Miller (University College, London) focused on issues of encounter revealed through material culture within the private realm. Barbara Kirshenblatt-Gimblett (NYU, New York) offered a splendid summary on the current theoretical state within the area of heritage production,



SIEF AND ADAM DESKS  
BROTHERLY NEXT TO EACH OTHER AT  
THE MARSEILLE CONFERENCE  
(PHOTO: PETER JAN MARGRY)





THE 7TH SIEF CONGRESS WAS HOSTED BY  
L'UNIVERSITÉ DE PROVENCE IN MARSEILLE  
(PHOTO: THEO MEDER)

tourism and museum representation.

In 35 workshops or ateliers running in parallel sessions at the St. Charles Campus of the Université de Provence, the conference theme and sub-themes were explored from various thematic perspectives.

The conference languages were English and French. For the plenary papers, simultaneous translation was available via headphones – a first for our organization and the informal response was quite positive. The plenary speakers had been asked to supply their papers a short while ahead of time, unfortunately they did not all oblige which made for rather insanely difficult work for the translators. We were particularly pleased with the sessions where both languages were used, and where discussions, mixing both languages, could proceed at a high level. A book exhibit and an art installation could be continuously enjoyed in the Central Meeting and Registration area. A final banquet was held near the new port. On the last day, optional excursions were organized and guided very competently by the researchers from the Musée itself (a tour of the port, a tour of the old industrial sectors of Marseille, and a tour of the Camargue region with its Félibrige past).

The local organization struggled with numerous problems. SIEF had been invited to Marseille by the transforming Musée des Arts et Traditions Populaire which is in the process of moving itself from Paris to Marseille where it will fully open in 2009 as the Musée des Civilisations d'Europe et de la Méditerranée. The initially strong political support for the endeavour changed, as the mayor of Marseille changed and thus it was extremely difficult for the French colleagues to raise sufficient funds. With assistance from the Université d'Aix en

Provence as well as moneys from regional organizations, a venue for the congress could nonetheless be found and could be covered. Despite the difficulties in organizing the event, the response of the participants was very positive. Denis Chevalier at the Musée will edit a volume of conference proceedings within a year. It will contain the plenary papers as well as brief summaries from the workshop organizers about each of the 35 workshops held.

Regina Bendix, Göttingen

## 5. A CRITICAL COMMENT ON THE SIEF CONFERENCE 'AMONG OTHERS'.

On every science conference there is corridor chat where critical remarks can be heard, and the SIEF meeting in Marseille made no exception to that; but first of all, it needs to be stressed that the meeting as a whole can certainly be called a success, thanks to the many presentations and that very same corridor chat.

As far as the subject of the conference is concerned, a title like 'Among Others' is sufficiently broad and general to allow the presentation of a wide range of scientific research. Less obvious is why in the subtitle the 'European encounters and conflicts' are further specified and seemingly narrowed down to Mediterranean societies – but in practice, this did not bother the various participants much.

Although now and again, the organization of the conference relied on last minute improvisation, most of the time

things went well. Main nuisance was that the rescheduling of papers was not always announced on time.

One of the surprising features on this conference was the live headphone translation of all plenary events from French to English and vice versa. The student interpreters did their very best, although not every one of them seemed to be prepared for ethnological jargon.

During the plenary meetings there were some excellent presentations, for instance by Daniel Miller on the subject of material studies in the private sphere, and by Barbara Kirschenblatt-Gimblett on the changing role of museums in contemporary society.

By lack of theoretical profoundness, some of the other plenary papers seemed more suitable for presentation in one of the theme sessions, whereas - on the other hand - some papers in the theme sessions turned out to be fit for plenary presentation.

It was frustrating to experience that some of the participants in the theme sessions did not master the English or French language well enough to present and defend a comprehensible paper. If presentation, paper and abstract repeatedly do not match a certain scientific standard, the organization should be more strict in rejecting certain contributions. The same goes for those presentations that seem to have no other objective than to propagate some regional or national culture.

The quality of the theme sessions differed notably. For instance, the excellent session on 'The Testimony of Bones' generated both thorough presentations and lively discussions. The theme of 'Miscellany', on the other hand, provided exactly what one would expect with such a sad title: leftovers on the subject of Music and Oral Literature, that did not fit in elsewhere.

One of the most interesting themes proved to be 'Habits of Violence within and among Cultures': the sessions on 'Intra and intercultural violence' and 'Habits of violence within and among cultures' presented a panorama of tensions, discord and aggression, based on political, religious, ethnic and cultural differences. Even gender-specific differences were dealt with, especially in the Norwegian paper on girls' violence by Sidsel Natland. Another Norwegian contribution worth mentioning was the one by Kari Telste on urban violence and the news media - a comparative study on the representation of non-ethnic and immigrant street gang violence in the 1950s and today.

It was striking to see that in a few other presentations on the subject of human and cultural controversy, researchers were not always able to maintain their professional

distance and expressed their sympathy for one of the contending parties.

Whereas cultural and ethnic controversy was a core theme on the conference, a less violent topic like tourism provided for some notable papers on the subject of identity and authenticity; Ueli Gyr, for instance, discussed Swiss folklore on the tourist Nightboat of Luzern, and Tok Thompson treated the return of the leprechaun in the Republic of Ireland.

Since the SIEF has the ambition to be the foremost international organization of ethnologists and folklorists, what the conferences need is tight scheduling, a more critical selection of papers and participants, perhaps a little less parallel sessions and more theme-specific workgroups. For that matter, the society could do with a scientific, peer-reviewed SIEF journal as well.

Theo Meder, Amsterdam

## 6. NEW WORKING GROUP: THE RITUAL YEAR

Report on the inaugural meeting held in the Conference Room, Celtic and Scottish Studies, University of Edinburgh, 27 George Square, Edinburgh, Scotland, UK, on Sunday, 11 July 2004, at 10 am. The meeting followed a conference of the Traditional Cosmology Society on 'The Ritual Year' organised by Dr Aude Le Borgne, which had been held on 7-11 July. Some members of that conference who were interested in the new working group were unable to attend the meeting but eight members were present.

The meeting was convened by Dr Emily Lyle ([e.lyle@ed.ac.uk](mailto:e.lyle@ed.ac.uk)) who read a message of welcome from the President of SIEF, Professor Regina Bendix, and opened the discussion. It was agreed that the proposer and seconders of the proposal should all be invited to be members of the committee and Dr Emily Lyle, the proposer, was elected President. Dr Irina Sedakova of the Russian Academy of Sciences ([ised@ropnet.ru](mailto:ised@ropnet.ru)) was elected Secretary and Dr Aude Le Borgne of the University of Edinburgh ([Aude.LeBorgne@ed.ac.uk](mailto:Aude.LeBorgne@ed.ac.uk)) was elected Treasurer. Dr Terry Gunnell of the University of Iceland, Professor Patricia Lysaght of University College, Dublin, and Dr George Mifsud-Chircop of the University of Malta, were invited to join the committee if they wished.



In addition, Marcus Baly of University College, Cork, who was present at the meeting, and Professor Birgitta Skarin Frykman of the University of Gothenburg were elected committee members.

In advance of the meeting, it had been announced that presentations could be made on behalf of those unable to attend as well as by those who were there and interesting statements received beforehand were read out from: Professor Birgitta Skarin Frykman, Professor Thomas A. DuBois, of the University of Wisconsin at Madison, and Molly Carter, of the University of Sheffield. Dr Aude Le Borgne then made a presentation that included a web-based tutorial that she had prepared for students studying Scottish calendar customs. This led into discussion of establishing a website for the working group and it was generally agreed that this was a good idea and that the updating could be handled by members but that we needed outside help to set up the site. The President and Treasurer agreed to look into the possibilities and Marcus Baly agreed to take on the updating.

All these presentations, and the papers at the preceding conference, made it abundantly clear that there is a very active interest in the field and that there are many ideas to be explored. It was accordingly agreed that we would aim at holding an annual conference. The Secretary then announced the offers of venues that had been received and told us that preparations were already in hand for a conference in Malta on 20-24 March 2005 with George Mifsud-Chircop ([mifchir@maltanet.net](mailto:mifchir@maltanet.net)) as local organiser (see this issue: Conferences). Those present expressed their gratitude for this offer and were delighted that the 2005 conference would be held in Malta. The Secretary agreed to consult with the other potential organisers who had offered venues about the order in which the conferences would be held, but announced the possibilities as: on a boat on the Volga, Russia (Irina Sedakova); at the University of Gothenburg, Sweden (Birgitta Skarin Frykman); and at the Open University, Milton Keynes, England (Marion Bowman). Since the next full SIEF conference is tentatively planned for Bristol, England, in 2008, it was suggested that holding the working group's meeting in England in the same year might be a good move.

Thought was given to the format of the conferences with a view to their being both well focussed and open to new ideas. It was agreed that each conference should include: (1) papers on one or two topics relevant to the location of the conference and/or any festival it features, the

topics to be chosen by the local organiser; (2) papers and a discussion panel on the hypothesis of the life-cycle parallel; (3) papers on any additional themes agreed by the committee; and (4) papers offered on any aspect of the ritual year that are accepted by the local organiser.

The Treasurer made it clear that there is a twofold structure for subscriptions. She stated that an annual subscription of euro 20 is payable to the SIEF office in Amsterdam and she distributed the relevant membership application forms. She also announced that the current subscription for the working group on the ritual year is euro 5. All those present paid this subscription and most also added an inaugural donation, which she received with thanks. The proposal for the working group was accepted at the SIEF conference held at Marseilles in April 2004, under Bylaws Art. 13 of SIEF. The following statement was formulated about its proposed activities.

The SIEF working group on 'The Ritual Year' will be able to serve as a most valuable forum for discussion. We would expect our initial meeting to begin to map out the possibilities for the immediate future and to decide on the venue for the first extended gathering. There is a considerable choice among materials and approaches and the focus might well change from time to time and from conference to conference. We would plan to be flexible and in particular to make sure that we hear presentations from scholars representing a wide range of countries and approaches. Some possible aspects are: civic ritual and processions, community identity, masking and drama, carnival and reversal, reciprocity and exchange, computerised aids to calendrical research, sports, dance and music, contemporary popular use of religious images, cosmological roots, interfaces between the secular and the religious and between different religions, festival foods, and symbolism linked to the economic bases of society, especially as concerns agriculture. The field of study that often relates to this one rather closely in teaching students is that of life cycle customs, and the perceived connections between the year cycle and the life cycle seem likely to strengthen so that it may seem more and more appropriate to consider parallels between them. As in other ethnological areas of enquiry, members will take account of continuity, change and meaning, but the thing that is unique to this working group is the framework of the year.

For more information and topical subjects see the SIEF website (<http://www.siefhome.org/>) or the NEW WEBSITE of the working group: <http://www.ritualyear.com/>

## 7. WIPO: UPDATE ON INTELLECTUAL PROPERTY

The seventh session of the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore took place in at the headquarters of the World Intellectual Property Organization (WIPO) in Geneva the week of November 1-5, 2004. SIEF had three observers at the meeting, Valdimar Hafstein (Reykjavík Academy), Walter Leimgruber (Universität Basel), and Martin Skrydstrup (Columbia University) (for general background information, see SIEF's newsletters from January 2003 and February 2004).

There were no concrete outcomes from this session, but some important developments are underway in the committee's work. The meeting documents included drafts of policy objectives and core principles for international instruments for protection of traditional knowledge and folklore. This in itself is a remarkable step forward; as many delegations explicitly acknowledged, it is a turning point in the work of the committee, away from broad, general discussions towards practical implementation. Having said that, however, it should be noted that the committee is stepping down very slowly, tentatively, and carefully. Thus, the WIPO secretariat proposed that the committee convene a smaller intersessional meeting of experts to develop the draft of objectives and principles, but this proposal did not find favor before the meeting. So far, the protection of folklore (i.e., artistic expressions analogous to copyrightable materials) and the protection of traditional knowledge (i.e., technical know-how analogous to patentable ideas and processes) have been considered in conjunction in the committee, but it now seems likely that in the future these issues will move on different tracks and at different speeds. There seems to be greater political will to move towards an international mechanism for the protection of folklore than there is for a corresponding move with regard to traditional knowledge.

As the committee moves, however slowly, towards more concrete outcomes, two issues in particular are emerging as important points of contention between delegates. Both have been touched on before, but they are moving from the margins towards the center of debate. One is the role of the state vs. the role of communities in any future legal mechanism. It is often assumed that indigenous and traditional communities are the primary stake-

holders and would be the main beneficiaries of protection for folklore and traditional knowledge; this fits nicely with the decentralized nature of the intellectual property system, where the primary stakeholders are individuals and corporations, not governments. However, the African group of states now challenges this assumption. Citing national cultures and national heritages, it takes the position that the state should play a central role in any legal instrument for the protection of folklore and traditional knowledge. Needless to say, this does not sit well with indigenous representatives.

The other emerging issue in the work of the committee is that of the 'public domain'. As the possibility of tangible outcomes becomes more real, one of the major sticking points will inevitably be the depth and scope of protection and the extent of exceptions. In copyright and patent law, protection eventually expires creating a public domain of expressions and inventions that can be freely reproduced. In addition, there are important exceptions to the protection regimes, including exceptions for academic research. In the current system, folklore and traditional knowledge belong for practical purposes to the public domain, which is why pharmaceutical companies and music producers can exploit them for their own ends without sharing any benefits with source communities. If the committee decides to create instruments for the protection of folklore and traditional knowledge, it remains an open question whether this protection will be subject to limitations and exceptions. It is thus conceivable that as a result of this process some traditional culture and knowledge will have legal owners or custodians whose authorization ethnologists will require before conducting research.

Indigenous representatives point out that they never placed their knowledge in the public domain. The public domain is not a part of their customary law; rather, the placement of indigenous knowledge in the public domain is the result of expropriation. It's not that they are necessarily unwilling to share this knowledge with others, only that they claim the right to do so at their own initiative and on their own terms. These terms generally include prior, informed consent and the equitable sharing of any benefits arising from use of their knowledge.

More troubling, however, is the possibility that legal protection of folklore will grant state governments increased authority to regulate the representation of their 'national culture', by their own subjects as well as by subjects of other states. The same is true for local community autho-

rities; this process could conceivably reinforce or restore social hierarchies and power relations by enclosing the representation of culture with exclusive rights, silencing other voices, regulating expression by transforming it into property.

While it is necessary to strike a note of caution, WIPO's work also holds out the promise of greater justice, equity, and consensuality in the appropriation of cultural resources. The work of WIPO's committee could, at best, level the playing field a little bit, empowering local and indigenous communities by providing a mechanism that forces outsiders who wish to make use of their knowledge and traditions to enter into dialogue with them and to negotiate terms.

The debates in WIPO's committee take place within the larger context of a fundamental dispute over WIPO's mandate and future. At the organization's General Assembly in September, a coalition of developing states, led by Brazil and Argentina, proposed a 'Development Agenda' that poses fundamental questions about the basics of WIPO's mission. This coalition suggests that WIPO's purpose ought not to be the promotion of intellectual property worldwide, as it is now defined, but rather the global promotion of creativity, innovation, and development – that intellectual property should, in other words, be a means rather than an end. There were heated debates on this subject at the General Assembly and at the moment it's anybody's guess where this will lead.

The eighth session of the WIPO's Intergovernmental Committee will take place in June 2004. A wealth of information on the process is available online at: <http://www.wipo.int/tk/en/index.html>. In addition, links to key documents, related websites, and background information can be found on SIEF's homepage: <http://www.siefhome.org/>

## 8. ESF EXPLORATORY WORKSHOP ON 'TOWARDS AN ANTHROPOLOGY OF EUROPE', LITOMYŠL IN THE CZECH REPUBLIC, 1-5 SEPTEMBER 2004

Over 30 participants from some 18 European countries met in the Bohemian town of Litomyšl to discuss the future development of postgraduate teaching and research in the anthropology of Europe. The programme opened with a keynote by Martine Segalen, who argued

that a truly comparative anthropology of Europe had collapsed after the Second World War, simultaneously with a loss of interest in material culture, as the focus of academic interest shifted increasingly towards narratives, identities, and beliefs. Social change and the rise of deconstructionism led to the denouncing of specific regional identities and/or cultural traits. Segalen then identified a number of areas/issues for development:

1. to demonstrate that anthropology/ethnology is a useful tool to understand 'others amongst us'
2. to investigate where and how, if diversity is predominant, our cultural unity is achieved (e.g. Far Eastern cuisine, American pop music)
3. to contribute to the construction of a common stock of symbols for Europe
4. to pinpoint specific areas for comparative research (e.g., kinship, material culture)
5. to critically support a new comparative museology of Europe (e.g., Museum Europäischer Kulturen Berlin; Musée des Civilisations d'Europe, Marseille)

Each of the following days was dedicated to a broad theme and purpose: research, teaching, and the planning of a programme of work. In practice, however, the themes were mixed together. Fascinating substantive research papers understandably diverted attention towards detailed discussion of individual topics. Case studies of Europeanist anthropology and European ethnology programmes in different national settings were also presented. Given that this was the first meeting of its kind, much of the broader debate centred, not surprisingly, on such core issues as disciplinary identity and the meaning of 'urope' rather than on pragmatic questions concerning the design and delivery of research and teaching programmes.

Some progress was made on these more practical points, however, especially in the discussion sessions that concluded days 2 and 3, and in the morning of the final day, when the implications of Bologna were debated and some formal points relating to course design were raised. There was a strong consensual emphasis on fieldwork as a necessary, integral part of any postgraduate programme, and some basic models of international collaboration were aired.

In conclusion, the meeting agreed on three proposals for the further development of its agenda:

1. A selection of papers from the meeting should be published to broaden the debate and involve a wider audience.

2. A full meeting of the working group at Siena/Italy in 2005 should explore in detail the format and content of joint modules and degree programmes.
3. In the meantime, a smaller task force should meet in Paris to prepare a draft programme of collaborative, comparative research.

Ullrich Kockel, Bristol

## 9. REPORT ON THE CONFERENCE 'INTERCULTURAL COMMUNICATION - OUTLINES OF AN ACADEMIC DISCIPLINE' MUNICH, 12-14 NOVEMBER 2004

Intercultural Communication is an offspring of several parents. Originally created from various mother disciplines in the USA, it developed in the German speaking countries only as late as in the mid-1980's, according to which dates it should now have reached adolescence. But has it really reached the maturity and autonomy to function as an independent academic discipline? This was the central issue of a conference to which the Institut für Interkulturelle Kommunikation of Munich University had invited scholars and university teachers into the Bavarian capital.

Several contributions presented the discipline of Intercultural Communication from the perspective of individual mother disciplines such as psychology (Alexander Thomas, Regensburg), ethnology (Alois Moosmüller, Munich), linguistics and speech communication (Dominic Busch, Frankfurt/O) and education (Jürgen Henze, Ursula Nguyen, Berlin). In addition, several different approaches to teaching Intercultural Communication at German universities were presented: at the University of Jena as 'Intercultural Business Communication' (Jürgen Bolten), at Munich University as the full-sized curriculum 'Intercultural Communication' (Juliana Roth) as well as 'Intercultural Communication' in the Munich elite network East European Studies (Galina Koptelzewa), furthermore at the University of Saarbrücken in the Department of Romanic Culture Studies as a program on 'Intercultural Media Communication' (Hans-Jürgen Lüsebrink).

The papers and discussions revealed very specific orientations, theories and methodologies of the discipline, and insofar Intercultural Communication can be called a dis-

cipline without a unified paradigm. But what are the criteria for turning a subject taught at universities into a proper academic discipline? If we take the criteria identified by Jürgen Straub (Chemnitz) and Astrid Ertelt-Vieth (Berlin) in their respective papers it will take, so the consensus of the ensuing discussions, years or even decades before Intercultural Communication can reach such a position.

A fundamental characteristic of the discipline is, in any case, its interdisciplinary orientation. However, the conference showed that there is need for more action: On the one hand it is necessary to scrutinize the mother disciplines as to what they can contribute to the further development of Intercultural Communication, while on the other hand their stronger integration and with that the utilization of overlap can produce valuable insights and synergies.

The Internet Portal for Intercultural Learning ([www.interkulturelles-portal.de](http://www.interkulturelles-portal.de)) created at Jena University by Jürgen Bolten and presented by him is an excellent example for synergies deriving from stronger interdisciplinary integration. Its development was facilitated by his experience with e-learning and blended learning. The Portal intends to put together all courses in Intercultural Communication taught at German universities and to function as a hinge for the participating disciplines. It presents an information platform on on-going and planned research projects and offers the participating universities an opportunity to mutually enhance their teaching capacities by acquiring courses from other institutes. By virtue of this the Portal can open a virtual space which will make visible the whole variety of the discipline Intercultural Communication and will eventually contribute to its consolidation through exchange and cooperation.

The proceedings of this interdisciplinary conference will be published.

Monika Kraemer, München  
translation: Klaus Roth

The Commission for Intercultural Communication has published (in cooperation with the Kommission für Interkulturelle Kommunikation of the DGV) the proceedings of its last conference in Munich in October 2002. The book has the title: Christoph Köck, Alois Moosmüller, Klaus Roth (eds.): *Zuwanderung und Integration. Kulturwissenschaftliche Zugänge und sozia-*



le Praxis (Münster: Waxmann, 2004) 293 pages, 18 papers (= Münchener Beiträge zur Interkulturellen Kommunikation, vol. 16).

## 10. NEWS FROM THE COMMISSION FOR FOLK RELIGION

Under the title 'Ethnology of Religion' an extraordinary meeting of the SIEF Commission for Folk Religion was held in Szeged, Hungary, October 5-8, 2004. With collaboration of colleagues from fourteen countries (Belgium-Flanders, Croatia, Czech Republic, Greece, Hungary, Lithuania, Macedonia, Norway, Poland, Portugal, Russia, Slovakia, Spain, Sweden) a book was published and discussed at a round-table-conference on the history of ethnology of religion in Europe.

The meeting was devoted to the centenary of the birth of Prof. Sandor Balint (1904-1980) who was the main representative of the ethnology of religion in Hungary and professor of the first ethnographical department in Hungary, in Szeged, founded in 1929, 75 years ago.

Gabor Barna edited the book *Ethnology of Religion. Chapters from the European History of a Discipline. Studies in Ethnology 1*. Akademiai Kiado (Academic Publishers), Budapest - Department of Ethnology and Cultural Anthropology, University of Szeged, 2004. cloth, 367 pp. ISSN 1786-2418, ISBN 963 05 81795.

Contents:

Ethnology of Religion in Europe. Foreword. Gabor Barna.

- ♦ Gabor Barna: Sándor Bálint (1904-1980): a Life's Work in Religious Ethnology.
- ♦ Goran Pavel Santek: Research on Religion in Croatian Ethnology.
- ♦ Hana Dvorakova: Marginal Notes Concerning the Study of Folk Religiosity in the Czech Lands.
- ♦ Hans Geybels: Ethnology of Religion in Flanders.
- ♦ Anna Papamichael-Koutroubas: Folk Religion in Modern Greece.
- ♦ Gabor Barna: The Ethnological Research of Religion in Hungary.
- ♦ Jonas Mardosa: Religious Ethnology and Trends in Studies of Folk Religion in Lithuania.
- ♦ Ljupcho S. Risteski: The Achievements of Ethnology in Investigating Folk Religion and Mythology in Macedonia.

- ♦ Arne Bugge Amundsen: Ethnological studies of religion in Norway.
- ♦ Andrzej Szyjewski: Religious Ethnology in Poland - The Issues of Folk Religion.
- ♦ Maria Santa Vieira Montez: Religious Ethnology in Portugal.
- ♦ Irina Sedakova: Folk Religion Studies in Russia.
- ♦ Zuzana Benusková – Milan Kováč – Tatiana Podolinska: Research of Folk Religiousness and Religious Identity in Slovakia.
- ♦ Salvador Rodríguez-Becerra (et alii): Anthropological Studies of Religion in Spain.
- ♦ Anders Gustavsson: Folk Religion as a Field of Research in Sweden.

The book can be ordered at the Department of Ethnology and Cultural Anthropology, University of Szeged, H-6722 Szeged, Egyetem u. 2, Hungary or via email: [barna@hung.u-szeged.hu](mailto:barna@hung.u-szeged.hu)

Price: euro 40 + mailing costs

Price for SIEF members: euro 30 + mailing costs

The Commission for Folk Religion has planned their next meeting in the following year (2005) on the topic: Senses and Religion. The place and exact time are not yet fixed.

Gábor Barna, Szeged

## 11. NEWS FROM THE INTERNATIONAL COMMISSION FOR ETHNOLOGICAL FOOD RESEARCH

15th International Ethnological Food Research Conference, Dubrovnik, 27 September–3 October, 2004: Mediterranean food and its influences abroad.

The Fifteenth Food Research Conference, like the preceding ones, had a strong international profile. There were participants from 19 countries present—from Austria, Croatia (which, as home country has the highest representation), Denmark, France, Germany, Greece, Hungary, Ireland, Japan, Latvia, The Netherlands, Norway, Poland, Russia, Scotland, Slovenia, Sweden, Switzerland, and the USA. The conference was hosted by The Institute of Ethnology and Folklore Research, Zagreb (Director Ivan Lozica), and The Ethnographic





FOOD CONFERENCE PARTICIPANTS  
ENJOYING OYSTERS, MUSSELS  
AND WHITE WINE  
ON A BOAT IN STONSKY GULF  
(PHOTO: PATRICIA LYSAGHT)

Museum, Zagreb (Director, Damodar Frlan). The conference organisation was carried out by Professor Nives Rittig-Beljak of The Institute of Ethnology and Folklore Research, and Mirjana Randić of The Ethnographic Museum. Financial support was provided by the Ministry of Science, Education and Sports, and the Ministry of Culture, of the Republic of Croatia, and by the Austrian Cultural Forum and the French Institute, both based in Zagreb.

The opening address to the conference was given by Professor Patricia Lysaght, President of the International Commission for Ethnological Research, under the auspices of which the biennial food conferences are organised. The themes of many of the previous conferences have been reflective of the food habits of the region in which the conferences have taken place. The theme of the 15th conference: 'Mediterranean Food and Its Influences Abroad', had extensive international relevance from many perspectives, including globalisation, culinary trends, and the current international discourse on health promotion and life-styles. The opening lecture was delivered by Prof. Antonia Leda-Matalas, Department of Nutrition and Dietetics, Harokopio University, Athens, Greece, who spoke about 'The Historical Background of the Mediterranean Diet'. She is a joint contributing editor of: *The Mediterranean Diet: Constituents and Health Promotion* (Washington D.C.: CRC press, 2001).

Thirty lectures dealt with the conference theme from a variety of perspectives and theoretical approaches. The conference proceeding will be published with an expected publication date of September 2005.

A prominent and most enjoyable feature of the conference was the food-related excursions, including a guided

tour of the Ethnographic Department of the Dubrovnik Museum, an excursion to the island of Korāula famous for its Mediterranean cuisine specialities, including some archaic fish dishes and sweets based on almonds, and also for its wines, and another excursion to Mali Ston, a town situated to the north of Dubrovnik towards the Peljesac peninsula, famous for its oyster beds. Oysters and mussels from Mali Ston were sent as a speciality to the royal court of Franz-Joseph in Vienna. The closing excursion was to Konavle, a pinewood-region to the south of Dubrovnik, where a farewell dinner cooked in the traditional way on an open fire using a special cooking dish called peka (a kind of Römertopf), was provided.

The conference was an excellent scholarly and social event.

#### *Looking to the Future*

The 16th International Ethnological Food Research Conference, will be hosted by the Institut für Volkskunde/Europäische Ethnologie, university of Innsbruck, Austria. The theme is concerned with the general theme of: 'Food and Health Resorts. Foodways and Life-styles in the Search for Health and Beauty'.

The proceeding of the food conference held in Basel/Vevey, Switzerland in 2002, are published: *Changing Tastes. Food Culture and the Processes of Industrialization*, (ed. Patricia Lysaght with Christine Burckhardt-Seebass), Verlag der Schweizerischen Gesellschaft für Volkskunde, Basel, 2004.

ISBN 3-908122-84-8. Cost: CHF 49,90 / euro 32 + postage.

Patricia Lysaght, Dublin

## 12. NEWS FROM THE INTERNATIONAL BALLAD COMMISSION / KOMMISSION FÜR VOLKSDICHTUNG

Sabine Wienker-Piepho has been elected the new president of the IBC/KfV (2005-2010) in a close race against Tom McKean (Aberdeen), and Wyn James (Cardiff). Sabine Wienker-Piepho wrote for the election the following statement. My links to the IBC are very close and I feel confident that with my international academic links I would be in a good position to promote the interests of the Commission. I believe that, as our field is small, no one should feel excluded, whatever their mother tongue or field of specialization, and that we should work to make this a reality. I am fluent in English and of course German: in fact most of my papers have been presented in English at the many KfV conferences I have attended since the 1980s. My university education could be summarised as follows: 1967ff: University of Freiburg (Politics, History, German Literature and Language), 1 year at the Univ. of Pennsylvania, Philadelphia (USA) as an assistant lecturer; thereafter studies in English, American and German literature at the Georgia Augusta-University in Göttingen with a final thesis on GDR poetry). When my son reached school age in 1979 I was able to start on a new course of study in 'Volkskunde' (Folkloristics and European Ethnology), obtaining my MA in 1986 and my PhD ('Folk Heroes and Heroines') in 1989. The general focus of my research was folk tales, legends and folk songs. For two years I did research for a post-doc project: 'Orality versus Scriptuality'. Habilitation followed in 1994, published as a book with the title 'The more learned you are, the more peculiar you are – folklore and cultural history of literacy', in German). Sabine Wienker-Piepho is now PD - Professor at University of Augsburg, Fach Volkskunde.

My working experience is international: Lecturer Univ. of Pennsylvania, Freiburg and Goettingen, 10 years employment at German Folksong Archive, Univ. of Freiburg, 2 years DFG-SFB 321 (see above). Guest professorships: Univ. of Vilnius (Lithuania) and Minsk (Belarus), Univ. of Muenster and Munich (Germany), Univ. of Innsbruck (Austria), Chief Editor 'Maerchenspiegel'. My major jobs were a C-4 full professorship (substitute) at the University. of Augsburg (European Cultural History) followed by a professorship in European Ethnology/ Volkskunde at Bayreuth University. I held a guest professorship at the University

of Jyväskylä (Finland) in 2002/2003.

My membership and professional links should, I hope, offer evidence of my capacity for networking: ISFNR, SIEF; Deutsche Gesellschaft für Volkskunde (DGV); Founding member and chair of the commission for Narrative Research in the DGV, committee member GEDOK, Austrian Society for Folklore, Swiss Society for Volkskunde; German University Teachers Association (Hochschulverband); Fontane-Society; Brother-Grimm-Society; Folklore Fellows; Folklore Commission of Lower Saxony; Alumni Hermann-Lietz-Schools; Charity Association for village Bedheim in Thüringen; Munich Association for Volkskunde; Johanniter; Tyrol Association for Folklore; Executive Committee Foundation W. Kahn. I am not a member of any political party.

Luisa Del Giudice steps down after serving as vice-president from 1995-2000 and president from 2000-2005.

Tom McKean has redesigned the website and updates it as well: <http://www.KfVweb.org>.

### *Report on the 34th International Ballad Conference in Riga*

The 34th International Ballad Conference in Riga was attended by more than fifty people. Perhaps most significantly, more than a third were taking part for the first time, including many new colleagues from Latvia and neighbouring Baltic states. The conference was hosted and organized by the Institute of Literature of Literature, Folklore and Art at the University of Latvia, and also supported by the University's Faculties of Philology and Modern Languages, the Culture Capital Foundation, Riga City Council, the Latvian Academy of Sciences, the Folk Art Centre, and the President's office. The event was longer than usual, an indication of the unusually rich nature of the meeting, since in addition our hosts included the State President herself, Vaira Vike-Freiberga. Vaira and her husband Imants Freibergs attended many of our conferences in the 1990s and presented their work on the Latvian dainas. We were invited to the presidential palace on the first day, where we were warmly welcomed by Vaira and treated to an elegant champagne reception with a display of traditional Latvian choral singing. We all enjoyed the chance to renew our friendship with Vaira and Imants. Both Vaira and Imants also attended the final banquet, on a terrace overlooking a city-square in Old Riga, shadowed impressively by their security staff.

The conference started with a welcome from Imants Freibergs and Luisa Del Giudice. The KfV's style, as befits a small and under-funded field of research, has always been egalitarian: there were no 'keynote addresses' and all the papers were presented in full session, giving a chance for ideas to grow, develop, and be debated over the course of the conference. In Riga about fifty papers were heard in eighteen sessions, punctuated by happily noisy lunch and coffee breaks.

One day's sessions were held in a handsome building set in the national park at Sigulda, the Romantic sweep of the landscape appropriately punctuated by a dramatic thunderstorm. We were also treated to a reception at the Latvian Academy of Sciences and Archives of Latvian Folklore, situated in an astonishing tall building which is said to be the only piece of genuinely Stalinist architecture in the Baltic region. Here we enjoyed displays of items illustrating Latvian folk song since the days of the phonograph through to a demonstration of their impressive online catalogue to the collection of Latvian dainas. A bonus of this visit was the startling views over Riga and the Daugava river. Riga is an attractively small city, which enabled us to explore widely and to discover the remarkable markets enclosed within former zeppelin hangars. Given the timing of the Europeade, with it's 5000 plus performers and artists in the city, the streets were filled with song and dance throughout the second half of our week in Riga.

Therefore, music and dance played an important role and carried on late into the warm evenings. In particular we must mention the Danish chain dance which preceded the presentation of an amber bracelet to our outgoing President, Luisa Del Giudice, and above all the versatility and charm of the incomparable Valdis Muktupavels, whose musical presence came to define the conference. No one who has heard his mouth music will ever forget it. Fortunately it can also be heard by those who were not present on a double CD of Latvian psalter music Kokles (UPE CD 043, available from [www.upe.parks.lv](http://www.upe.parks.lv)). There was a proud moment when the IBC was asked to open the huge concert of the week-long Europeade music festival. Valdis Muktupavels performed on the pipes and kokles, while Lene Halskov Hansen and Tom McKean sang their 'spliced' version of 'The Two Sisters'.

There is no question that the success of the conference depended on the hard work of the organisers, Sigma Ankrava, Martins Boiko, Dace Bula, Imants Freibergs, Andris Kapusts, Janina Kursite, Valdis Muktupavels and

their helpers, who did a superb job from the very first moment. We were especially grateful to Dace Bula, whose tireless and unflappable organisational skills had become evident long before we even arrived in Riga. Early arrivals for the conference were also treated to a day-long visit to the province of Latgale in eastern Latvia, culminating in a staggering performance of dance and song watched over by a bemused family of storks nesting on a pylon. The relaxed approach of the Riga team was all the more impressive as they had just been faced with the worst nightmare of conference organisers: the bankruptcy and closure of what was to have been the main venue.

On departure day, a dozen conference participants had the extra opportunity to take part in an excursion to the Latvian Open Air Ethnographic Museum.

Gerald Porter and David Atkinson

*Recent publications:*

- ♦ Susanne Spekat, Politische Straßenballaden im zeitalter der Englischen Revolution (1640-1660). Eine kulturwissenschaftliche Untersuchung ihrer historisch-politischen, literatur- und mentalitätsgeschichtlichen Bedeutung. Trier, Wissenschaftlicher Verlag, 2003. VII, 553 S. Köln, Univ-Diss. 2002 <http://www.wvttrier.de>
- ♦ Eleanor Long-Wilgus, Naomi Wise: Creation, Re-Creation, and Continuity in an American Ballad Tradition. Chapel Hill Press. [http://www.chapelhillpress.com/books/books\\_naomi.htm](http://www.chapelhillpress.com/books/books_naomi.htm)
- ♦ Mary-Ann Constantine and Gerald Porter, Fragments and Meaning in Traditional Song. With a Foreword by Barre Toelken. 257pp. (Oxford University Press, 2003). ISBN 0-19-726288-0. <http://www.oup.co.uk/>
- ♦ Folk Song: Tradition, Revival, and Re-Creation, edited by Ian Russell and David Atkinson, Elphinstone Institute, University of Aberdeen, 2004. ISBN 0-9545682-0-6. <http://www.abdn.ac.uk/elphinstone/publications/index.shtml>
- ♦ The Singer and the Scribe: European Ballad Traditions and European Ballad Cultures. Philip E.

Bennett and Richard Firth Green (Eds.)  
 Amsterdam/New York, NY, 2004, IV, 223 pp. Pb:  
 90-420-1851-8 EUR 48 / US\$ 60  
<http://www.rodopi.nl/ntalpha.asp?BookId=IFAVL+75&type=new&letter=S>

- ♦ Performing Ecstasies: Music, Dance, and Ritual in the Mediterranean, edited by Luisa Del Giudice and Nancy Van Deusen, Claremont Cultural Studies, Nancy Van Deusen, General Editor (Ottawa: Institute For Medieval Music, 2004).

*New addresses of the IBC/KvF board:*

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## KLAUS BEITL DONATION OF PHOTOGRAPHY ON FOLKLORE

In search for documents and illustrations for the enhancement of the website of SIEF and the coverage of SIEF's past, the secretariat was very disappointed about the very meagre finds. The SIEF archive holds only relatively recent documents and no pictures at all. In order to try to repair these gaps, some members of the board have asked colleagues if they were in the possession of historiographically or historically important (audiovisual) material on the European folklore and ethnology scene.

SIEF was very much pleased that Prof. Dr. Klaus Beitzl, former keeper of the Österreichisches Museum für Volkskunde and Professor of the Ethnology Institute of the University of Graz, got in contact with us. Generously he is willing to let us make digital copies of a relevant part of his photographic archive on folklore and folkloristic conferences. These pictures may be used on our website and also by SIEF members for non-commercial scientific books and articles.

We hope that this fine news will inspire other colleagues to consider the same and that they might be prepared to give way for digital copying of pictures of SIEF and other folkloristic and ethnological events and conferences and of (former) Folklorists. Please, contact Peter Jan Margry at the secretariat.

Soon the secretariat will start with the work on the selected part of the Beitzl collection and will put it on the SIEF website.



### 13. 8TH EERA RESEARCH SEMINAR IN EUROPEAN ETHNOLOGY

On Saturday, 13 November 2004, the Ethnological Research Unit (ERU) at the University of the West of England (UWE), Bristol, held its annual research colloquium, organised in conjunction with the European Ethnological Research Association's 8th seminar, on the theme of 'Research Frontiers in European Ethnology'. The day opened with Sarah Blowen of the ERU interviewing Dr Ian Biggs from the Art, Media and Design faculty at UWE, about his groundbreaking work combining art and ethnography in an exploration of place and boundaries using the Tam Lin ballad from the Scottish borders. This was followed by a paper session with contributions addressing issues of identity and performance. Lita Corciani-Windland (UWE) spoke about the Palio in Siena; Peter Kennedy (Dartington Institute) presented documentary footage on a sword dance from Piedmont, and Aparna Sharma (University of Glamorgan) talked about ethnicity in India and Britain. After lunch, the participants discussed the current state and future prospects of European ethnology in the UK. The lively discussion highlighted some of the major threats to the subject, but also its great potential to act as a progressive catalysing force in a context of increasingly fluid boundaries between disciplines. The 9th EERA research seminar will be hosted by the Academy for Irish Cultural Heritages, Magee Campus, University of Ulster, on Friday, 4 March 2005.

The first in a new series of research workshops on cultural encounters will take place at the Jordanstown campus of the University of Ulster on Friday, 17 December 2004. This is a joint venture of the Academy for Irish Cultural Heritages and the Ethnological Research Unit. The topic for this workshop will be 'Multiple Heritages in European Societies: The Challenge for Cultural Policy'. The workshop will bring together scholars and practitioners from different parts of Europe, and will focus on experience exchange. A second workshop, on 'Cultural Encounters on the Eastern Frontiers of the EU', is planned for 3 June 2005, to be hosted by the Ethnological Research Unit in Bristol.

### 14. NEWS FROM THE IVB/IBE: NEW VOLUME AND NEW STRUCTURE

The IVB has been issued since 1917 (1919). The time frame of this issue is 82 years, from the year 1917 to 1998. In total 44 volumes have been published, of those 12 volumes covering one year, and 32 covering more than one. Up to the present the bibliography has been edited and printed in Austria (Straßburg), Switzerland (Basel), Germany (Göttingen, Berlin, Leipzig, Bonn, Bremen), France (Paris) and in the USA (Ames). On 15 August 2002 the editing started in Estonia (Tallinn and Tartu). After two years, in November 2004, we feel glad to announce the release of the next volume of IVB at last. The aim of this report is to point out that the IVB 1999 will be continuously published in collaboration with the German Society of European Ethnology (Deutsche Gesellschaft für Volkskunde (DGv)) and the University of Bremen (Bremen Universität). The IVB is as well institutionally connected related to the National Museum of Cultural History (Nordiska museet, Stockholm), to the Virtual Library of Social Anthropology (Virtuelle Fachbibliothek Ethnologie - EVIFA, Berlin) and to the Estonian Literary Museum (Eesti Kirjandusmuuseum, Tartu). The paper volume will be still provided by the printing office Dr. Rudolf Habelt GmbH in Bonn.

At this moment the complete IVB contains more than 327,890 entries (average per volume 7,452). The extent for the year 1999 is 8314 entries, i.e. ca 1000 more data than in the former volumes. The main reason for the actual increased extent is a huge contribution of Dr. Alexander Fenton, who provided the bibliography with the additional Scottish data from 1971 to 1999.

The present IVB contains three indices: author, subject, and geographical index. In the paper volume the indices are presented in German language only. In the internet version the subject and geographical index will be available as well in English and French.

During the 82 years the editors of the IVB – Dr. Eduard Hoffmann-Krayer, Dr. Paul Geiger, Dr. Robert Wildhaber, Dr. Rolf W. Brednich, Dr. James R. Dow and Dr. Rainer Alsheimer – had in their introductions iterated to the changed content and arrangement of the bibliography. Likewise, in the course of the present editorial work the undersigned one had slightly comprehend the bibliographical content. IBE structure is changed or simplified e.g. under the rubric (3) 'Ethnicity,



Identity, Living Styles', (5) 'Economy, World of Work, Occupations', (11) 'Architecture, Building, Dwelling', (13) 'Custom, Festival, Game, Spare Time', (14) 'Religion, Piety', (21) 'Popular Literature and Narration' and (22) 'Language'. The previous rubric (18) 'Literary Ethnology: Motifs and Themes' is now transposed to the (21) 'Popular Literature and Narration'.

One more essential change had been made during the edition of this volume. Whereas the main titles should have to be commensurate with each other, the English title 'International Folklore Bibliography' is renamed to 'International Bibliography of Ethnology' (IBE).

The Internationale Volkskundliche Bibliographie 1999 (Bonn: Habelt, 2004) LXV + 485 pages; ISBN 3-7749-3329-4

- ♦ Orders can be sent directly to publishing house Rudolf Habelt Verlag by fax ++49 (0)228-9 23 83-23 or email: [verlag@habelt.de](mailto:verlag@habelt.de)
- ♦ Libraries and other customers who established standing orders with Habelt for the IVB will get the new volume automatically
- ♦ Members of SIEF will get 25% discount
- ♦ Further questions concerning delivery, prices, discount etc. can be sent directly to Susanne Biegert of Habelt Verlag: [verlag@habelt.de](mailto:verlag@habelt.de)

Karin Maria Rooleid

## NEW STRUCTURE OF IVB

### 1 Ethnology as a Science

- A Bibliography and Sources
  - 1 Bibliography
  - 2 Sources
- B Reports on Ethnological Research
  - 1 Directions of Teaching and Research, Scientific Societies
  - 2 Congresses
  - 3 Museums, Collections, Exhibitions
  - 4 Personalia
  - 5 Synthetic reports
- C History, Theory and Methods
  - 1 History of Ethnology
  - 2 Theory of Ethnology
  - 3 Methods, Techniques, Aids
  - 4 Ethnology and Neighbouring Disciplines
- D Processes of Culture

### 2 Regional Ethnology

- A General
  - 1 Multiple Language Areas
  - 2 English Language Area
  - 3 French Language Area
  - 4 Italian Language Area
  - 5 Spanish, Catalan and Portuguese Language Area
  - 6 Other Romance Language Areas
  - 7 German Language Area
  - 8 Dutch and Friesian Language Area
  - 9 North Germanic Language Area
  - 10 Greek Language Area
  - 11 East Slavic Language Area
  - 12 West Slavic Language Area
  - 13 South Slavic Language Area
  - 14 Celtic Language Area
  - 15 Other Indo-European Language Areas
  - 16 Finno-Ugric Language Area
  - 17 Other Language Areas

### 3 Ethnicity, Identity, Living Styles

- A General
- B Stereotypes, Values, Norms
- C Homeland, Nationality
- D Minorities
- E Migration

### 4 Age, Gender, Group

- A General
- B Women
- C Men
- D Marriage, Family
- E Children, Adolescence

- F Old People
- G Relationship, Adoption, Godparents
- H Neighbourhood
- I Other Social Groups

### 5 Economy, World of Work, Occupations

- A General
- B Gathering, Hunting, Fishing
- C Agriculture and Animal Husbandry, Forestry, Horticulture
- D Mining
- E Other Branches of the Economy
- F Handicrafts
- G Workers, Agricultural Workers, Factory Workers, Seasonal Workers
- H Traffic and Transport
- I Trade, Weights and Measures, Money
- J Calendar, Reckoning of Time

- K Tourism  
L Military Service, Police
- 6 Folk Art, Popular Aesthetics**  
A General  
B Imagery  
C Textiles  
D Wood  
E Ceramics  
F Stone  
G Metal  
H Glass  
I Other
- 7 Tokens, Symbols, Gesticulations, Gestures**  
A General  
B Specific
- 8 Dress**  
A General  
B Clothing Styles  
C Items of Clothing  
D Accessories, Ornamentation
- 9 Food**  
A General  
B Techniques  
C Eating habits  
D Individual Food Items, Spices, Luxury Items
- 10 Settlement, Cultural Landscape**  
A General  
B Rural Settlement  
C Urban Settlement  
D Cultural Landscape  
E Other
- 11 Architecture, Building, Dwelling**  
A General  
B Dwelling House and Ways of Living  
C Farm and Work Buildings  
D Other Buildings: Churches, Chapels, Public Buildings  
E Cemeteries  
F Monuments  
G Other
- 12 Objects**  
A General  
B Furniture and Household Equipment  
C Implements  
D Other Objects
- 13 Custom, Festival, Game, Spare Time**  
A General  
B Folk Festival, Folklore Movement  
C Course of Life  
1 General  
2 Birth, Baptism  
3 Love, Engagement, Marriage  
4 Death and Burial  
D The Year's Round  
1 General  
2 Spring  
3 Summer  
4 Autumn  
5 Winter  
E Sport, Games  
F Holidays, Travel  
G Trades, Professions, Associations, Fraternities
- 14 Religion, Piety**  
A General  
B Concepts and Phenomena  
C Institutions, Communities, Spiritual Movement  
1 General  
2 Missionary Activities  
D Personages  
E Rites, Cults  
1 General  
2 Worship of Saints, Pilgrimage  
3 Times, Places  
4 Objects  
5 Consecrations, Prayers  
6 Magic, Witchcraft
- 15 Popular Knowledge**  
A General  
B Plant Lore  
C Animal Lore  
D Weather and Star Lore  
E Astrology, Fortune Telling, Divination, Meaning of Dreams  
F Folk Education, School  
G Technology, Alchemy  
H Other
- 16 Health, Illness, Body**  
A General  
B Diseases  
C Healing  
D Hygiene  
E Sexuality  
F Body  
G Other

**17 Legal Ethnology**

- A General
- B Specific

**18 Folklore**

- A General
- B Collections
- C Context and Function

**19 Songs**

- A General
- B Collections
- C Context and Function
- D Ballads and Epic
- E Historical Songs, Political Songs, Broadside Ballads, Convivial Songs
- F Spiritual Songs
- G Love Songs, Lyrical Songs
- H Ritual Songs, Feast Songs
- I Occupational and Professional Songs
- J Children's Songs, Lullabies
- K Pop Songs
- L Other Songs

**20 Music, Dance**

- A General
- B Collections
- C Context and Function
- D Vocal Music
- E Instrumental Music
- F Musical Instruments
- G Dance

**21 Popular Literature and Narration**

- A General
- B Mixed Collections
- C Context and Function
- D Motifs and Themes
- E Narratives
  - 1 Studies
  - 2 Collections
- F Fairytales
  - 1 Studies
  - 2 Collections
- G Legends
  - 1 Studies
  - 2 Collections
- H Fables
- I Jokes, Anecdotes, Comic Tales
- J Christian Legends
- K Other Popular Literature and Reading Materials
- L Minor Genres
  - 1 General
  - 2 Collections

- 3 Proverbs, Sayings
- 4 Riddles
- 5 Other Minor Genres

**22 Language**

- A General
- B Collections
- C Context and Function
- D Dialects
- E Sociolects
- F Names

**23 Popular Drama, Circus, Entertainment**

- A General
- B Collections
- C Context and Function
- D Popular Drama, Epic Plays
- E Circus
- F Other

**24 Media**

- A General
- B Press, Newspapers, Journals, Magazines
- C Film, Television, Video
- D Radio, Sound Carriers
- E Telecommunication, Computers, Multimedia

**15. BOOK DISCOUNTS**

Members who paid their membership fee over the current year may profit from book and journal discounts as arranged by SIEF with international publishers.

The following next procedure must be followed:

- ♦ Send your order to the SIEF secretariat ([sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl)), mentioning author and title of the book(s) and/or the number of the journal.
- ♦ Provide also your personal data: name and postal/billing address, city and postal code, country and, preferably, email address.
- ♦ When the SIEF secretariat, has checked if the annual fee has been paid, the order will be forwarded to the appropriate publisher.

*Journal*

A very welcome offer comes from the Museum Tusulanum Press in Copenhagen: 15% discount on the subscription of *Ethnologia Europaea*, our European scientific platform. Continued subscription costs for members are now only: euro 24 / \$ 28 / £ 17 a year.

Starting a subscription now, gives also the opportunity to order the journal edition of Bendix & Bendix, *Sleepers, Moles, and Martyrs* (2003) at euro 11 / \$ 13 / £ 8.

Back issues (volumes before vol. 33.1) of *Ethnologia Europaea* are offered at 50% discount: euro 7 / \$ 8 / £ 5 per issue, packing & postage included!

For the available back issues see: Museum Tusulanum Press ([www.mtp.dk](http://www.mtp.dk))

#### Books - general

- ♦ Aksant (Amsterdam): 20% discount on all publications of this publisher [www.aksant.nl](http://www.aksant.nl)
- ♦ Boydell and Brewer (Woodbridge): 25% discount on some publications: see [siefhome.org](http://siefhome.org)
- ♦ Het Spinhuis (Amsterdam): 10% discount on its ethnological publications: see [siefhome.org](http://siefhome.org)

#### SIEF related publications

- ♦ The selected papers of the 6th SIEF Conference in Amsterdam:  
Ton Dekker e.a., *Roots & Rituals. The construction of ethnic identities* (Amsterdam: Het Spinhuis, 2000) 808 pp., can be ordered at 25% discount: euro 16 (instead of euro 22,50).
- ♦ The selected papers of the 7th SIEF Conference in Budapest:  
A. Paládi-Kovács, *Times Places Passages. Ethnological approaches in the New Millennium* (Budapest 2004) 738 pp., can be ordered at 40% discount: euro 48 (instead of euro 80).

Gabor Barna edited the book *Ethnology of Religion. Chapters from the European History of a Discipline. Studies in Ethnology 1*. Akademiai Kiado (Academic Publishers), Budapest - Department of Ethnology and Cultural Anthropology, University of Szeged, 2004. cloth, 367 pp. ISSN 1786-2418, ISBN 963 05 81795.

The book can (directly) be ordered at the Department of Ethnology and Cultural Anthropology, University of Szeged, H-6722 Szeged, Egyetem u. 2, Hungary or via email: [barna@hung.u-szeged.hu](mailto:barna@hung.u-szeged.hu)

Price: euro 40 + mailing costs

Price for SIEF members: euro 30 + mailing costs

The *Internationale Volkskundliche Bibliographie 1999* (Bonn: Habelt, 2004) LXV + 485 pages; ISBN 3-7749-3329-4

Members of SIEF get 25% discount. Orders can (direct-

ly) be placed at publishing house Dr. Rudolf Habelt ([www.habelt.de](http://www.habelt.de)) by fax ++49 (0)228-9 23 83-23 or email: [verlag@habelt.de](mailto:verlag@habelt.de)

Inquiries regarding other publications of SIEF working groups and publishers are under way.

## 16. UPCOMING EVENTS & CONFERENCES

### *MAKING USE OF CULTURE', THE INAUGURAL CONFERENCE OF THE CULTURAL THEORY INSTITUTE, UNIVERSITY OF MANCHESTER, 21-23 JANUARY 2005*

The University of Manchester will launch its new Cultural Theory Institute with an international conference on 'Making Use of Culture'.

The Cultural Theory Institute (CTI) is the result of a cross-disciplinary networking initiative within the University and has by now brought together over fifty researchers from a growing number of disciplines working on issues of, or related to, Cultural Theory.

The CTP's inaugural conference will address the manifold and frequently conflicting meanings of culture, its various deployments in academic theory and political practice, as well as its ever-changing role and image in an increasingly transcultural world. 'Making Use of Culture' is envisaged as instigating a radical rethinking of our customary ways of imagining, interpreting, facilitating, allocating and implementing culture.

Of particular interest will be questions of

- ♦ cultural politics and the politics of culture
- ♦ culturedness and cultural crisis
- ♦ culture and democracy
- ♦ cultural territorialism

Contributors to the conference will also be encouraged to consider their own personal as well as their discipline's or profession's past, present, or future uses of culture as a term, tool and territory of both intellectual enquiry and political agency.

The closing date for the submission of papers: 30 June 2004.

If you would like further information, please contact us by email at [use-culture@man.ac.uk](mailto:use-culture@man.ac.uk)

**CALL FOR SUBMISSIONS FOR EUROPEAN ANTHROPOLOGY  
IN TRANSLATION; DUE DATE, FEBRUARY 1, 2005**

The Society for the Anthropology of Europe is accepting submissions for our forthcoming series, European Anthropology in Translation partnership with Berghahn Books.

The targeted submission is of a very specific type, and we will only be looking at those submissions that appear at first glance to satisfy our most basic parameters for the series. We would like to receive submissions from:

- ♦ European anthropologists/ethnologists.
- ♦ Working in Europe, broadly defined.
- ♦ In possession of manuscripts previously published in their native language.
- ♦ Preferably capable of translating (or arranging the translation of their work).
- ♦ Owning the international rights to said manuscript.
- ♦ Interested in reaching an American audience, covering issues of broad relevance to American colleagues, moving beyond an audience of specialists in a field/topic/area.

If you believe yourself to be in possession of these attributes, we would enjoy hearing from you during a preliminary selection round intended to produce a handful of candidates for our first volume in the series.

Please outline the following (in English):

- ♦ One paragraph (150-200 word) biography.
- ♦ One paragraph (150-300 word) abstract of your volume.
- ♦ One paragraph (150-300 word) outline of your manuscript's attraction for American ethnographers. How does it fill a perceived lack in our perception of the society/culture you study?
- ♦ One paragraph addressing the publishing history of your manuscript and its legal status.
- ♦ One paragraph addressing your translation skills, or other avenues you would pursue.

Due to the anticipated high volume of submissions, any proposals that do not fulfill these requirements will be summarily rejected (though you may resubmit). Failure to send your proposal by the deadline of February 1, 2005, will also be cause for summary rejection.

Please send your proposal electronically to the contact information provided hereafter:

Susan Mazur-Stommen, Ph.D.

Editor, Chair for Special Projects and Publications

Society for the Anthropology of Europe:

[susanmazur@hotmail.com](mailto:susanmazur@hotmail.com)

No attachments, please!

**1ST CONFERENCE OF THE SIEF WORKING GROUP ON  
THE RITUAL YEAR, IN ASSOCIATION WITH UNIVERSITY OF  
MALTA JUNIOR COLLEGE MSIDA, MALTA  
MARCH 20-24, 2005**

We are very pleased with the good response to our invitation for the First Conference of the SIEF Working Group on the Ritual Year to be held in association with the Malta University Junior College.

Though the deadline for the presentation of a single-page proposal has been extended to 22 december, 2004, potential participants are asked to send their proposals at their earliest.

Abstracts of all prospective participants who have contacted the organizers are found on the University of Malta Junior College – Department of Maltese website, [http://www.geocities.com/studjumalti/ritual\\_year\\_conference.htm](http://www.geocities.com/studjumalti/ritual_year_conference.htm)

Inauguration of the conference will be held on Sunday 20 March. Monday 21, Tuesday 22 and Thursday 24 will be devoted to presentation of papers. Wednesday 23 will be a day of excursions (subject to modification). The full programme in detail will be forwarded in future to all registered participants.

As advised by the Ritual Year Working Group, the Conference fee, including tea/coffee breaks is: euro 60 (euro 40 for SIEF members). A deposit of euro 35.35 (euro 35 + an extra 1% for SWIFT charges) is to be sent, not later than 22 December, 2004, to:

Mr Saviour Seisun

SWIFT: MMEB MT MT

Sort code: 44738

IBAN: MT54MMEB44738000000073003337051

Participants will be asked to pay the remaining 35 or 5 Euros during the Conference by Tuesday, 22 March, 2005.

Please send registrations for the conference and submit proposals for paper presentations via e-mail before 22 December, 2004 to:



Dr George Mifsud-Chircop,  
[george.mifsud-chircop@um.edu.mt](mailto:george.mifsud-chircop@um.edu.mt),  
 with your name and surname and for paper presenters  
 also the title of the paper and the audiovisual material  
 required.

For all information in relation to the conference:

Dr George Mifsud-Chircop  
 University of Malta Junior College  
 Pjazza Guzè Debono  
 Msida MSD 10  
 Malta G.C. (Europe)  
 Tel.: 00356-21431654  
 Fax.: 00356-21433482  
[george.mifsud-chircop@um.edu.mt](mailto:george.mifsud-chircop@um.edu.mt)

***WHEN 'AWAY' BECOMES 'HOME': MIGRATION AND CULTURAL METAMORPHOSIS. 10TH INTERNATIONAL CULTURAL STUDIES SYMPOSIUM, MAY 4-6, 2005, EGE UNIVERSITY, IZMIR-TURKEY***

The Ege University International Cultural Studies Symposium seeks paper proposals for its 10th annual conference to be held at Ege University, Faculty of Letters, Izmir, Turkey. This year's topic aims to explore a wide range of experiences associated with migration, immigration, movement, and mixing of cultures/peoples. We offer the following subject areas in the hope that they will inspire but not limit you:

- migration / memory / identity
- migration as a common human experience
- migration as part of our histories
- the effects of migration on culture/family
- representations of migration in folklore/literature/cinema
- self-definition in novels/movies concerned with migration
- oral his/herstories of immigrants
- life-writing of immigrants
- re-writing history from a subaltern perspective
- resisting mainstream narratives
- undocumented migration
- redefining the boundaries of 'belonging'
- redefinition of national boundaries
- civic responsibilities of immigrants
- contribution of migrants to their adoptive cultures
- creating new languages

- the new racisms
- discourses of domination and racial bias
- memory as 'home'
- the emergence of new identity space
- the re-shaping of collective identities
- multiple identities
- the politics of location
- relocation
- residential segregation and neighborhood integration
- reactions to Islam
- intersection of gender and migration
- gender-based discrimination and its effect on migration patterns
- gendered social structures, preferences, practices
- gendered ethnicity
- gender mainstreaming strategies
- gender and geography
- Turkish immigration to Europe
- supra-national citizenship within the framework of the EU
- social awareness of diversity in Europe
- Turkish immigrants in Europe
- Turkish immigration to the US
- first Turkish immigrants in the US
- the history of early Turkish communities in the US
- early Turkish civil societies /associations/foundations in the US

We welcome proposals from all disciplines; such as, anthropology, demography, economics, education, film studies, geography, history, international relations, linguistics, literature, media studies, philosophy, political science, psychology, sociology, urban studies.

Proposals may be submitted in either English or Turkish as there will be separate sessions in both languages. The proposals must include: a title, an abstract not more than 300 words (Times New Roman, 12 pt, double spaced), the name of the presenter, affiliation, e-mail and mailing addresses, a brief biography not more than 50 words, and technical equipment if any. If it is a group proposal the full names of all presenters and brief bios from each are required. Please do not send your abstract in the body of your mail message. Attach the proposal as an MS word document.

The deadline for submission of proposals: January 17, 2005. Proposals may be submitted via e-mail or mail to:

Günseli Sönmez Işçi, Prof. Dr.  
Ege University, Faculty of Letters,  
Chair of the English Department  
Director of the Women's Studies Graduate Program  
Bornova, Izmir TURKEY  
e-mail: [eucss2005@yahoo.co.uk](mailto:eucss2005@yahoo.co.uk)

The Symposium website will be online shortly at:  
<http://css.ege.edu.tr>

***'RELIGION AND SOCIETY: CHALLENGING BOUNDARIES',  
28TH ISSR (INTERNATIONAL SOCIETY FOR THE  
SOCIOLOGY OF RELIGION) CONFERENCE, ZAGREB  
(CROATIA) JULY 18-22, 2005***

Theme: Religion and society challenge each other's boundaries. Boundary challenges occur at both the conceptual and the empirical levels.

At the conceptual level, the challenge is to reflect critically on the terms in which these boundary issues are constructed and analysed. The range of issues includes the boundaries between the public and the private, the religious and the political, the collective and the individual, and the spiritual and the religious.

At the empirical level, the challenge is to understand the significance of boundaries, boundary regulations and boundary struggles in relation to nations, states, ethnicities, political and religious movements, the public and the private, majorities and minorities, identities and individual rights.

♦ *Plenary One: Challenging boundaries: Public Religion, Private Religion*

The focus of this session will be on:

- (a) the continuing, but contested public/private distinction in the sociology of religion, especially in relation to secularisation theory and its challengers; and
- (b) how practices and discourses concerning the public/private distinction operate in different societies and with what implications.

♦ *Plenary Two: Challenging boundaries: Religions, Nations, and Identities*

This session concerns a world in which boundaries of all sorts are facing challenge and change. Older understandings of religion, nationhood, and identity are under siege theoretically and practically.

Boundaries are contested within and between religions, nations, and identities. Issues may be framed in ethnic, political, or cultural terms; they may involve minority-majority relations at local or global levels, and they may be studied on every continent.

Proposals I – Thematic sessions

- THE NEW RELIGIOUS MOVEMENTS AND THE INSTITUTION OF THE POLITICAL
- CHRISTIANITIES OF THE SOUTH TO THE PROOF OF EUROPE: MISSIONARIES ENTERPRISES OR IDENTITY REFUGES
- THE MOVING FRONTIER BETWEEN LAICISM, ATHEISM, AND LACK OF RELIGIOUS CULTURE, BETWEEN FREE EXPRESSION AND PROSELYTISM; HOW TO DEFINE THE RELIGIOUS FACT ?
- VISUAL SOCIOLOGY OF RELIGION
- QUALITATIVE ANALYSIS OF RELIGION
- ISLAM AND DYNAMICS OF THE NATIONAL EUROPEAN SOCIETIES
- RELIGIONS ET BIEN-ETRE

Joint session ISSR – ISA (International Sociological Association), Research Committee 22: Sociology of Religion

- RELIGION COMME PARADIGME DU CONFLIT, DE LA COMPETITION ET DE LA COOPERATION

Joint session ISSR – ISA (International Sociological Association), Research Committee 22: Sociology of Religion

- URBAN MODERNITIES AND RELIGION

Joint session ISSR – ISA (International Sociological Association), Research Committee 22: Sociology of Religion

- CHANGING BOUNDARIES: RELIGION AND GENDER IN POST-COMMUNIST EUROPE
- RELIGION AND ECONOMIC LIFE: WHERE DO WE STAND ONE HUNDRED YEARS AFTER THE 'PROTESTANT ETHIC'?
- RELIGION'S CONCEPTUEL BOUNDARIES: EXPLORATIONS AND TRANSGRESSIONS
- RECONFIGURING CHURCH-STATE BOUNDARIES IN GREECE
- GREEK ORTHODOXY AND MODERNITY: REASSESSING THE BOUNDARIES
- BETWEEN LAW AND CULTURE: PUBLIC RELIGION AND DEMOCRACY

- AFTER SECULARIZATION: NEW METANARRATIVES, NEW METATHEORIES
- RELIGION AND HEALTH
- THE AMBIVALENT BORDERS OF RELIGIOUS EXTREMISM. BETWEEN CONFRONTATION AND RETREAT
- FESTIVITY AND RELIGION
- RELIGIONS OF MODERNITY
- STATE REGULATION OF RELIGIOUS ACTIVITIES: WHAT DOES THE CONSTITUTIONAL STIPULATION 'EQUAL BEFORE THE LAW' REALLY MEAN?

Joint session ISSR/ISORECEA (International Study of Religion in Central and Eastern Europe Association)

- RELIGIONS, GAYS AND LESBIANS : FROM THE BOUNDARIES TO THE CENTER ?
- 100 YEARS OF THE 'PROTESTANT ETHIC': EASTERN EUROPE AND LATIN AMERICA
- RELIGION IN CHINA
- RELIGION CAN OPEN BOUNDARIES.
- SOCIOLOGY OF NEW RELIGIOUS MOVEMENTS : PAST AND FUTURE
- COMPARATIVE HISTORY OF RELIGION AND TODAY SOCIOLOGY
- CHURCH AS HORIZON AND FRAME OF LIFE - LONGITUDINAL SURVEY ON PROTESTANT CHURCH MEMBERSHIP IN GERMANY 1972-2005
- CATHOLICISM ON BOUNDARIES
- RELIGION(S) AND PUBLIC/PRIVATE SPHERES: WHAT DO THE DEBATES ABOUT ISLAM IN EUROPE REVEAL ABOUT THIS RELATIONSHIP?
- THEORIES OF RELIGIOUS CHANGE IN EASTERN-EUROPEAN EXPERIENCE
- WOMEN'S RIGHTS, RELIGIONS AND DEMOCRACY

Joint Session ISSR – AISLF: Secularism/laicity/laicidad: in France and abroad

Joint Session ASR – ISSR session:

- DIMENSIONS OF PLURALISM? RELIGION, LAW, POLICY AND POLITICS

Deadlines

- ♦ October 31st 2004: Abstracts of proposed papers for the thematic sessions and working groups announced on the following pages, to be sent to the Session
- ♦ Early January 2005: Programme of the Conference on the Web Site.

#### *INTERNATIONAL BALLAD COMMISSION*

2005: The conference in Kiev is fixed for 6–11 July. Larysa Vakhnina gave an introduction to Kiev and showed a video on the Ukraine. She announced that the KfV is being invited in the name of the Rylskie Institute, and also that there will be facilities for simultaneous translation from Ukrainian into English.

#### *FOLK NARRATIVE THEORIES AND CONTEMPORARY PRACTICES', DER 14. KONGRESS DER ISFNR - INTERNATIONAL SOCIETY FOR FOLK NARRATIVE RESEARCH, TARTU, ESTLAND, 26. BIS 31. JULI 2005*

Am 26.-31. Juli 2005 findet in Tartu, Estland der 14. Kongress der ISFNR (International Society for Folk Narrative Research) statt. Das allgemeine Thema des Kongresses ist 'Folk Narrative Theories and Contemporary Practices'. Weitere Information und Anmeldung unter [www.folklore.ee/isfnr](http://www.folklore.ee/isfnr)  
Frist der Anmeldung: 1. Oktober 2004  
[isfnr@folklore.ee](mailto:isfnr@folklore.ee), Organisierungskommission  
<http://www.folklore.ee/isfnr>, Info und Anmeldung

#### *GRENZEN UND DIFFERENZEN. ZUR MACHT SOZIALER UND KULTURELLER GRENZZIEHUNGEN.*

#### *35. KONGRESS DER DEUTSCHEN GESELLSCHAFT FÜR VOLKSKUNDE, DRESDEN, 25.-28. SEPTEMBER 2005*

Die Deutsche Gesellschaft für Volkskunde schreibt hiermit ihren 35. Kongress aus, der im Jahr 2005 auf Einladung des Instituts für Sächsische Geschichte und Volkskunde in Dresden stattfinden wird. Aufgrund der eingegangenen Themenvorschläge haben sich Vorstand und Hauptausschuss der DGV auf ihrer gemeinsamen Sitzung am 12. und 13. März 2004 in Hamburg auf folgendes Thema geeinigt: Grenzen und Differenzen. Zur Macht sozialer und kultureller Grenzziehungen  
Hiermit ergeht an die Mitglieder der DGV und darüber hinaus an alle weiteren Interessenten die Aufforderung, durch die Anmeldung von Beiträgen in Form von Vorträgen und Referaten den Kongress aktiv mitzugestalten.

Grenzen und Differenzen das ist keine neue Feststellung sind zutiefst kulturelle Phänomene. Zielt dabei 'Grenze' zunächst vor allem auf die räumliche Dimension, so

rückt der zweite Leitbegriff der 'Differenzen' den sozialen Charakter in den Vordergrund. Doch auch das Phänomen Grenze beschränkt sich nicht auf Territoriales: Im Gegensatz zum Deutschen stehen etwa im Englischen zumindest drei Begriffen (boundary, border, frontier) zur Verfügung, um der Vielschichtigkeit von Grenzen gerecht zu werden. Damit ist auch angedeutet, dass es bei Grenzen um mehr als feste Markierungen oder Trennlinien geht. Grenzen können Quellen von Ängsten und Konflikten sein, aber ebenso Möglichkeiten erschließen und zu Auslösern sozialen Handelns werden. Weil sie nie strikte Trennlinien sind, stellen sie im räumlichen wie im sozialen Sinn Grenzzonen dar, in denen sich spezifische Dynamiken entwickeln. An Grenzen sind Gesellschaften wie Gruppen besonders verwundbar, an ihnen werden Identitäten ent- oder verworfen, an ihnen verschieben und verändern sich kulturelle Kategorien und Bedeutungen. Dies gilt ebenso im abstrakten Bereich der Wissenschaften für die Grenzen zwischen Disziplinen, für Diskurse und Konzepte sowie die agierenden Personen. Grenzen sind zudem notwendig, weil ihr Übertreten und Unterlaufen – als Transgression im konkreten wie im metaphorischen Sinn – existentielle Phänomene darstellen.

Schon Georg Simmel erachtete daher die Untersuchung von Grenzen als für die 'Analyse des gesellschaftlichen Daseins' besonders wichtig; er verwies auf die Mannigfaltigkeit von Abgrenzungen, die zugleich ständig im Fließen begriffen sind und von Verschiebungen beherrscht werden. Ähnlich hat der Sozialanthropologe Fredrik Barth darauf hingewiesen, dass eine wichtige Funktion von Grenzen in den Kontakten liege, die über sie hinweg führen. Dies gilt ganz besonders auch in der Gegenwart, in der Grenzverhandlungen und -verschiebungen beinahe zur alltäglichen Routine geworden sind. Grenzen sind also keine statischen Gebilde, sondern Räume der Erfahrung des Unterscheidens und Unterschiedenwerdens. Im Falle von politischen Grenzen sind Grenzen zwar klar markiert und trennen scheinbar eindeutig das Eine vom Anderen, aber selbst hier versuchen die Menschen immer wieder sie zu ignorieren und zu überschreiten; sie werden zu Grenzgängern im wirklichen wie im übertragenen Sinn. Grenzen unterliegen also immer auch den Deutungen der Menschen – Deutungen, die sich von vorgegebenen Markierungen unterscheiden können. Die dabei entstehenden

Handlungsräume sind eingebettet in soziale und kulturelle Praktiken, die oftmals eine lange historische Tradition haben. Sie sind in Zeiten territorialer Entgrenzung von gleichzeitigen neuen Grenzziehungen bestimmt, wie sie etwa den globalen Dynamiken der ökonomischen und gesellschaftlichen Entwicklung folgen und auf unterschiedliche Art lokal und alltagswirksam werden. Diese Handlungsräume in Geschichte und Gegenwart durch empirische Forschung zu analysieren und theoretisch einzuordnen, ist das Anliegen des Kongresses.

Mit Rücksicht auf die Lage des Kongressortes Dresden und der hier zusammenlaufenden europäischen Veränderungen wird angeregt, ethnografischen Forschungen aus und über Ost-europa – unter Berücksichtigung des Gesamtthemas – besonderes Augenmerk zu schenken.

Drei Themenfelder, aus einer Fülle von Ideen entwickelt und zusammengefasst, umreißen die Frage nach 'Grenzen und Differenzen' in inhaltlicher Hinsicht: sie lassen sich mit 'Räumliches', 'Soziales' und 'Wissen(sordnungen)' umschreiben. Mögliche Zugänge zu diesen Feldern, hier stichwortartig benannt, sollen Anregungen für Vorschläge zu Vorträgen, Panels und Sektionen liefern. Alle Themenbereiche sollten jedoch im Kontext des Gesamtthemas reflektiert werden und nicht für sich allein stehen.

#### 'Räumliches'

- ◆ Ethnografien von Grenzräumen – Leben mit Grenzen
- ◆ Entgrenzung und Refiguration von Grenzen – Grenzen in Bewegung
- ◆ Konstituierung neuer Räume – Felder des Dritten, Felder im Dazwischen
- ◆ Kulturlandschaften – Wie Kultur zum Raum kommt
- ◆ Grenzregimes – Wie Grenzen gemacht (und exekutiert) werden
- ◆ Zentren und Peripherien – Macht und Kultur des Räumlichen
- ◆ Räumliche Grenzen im Alltag – Verortung und Begrenzung

#### 'Soziales'

- ◆ Distinktionen – Zeichen und Praktiken der Differenz
- ◆ Klassen- und Geschlechtergrenzen – Kategorien von Differenz



- ♦ Inklusion/Exklusion – Dynamiken soziokultureller Normen
- ♦ Prozesse gesellschaftlicher Differenzierung – Machtkonstellationen
- ♦ Deutungsmacht/soziale Hegemonie – Wer spricht?
- ♦ Symbolische Ordnungen/Interaktion – Kultur in praxi

‘Wissen(sordnungen)’

- ♦ Disziplinäre Grenzziehungen – Aushandlungen von Fachidentitäten
- ♦ Gatekeeper und Grenzgänger – Praktiken des Wissens
- ♦ Insider/Outsider (in Bezug auf die Debatte um indigenes oder natives Wissen) – Subjekte und Objekte in Bewegung
- ♦ Bildung und Schule – Systeme des sozialen Wissens
- ♦ Alltagshorizonte – Sinn stiften
- ♦ Wissenschaftskonzepte – Schulen, Turns und Paradigmen
- ♦ Zeit- und Epochengrenzen – Ordnung durch Deutung

Wie zuletzt in Berlin 2003 soll auch der Dresdner Kongress wieder in Form von Plenar- und Sektionsvorträgen sowie durch Panels gestaltet werden. Die Kommissionen der DGV werden besonders aufgefordert, Vorschläge für Panels einzureichen. Panels erhalten – mit zwei Stunden – den Umfang einer Sektion. Die Leiterin / der Leiter eines Panels konzipiert das Thema und schlägt dieses der DGV in Form eines Abstracts vor. Ebenso werden die Referentinnen und Referenten (unter Beifügung eines Abstracts ihrer Vorträge) benannt. Die konkrete Gestaltung des Panels (Form der Einführung, Zahl der Vorträge, KommentatorInnen) obliegt – unter Einhaltung der zeitlichen Vorgaben – den jeweiligen OrganisatorInnen der Panels. Die Panels können auch über die dgv-Informationen und die im Fach üblichen mailing-lists ausgeschrieben werden.

Daneben bieten Forschungssektionen abermals die Möglichkeit zu Präsentation laufender Projekte (Drittmittelprojekte, Habilitationen, Ausstellungsprojekte), die sich nicht zwingend dem Kongressthema unterordnen lassen. Auch hierfür sind Abstracts, die sich an den unten genannten Vorgaben orientieren, erbeten.

An die Abstracts werden folgende Anforderungen gestellt:

- sie sollten eine DIN A4-Seite nicht überschreiten (max. 2.400 Zeichen inkl. Leerschläge) und in gedruckter wie elektronischer Form (RTF-Format) eingereicht werden,
- sie sollten Angaben über die Ausbildung und derzeitige Tätigkeit enthalten,
- es sollte sich um neue und unveröffentlichte Forschungsbeiträge handeln,
- die Abstracts sollten außer einer kurzen inhaltlichen Zusammenfassung enthalten: Angaben über die empirische Basis; die Fragestellung; Auskunft über den Kontext, in dem die Arbeit entsteht; ggf. mit Angaben zu bereits vorliegenden Veröffentlichungen zum Thema; Auskunft über den Stand der Arbeit bzw. erste Ergebnisse,
- Einsendeschluss ist der 15. Oktober 2004

Vorstand und Hauptausschuss werden auf ihrer gemeinsamen Sitzung im Herbst 2004 das endgültige Programm festlegen und im Frühjahr 2005 veröffentlichen, siehe:

<http://www.kultur.uni-hamburg.de/dgv/tagungen/index.html>

**OCTOBER 19-23, 2005: ANNUAL MEETING OF THE AMERICAN FOLKLORE SOCIETY.**

The 2005 Annual Meeting of the American Folklore Society (AFS) will be on October 19-23 in Atlanta, Georgia (Renaissance Atlanta Hotel). Title and program of the meeting are not yet available, but will be published at their website <http://afsnet.org/annualmeet/index.cfm> (the program of the 2004 meeting can be found there at the moment).

**SPEAKING MEMORY: ORAL HISTORY, ORAL CULTURE AND ITALIANS IN AMERICA. 38TH ANNUAL CONFERENCE OF THE AIHA (AMERICAN ITALIAN HISTORICAL ASSOCIATION), LOS ANGELES, CALIFORNIA, NOVEMBER 3-6, 2005**

This conference will focus on research in the fields of oral history (‘spoken memory’), local history, ethnography, oral and folk tradition, as they pertain to Italians in America, and will consider: research methodologies,



applications, and their sites (academia, community, public sector).

Check [www.iohi.org](http://www.iohi.org) and [www.aiha.fau.edu](http://www.aiha.fau.edu) for further details and updates.

'AIHA in LA 2005' program highlights:

- ♦ Plenary speaker: Alessandro Portelli, Università La Sapienza, Rome: 'What Makes Oral History Different?'
- ♦ UCLA programs: presentation of the Repertorium Colombianum
- ♦ Oral history research workshop by the UCLA Oral History Program
- ♦ Sound and visual archives presentation by the Italian Oral History Institute and the UCLA Ethnomusicology Archives
- ♦ Receptions, concerts, exhibitions, traditional Italian frame drum and dance workshops
- ♦ Historic and cultural tours of Italian Los Angeles

Sponsoring Institutions: Italian Oral History Institute, Istituto Italiano di Cultura, George L. Graziadio Chair in Italian Studies (California State University Long Beach), National Italian American Foundation; UCLA Center for Medieval and Renaissance Studies, UCLA Ethnomusicology Archive, UCLA Oral History Program; with the support of the Historic Italian Hall Foundation. Under the auspices of the Consulate General of Italy in Los Angeles.

Call for Papers: Send name, affiliation, and a one-page paper proposal to conference chair. While participants may submit individual paper proposals, panel sessions are especially welcome. Digital submissions preferred. Deadline: June 1, 2005. In addition to conference theme, we encourage submissions on ALL topics which touch on Italian American culture. All participants must be paid up members of AIHA for 2005. Join online at: [www.aiha.fau.edu](http://www.aiha.fau.edu)

Some Suggested Panels:

- ♦ John Fante and other southern California writers
- ♦ Oral History and Ethnic Literature
- ♦ Italian folk art sites and artists (e.g., Sam Rodia and the Watts towers, Baldassare Forestiere and the Underground Gardens of Fresno)
- ♦ Italian Americana on display: patron saint feast days, Columbus celebrations, and heritage festivals
- ♦ Folk art sensibilities in children's literature (e.g., Leo

Politi, Tomie de Paola)

- ♦ The Italian folk music revival in the U.S. (e.g., the legacy of Alessandra Belloni and I Giullari di Piazza; the Salentine pizzica in the U.S)
- ♦ Performing, inventing, subverting tradition
- ♦ Community documentation projects
- ♦ Selling Italian culture in the public sector: festivals, museums, and cultural tourism
- ♦ Personal experience narrative and the scholar: self-referential ethnography, personal history, and reflections on the insider/outsider paradigm.

'AIHA in LA 2005' Conference Chair

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**6TH EUROPEAN SOCIAL SCIENCE HISTORY CONFERENCE (ESSHC) 22-25 MARCH 2006, AMSTERDAM**

The Sixth ESSHC will take place from 22-25 March 2006 at the RAI conference center in Amsterdam. The conference welcomes papers and sessions on any topic and any historical period. It is organised in a large number of networks which cover a certain topic. The deadline for pre-registration is May 1, 2005.

Information on how to propose a paper, a session or how to register as chair, discussant or spectator and how to fill in the electronic form can be found on the registration page, to be found on conference website <http://www.iisg.nl/esshc/2006.html>

All conference participants are required to register. The conference fee is euro 175 (payment in advance) or euro

225 (payment on site). There is special fee for MA students of euro 50. Students are requested to contact the organizer to be considered for this special fee.

When you have pre-registered we will send you information on final registration, payment and accommodation in the fall of 2005.

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<http://www.iisg.nl/esshc/2006.html>

#### *INTERNATIONAL BALLAD COMMISSION*

2006, 3-7 April: The 2006 conference will take place in Freiburg-im-Breisgau, Germany, hosted by the Deutsche Volksliedarchiv. The year marks the bicentennial of the influential folk song collection 'Des Knaben Wunderhorn' by Achim von Arnim and Clemens Brentano. The conference is fixed for 3-7 April. Abstracts are required (for reasons of funding) by 31 October 2004.

#### *2ND CONFERENCE OF THE SIEF WORKING GROUP ON THE RITUAL YEAR, GOTHENBURG, SWEDEN, JUNE 7TH-11TH, 2006*

The second conference of the SIEF Working Group on The Ritual Year, is planned to take place in Gothenburg, Sweden, June 7th-11th, 2006. It will be arranged by the Institute for Dialectology, Onomastics and Folklore Research (Dr. Annika Nordström) together with the Departments of Ethnology (Professor Birgitta Skarin Frykman) and Religion (Professor Britt-Mari Näsström) at Göteborg University.

Papers will be welcome on any topic relating to the ritual year but some sessions will be devoted to particular themes which will be selected after discussion at the First Conference of the Ritual Year Working Group in Msida, Malta, March 20-24, 2005. An excursion is planned for Sunday June 11th, when among other places the Bronze Age rock-carving district north of Gothenburg will be visited.

Watch [www.ritualyear.com](http://www.ritualyear.com) or alternatively the main SIEF website, [www.siefhome.org/](http://www.siefhome.org/) for information to come about the conference, its themes and call for papers. Further information from: [Birgitta.Skarin-Frykman@ethnology.gu.se](mailto:Birgitta.Skarin-Frykman@ethnology.gu.se)

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