



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.

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EDITORIAL

Spring seems not to be the best time for making newsletters. At the SIEF secretariate we then hardly receive any messages or manuscripts. Members seem to be too busy preparing conferences, panels and papers. So much the better. In summer it's even quieter, but after summer, on the contrary, a regular flow starts. So maybe we should satisfy ourselves with the experiential fact that the production of a SIEF newsletter is only manageable in autumn...

In this thick issue we have the sad news of the death of our colleague Reimond Kvideland, different reports on meetings and sessions but also the initial Call for Papers that Ulli Kockel and his staff drew up for the SIEF 2008 conference in Derry/Londonderry. SIEF not only got a new consulting executive board member, it acquired in the last year also new regular members. You find their names and addresses at the end of this newsletter.

Peter Jan Margry

## 1. LETTER FROM THE PRESIDENT

*DEAR SIEF MEMBERS, DEAR COLLEAGUES,*

SIEF is energetically moving forward toward its next congress, organized by Ullrich Kockel at the University of Ulster in Northern Ireland. Our call for panels yielded a rich spread of responses and thus this issue of the newsletter now contains the call for papers. The SIEF executive board places great hope in its membership to participate with a paper or any of the other variety of formats that the Ulster program committee has devised. We also hope that you will circulate the information among colleagues and animate also your advanced students and junior colleagues to consider participating.

2006 has been a very active year for meetings of SIEF working groups; we look forward to reports as well as publications. For many colleagues teaching at universities all over Europe, the new academic year is also the start of new BA programs. In some instances, the new courses of study have already begun; others will confront the labours of the new formats and the new expectations on the part of students and politics in earnest, after months or more likely years of intensive planning. SIEF encourages its members to share their experiences with this academic reform. We are particularly interested in learning what impact these new courses of study have on the representation of ethnology and folklore in the curriculum: Are new content profiles emerging? Are BA, MA and Ph.D. programs planned? Are academic teaching positions save, increasing or cut back?

While universities are transforming at least in what concerns curriculum, possibilities of working with degrees in ethnology and folklore are also changing. In addition to established professional settings in museums, media, archives, and research institutions, new areas have been generated. Over the past decade, the professional profile of 'cultural management' has been on the rise; there are positions growing in the heritage sector – both of these professional directions require knowledge not just in cultural fields but also in business administration and, occasionally, law. Intercultural communication is an already more established professional domain where knowledge gained in our fields finds application. As more and more students come to our programs seeking to train for such newer and new fields of employment, we are challenged

to reflect on the position of our fields in society and what kind of position vis-à-vis our fields' history and present we take. SIEF welcomes reports from its members on this topic as well.

With best wishes from Göttingen

Regina Bendix, president

## 2. SIEF EXECUTIVE BOARD MEETING IN AMSTERDAM, DECEMBER 2005 (SHORT MINUTES)

On 10 December 2005 the executive board meeting of SIEF has taken place in Amsterdam.

Present: Regina Bendix (chair), Marjetka Golež Kaučič, Ullrich Kockel, João Leal, Peter Jan Margry, Bjarne Rogan, Birgitta Svensson; Hetty Garcia (minutes)

Excused: Reg Byron, Luisa del Giudice, Caterina Pasqualino-Regis.

*1. APPROVAL OF MINUTES FROM GÖTTINGEN, NOVEMBER 8, 2003.*

### *2. CONFERENCE ACTIVITIES*

a. Marseille. Comment on the Marseille conference: cultural differences were big; there was a lack of knowledge about the funding. However, in general the meeting was qualified as well organized and fine. Especially from Eastern Europe there was a very positive response. There were problems with panels in which different languages were spoken and it was difficult to run sessions. The board will however keep the diversity of languages in the congress, but decides to organize each panel in one language, either English, German or French! Publication of all the paper summaries of the Marseille conference on CD is foreseen in January 2006.

b. Derry/Londonderry. A more appealing credo was suggested for Derry and so 'Liberating the ethnological imagination' came into being. The congress will last five days: first day: late opening with opening speech followed by three days of congress. Each day has its own theme that is introduced by a mini-keynote and closed by a key-note speaker. Fifth day with excursions (not included in the fee). Because in March 2006 the call for panels should go out, a program-committee is installed during

the Board meeting, consisting of Ullrich Kockel, Bjarne Rogan and Birgitta Svensson. For the applications the program-committee should collaborate with the chairs of the panels in order to vet them.

c. In order not to be forced to wait until June 2008 for the bids for the 2011 SIEF congress it is better to start with that earlier. In February/March 2007 SIEF will send an e-mail to all members in order to get two or three serious bids for the congress after Ulster.

### 3. SIEF AND FINANCE

The meagre financial results for SIEF have been improved, mainly due to the fact that the amount of members has considerably risen and that structural non-paying members were wiped out of the records. There were in December 2005 167 paying members (in 2003: only 60 paying members on a total of 129!)

### 4. WORKING GROUPS

The board is concerned about the continued practice of working group memberships without membership in SIEF itself. All working group leaders have been informed to urge their members to straighten out their record with SIEF as the umbrella organization and to pay their membership fees regularly. To ease the complexity of collecting SIEF membership fees and membership fees for the working groups, the board will propose at the next membership meeting in 2008 that the membership fee be slightly raised (to EUR. 30), distributing the additional funds among the working groups (with the amounts determined by the size of the membership in each group).

### 5. SIEF AND PUBLISHING

a. The majority of the board sees the paper newsletter still as an important tool to keep the SIEF members attached to the organisation.

b. Lit Verlag has asked the president to consider an European Ethnology series for conference papers and doctoral thesis. A proposition will be made up.

### 6. SIEF ARCHIVES

a. The president brought eight binders with SIEF documents from Göttingen to Amsterdam in order to unite and preserve all SIEF archives. The binders contains material of her own SIEF archive and that from Köstlin. Nevertheless the SIEF archive is a very spotty assembly.

b. A new Bylaw will be made in which also the triannu-

al conference archives are considered to make part of the general SIEF archives.

c. Older SIEF/CIAP-material is to be found in the Unesco archive in Geneva, but most of the older documents is in the Musée ATP in Paris. The material in the Musée ATP in Paris will be transported to Marseille. All the materials are important for the history or production of knowledge.

### 7. INTERNATIONAL ORGANISATIONS

a. It is considered to have better contacts with EASA, SAE, AFS, Nordic Folklore Network etc., not necessarily in the form of delegate's; exchange of newsletters.

b. Someone is needed for the European community organisations, someone who knows the way in the labyrinth in Brussels. A retired specialist living in Brussels will be contacted for this work.

C Valdimar Hafstein could not attend WIPO this time, instead Saskia Klaassen went. Both will help drawing up an official SIEF statement about WIPO. That piece will need the approval of the general assembly.

### 8. BYLAWS

a. In the change of Bylaws of SIEF during the Marseille Conference it was forgotten to mention a two term maximum for (vice-) president and members of the board. One term is the period from one congress to the next. A concept should be send round a year and a half in advance of Derry 2008. The outgoing president will stay for one year longer as a member of the board, in order to assist the new president.

b. The membership fee for SIEF will remain for this term steady (EUR. 20 a year)

c. Because it sometimes happens that board members never respond to e-mails or other forms of communication, a new Bylaw is necessary for board members who without a valid reason do not participate in the board; they will be removed from the board.

Therefore Board member Catarina Pasqualino-Regis (Paris) will be asked by the president to withdraw from the executive board. In her place Cristina Carretero-Sánchez (Madrid) will be asked to take over her place as a consulting member.

### 3. 8TH SIEF CONGRESS IN DERRY/LONDONDERRY IN 2008: CALL FOR PAPERS

Dear Colleagues,

In this issue of the SIEF Newsletter you find the first call for papers for the next congress of the Society. As the local organising team, we look forward very much to welcoming you all in June 2008 to the city of many names and even more cultural voices. Preparations are well under way now for what we hope will be more than just another conference. We could hardly have a more appropriate location for our endeavours to – in terms of the conference theme – transcend European heritages and liberate the ethnological imagination than this ancient city steeped in heritage and living traditions, with its resilient spirit of freedom.

*Derry* in 1968 that marked the beginning of three decades laconically referred to as ‘the Troubles’, but also the Good Friday Agreement of 1998, which marks the end of that period. Even before then, the town Phil Coulter loved so well had come to be known as City of Reconciliation. A special roundtable on the opening day of the conference will discuss this heritage, its meaning for the present, and its potential for shaping the future.

The medieval city will play an active part in our conference, providing venues for some of the workshops and panels as well as for the associated cultural programme. This will extend well beyond the conference at either end, and encompass the beautiful surrounding area, from the hills of Donegal to the Causeway Coast and the Fermanagh Lakeland. With local and regional partners we are working on a programme of events and activities of interest to ethnologists and folklorists that will extend



A FAMOUS SCULPTURE IN DERRY/LONDONDERRY CALLED 'HANDS ACROSS THE DIVIDE'

Home to many famous writers, artists and musicians as well as our very own Nobel Peace Laureate, John Hume, and Eurovision winner, Dana, the city has a rich and vibrant culture to match its colourful history. Founded according to local tradition in the 6th century by St Colum Cille (as *Doire Cholm Chille*), it was the last European city to be endowed, eleven hundred years later (as *Londonderry*), with massive walls that made it the Maiden City (because it remained unconquered). You can still walk on these walls today. The year of our conference is also a year of several anniversaries of local and wider significance – including the rise of the civil rights movement and the declaration of part of the city as *Free*

throughout much of June, in the hope to entice many of you to combine the conference with your annual holidays. Details of this programme will be posted on our conference website as they emerge, together with special accommodation and travel deals for conference participants, which we are currently negotiating.

Let me briefly introduce the local core team. The Academy for Irish Cultural Heritages, who will be your main host in 2008, is one of 17 research institutes at the University of Ulster, and unique in its interdisciplinary and international orientation. Founded in 2001, it now brings together some 30 academic staff and 50 doctoral

students from across the Arts, Humanities and Social Sciences. In the ethnological section there are currently six staff and some eight doctoral students, together with a number of visiting scholars. The Academy offers an MA in Cultural Heritage and Museum Studies and an on-line MA in Irish Cultural Heritages; in 2007 we hope to launch a one-year Master by Research in Cultural Heritages. Apart from myself, the person you are most likely to be in touch with during the run-up to the conference is Dr Maria-Angela Ferrario, our Research Associate for heritage networking, who manages the conference office. The Director of the Academy is Professor Dr Máiréad Nic Craith, a leading scholar in the field of language and cultural policy; Dr Elizabeth Crooke is a Senior Lecturer in museum studies; Dr Anthony McCann is an ethnomusicologist; and Ms Mary Delargy is Research Associate for ethnic minority issues and Academy press officer.

Details of the conference will be posted on the web site from November 2006 onwards. We hope that you will be tempted to contribute to the transcending of European heritages and the liberation of the ethnological imagination, and look forward to welcoming you in this lovely city on the river Foyle.

Ullrich Kockel



**KEYNOTE SPEAKERS:**

PERTTI ANTTONEN  
HENRY GLASSIE  
MARIANNE GULLESTAD  
WOLFGANG KASCHUBA  
SHARON MACDONALD  
DOROTHY NOYES  
HELENA WULFF

*SIEF CONGRESS DERRY/LONDONDERRY, UNIVERSITY OF ULSTER, MAGEE CAMPUS, 16–20 JUNE 2008*  
*TRANSCENDING 'EUROPEAN HERITAGES':*  
*LIBERATING THE ETHNOLOGICAL IMAGINATION*

The challenges facing the field of European ethnology and folklore need to be assessed carefully, fresh approaches

explored and new horizons of inquiry boldly mapped out. In order to transcend the various European heritages it is concerned with, and to develop a vision of Europe and its constituent elements that is at once global and rooted, the ethnological imagination needs to be liberated. The 9th SIEF-congress aims to encourage in particular boundary-crossing explorations of new epistemologies and the proactive shaping of the field's research agendas. In a range of session formats it will address, for example, region-specific issues, the circumstances that have shaped and, perhaps, limited the ethnological imagination, and the public role of ethnologists and folklorists in specific contexts, such as divided societies. Each day a specific theme is introduced by a keynote speaker and discussed further in panels and workshops. The themes are:

- ♦ Transcending European Heritages (Day 2)
- ♦ Transcending Theories and Practices (Day 3)
- ♦ Performing the Ethnological Imagination (Day 4)

Following a successful call for panels and workshops over the summer, the organisers are now inviting panel papers and workshop contributions under the topics listed below. Please note that in common with other learned societies, all participants at SIEF conferences must be members of SIEF. The annual membership full fee at present is a modest EUR. 20.

Abstracts of all panels and workshops will be posted on the conference website ([www.ulster.ac.uk/sief2008](http://www.ulster.ac.uk/sief2008)) during November 2006. Individual sessions will be time-tabled for 90 minutes; panels and workshops may run over one, two to three sessions. Each panel session has room for three papers, that is, a maximum of nine papers per panel. Proposals for panel papers should therefore be designed with a 30-minute slot in mind (20 minutes presentation, 10 minutes discussion). Workshop formats vary considerably; specific information will be posted on the conference website.

Contact details for panel/workshop organisers are given below. Contributors are encouraged to communicate with the respective convenor(s) in advance, and may submit their proposal to them by e-mail. However, all proposals for panel papers and workshop contributions must be submitted using the facility provided on the website. This will include a drop-down menu listing all panels and workshops, and dedicated text or tick boxes for submit-

ting abstracts and other details required. Proposals should be no more than 300 words in length. In addition, contributors are asked to provide a short (50 word) summary, and to indicate any technical requirements. Where proposals are submitted to more than one panel, this must also be indicated.

Full instructions are provided on the conference website. The deadline for submissions is **Friday, January 26th, 2007**. The conference office ([sief2008@ulster.ac.uk](mailto:sief2008@ulster.ac.uk)) is now open and available to help with any queries.

A second Call for Papers and Posters, targeting especially MA- and PhD-students, but also including panels or workshops that have not been filled yet, will be issued at that stage. Submissions to this round are also reviewed by the Scientific Committee. Contributions normally will form part of a postgraduate or poster session, but entries of particularly high quality may be recommended for inclusion in a suitable panel/ workshop. The second Call for Papers will also include an invitation for ethnographic films and performances outside the workshop programme. The Programme Committee draws up a final



MAGEE CAMPUS



THE CITY

#### REVIEW PROCESS

The conference office will forward proposals for papers and workshop contributions to the appropriate panel/workshop convenors. All proposals, including those solicited by panel/workshop convenors, are also evaluated by members of a Scientific Committee, which acts as a peer review college. Their comments are relayed to the convenors, who then select and confirm inputs for inclusion in their session(s), taking account of the peer assessment. Convenors forward the programme for their session(s) to the Programme Committee, which reviews the composition of panels and workshops, and may move contributions between panels or create additional panels as appropriate.

Congress Programme during the summer of 2007. Only one paper per contributor will normally be accepted, but individual paper presenters may, within the constraints of the time-table, also play other roles in the conference, for example, as chair of a session, discussant, or contributor to the workshop programme.

#### LIST OF PANELS AND WORKSHOPS

The following lists show the panels/workshops provisionally grouped by day. As appropriate, sponsors of a panel or workshop are indicated in italics. On the first day of the conference there will be a roundtable and the opening event, including the first keynote lecture. Panels and workshops take place during days 2-4, and day 5 is reserved for excursions.

SIEF 2008-Panels Day 2	Organisers	Contact
P20 'England and Saint George': representations of Englishness in the 21st century	Joan Beal Jonathan Roper	j.c.beal@shef.ac.uk j.roper@shef.ac.uk
P21 Locating Celticity	Marion Bowman	M.I.Bowman@open.ac.uk
P22 Muslims, Islam, the West and Global Networks: Contemporary Ethnological Perspectives	Gabriele Marranci	g.marranci@abdn.ac.uk
P23 Intercultural Communication in Europe ( <i>Intercultural Communication Group</i> )	Klaus Roth	K.Roth@lrz.uni-muenchen.de
P24 Reclaiming Europe's Pagan Heritage	Sabina Magliocco	sabina.magliocco@csun.edu
P25 Imagining Europe – European Imaginations	Peter Jan Margry Irene Stengs	peter.jan.margry@meertens.knaw.nl irene.stengs@meertens.knaw.nl
P26 Exploring Europe through Science and Technology Exhibits	Barbara Wenk Morgan Meyer Sharon Macdonald	barbara.wenk@unibas.ch sop02mbm@sheffield.ac.uk sharon.macdonald@man.ac.uk
P27 Is there a European heritage of songs? ( <i>Ballad Group</i> )	Marjetka Golež Kaučič	Marjetka.Golez-Kaucic@zrc-sazu.si
P28 Celto-Slavica & Folklore: Russian Scholars on similarities between Slavic and Celtic folklore	Maxim Fomin	m.fomin@ulster.ac.uk
P29 Remains of the empire: Ruins of Europe Abroad	Maria Cardeira da Silva Paulo Raposo	smamc@fcsh.unl.pt

SIEF 2008-Panels Day 3	Organisers	Contact
P30 Exploring Ethnological Knowledges	Antonia Davidovic-Walther Michaela Fenske	walthertoniam@yahoo.de mfenske2@gwdg.de
P31 Ethnology and (Socio) Linguistics	Joan Beal Leonie Cornips	j.c.beal@shef.ac.uk leonie.cornips@meertens.knaw.nl
P32 Reassessing Discourses of Orality and Literacy	Anthony McCann	at.mccann@ulster.ac.uk
P33 Culture and Property	Regina Bendix Valdimar Hafstein	rbendix@gwdg.de vth@hi.is
P34 Museums in Transition	Elizabeth Crooke	EM.Crooke@ulster.ac.uk
P35 Baltic Ethnology	Vytis Cuibrinskas	v.cuibrinskas@smf.vdu.lt
P36 Filed Emotions	Tove Ingebjorg Fjell Charlotte Hagstrom Lena Marander-Eklund Susanne Nylund Skog	tove.fjell@ikk.uib.no charlotte.hagstrom@etn.lu.se lmarande@abo.fi sun.skog@etnologi.su.se
P37 De-constructing the Archive: Fresh Perspectives on Collection-centred Ethnology	Gary West	gary.west@ed.ac.uk
P38 Homeland and Diaspora: Imagination and Reality	Larisa Fialkova Maria Yelenevskaya	lara@research.haifa.ac.il ymaria@tx.technion.ac.il

SIEF 2008-Panels Day 4	Organisers	Contact
<b>P40</b> The Ritual Year and Folk Religion ( <i>Ritual Year Group</i> )	Irina Sedacova	irina_sedakova@comtv.ru ised@mail.ru
<b>P41</b> Rethinking the Sacred	Ulrika Wolf-Knuts	uwolf@abo.fi
<b>P42</b> Culinary Heritage: Politics and Practises in the Transformation of Food Habits ( <i>Food Group</i> )	Franziska Schürch Bernhard Tschofen	f.schuerch@kulinarischeserbe.ch bernhard.tschofen@uni-tuebingen.de
<b>P43</b> Changing Dynamics in Images and Performances of the 'Other' in Europe	NN	sief2008@ulster.ac.uk
<b>P44</b> European Ethnology and Performance Theory	Herman Roodenburg	herman.roodenburg@meertens.knaw.nl
<b>P45</b> Festivals, Games, and Ludic Performances as Intangible Cultural Heritage ( <i>Ritual Year Group</i> )	Laurent-S. Fournier	laurent.fournier@univ-nantes.fr
<b>P46</b> Gendered rural spaces	Helena Ruotsala	helruo@utu.fi

SIEF 2008-Workshops Day 2	Organisers	Contact
<b>W20</b> Carnivals of Culture and the Revision of Heritages	Máiréad Nic Craith	m.nicraith@ulster.ac.uk
<b>W21</b> Migration and the New Europe	Academy Postgrads	Dietz-A@ulster.ac.uk
<b>W22</b> Experiencing and remembering borders in Europe ( <i>Ethnocartography Group</i> )	Thomas Schippers	t-schip@libello.com

SIEF 2008-Workshops Day 3	Organisers	Contact
<b>W30</b> Ethnology and Folklore in the UK	NN	sief2008@ulster.ac.uk
<b>W31</b> How Do We Do It? (Critical Museum Practice) ( <i>Society for Folk Life Studies</i> )	Linda Ballard	Linda.Ballard@magni.org.uk
<b>W32</b> Between Habitus and Habitat: Steps Towards Eco-Ethnology	Ullrich Kockel	u.kockel@ulster.ac.uk

SIEF 2008-Workshops Day 4	Organisers	Contact
<b>W40</b> Carnival, Costume & Ritual Performance	Terry Gunnell	terry@hi.is
<b>W41</b> A Life in Bits: Digital Memory, Virtual Reminders or Chimerical Memorabilia?	Maria Angela Ferrario	m.ferrario@ulster.ac.uk
<b>W42</b> Songcraft: Folklore, Ethnology and our Lives of Song	Anthony McCann	at.mccann@ulster.ac.uk
<b>W43</b> Performing Academia: An Experimental Workshop on Liberating Postcolonial Academic Heritage	Cristina Sánchez- Carretero Dieter Haller	csanchez@ile.csic.es Dieter.Haller@ruhr-uni-bochum.de
<b>W44</b> Art and Ethnology	Academy Postgrads	Strauss-J@ulster.ac.uk Walters-V@ulster.ac.uk



#### 4. REPORT ON THE 9TH SESSION OF WIPO GENEVA, APRIL 24–28, 2006

*INTERGOVERNMENTAL COMMITTEE ON INTELLECTUAL  
PROPERTY AND GENETIC RESOURCES, TRADITIONAL  
KNOWLEDGE AND FOLKLORE*

The morning before the official opening of the session was reserved for a panel with several NGO's from indigenous peoples. The presentations there were interesting and encouraging the work on international level in IGC, despite its often seemingly dry nature. Unfortunately only a few, highly motivated delegates attended this pre-session meeting. Nevertheless NGO representatives appreciated this first opportunity as a chance to bring to IGC Sessions experiences and problems from 'real life', so to speak.

The session itself started with elections. Ambassador I Gusti Agung Wesaka Puja of Indonesia was elected chair also for the next two sessions, the two Vice Chairs are Mr. Lu Guoliang of China and Mr. Abdellah Quadhriri of Morocco. Language matters remain a big issue in an international forum such as this one. Thus the report on the decisions taken by the Ninth session was adopted, but the delegate of France refused this report, because the French translation was not yet available – hence one agenda item had to be postponed. Among further informational agenda items was that fact that the general assembly of WIPO has now established the Voluntary Fund for Accredited Local and Indigenous Communities. This much discussed issue is thus resolved and now facilitates the financing of travel expenses for representatives of NGO's.

The discussion increased in complexity with agenda item 8: Traditional Cultural Expressions/Folklore. The chair begged everyone for brevity in their oral contributions, but to provide the whole text in written form for the report. The usual speaking order within the ICG is first the regional groups, followed by the national delegates, the national organisations and in the end the NGO's. The Asian Group wanted to focus on outcomes in the future work of the IGC. Austria spoke on behalf of the EU and its 25 member states. It was stated that the process thus far prepared a good basis for TC/TCE protection and that one is generally satisfied with it. But further on, the

conceptual ground work should be assessed and the IGC should develop possible solutions. The EU 'voice' thus made clear that the EU will support any outcomes of this work preventing misappropriation and misuse of TC, but expects results now, given that the IGC works already in its third biennium. The statement made clear, that the EU would prefer to leave the preservation and safeguarding of cultural heritage to UNESCO and not to deal with it within the IGC's sessions. Next, speakers from Ghana, Kenya and South Africa outlined the wish to get an international and legally binding instrument as an outcome of the work of IGC. These states have developed national legislations and hope to obtain international acknowledgement through the IGC's work. The wish for an international, legally binding instrument in a globalized world was emphasized in statements from several NGS. To take ownership for TC, indigenous peoples need binding laws. This in turn would assist the development of an identification as a self defined social body. Often national law is considered as not sufficiently protective when misappropriation and misuse of TC comes from 'outside.' The statements were ultimately very similar to the ones given in the last session of the IGC in 2005. The positions of member states didn't seem to get closer. All of Monday afternoon and nearly all of Tuesday was taken up with these opening statements and only in the evening they got on agenda item 8.

At this point, the chairman wanted to follow the proposition of Nigeria to discuss the prepared paper WIPO/GRTKF/IC/9/4 by gathering objectives together instead of proceeding in a paragraph by paragraph fashion. He proposed three clusters of topics to speed up the this third day of the session. At first there were no objections. Mexico took the floor next and supported this procedure, but made clear that it would also agree with the ordinary procedure if this was wished. Then, however, the discussion went immediately into detail. The word protection in the discussed document should not be cancelled. For the EU (as voiced by Austria) and the US the situation is different, argued the Mexican representative. They already had protection legislation and hence the ICG simply gives them recognition. But other member states needed more. Therefore the term protection had to stay in the document. At this point Brasil got the floor. He asked for clarification about procedure and wondered why the previous day's agreement to discuss the paper paragraph by paragraph – which

would also be the UN rule – was now not adhered to. The chair answered that as it was the first reading of this document, every thing was open for discussion. Russia proposed at this point to have the document in written form discussed at a later moment, because orally one could not possibly discuss a document not yet translated into Russian. With this statement, Russia was referring to UN rules. Canada proposed now to discuss the three clusters as proposed, followed by open discussion afterwards. The delegate of El Salvador made clear that for his government it was of vital importance to discuss and study this document immediately and in detail. The chair adjourned the meeting for special consultations about the further procedure.

When the meeting resumed, several statements were made paragraph by paragraph. Japan went back to the first sentence of the document, outlining that there was no consensus. After several other statements were made, the USA pointed on the importance of respect for traditional culture and folklore. Referring to the presentations on Monday morning, respect for the wide legal and cultural diversity should have more importance. The responsibility of the IGC's work should be that no harm is done to this aspect. As far as I understood this contribution, it wanted to show that when in doubt, it might be better not to do anything at all. The discussion then returned to the question of protocol in decision making and it appeared once again that the concrete work of the IGC seemed to be postponed until the general assembly of WIPO and the UN. The US-delegate proposed to decide first about policy objectives and then speak about subjects and content. Misappropriation is, as he said, a very difficult term legally and culturally. He then gave the floor to Peggy Bulger, the director of the American Folklife Center and member of the US-delegation. In her statement she proposed to discuss 'misappropriation' as a concept rather than a legal term. The definition of this term varies widely between communities. At IGC sessions in Geneva it had, however, never been discussed. So Bulger proposed to consult each indigenous group and each community individually to establish what for them constitutes misappropriation. Commercial use and non commercial use has to be separated to enable documentation, research and preservation. India, too, expressed doubts about this term and would prefer misuse. New Zealand supported the US-delegates. New Zealand uses the term 'offensive use' in its legislation and has

encountered problems with that, too. Therefore the delegate of New Zealand proposed to focus the next IGC meeting on this issue. In addition he recommended merging the three documents WIPO/GRTKF/IC/9/4, WIPO/GRTKF/IC/9/5 and WIPO/GRTKF/IC/9/6 into one. They differ only slightly and it is confusing having three of them.

At this point, NGO's could take the floor. The Saami Council and Kaskadena Council in their customary, very competent manner emphasised the reference to rights. For them this is very important in opposition to the EU and the USA. Rights must exist and must be respected. Pet Lager from 'Music for all' proposed a commission in every member state to control the money flow with respect to copyright of old songs in new adaptations. I was unable to attend the rest of the meeting, part of which was reserved for discussions of Genetic Resources topics. As the official report 'Decisions of the Ninth Session of the Committee' shows, all the agenda items were worked on and most of them were postponed for written discussions between the session and to the next meeting. Under point 13 page 9 we read: "The Committee requested for its tenth session to be extended to seven working days to continue work in accordance with its renewed mandate on all comments received on the documents discussed at the ninth session and to enable review of the comments received on documents WIPO/GRTKF/IC/9/4 and WIPO/GRTKF/IC/9/5."

In general, this meeting of the IGC confirmed the impression that the real work is done between the sessions and mostly on national level. To only observe, as SIEF does, is within these structures ultimately very limiting; only those who take an outspoken position on relevant subjects are visible and of course heard during the sessions, and only those seem to receive important information between the meetings to influence the process.

This time only few side events were organised during the session. Again it was here that the real discussion about TC and TCEs went on and the contacts were very useful regarding the cultural and interdisciplinary exchange between lawyers, engineers and cultural workers. The most interesting presentation was the one of Portugal's new intellectual property law. Portugal is the first state in the world which has a broad protection for TC/TCE against any type of unauthorized use. Not only against misap-

propriation, as is the IGC's objective; in Portugal, already the bare use is punishable. Nuno Carvalho explained the process through which this legislation was developed and presented 8 questions that have to be answered in any case presented. This could be a check list also for other countries, hence I repeat them here in the wording of my personal notes – which may not be identical to the oral presentation of N. Carvalho:

1. What are the objectives of the IP policy?
2. What is the subject matter of IP?
3. What criteria should this subject matters meet to be protected? (commercial novelty IP)
4. Who owns the right?
5. What are the rights?
6. How are the rights acquired?
7. How can one administer and enforce the law?
8. How are the laws lost or how do they expire?

Carvalho offered to answer questions on e-mail: [nuno.carvalho@wipo.int](mailto:nuno.carvalho@wipo.int)

#### GENERAL INFORMATION

A wealth of information on the WIPO process is available online at: <http://www.wipo.int/tk/en/index.html>.

In addition, many links to key documents, related websites, and background information can be found on SIEF's homepage: <http://www.siefhome.org/>

Saskia Klaassen, Nägeli

## 5. THE BOLOGNA DECLARATION AND EUROPEAN ETHNOLOGY CURRICULA: ROMANIA & SWITZERLAND

### THE IMPACT OF BOLOGNA PROCESS ON ETHNOLOGY IN ROMANIA

After 1990, Ethnology has been reintroduced as domain, in different curricula, at the Faculties of Letters, Universities of Bucharest, Cluj, Baia-Mare, either as second specialization - Minor (Romanian language and literature, being the main one-Major) or at the Faculty of Sociology (again as Minor) of Sibiu University. Only the Universities of Bucharest and Cluj could actually provide proper conditions for promoting Ethnology (research institutes, ethnological libraries, specialists of the

domain). Beginning with 1996-1997, at these two universities with a tradition, there were also MA programs introduced: in Ethnology and Folklore, at Bucharest University (coordinated by Professor Nicolae Constantinescu and Professor Silviu Angelescu, in collaboration with Professor Sabina Ispas, the leader of the Institute of Ethnography and Folklore Constantin Brailoiu and a some other specialists).

Meanwhile, a MA program in Cultural Anthropology and European Ethnology had been initiated at Babes-Bolyai University of Cluj, coordinated by Professor Ion Cuceu and Magyari Vincze Eniko, in collaboration with other researchers and professors: Ion Talos from Koln, M.Sarkany from Budapest, Ferenc Pozsony, Alina Branda, Gabriel Troc, Nandor Magyari, Ion Seuleanu. Universities of Cluj and Bucharest started also PhD Programs in Ethnology. This positioning of the discipline with an old tradition in Romanian Universities, where ethnology and folklore had been always subordinated to philology, suffered a few transformations, due to the implementation of the new system of organizing curricula, according to Bologna project.

Because the specializations for BA are designed for 3 years, the system of double specialization is abandoned, due to a decision of the Ministry of Education and Research.

The result is that only at the University of Baia-Mare, where there are no well known professors of the domain, the specialization in Ethnology had been maintained as a unique one (major) and, at the University of Sibiu, the qualification in Ethnology-Sociology is still as such, without relevant specialists (apart from Cornel Bucur). The best known Departments of the Faculties of Letters from Bucharest and Cluj are in process of liquidation, as they do not assume the risk of qualifying students in Ethnology, in competition with The Faculties of Sociology, which launched also Departments of Anthropology.

It is to be mentioned that Cultural Anthropology was meanwhile subordinated to Sociology (considered as fundamental domain), while Ethnology was subordinated to Cultural Studies (considered again as fundamental domain, according to the arbitrary Classification List, elaborated at the Ministry of Education). At Babes-Bolyai University of Cluj, a BA program in Cultural Studies-Ethnology is going to be initiated in 2007-2008.

Ion Cuceu, Cluj

REMARKABLE STRENGTHENING OF SOCIAL ANTHROPOLOGY  
IN SWITZERLAND

Barely noticed by the Swiss public and the scientific community, social anthropology is benefiting from a significant increase in its financial and human resources:

- ♦ The University of Lucerne which was only officially recognized as a university in 2005 and where, until now, social anthropology wasn't represented at all, offers two full professorships in economic and ecologic anthropology and in political and legal anthropology respectively as of September 2007. Studies at the new anthropological seminar will lead to a BA (and possibly also a MA) degree in cultural and social anthropology.
- ♦ At the Institute for Social Anthropology at the University of Berne (hitherto three full professorships), one more chair of political anthropology has been created, starting in September 2007. The renaming of the institute in 2005 (before: Institut für Ethnologie) corresponds to its self-understanding as a social science and has also to be seen as a delimitation against 'cultural anthropology' in the US-American sense.
- ♦ In Geneva, where ethnology/social anthropology isn't taught at the university itself but at the affiliated Graduate Institute of Development Studies (IUED), strong pressure from the Swiss Federal Council will eventually lead to the fusion of the IUED with the Graduate Institute of International Studies and to the creation of an academic pole of excellence in international studies in 2008. The effect of this reorganization for social anthropology isn't clear yet; but, as one observer assumes, it might possibly result in the creation of several new professorships.
- ♦ At the bilingual University of Fribourg/Freiburg, one of the two associate professorships is probably to be converted soon into a second chair of social anthropology.
- ♦ At the University of Zurich (three chairs), the creation of one more full professorship in cultural anthropology is planned but still not granted. According to one scenario, the institute itself (in German: Ethnologisches Seminar) would then be renamed Institute of Social and Cultural Anthropology and be split into two sub-units, the first of which would focus on social and the second on cultural anthropology and material culture (in close cooperation with the Ethnographic Museum of the University of Zurich).
- ♦ At the University of Neuchâtel, an associate professorship has been added to the two full professorships cur-

rently in ethnology, starting as of February 2007. The integration of the Swiss Forum for Migration and Population Studies into the university (under negotiation) will strengthen social anthropology as well.

As full professorships (at present not more than 15 in the whole country) constitute almost the only *permanent* job positions for social anthropologists in Switzerland, the increase in academic positions is synonymous with a considerable strengthening of Swiss social anthropology in general. This is astonishing for several reasons:

First, social anthropology as an academic discipline apparently succeeded in pointing out its relevance for society at large and in legitimizing its need for additional resources. This additional need is usually justified by the inadequate faculty-student ratio in social anthropology; but other disciplines such as communication and media studies suffer from a much worse ratio (sometimes up to 1 professor for 1,000 students!) and have not had the benefit of an increase in resources. One possible interpretation is that social anthropology, with its practical and problem-oriented approach, is able to find more convincing solutions to social problems (such as migration, health, and transcultural phenomena) than other, more text-oriented disciplines.

Secondly, although most anthropological institutes cooperate intensively in various research projects, the present developments take place with hardly any coordination on the national level. If the Bologna process generally promotes a certain differentiation in the offerings of Swiss universities and aims at 'clearing up the portfolio' within the 'Swiss university landscape' (as the Swiss federal authorities suggest), quite the opposite is true for social anthropology: here, one can see the emergence of a research cluster with similar thematic and regional specializations.

Thirdly, the relationship between social anthropology and folklore/popular culture studies is reshuffled fundamentally. Since the Germanophonic tradition distinguishes an ethnological approach which studies 'distant' and 'primitive' societies (in German: Völkerkunde, then Ethnologie, now mainly Sozialanthropologie) from an approach that studies European societies and traditions (in German: Volkskunde, Europäische Ethnologie), this dichotomy can also be found on the institutional level (exclusively in the German-speaking part of Switzerland, not in the 'Romandie'): At the universities of Basel and Zurich there exists, in addition to the respective ethnological seminars, the 'Seminar für Kulturwissenschaft und

Europäische Ethnologie' (Basel) and the 'Institut für Populäre Kulturen' (Zurich) both of which have been renamed recently (former denomination: Volkskunde) in order to readjust to the requirements of the Bologna process and to the changed profile of the discipline. While both institutes look back on a long tradition and still attract a large number of students, they are equipped with only one full professorship each (a second chair of popular literature and media being vacant since 1995 at the Zurich institute). The above outlined developments further reinforce the institutional imbalance between folklore/popular culture studies on the one hand and social anthropology on the other hand.

David Zimmer, Bern

## 6. NEWS FROM THE RITUAL YEAR WORKING GROUP

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

*REPORT ON THE RITUAL YEAR AND RITUAL DIVERSITY.  
SECOND INTERNATIONAL CONFERENCE OF THE SIEF  
WORKING GROUP ON THE RITUAL YEAR.  
GOTHENBURG, SWEDEN. JUNE 7–11, 2006*

The conference was arranged by the Institute for Dialectology, Onomastics and Folklore Research (SOFI), Department of Ethnology and Department of Religious Studies, Göteborg University and Gothenburg City Museum – where the conference also took place.

The year 2006 has been proclaimed a Cultural Diversity Year by the Swedish government. As we live in times of great cultural diversity in the wide sense, the theme for the conference was decided to be Ritual Diversity.

Ingrid Lomfors, director of Gothenburg City Museum opened the conference. She was followed by Björn Lindquist, director of SOFI, Birgitta Skarin Frykman, professor at the Department of Ethnology, Britt-Marie Näsström, professor at the Department of Religious Studies and Annika Nordström, archive manager of SOFI, the department in Gothenburg.

Emily Lyle, University of Edinburgh and president of the Ritual Year working group, held the first plenary – *The ethics of knowledge and the case of the Ritual Year*. Then Ann Pettersson and Anna Ulfstrand from Multicultural Centre in Fittja spoke about *Between nationalism and multiculturalism: a study of the ceremony of welcoming new citizens in contemporary Sweden*. Theme for the rest of the day was Midsummer.

Wednesday evening the City of Gothenburg had invited all the participants to Gothenburg City Hall. We were served drinks and snacks, and Jörgen Linder, Chairman of the City Council, held a welcoming speech.

Thursday morning started with a plenary held by Anne-



THE PARTICIPANTS GATHERED OUTSIDE GOTHENBURG CITY MUSEUM (PHOTO: FREDRIK SKOTT)

Christine Hornborg, University of Lund, who spoke about *Rites for Modern Man: New ritual practices in Sweden*. After lunch Bengt af Klintberg, Stockholm, talked about *Hot and cold stones. On a group of calendar rules in Swedish tradition*. Parallel sessions followed during the day with themes as Midsummer, Ritual Theories, The Ritual Life and Whose Rituals? Thursday evening several of the participants made a visit at the Institute for Dialectology, Onomastics and Folklore Research.

Friday started with two plenary – Britt-Marie Näsström gave a lecture on *Lucia of Sweden – the making of a goddess in secular society* and Stephen Mitchell, Harvard University, followed with *The New Ritual Year: Youth culture and the academic calendar in America*. After lunch Arne Bugge Amundsen, Oslo University, spoke about *Studying ritual changes today – some reflections on the situation in Modern Norway*. Themes for sessions during the day were Midsummer/Ritual Time/Rituals in Religious contexts and Rituals in a changing world.

On Friday evening the conference dinner took place on board the M/S St Erik on a trip around the Gothenburg archipelago. In M/S St Erik's restaurant we were served a west coast buffet with salmon, herring, meatballs, sausages, several kinds of shellfish, bread and cheese. Eva Bartholdsson and Greger Siljebo entertained us with Swedish summer songs and special music from the Swedish west coast.

Saturday there was an excursion to Tanum in the north of Bohuslän and to Vitlycke museum. Here we saw the Bronze Age rock carvings, which are listed as world heritage by UNESCO since 1994. After lunch – a Bronze Age inspired buffet – we took the old coast road back to Gothenburg and made a stop in Fjällbacka, a typical west coast village.

Sunday, the last day of the conference, started with a discussion held by Emily Lyle. Then followed three plenary on the theme Hosts and places for the Ritual Year conferences. Jan Rychlik from Charles University in Prague, one of the hosts for the conference 2007, spoke about *The Roots and the meaning of the Custom 'The Ride of the Kings in Moravia'*. Then George Mifsud-Chircop, University of Malta, who hosted last years conference, made a lecture on *Calends in contemporary Malta* and finally Anders Jarlert, University of Lund, and Birgitta Skarin Frykman talked about *The St Lars feast in Göteborg – a local example of historical oblivion*.

The closing panel was led by Birgitta Skarin Frykman

and consisted Terry Gunnell, University of Iceland, Emily Lyle, George Mifsud-Chircop and Irina Sedakova, Russian Academy of Sciences in Moscow.

Lina Midholm, Gothenburg

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

See also: [www.KfVweb.org](http://www.KfVweb.org)

REPORT ON THE 36TH INTERNATIONAL CONFERENCE, FREIBURG APRIL 2006

The 36th International Conference of the *Kommission für Volksdichtung* was held in Freiburg im Breisgau (Germany), 3-7 April 2006. The home city of the *Deutsches Volksliedarchiv* and cradle of the KfV could not have been more appropriate to celebrate the year's double anniversary: the bicentennial of the first edition of Achim von Arnim and Clemens Brentano's *Des Knaben Wunderhorn* (1806-08) and, no less important and closer to us, the 40th anniversary of the KfV.

'Birthday' guests answered the call in an unusual (though unsurprising) number, with over seventy participants coming from Australia, Austria, Belarus, Belgium, Bulgaria, Canada, Denmark, Germany, Great Britain, Finland, France, Japan, Latvia, Lithuania, the Netherlands, New-Zealand, Norway, Poland, Portugal, Romania, Russia, Slovenia, Switzerland, Ukraine, and the United States.

The conference organizing committee (Barbara Boock, Eckhard John, Simone Meyer, and Tobias Widmaier, with the valued collaboration and advice of KfV Honorary Secretary Jürgen Dittmar) issued personal invitations to the KfV's earliest members, and while many had to send regrets, delegates had the pleasure of celebrating the KfV's jubilee in presence of two of the 'founding fathers': Prof. Dr. Rolf Wilhelm Brednich, first KfV Honorary President, and Prof. Dr. Lutz Röhrich, former Director of the DVA.

On the day of arrival, we received a most *gemütlich* welcome in the cosy, wooden-floored rooms of the *Deutsches Volksliedarchiv* and DVA librarian Barbara Boock in English, Dr Waltraud Linder-Beroud in

French, and Dr Jürgen Dittmar in German offered successive ‘guided tours’ of the archive. To complete their introduction, participants were offered an acoustic portrait of the DVA comprising extracts from various radio broadcasts and interviews (some song recordings as well) from DVA researchers by founder Prof. Dr. John Meier to the present day (*Das Deutsche Volksliedarchiv: Ein Akustisches Portrait zusammengestellt von Anton Bleiziffer*, 2006).

After words addressed by Max Matter, Director of the DVA, Sabine Wienker-Piepho and Eckhard John, the DVA was to disclose even more (and surely less publicized) resources out of its kitchen and cellar ...

It was a remarkably focused conference, and one which, as its title, ‘From Wunderhorn to the Internet: Perspectives on the conception of ‘Folksong’ and the scientific presentation of popular songs’, suggests, succeeded in effectively addressing cross-cultural concerns from the input of various culture-specific insights. Papers

Rieuwerts’s synthesis of the conference’s contributions to the crucial issues of ballad and song definition, classification, and editing. Their mapping and projection (in the literal sense) of the various problems inherent to our basic tools – terminology, typologies, editions, all of which are conditioned by their own time, culture, ideology, and language – not only underlined our first and foremost task – to historicize, contextualize, criticize, and reassess all resources – but set our common course and agenda: How to classify songs into typologies without ‘killing people’ (i.e. respecting the creative forces in tradition)? How to record a ballad as the sum total of the memories of all its singers, as virtual discourse preserved in memory? How to transcribe any single performance as a holistic experience (*Sitz im Leben*), whether in print (*Sitz im Buch*) or in digital form (*Sitz im Internet*)? How to do justice to its language, text and music? What to expect from editors? Who should they edit for? How creative can editing be? Or, to sum it all up, how to study



PHOTO: THOMAS A. MCKEAN

were of a high academic standard, and a particular feature of this conference was the evening panel discussion, themed ‘Ballad, Romance, Corrido, Dumka...’ held in the prestigious conference room of the *Haus zur Lieben Hand* of the Albert-Ludwigs-Universität. This original initiative provided an opportunity to look back at the work of the KfV and to consider its future direction. The panel, led by Sabine Wienker-Piepho, featured contributions from Rolf Brednich, Sabina Ispas, Bill Nicolaisen, Marjeta Pisk and Stefaan Top. The speakers weighed up the achievements of the initial project to classify ballads and broadly welcomed the current multiplicity of approaches to ballads and folk songs that is now represented at KfV conferences.

Equally new and fruitful was Bill Nicolaisen and Sigrid

the ballad (as oral art) without destroying it?

On the Wednesday evening we enjoyed a stroll (hopping over the *Bächle* [little brooks] flanking the cobbled streets) in the old town on our way to the colourful ‘Gerichtslaube’, where the warmth of the reception offered by the City of Freiburg soon repaired the April showers’ damage to our evening dress... On leaving, some of us were suddenly reminded of the late hour of night (and early closing of the town’s restaurants) only to even more appreciate the *ne plus ultra* tram service linking *Bertoldsbrunnen* to the St Lioba’s guest house. Its beautiful setting at the foot of the Schwarzwald, friendly hosts and breakfast table laid with serviette covers printed with our names (!) and home-made jams are surely enough to evoke the comfort and charm of our retreat...

Then, on a dry and sunny Thursday afternoon we crossed the Rhine, with Barbara Boock and Simone Meier as trilingual guides. After a glance at the city walls and main square of Neuf Brisach (vividly evocative of Bonaparte's army quarters), we visited Colmar's Unterlinden Museum housing, among other medieval exhibits, the breath-taking 'Isenheim Altar', painted by Matthias Grünewald. From there, we walked on to the Dominican Church to view the town's other masterpiece, Martin Schongauer's 'Madonna of the Rose Bower', which Simone's explanations helped us appreciate.

The evening was to take us back across the Rhine and to more wordly pursuits; having had our tongue wetted by a drive through the celebrated *Kaiserstuhl* vineyards, we found ourselves, as by enchantment (or fiendish bargain) in the Faust city of Staufen (Breisgau), and seated at a wine-tasting and banquet – never meant to be resistable. The host of the wine cellar was of little help either in rescuing our souls, which, except for our singing, would have been lost there. A narrow escape maybe, but a good time was certainly had by all!

For those who might have still doubted that Alsace and Baden-Württemberg are sister souls (if not sisters *tout court*), the last day of the conference saw us as guests to the 'Centre culturel français Freiburg' for our farewell meal and party: another occasion for singing, and a *première / Probe* of our KfV President's own singing voice (in an unheard version of 'Es waren zwei Königskinder'). Our organizers had more in store still for the weekend: a guided visit of the Freiburg University Museum and of the Cathedral (not to be missed), an excursion to the nearby town of Breisach, thoughtfully prepared by Dr Waltraud Linder-Beroud (and providing us with a panoramic view on the region), and rounding off with a discovery walk of the less known parts of town under leading of Dr. Peter Kalchthaler, the curator of the City's Historical Museum.

All in all, a superbly organized conference, a double anniversary duly honoured and a unique 'Freiburg experience'!

#### KfV PUBLICATIONS

General Editor Sigrid Rieuwerts presented an outline of the Ballads and Songs - International Studies (B.A.S.I.S) series, published by Wissenschaftlicher Verlag Trier (WVT), and its planned shape over the next few years. Each volume features an essay by the editor on the ballad and song traditions of the host country.

- ♦ B.A.S.I.S. 1 (Belgium, Leuven 2002):  
*Ballads and Diversity: Perspectives on Gender, Ethos, Power and Play*. Ed. Isabelle Peere and Stefaan Top. Trier: WVT, 2004. xvi, 271 pp., Ill., Notes – includes a Study Guide written by Stefaan Top: 'The Collecting of Popular Songs in Belgium and the Netherlands in the Nineteenth Century'.
- ♦ B.A.S.I.S 2 (USA, Austin 2003):  
*Ballad Mediations: Folksongs Recovered, Represented, and Reimagined*. Ed. Roger deV. Renwick and Sigrid Rieuwerts. Trier: WVT 2006. xi, 200 pp., Ill., Notes – includes a Study Guide: 'Traditional Balladry in the united States of America: An Overview'. (2006)
- ♦ B.A.S.I.S 3 (Latvia, Riga 2004):  
*Singing the Nation*. Ed. Dace Bula and Valdis Muktupāvels (forthcoming)
- ♦ B.A.S.I.S 4 (Germany, Freiburg i. B. 2006):  
*From the Youth's Magic Horn to the Internet*. Ed. Barbara Boock and Eckhard John (forthcoming)

BASIS volumes are available from the editors for EUR. 19,50 each (or EUR. 15,00 at KfV conferences).

Sigrid also introduced the new Ballads and Songs – Engagements (B.A.S.E) series of monographs:

B.A.S.E. 1: Emily Lyle. *Fairies and Folk: The Scottish Ballad Tradition* (September 2007).

All interested in submitting projects for publication in the series are invited to contact Sigrid Rieuwerts at [ballads@rieuwerts.de](mailto:ballads@rieuwerts.de).

The publication of the Kiev conference papers is in preparation. These will be edited by David Atkinson and published by the Rylsky Institute, possibly in 2007.

Eckhard John requested Freiburg conference speakers to submit their papers for publication no later than 31 August 2006. The requirements are the same as for the Leuven, Austin, and Riga papers.

After some discussion, it was agreed that BASIS should be offered as a publication option to each conference organizer, in which case the organizer will be expected to source the subsidy required by WVT.

Isabelle Peere



## 8. NEWS FROM THE SIEF WORKING GROUP ON ETHNOLOGY OF RELIGION

Since September 2006 the Working Group has a new president: prof. dr. Ulrika Wolf-Knuts, Department of Folklore studies Åbo Akademi University, 20500 Åbo - Finland, uwolf@abo.fi



ULRIKA WOLF-KNUTS

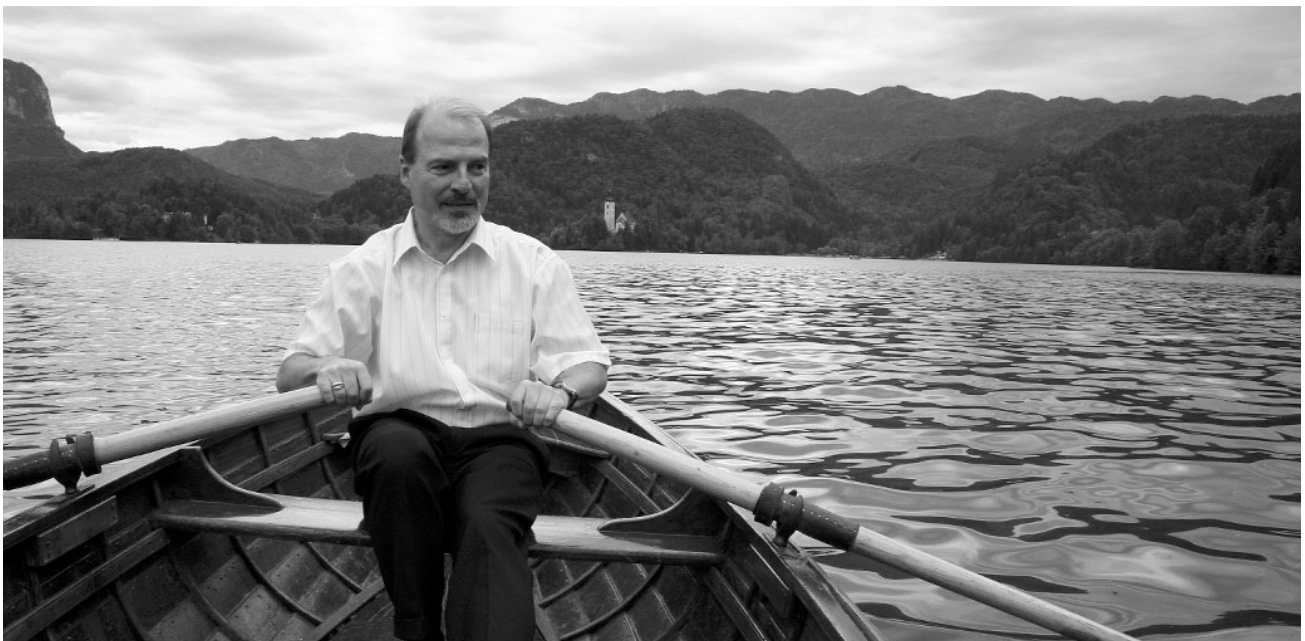
*REPORT ON THE MEETING OF THE WORKING GROUP ON ETHNOLOGY OF RELIGION IN CELJE, SLOVENIA, ON MONDAY, 11 SEPTEMBER 2006*

Participants: professor Arne Bugge Amundsen, professor Gábor Barna, dr. Paolo Barbaro, mag. Marijana Belaj,

professor Nils-Arvid Bringéus, dr. Birgitta Castor, dr. Jurij Fikfak, professor Anders Gustavsson, professor Mare Kõiva, dr. Andres Kuperjanov, professor Jonas Mardosa, dr. Peter Jan Margry, dr. Maria Santa Vieira Montez, dr. Goran Pavel Šantek, professor Ulrika Wolf-Knuts.

1. Professor dr. Gábor Barna, University of Szeged, Szeged, Hungary, resigned after seven years as the president of the working group on the ethnology of religion. Professor dr. Ulrika Wolf-Knuts, Åbo Akademi University, Åbo (Turku), Finland, was accepted as the new convener. During his time as president the working group gathered for seminars in Szeged and Edinburgh. The conference papers of the Szeged conference were published under the title *Politics and folk religion, 2001*, and the papers from Edinburgh will soon be printed. Most important is the volume *Ethnology of religion, chapters from the European history of a discipline (2004)*, a collection of historical surveys of European scholarship on the ethnology of religion used at the curricula in a couple of universities. The SIEF working group on ethnology of religion thanked Professor Barna for his contribution to the European study of folk religiosity.

2. It was agreed that efforts should be made to engage new members of the working group. The Mediterranean and Baltic countries were mentioned especially. During the next couple of years the activities should be followed up and evaluated.



THE FORMER PRESIDENT OF THE ETHNOLOGY OF RELIGION WORKING GROUP, GÁBOR BARNÁ, ROWING TOWARDS A MARIAN SANCTUARY IN THE LAKE OF BLED IN SLOVENIA.

3. The coming activities were discussed. Congresses were suggested in Estonia (2007), Northern Ireland (2008), Austria (2009), Croatia (2010), and Norway (2011). It was agreed that the convener should investigate whether it was still possible to arrange a Folk religion panel at the SIEF conference in Londonderry in 2008. Estonia and Austria remained as good alternatives for the next conference of the working group. It was also agreed that in any case a conference should be held in Norway in 2011 in connection with the 200th anniversary of the university in Oslo.

*THE WORKING GROUP HAS AT THE MOMENT THE FOLLOWING 47 MEMBERS:*

Arne Bugge Amundsen a.b.amundsen@ikos.iuo.no  
 Gábor Barna barna@hung.u-szeged.hu  
 Paolo Barbaro paolo-barbaro@libero.it  
 Marijana Belaj marijana@belaj.com  
 Nils-Arvid Bringéus castor.bringeus@telia.com  
 Jurij Fikfak fikfak@zrc-sazu.si  
 Anders Gustavsson anders.gustavsson@ikos.uio.no  
 Mare Koiva mare@folklore.ee  
 Andres Kuperjanov mare@folklore.ee  
 Jonas Mardosa jonas.mardosa@takas.lt  
 Peter Jan Margry peter.jan.margry@meertens.knaw.nl  
 Maria Santa Vieira  
 Montez vieiramontez@netcabo.pl  
 Goran Pavel Santek gpsantek@gmail.com  
 Ulrika Wolf-Knuts uwolf@abo.fi  
 Konrad Köstlin konrad.koestlin@univie.ac.at  
 Ana Papamichael-  
 Koutroubas anna.papamichael@gmail.com  
 Leonard Norman  
 Primiano primiano@cabrini.edu  
 Marion Bowman M.I.Bowman@open.ac.uk  
 Margaret Mackay Margaret.A.Mackay@ed.ac.uk  
 Irina Sedakova ised@ropnet.ru  
 Hans Geybels hans.geybels@kerknet.be  
 Oliva Wiebel-Fanderl Oliva.Wiebel-Fanderl@t-online.de  
 Andrzej Szyjewski aszyjewski@hotmail.com  
 Salvador Rodríguez

Becerra becerra@us.es  
 Zuzana Benuskova zuzana.benuskova@savba.sk  
 Irena Borowik uzborowi@cyf-kr.edu.pl  
 Berardino Palombo Barardino.Palombo@unime.it  
 Agita Misane fsi@lza.lv  
 Galia Valtchinova galiaval@minerva.sclg.uni-sofia.bg  
 Hana Dvorakova hdvorakova@mzm.cz  
 Ljupcho Risteski risteski@innona.pmf.ukim.edu.mk  
 Sasa Nedeljkovic sasan@sezampro.yu  
 Helmut Eberhart helmut.eberhart@uni-graz.at  
 Imola Kullos kullos.imola@googlemail.hu  
 Veikko Anttonen veiant@utu.fi  
 Bernadette Papp-  
 Bornitz bernadette.papp@web.de  
 Laszlo Foszto foszto@ethn.mpg.de  
 Erzsebet Arnold erzsebet\_arnold@yahoo.com  
 Krisztina Frauhammer frauhammer-kr@freemail.hu  
 Norbert Gleszer gleszer@gmail.hu  
 Laszlo Mod modlaci@freemail.hu  
 Lehel Peti petilehel@yahoo.com  
 Istvan Povedak povedak@yahoo.com  
 Iren Szabo telenko61@freemail.hu  
 Erika Vass vasserika@gmail.com  
 Sara Klamar casia@vipmail.hu  
 Bärbel Kerkhoff-  
 Hader baerbel.kerkhoff-hader@ggeo.uni-bamberg.de

New members are welcome, please send an e-mail to uwolf@abo.fi

Ulrika Wolf-Knuts

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

*16TH INTERNATIONAL ETHNOLOGICAL FOOD-RESEARCH CONFERENCE, IN INNSBRUCK, AUSTRIA, AND MERAN(O), ITALY, 25 SEPTEMBER–1 OCTOBER 2006*

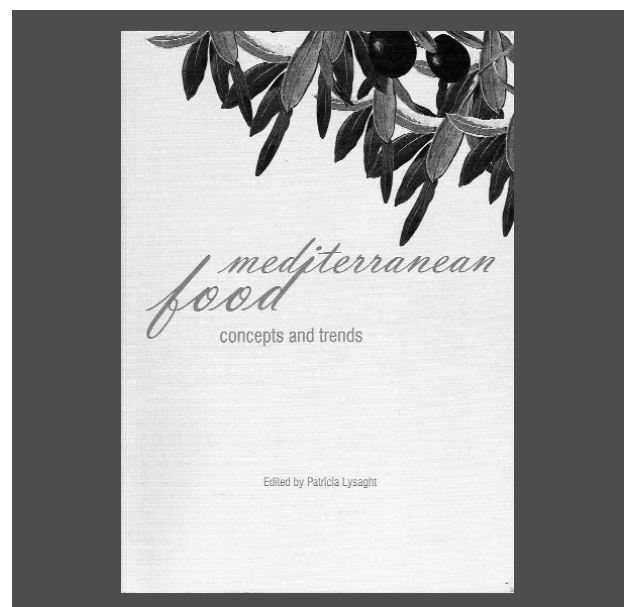
The theme of the 16th International Ethnological Food-Research Conference was ‘*Sanitas per Aquas*. Foodways and Lifestyle in the Search for Health and Beauty’. The conference brought together scholars from ethnology, folklore, and other academic disciplines, as well as professional from the nutritional and wider healthcare areas, who explored the ways in which health trends impact on food trends, nutrition, and identity. A central element of the Conference’s deliberations was concerned with the broad idea of ‘cure,’ the nutritional approaches that it could entail, and its role in the creation of lifestyles and attitudes to health and beauty, in historical and contemporary times. The Conference was hosted by the Institute of History and Ethnology, University of Innsbruck, and Touriseum, South Tyrolean Museum of Tourism, Meran(o). The Conference organisers were Univ.-Ass. Mag. Oliver Haid (Innsbruck) and Dr. Paul Rösch, Director of Touriseum. Participants from eighteen countries, from Norway in the North to Greece in the South, attended the Conference, as did delegates from the USA and Japan. The Conference began in Innsbruck on 25 September, then transferred to Meran(o), and then continued in Innsbruck on 29 September - 1 October. The opening session of the Conference took place in the Kaiser Leopold Saal, University of Innsbruck. The opening address was given by Professor Dr. Patricia Lysaght, the President of the International Commission for Ethnological food Research, This was followed by welcoming speeches by Professor Dr. Tilmann Märk, Vice-Rector University of Innsbruck, Mr. Bruno Hosp, President of the Corporation of Provincial Museums in South Tyrol, and by Professor Christoph Ulf, Dean of the Faculty of History and Philosophy, University of Innsbruck. The opening lecture of the Conference was delivered by o. Univ.-Prof. Dr. Konrad Köstlin, Institute for European Ethnology, University of Vienna, the title of which was: ‘Water and the Western Body: Attitudes, Lifestyle, and Cultural Strategies.’ After the Conference transferred from Innsbruck to the Touriseum in Meran(o) a special ‘Tyrolean Focus’ session was held in

which papers dealing with the Conference theme were presented by Dr. Siegfried de Rachewiltz, Dr. Paul Rösch, and Mag. Oliver Haid. In addition to the formal lecture panels, an innovative aspect of this Conference was the organisation of three-workshop session in which certain aspects of the conference topic were discussed in detail and the outcome presented to the general conference body by the different workshop leaders.

Food, health and lifestyle excursions took place to Landeshotelfachschule Kaiserhof, Meran(o), Thermen Meran(o), ‘Emma Hellensteiner,’ Landesberufsschule für das Gast- und Nahrungsmittelgewerbe, Brixen/Bressano, Italy, and the concluding dinner of the Conference was held in a local hostelry in Bad Mehrn, a former spa area and is now a modern health centre, close to Innsbruck.

### BOOK LAUNCH

The proceedings of the 15th International Ethnological Food Research Conference, Dubrovnik, Croatia, in 2004, were launched at the opening session in Innsbruck. The volume, *Mediterranean Food: Concepts and Trends* (2006), was edited by Patricia Lysaght and published by Biblioteka Nova Ethnografia, Zagreb. 350pp. ISBN953-6020-34-3



Copies may be ordered through Dr Nives Rittig-Beljak, Institute for Ethnology and Folklore Research, Zagreb. (E-mail address: [nbeljak@yahoo.com](mailto:nbeljak@yahoo.com))

Patricia Lysaght

## CONFERENCE, THEMES, AND PUBLICATIONS ON FOOD RESEARCH (1970-2006)

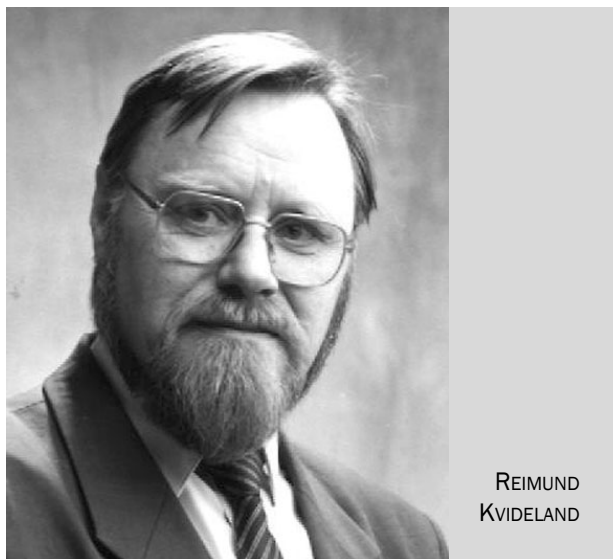
Year	Place	Theme / Publication
1970	Lund, Sweden	<b>Theme:</b> 'Ethnological Food Research: Development, Methods and Future Tasks' <b>Publication:</b> <i>Ethnological Food Research in Europe and USA</i> <b>Editors:</b> Nils-Arvid Bringéus & Günter Wiegelmann <b>Publisher:</b> Otto Schwartz & Co., Göttingen, 1971. 213pp. (Also in <i>Ethnologia Europaea</i> , vol. V, 1971) 184pp. Also <i>Ethnologia Scandinavica</i> 1971. 240pp (Ed. Nils-Arvid Bringéus)
1973	Helsinki, Finland	<b>Theme:</b> 'National Food' <b>Publication:</b> <i>Ethnologische Nahrungsforschung. Ethnological Food Research</i> <b>Editors:</b> Niilo Valonen & Juhani U. E. Lehtonen, Kansatieteellinen Arkisto 26, Helsinki, 1975. 340pp.
1977	Cardiff, Wales	<b>Theme:</b> 'National Food' <b>Publication:</b> <i>Food in Perspective</i> <b>Editors:</b> Alexander Fenton & Trefor M. Owen <b>Publishers:</b> John Donald Publishers Ltd., Edinburgh 1981. 425pp.
1980	Stainz, Austria	<b>Theme:</b> 'Nahrung als Kommunikation' <b>Publication:</b> Proceedings Unpublished <b>Review in:</b> <i>Österreichische Zeitschrift für Volkskunde</i> , 1980. 252-63pp.
1983	Matrafüred, Hungary	<b>Theme:</b> 'Sequences and Periods of Change in the History of Popular Diet' <b>Publication:</b> <i>Food in Change. Eating Habits from the Middle Ages to the Present Day</i> <b>Editors:</b> Alexander Fenton & Eszter Kisbán <b>Publisher:</b> John Donald Publishers Ltd., Edinburgh 1986. 166pp.
1985	Karnowice, Poland	<b>Theme:</b> 'Innovations in Food Habits' <b>Publication:</b> Proceedings unpublished <b>Review in:</b> <i>Ethnologica Scandinavica</i> , 1986. 161-63pp.
1987	Søgnal, Norway	<b>Theme:</b> 'Food Preservation and Conservation' <b>Publication:</b> <i>Food Ethnological Studies</i> <b>Editors:</b> Astri Riddervold & Andreas Ropeid <b>Publisher:</b> Prospect Books, London 1988. 224pp.
1989	Philadelphia, USA	<b>Theme:</b> 'Food as Symbol' <b>Publication:</b> Proceedings Unpublished
1992	Dublin, Kilfinane, Co. Limerick, The Burren, Co. Clare, Ireland	<b>Theme:</b> 'Milk and Milk Products' <b>Publication:</b> <i>Milk and Milk Products, from Medieval to Modern Times</i> <b>Editor:</b> Patricia Lysaght <b>Publisher:</b> Canongate Academic, Edinburgh, 1994. 229pp.

Year	Place	Theme / Publication
1994	Freising, Germany	<b>Theme:</b> 'The Potato' <b>Publication:</b> <i>Kulturprägung durch Nahrung: Die Kartoffel</i> <b>Editors:</b> Sigrid Weggeman & Gertrud Benker <b>Publisher:</b> Edition Infotainment Verlags GmbH., München 1997 (Part publication of the Conference Proceedings). 94pp.
1996	Nicosia, Cyprus	<b>Theme:</b> 'Food and the Traveller. The Impact of Migration, Immigration and Tourism on Ethnic Traditional Food' <b>Publication:</b> <i>Food and the Traveller. Migration, Immigration and Ethnic Food</i> <b>Editor:</b> Patricia Lysaght <b>Publisher:</b> Intercollege Press, in association with the Department of Irish Folklore, University College Dublin, Nicosia 1996. 342pp.
1998	Umeå & Frostviken, Sweden	<b>Theme:</b> 'Making the Most of Nature' <b>Publication:</b> <i>Food from Nature. Attitudes, Strategies and Culinary Practices</i> <b>Editor:</b> Patricia Lysaght <b>Publisher:</b> The Royal Gustavus Adolphus Academy for Swedish Folk Culture, Uppsala, Sweden (Acta Academiae Regiae Gustavi Adolphi 71), 1998. 398pp.
2000	Ljubljana, Preddvor, Piran, Slovenia	<b>Theme:</b> 'Food and Celebration: From Fasting to Feasting' <b>Publication:</b> <i>Food and Celebration: From Fasting to Feasting</i> <b>Editor:</b> Patricia Lysaght <b>Publisher:</b> Založba. ZRC/ZRC Publishing, ZRC SAZU, in association with the Department of Irish Folklore, University College Dublin, Ljubljana 2002. 428pp.
2002	Basel and Vevey, Switzerland	<b>Theme:</b> 'Changing Tastes. Food Culture and the Process of Industrialization' <b>Publication:</b> <i>Changing Tastes. Food Culture and the Processes of Industrialization</i> <b>Editor:</b> Patricia Lysaght with Christine Burckhardt-Seebass <b>Publisher:</b> Verlag der Schweizerische Gesellschaft für Volkskunde, Basel, in association with the Department of Irish Folklore, University College Dublin, Basel 2004. 332pp.
2004	Dubrovnik, Croatia	<b>Theme:</b> 'Mediterranean Food and Its Influences Abroad' <b>Publication:</b> <i>Mediterranean Food: Concepts and Trends</i> <b>Editor:</b> Patricia Lysaght <b>Publisher:</b> Biblioteka Nova Ethnografia, Zagreb. 350pp. ISBN953-6020-34-3

## 10. MIXED NEWS & REPORTS

### IN MEMORIAM REIMUND KVIDELAND

A sad message has reached us. Professor Reimund Kvideland, former President of SIEF, suddenly and unexpectedly died on June 6, 2006, at an age of 71. He had retired from his official positions, but remained active in research, kept contacts with his former institute in Bergen and with international scholars.



REIMUND  
KVIDELAND

Reimund Kvideland (b. in 1935) started his career in 1966 as a lecturer in folklore at the University of Bergen, where he contributed to the establishment of a discipline with focus on contemporary processes and traditions. From 1991 to 1997 he was director of the Nordic Institute of Folklore in Turku, Finland, a position where he displayed both his administrative and scientific competences. Many of us also remember with gratitude the hospitality of Reimund and his wife Karin during these years in Finland.

His scholarly publications cover several fields: narrative and singing tradition with a focus on the transmission of folk stories and songs; fairy tales, legends and songs, with a focus on text analysis; children's lore in contexts of practice, and religious memorates within a context of popular religion.

Reimund Kvideland was also a research administrator. He was the first chairman of NEFA – the Nordic ethnological and folkloristic working group, an important forum for those who wanted to rejuvenate ethnology and folklore since the late 1960s. In 1971 he started *Tradisjon*, a scientific journal of modern Norwegian fol-

lore, where he remained the editor for 25 years. He was elected president (1989-95) of the International Society for Folk Narrative Research, and he was president of SIEF from 1987 to 1990. During many years he was a contributor to *Internationale volkskundliche Bibliographie*.

His profile was that of an international researcher and administrator, his contacts all over the world were numerous, and his generosity towards other scholars was well known among his colleagues. I still remember with gratitude the enthusiasm with which he received my first and very, very modest text – a book review – for his journal *Tradisjon*, a prime example of how to encourage younger colleagues. This memory blends with later debates and pleasant talks, as well as with hospitality and merry evenings. Reimund was not only a respected scholar, but also a colleague in the best sense of the word.

Bjarne Rogan, Oslo

### REIMUND KVIDELAND († 6 JUNE 2006)

With fond memories of the Freiburg conference still fresh in our minds as we were drafting this newsletter came the shocking news of Reimund's sudden and untimely death. Our colleague and friend was struck by a heart attack while on his way to the bus stop in his home town, Paradis, outside Bergen (Norway), aged 71.

In those of us who were lucky enough to attend our latest meeting, sadness at least was softened by the grateful and vivid memories of seeing Reimund there apparently unaffected by age or ailment but perfectly true to himself – modest, keen, humorous and friendly – as we had always known him.

Although retired for many years, Reimund was still actively connected to his Institute in Bergen and to the numerous colleagues and friends which his international career and empathetic personality had won him worldwide. To see him in Freiburg (after Riga and Leuven) was no surprise either for he was unlikely to miss any of our conferences!

One of the earliest and most active members of the KfV, Reimund leaves a lasting contribution to our association and to other related ones, particularly the Société Internationale d'Ethnologie et de Folklore and the International Society for Folk Narrative Research, which his scientific and personal qualities led him to serve simultaneously as President.

His interests and competences extended far and wide: Märchen, ballad and song, modern legend, children's folklore, folkloristic history and biography, Nordic, Baltic and German traditions, socio-historical and individual contexts, function, repertoire, gender and performance issues, to allude to but a few of his essential (and multi-lingual) publications.

Reimund was not the kind of person who would seize the conversation at any opportunity, but whenever he spoke it was with deliberation and clarity. "Ask Reimund" had become a catchphrase when it came to solving archival issues or documenting some obscure area of folklore; it never proved a vain call. Neither would he neglect discussing any different point of view. As Reimund's scholarly legacy will be more suitably discussed and appraised elsewhere, let us be confident that he would not disapprove of this modest acknowledgment to the generous friendship and discreet help he dispensed within the KfV and beyond.

We are grateful to Erich Wimmer, Velle Espeland and Astrid Nora Ressem for their various expressions of sympathy extended at the funeral ceremony on behalf of the KfV.

Isabelle Peere and  
Sabine Wienker-Piepho

#### *NEW SIEF EXECUTIVE BOARD MEMBER*

In December 2005 dr. Cristina Sánchez-Carretero was asked by the Executive Board to become a consulting board member, until the general assembly of 2008, when the vacant seat of Catarina Pasqualino-Regis can be formally occupied again.

Born in 1969 in Spain, she holds a PhD by the University of Pennsylvania in Folklore (2002) and a Master's in Popular Culture by Bowling Green State University (1997). She is currently a researcher at the Department of Anthropology at the Spanish National Research Council (CSIC), Madrid. She conducted fieldwork in the Dominican Republic and Spain, studying the role of narrating in the creation of locality in the diaspora. Currently, She is conducting research on Afro-Dominican Religious Centers in Madrid and their function maintaining transnational families. In addition, She is the coordinator of a research project that analyzes the collective mourning rituals after the March 11th attacks in Madrid.

Her areas of interest are the intersection of migration and religion – in particular the role of the revitalization of religious practices after migration – and the role of rituals and expressive culture in contemporary societies.

She co-edited various books: together with Dorothy Noyes, *Performance, arte verbal y comunicación. Nuevas perspectivas en los estudios de folklore y cultura popular en USA* (2000); with Luis Díaz et al., *Palabras para el pueblo. Vols I and II.* (2001); and with Jack Santino, *Holidays, Ritual, Festival, Celebration, and Public Display* (2003).



CRISTINA  
SÁNCHEZ-  
CARRTERO

As a SIEF consulting board member, She will participate in SIEF's expansion and growth by coordinating the collaboration of other Spanish colleagues in this professional forum.

Address:

Cristina Sánchez-Carretero  
Department of Anthropology  
Spanish National Research Council (CSIC)  
Duque de Medinaceli 6, Madrid 28014, SPAIN  
Tel.: 34-91-429 0626 (Ext. 2015)  
FAX: 34-91-369 0940  
csanchez@ile.csic.es

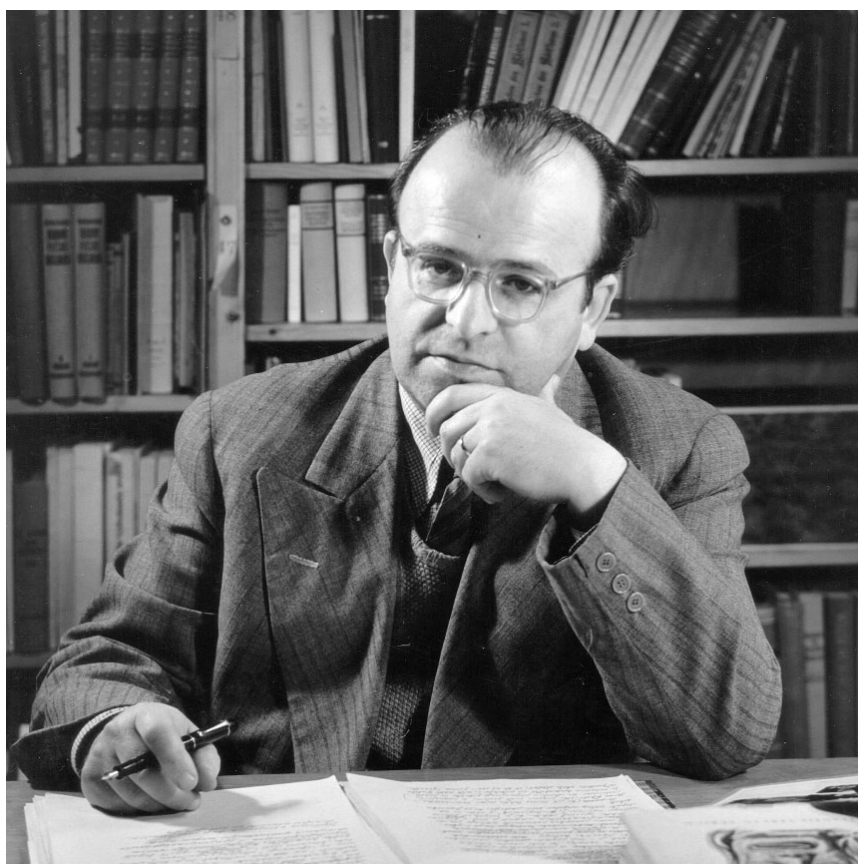
*FOLKLORE AND RELIGION BETWEEN TRADITION AND TRANSFORMATION, LJUBLJANA – CELJE (SLOVENIA), 7–9 SEPTEMBER 2006*

The Institute of Slovenian Ethnology SRC SASA had provided the initiative for and was the chief organizer (with the Slovenian Academy Sciences and Arts and the SIEF) of the international conference taking place in Ljubljana and Celje, commemorating the centenary of the birth of academy member Niko Kuret. Kuret provided the initiative to establish this institute and was its leading researcher for many years.

At our two-day conference in Ljubljana on 7 and 8 September 2006 we first of all wished to draw attention to Kuret's exceptional contribution as a scholar who not only laid the foundation for the ethnological institute and steadily developed it as an institution, but also contributed valuable research in the fields of ethnology and folklore studies in which his successors continue to discover scholarly and professional challenges. Without attempting to delineate or limit his scholarly and professional profile in advance, it appears that one of the main elements of his research was tradition – its recognition, its evaluation, and finally its endurance – and with this, its significance today.

d'Ethnologie et de Folklore. Two presentations focused on his early interest in children games (Igor Cvetko) and puppet theatre (Jelena Sitar). His pioneering engagement in ethnographic film juxtaposed by contemporary trends in visual research was discussed by Naško Križnar, and Roberto Dapit linked together Kuret's research of the festive year of the Slovenians with dilemmas of contemporary research issues.

The second section (*Tradition, Innovations, and Reconstructions*) included papers on research from contemporary perspective by those continuing Kuret's work. The focus was on elucidating the phenomenon of tradition from the perspective of current research, its transfor-



NIKO KURET

In section one (*Tribute to Niko Kuret*), the participants presented papers relating most directly to the person and work of Niko Kuret. A personality of Niko Kuret was outlined by France Bernik, Kuret's son, Primož Kuret described his father's life step by step, decades long fellowship with Kuret in the Institute was depicted by his companion Milko Matičetov. His scholarly ethnological horizons were delineated by Ingrid Slavec Gradišnik, and Kuret's research in Carinthia by Helena Ložar-Podlogar. Peter Jan Margry, vice president of the SIEF, honored him as one of the founding members of the Société

et de Folklore. Two presentations focused on his early interest in children games (Igor Cvetko) and puppet theatre (Jelena Sitar). His pioneering engagement in ethnographic film juxtaposed by contemporary trends in visual research was discussed by Naško Križnar, and Roberto Dapit linked together Kuret's research of the festive year of the Slovenians with dilemmas of contemporary research issues. The second section (*Tradition, Innovations, and Reconstructions*) included papers on research from contemporary perspective by those continuing Kuret's work. The focus was on elucidating the phenomenon of tradition from the perspective of current research, its transfor-

mation and research efforts within it, and especially research topics that were at the center of Kuret's work (e.g., rituals). The following papers were presented: (Re)construction of the festivals in the yearly cycle (Mateja Habinc), New elements of social relation in village communities in Slovakia (Zita Škovierová), Tradition and innovation in contemporary Slovakia (Kornélia Jakubiková), The role of work customs in an agricultural community in the light of economic and social changes (Saša Poljak Istenič), Birth customs in the context of social changes, or: customs and their changeability (Irena



Rožman), Images of women in folk religion and customs – From ancient beliefs to contemporary worship (Monika Kropelj), Between ethnology and archaeology – Oral tradition concerning *Baba* monoliths and underground caves (Katja Hrobat), Understanding ritual through Slovenian folk song (Marija Klobčar) The *Števanje* in the Sava River Valley (Nena Židov), Carnival customs in Benecia/Benecija and their Social Significance (Mojca Ravnik), Repetitive symbols and the procedures of open meanings – Carnival 1984-2004 (Ivan Lozica and Joško Čaleta). Also the concluding presentation On the reconstruction of ritual practices of Jurij Fikfak and his two guests (his informers) was dedicated to carnival rituals.

ween faith and the senses, or the manner and extent to which the senses form part of folk religiosity and its practice.

At the conference venue in Ljubljana, the Slovenian Academy of Sciences and Arts, there was an exhibition featuring a selection (collected by institute's librarians Vanja Huzjan and Sinja Zemljič-Golob) of Kuret's works on ethnology and folklore, intended to highlight Kuret's many years of extensive and diverse professional and scholarly achievements.

The conferences in Ljubljana and Celje were connected by two events:

– The concert 'Zajuckaj in zapoj' (Shout and Sing), which has been prepared every first weekend in



CONFERENCE IN LJUBLJANA  
IN HONOREM NIKO KURET

All of the mentioned presentations showed that tradition should not be understood only as a cultural process that is some kind of nexus of past and present research in ethnology and folklore studies, but also as a phenomenon that (in a manner of creative reconstruction) is created and recreated not only by the people themselves, but also by researchers and their scholarly and professional activity in a more or less conscious and reflected manner.

Niko Kuret was also exceptionally active internationally and he enjoyed prestige in scholarly circles abroad. It was partially with Kuret in mind that the society's working group on the Ethnology of Religion, chaired by Gábor Barna, selected Celje for its fifth meeting titled *Senses and Religion* because folk religiosity was also one of Kuret's significant areas of research. In this part of the conference, experts on religious questions and folk belief seek to shed light on certain issues in the relationship bet-

September for a number of years by the Institute of Ethnomusicology SRC SASA. This year's concert, at 8 pm on Friday, 7 September, was titled *Bingale, bongale...* and presented various styles of *pritrkavanje* (traditional Slovenian rhythmic bell chiming) at the Church of St. John the Baptist in Trnovo, Ljubljana;

– An excursion on Saturday, 9 September 2006, took participants on a roundabout route from Ljubljana to Celje.

Presentations from the conference in Ljubljana are to be published next year, part of them in a book on Niko Kuret, and the proceedings from Senses and Religion conference in *Traditiones* (Journal of the Institute of Slovenian Ethnology and of the Ethnomusicological Institute SRC SASA), Vol. 36, No. 2.

Ingrid Slavec Gradišnik

*REPORT ON THE LONDON CONFERENCE ON 'CHARMS, CHARMERS, AND CHARMING', SEPTEMBER 2005*

The international conference 'Charms, Charmers and Charming' was held on 23-24 September 2005 at the Warburg Institute in London, organised by the Folklore Society and partially sponsored by the British Academy of Sciences. Participants came from several European countries and the United States. Subjects too came from many parts of Europe: Russia, ancient Greece, medieval England, Scotland, Hungary, Slovenia, Serbia, Sweden, Finland, Georgia, and (far from Europe) the island of Madagascar. Among the sixteen presentations three ethnographical films were also sampled.

Andrei Toporkov, from the Institute of World Literature of Moscow, compared Russian charms with ancient Greek charms in a meticulous analysis and comparison. Monika Kropej, from the Institute of Slovenian Ethnology in Ljubljana, showed videotape of a Slovenian woman-conjurer (or 'incantator', one who enchants), who uses healing charms and weather incantations; she proposed a nine-point classification of charms. Éva Pócs, from Janus Pannonius University of Pécs, Hungary, discussed common charms against childbed fever and female demons, in Slavic, Hungarian and Near East traditions. A Russian psychologist, Maria Shchapova, of Moscow State University, discussed the forms of charms used in contemporary healing in urban Russia. Vladimir Kljaus from IMLI, Moscow, presented video material of a Russian female incantator and analysed her ceremonial action.

English-language materials were treated by Jacqueline Simpson, former editor of *Folklore* (the nightmare charm spoken by Poor Tom in *King Lear* 2,4); Lea Olsan, Professor Emerita from the University of Louisiana at Monroe (late Middle English charms); and T. M. Smallwood, former lecturer at the University of Ulster (were middle English charms original compositions?).

Representing northern Europe, Ritwa Herjulfsdotter Andersson, from the University of Gothenburg, Sweden, analysed Swedish snakebite charms in gender perspective, using statistics. From Abo Akademi University of Turku, Finland, Ulrika Wolf-Knuts placed the form of charms in a traditional system of orientations of belief. Henni Ilomäki, from Tuglas Society, Helsinki, Finland, presented audio recordings of Finnish snakebite charms. Maria Vivod, from the Université Marc Bloch, Strasbourg, described her field work with a female

Serbian healer, with the aid of ethnographic film. The audience was delighted with the humorous lecture by Paul Cowdell, University of Sheffield, on rat charms. Alexander Carmichael and the Gaelic charms he collected were the subject of a fascinating lecture by Donald William Stewart, of the University of Edinburgh. Finally, David Hunt of the (British) Folklore Society read a paper by Meri Tsiklauri of the Institute of Georgian Literature, Tbilisi, about the structure and use of Georgian charms. The only non-European paper was by Lee Haring, formerly of Brooklyn College in New York, who analyzed the use of resuscitating charms in Malagasy folktales.

As a conclusion, the representatives of different geographical traditions were asked for their final observations on the two days of lectures. One proposal was that this kind of meeting would be organised biannually, thinking towards the creation of a standard international typology of charms. Jonathan Roper's excellent work as organiser led every participant to hoping for another meeting soon, and more work on this fascinating subject.

Maria Vivod & Lee Haring

*ITALIAN ORAL HISTORY INSTITUTE*

The Italian Oral History Institute (Los Angeles), a non-profit educational institution, founded and directed by Luisa Del Giudice, will close its doors in 2006. The IOHI Collections are now housed in the UCLA Ethnomusicology Archive (<http://www.ethnomusic.ucla.edu/archive/>) while it's recently-launched Web site on Italian Los Angeles will soon affiliate with another organization. The IOHI has gained much respect in the arts and culture community locally, nationally, and internationally with such highly-acclaimed programs as conferences/festivals: 1) *Performing Ecstasies: Music, Dance and Ritual in the Mediterranean* (cf. publication, ed. by LDG and Nancy Van Deusen, Ottawa: Institute for Medieval Music, 2005); 2) *Italian Jews: Memory, Music, Celebration*; 3) *Italian Los Angeles: Celebrating Italian Life, Local History, and the Arts in Southern California*; 4) *Speaking Memory: Oral History, Oral Culture and Italians in America* (the 38th conference of the American Italian Historical Association; publication forthcoming, ed. by LDG); Web site: [www.ItalianLosAngeles.org](http://www.ItalianLosAngeles.org); *Italian Los Angeles: A Resource Guide to Italian Los*

Angeles, and many exhibitions, concerts, tours, workshops and lectures. (For more on the IOHI see: [www.iohi.org](http://www.iohi.org)).

Luisa Del Giudice, Ph.D., Founder/Director  
 IOHI – Italian Oral History Institute  
 P.O. Box 241553  
 Los Angeles, CA 90024-1553  
 E-mail: [luisadg@humnet.ucla.edu](mailto:luisadg@humnet.ucla.edu)  
[www.iohi.org](http://www.iohi.org)  
[www.ItalianLosAngeles.org](http://www.ItalianLosAngeles.org)

#### REPORT ON 29TH INDIAN FOLKLORE CONGRESS

The 29th Indian Folklore Congress and National Seminar was held in the University Guest House and conference centre at North-Eastern Hill University, Shillong, Meghalaya, on 20-22 September 2006. The congress was organised by the Centre for Cultural and Creative Studies of NEHU, under the direction of Desmond L. Kharmawphlang and the presidency of Professor Jawaharlal Handoo. It successfully brought together some seventy scholars, including many junior scholars, from widely scattered parts of India: Orissa, Punjab, Assam, Mizoram, Meghalaya, Arunachal Pradesh, Tamil Nadu, Gujarat, and elsewhere – already an achievement in this very large country. Nearly all the papers were descriptive: the *gambhira* ritual in West Bengal, legends associated with *vaisnav* religious centres in Assam, folksongs of Nuapada district of Orissa, women's songs in Punjab, rituals of the Shyams (ultimately emigrated from Burma, now living in Assam), the uses of the *morienaga oliefera* plant in Tamil folk medicine, Assamese riddles, the new 'terror lore' emerging in the tensions of military occupation in Mizoram, ritual fasting in Punjab, mythological origin legends of the Banjaras of Andhra Pradesh, and the adaptation of oral narrative in recent Oriya literature. Other papers discussed the protection of intellectual property for indigenous ethnic groups, the uses of oral tradition in Indian history, and the implications of modernisation for traditional expression. Notable among the presentations was the first documentation in India, from field research, of the 'urban legend' genre.

Presentations at this congress showed that in Indian folkloristics, the long history of literate and sacred tradition

dominates the study of oral performance. University departments tend to assimilate literature and folklore into one large field of study. 'Folk' therefore often becomes a synonym for 'ancient', and a written piece may be classified as non-folk and non-ancient. With this literate emphasis, texts of tales, legends, or riddles at this congress were almost always presented in the words of the scholar, rather than those of an informant. Variant forms were largely ignored, except when they emerged in the informal discussion that followed a paper focused on a particular genre or ethnic group. The 'lore', especially the text, was emphasized over the 'folk', so that biographical or background information about informants, whether individuals or groups, was seldom given. The indexing and bibliographical resources on which European folklorists rely were not referred to. The congress demonstrated that within their paradigm, Indian folklorists, especially those working amongst their own people, are carrying out vital and necessary documentation of traditions and cultural change. As he has done in the past, the President of the Congress, Professor Jawaharlal Handoo, played a central role in encouraging new research among both senior and junior scholars.

Lee Haring, Saugerties, New York

#### ETHNOGRAPHIC PRIZE

The Diputación of Salamanca, through the Department of Culture, summons candidates for the II International Prize of Ethnographic Investigation Ángel Carril.

The submitted works should deal with facets of the traditional culture of Salamanca, Castile and Leon, Spain, Ibero-America or the Sephardic culture, such as uses and customs, traditional dress, traditional architecture, oral communication, traditional medicine, traditional music, etnometeorology, celebrations, gastronomy, crafts, expressions, popular religion etc. At the same time this prize wants to keep alive the memory of the folklorist and ethnographer Ángel Carril. A prize of EUR. 12,500 can be granted. The complete data can be consulted at: <http://www.lasalina.es/angelcarril/programa/premiointernacional/Bases.pdf>

## 11. NEW PUBLICATIONS OF MEMBERS

Some recent publications of SIEF members, made known to the SIEF secretariat:

1. A *Festschrift* for Stefaan Top's 65th birthday: *Toplore. Stories and Songs*. Ed. by Paul Catteeuw, Marc Jacobs, Sigrid Rieuwert, Eddy Tielemans, Katrien Van Effelterre. Trier, WVT-Verlag, 2006. 317 p., Ill. Texts in English and German.

2. The book of Giovanna Del Negro, an associate professor of English, *The Passeggiata and Popular Culture in an Italian Town: Folklore and the Performance of Modernity* (McGill-Queen's University Press, 2005) was awarded the Elli Köngäs-Maranda Prize by the Women's Section of the American Folklore Society. The EKM Prize is awarded annually for outstanding work on women's traditional, vernacular, or local culture and/or for work on feminist theory in folklore. Del Negro's book is an in-depth study detailing how members of a small Italian community use both traditional practices and expressive forms taken from popular culture to grapple with the social changes brought about by modernity.

3. The Meertens Institute launched a new series of Ethnological booklets. These *Meertens Ethnology Cahiers* are revised texts of the Meertens Ethnology Lectures. These lectures are presented by ground-breaking researchers in the field of ethnology and related disciplines at the Meertens Institute, a research facility in language and culture in Amsterdam, The Netherlands. The Series Editor is Peter Jan Margry. Two volumes have been published so far:

- Peter Burke, *Towards a Social History of Early Modern Dutch* (Amsterdam: Amsterdam University Press 2005).
- Simon Bronner, *Crossing the Line. Violence, Play, and Drama in Naval Equator Traditions* (Amsterdam: Amsterdam University Press 2006).
- Erika Doss, *Memorial Mania* (forthcoming)

Orders can be placed at [www.aup.nl](http://www.aup.nl)

4. The new volume in the series 'Volksliedstudien' has been published:

Eckhard John (Hrsg.). *Die Entdeckung des sozialkritischen Liedes. Zum 100. Geburtstag von Wolfgang Steinitz*. Münster: Waxmann, 2006. 210 S., Ill.,

Notenbeisp., 1 CD ISBN 3-8309-1655-8

The publication reflects the innovative power of Wolfgang Steinitz's work and tries to consider again the questions he posed. Its main focus is on songs criticizing war and the situation of soldiers, and reflections on topical songs in the twentieth century. Papers include: Eckhard John, 'Die Entdeckung des sozialkritischen Liedes. Steinitz als Wegbreiter eines neuen "Volkslied"-Verständnisses'; Konrad Köstlin, 'Wolfgang Steinitz als Protagonist der DDR-Volkskunde'; Annette Leo, 'Leben als Balance-Akt. Wolfgang Steinitz als politischer Akteur, Renate Steinitz: eine jüdische Familie wird zerstreut'; Jürgen B. Wolff, "'Der große Steinitz" - Mensch und Mythos'; Barbara Boock, 'Schiller und Steinitz. Zur politischen Dimension von Soldatenliedern'; Peter Fauser, 'Friedensthematik und soldatische Prägung. Zum politischen Lied in der DDR'; Francois Genton, 'Krieg und Sozialkritik im französischen Lied von 1870 bis heute'; David Robb, 'Traditionsstiftung der Revolution. Zum politischen Lied in Deutschland'; Bernhard Hanneken, 'The Politics of Folkmusic. Vom Volkslied zur Weltmusik'; Dietrich Helms, 'Sag mir wo die Lieder sind. Vom Krieg und Frieden der populären Musik'; Natalia D. Swetosarowa, 'Verschollen geglaubte Feldforschungsaufnahmen. Zur Sammlung Wolfgang Steinitz im Phonogrammarchiv St. Petersburg'.

5. *Júlia szép leány. Székely balladák Kríza János gyűjteményéből. Válogatta és az utószót írta Kríza Ildikó* (Budapest: Helikon 2005), 105. pp. *Beautiful Girl Julia. Sekler Ballads from the Collection of Janos Kriza*. Edited and epilogue by Ildiko Kriza (Budapest: Helikon, 2005). Includes 30 of the most famous Hungarian ballads. The epilogue gives a representative view of Transylvanian ballads and their international connections. Illustrations include four glass windows made in 1912 from the Palace of Culture in Targu Mures (Romania), depicting some episodes from four different ballads in art nouveau style.

6. *cULTURE*, Journal for Ethnology

Marc Jacobs from Flanders and Gerard Rooijackers from the Netherlands took the initiative for a Dutch-Flemish journal: *cULTUUR. Tijdschrift voor etnologic* [*cULTURE*, 'with a small c'. Journal for Ethnology]

The Dutch-Flemish editorial board is delighted to present *cULTUUR. Tijdschrift voor etnologic*, a new jour-

nal on the ethnological stage. After *Volkkundig Bulletin* and *Jaarboek Nederlands Openluchtmuseum*, leading journals in the Dutch speaking regions, disappeared, ethnologists from both Flanders and the Netherlands felt the need to establish a new scientific forum, that covers the whole field of the culture of everyday life and cultural heritage. They argued *cULTUUR* should be in Dutch, as language play an essential role in stipulating our thoughts and forming our cultural categories. A relatively young discipline, ethnology also requires to build a certain ethno-vocabulary, which can only be achieved in one's own language. To make its contents accessible to the international public, summaries of articles are printed in English. *Small c* offers a forum for the study of the past and present daily life in all Dutch-speaking regions. It is an independent publication open to related disciplines as well as to current societal developments and discussions.



'AS I SAID BEFORE: IT HAS NO USE, BUT IT'S PRACTICAL'. BUILDERS' DIY-RADIO, IN *cULTUUR. TIJDSCHRIFT VOOR ETNOLOGIE* (2005) 2, 84-99 (COPYRIGHT: MARK VAN VUGT, TILBURG COWBOYS)

An illustrated magazine, *cULTUUR* counts 160 pages per issue and prides itself in its well-balanced mix of articles, visual and ethnological essays, discussions, commentaries and reviews. The first issue includes a wide range of topics, such as 'True crime in Dutch folklore and popular television' by Stijn Reijnders, 'The first heydays of regionalism' by Eric Storm and a lively discussion on the interaction between 'art and heritage' by Bert De Munck *et al.* The second issue of *cULTUUR*, to be presented in December 2005, contains many interesting contributions on the 'use of an ethno-vocabulary in scholarly and popular discourses' by Thomas Schippers, the 'crop-circle phenomenon in the Netherlands' by Theo Meder, on 'Santa Jet', a Mexican-inspired saint in

Amsterdam by Mariel Penaloza Moreno, and more. An international journal, exposés in *cULTUUR* should always have some link to the Dutch speaking countries. Published each June and December, please find out for yourself why *cULTUUR* should not be missed. Both individual and institutional subscriptions cost EUR. 29,50 per annum. Subscriptions can be send to Europese Bibliotheek, antwoordnummer 10045, NL-5300 VB Zaltbommel, Netherlands, or via e-mail: [publisher@eurobib.nl](mailto:publisher@eurobib.nl). A limited amount of inspections copies is available from the address mentioned above. See also the website [www.etnologic.org](http://www.etnologic.org).

## 12. UPCOMING EVENTS, CONFERENCES & PUBLICATIONS

### 1. THE FIRST INTERNATIONAL MALTA STORY TELLING FESTIVAL

In the name of the Department of Maltese, Malta University Junior College, the *Enzyklopädie des Märchens* at the Academy of Sciences, Göttingen, the European Commission Representation in Malta, the Austrian Embassy in Malta, and the Istituto Italiano di Cultura in Malta, we have the honour to invite you to Malta for the First International Malta Story Telling Festival with the participation of international story tellers.

Date of the Story Telling Festival:

December 11-13, 2006

Place: University of Malta Junior College, Msida, Malta

Please address all applications and requests for information in relation to the Festival to:

Dr George Mifsud-Chircop

University of Malta Junior College

Pjazza Guzè Debono

Msida MSD 10

Malta G.C. (Europe)

Tel.: 00356-21431654

Fax: 0035621433482

e-mails: [george.mifsud-chircop@um.edu.mt](mailto:george.mifsud-chircop@um.edu.mt);

[mifchir@onvol.net](mailto:mifchir@onvol.net)

2. *MEMORY FROM TRANSDISCIPLINARY PERSPECTIVES:  
AGENCY, PRACTICES, AND MEDIATIONS*

Tartu, Estonia, January 11-14, 2007

Research Centre of Culture and Communication,  
University of Tartu

**Call for Papers**

Since the 1990s we have witnessed expanding memory research in various disciplines where concepts like social and cultural memory, collective and communicative memory, embodied and material memory, narrative and performed memory etc. have become common. The semantic field of the concept has been solidly extended, triggering both disciplinary and interdisciplinary discussions on the topic. The complexity of memory discourse and contested perspectives in memory research compel us to pose the core question: what is this 'memory' we are talking about?

This conference aims to survey the present situation in memory studies, focusing on the critical re-examination of the theoretical and methodological premises. We intend to consider different inter and trans-disciplinary junctures as well as dissensions in approaches to memory as a complex socio-cultural phenomenon. We welcome participants from various disciplines in the humanities and social sciences: cultural studies, media studies, social anthropology, ethnology, folkloristics, literary studies, theatre studies, philosophy, history, archaeology, human geography, etc.

The conference will take place in Tartu, Estonia, a country that has witnessed social and cultural transitions not only recently but several times in history. This experience of controversial memory cultures makes it an appropriate place for memory discussions.

**Main topics of the conference**

- ♦ Communication and Memory: memory and media/media of memory; memory and arts; performed memory, narratives of memory
- ♦ Ideologies of Memory: writing and rewriting history, remembering and forgetting the past; memory, truth and authenticity; official and counter-memory, public and private memory, the ethics of memory/memory ethics,
- ♦ Theorising Memory: constructing and revising memory from inter/trans-disciplinary perspectives, theories and methodologies of memory, memory and

signifying processes

- ♦ Social Practices of Memory: memory and society, communities of memory, social construction of memory, popular memory and memory in everyday life, institutions of memory/heritage
- ♦ Objects of Memory: archaeologies of memory, material representations of memory
- ♦ Agents/Subjects of Memory: memory, trauma and the Other; interplay between memory, self and culture; autobiographical memory
- ♦ Spaces of Memory: national/ethnic memory, sites of memory and memorialisation, landscape and memory, global and local memory

**Confirmed keynote speakers**

Susannah Radstone (University of East London, UK)

James V. Wertsch (Washington University, USA)

Paul Bouissac (University of Toronto, Canada)

Seppo Knuuttila (University of Joensuu, Finland)

David Berliner (Central European University, Hungary)

Tiina Kirss (University of Tartu, Estonia)

Deadline for abstracts (up to 300 words): October 1, 2006. The abstract should include 1) full name and address, 2) e-mail and 3) description of the position and affiliation.

Please respond to e-mail: [memory2007@jrnl.ut.ee](mailto:memory2007@jrnl.ut.ee)

Notification of acceptance: October 10, 2006.

A planned publication is open to all successful presenter

Registration deadline: November 10, 2006.

Conference fee: EUR. 55 standard

EUR. 35 reduced (students, retirees)

Conference homepage [www.ut.ee/memory2007](http://www.ut.ee/memory2007)

For information about accommodation, please turn to

Evelin Järvi [evelin.jarvik@baltictours.ee](mailto:evelin.jarvik@baltictours.ee)

[www.baltictours.ee](http://www.baltictours.ee)

**Organising Committee**

Research Centre of Culture and Communication

Kristin Kuutma, Head of the Organising Committee

Ene Kõresaar, Marina Grishakova, Kirsti Jõesalu, Merili

Metsvahi

Conference secretaries: Ester Võsu & Külli Korts

Conference e-mail: [memory2007@jrnl.ut.ee](mailto:memory2007@jrnl.ut.ee)

3. *CHILDREN'S CULTURES: UNIVERSALITY AND DIVERSITY, 15-17 MARCH 2007, CENTRE INTERNATIONAL DES LANGUES, UNIVERSITÉ DE NANTES, FRANCE.*

Since the pioneering investigations of the 19th century, scholars around the world have extensively studied a persisting set of cultural practices transmitted orally among children in their peer groups, on the school playground, in the street, at home, in summer camp, on the school bus and in other places where children interact informally without close adult supervision. This conference aims to bring together researchers who seek to listen to the voices of 'the people in the playground' (Iona Opie). We welcome contributions from the many disciplines and professions that are concerned with this field of study, including anthropologists, educationalists, ethnologists, folklorists, historians, linguists, literary scholars, play workers, psychologists and sociologists. The focus of the conference will be on how children's cultures relate to universality and diversity, a particularly timely topic in an increasingly connected world. Papers will deal mainly with the cultural processes and production of children aged roughly four to twelve. Below are examples of issues that will be explored in the conference:

- ♦ Is there an underlying unity to all children's cultures? Are there universal play patterns (e.g., chasing games)? Does children's verbal art display underlying universal patterns? How does child play relate to animal play?
- ♦ How do children's cultures construct and reflect multiple identities (e.g., gender, regional, national). For example, to what degree is children's discourse marked by regional languages or dialects? How is difference perceived and handled, for example, in play practices?
- ♦ How does the socio-cultural context impact on children's cultures? How are children's cultures transformed through interactions among different communities, notably as a result of immigration? How are texts and practices adapted from one play community to another?
- ♦ How are new technologies affecting children's cultures around the globe? Do these developments threaten the cultural diversity of children's play and folklore?
- ♦ How do children's cultures interact with diverse educational systems and policies? What is the relationship between playground culture and classroom culture?
- ♦ How is the memory of particular children's cultures

preserved in adult productions, such as novels, autobiographies or films?

Proposal deadline, 30 September 2006

Andy Arleo – andy.arleo@wanadoo.fr

Julie Delalande – jdelalande@atol.fr

Colloque Cultures enfantines, à l'attention de Andy Arleo, Centre International des Langues, Chemin de la Censive du Tertre, BP 81227, 44312 Nantes Cedex, France.

4. *TRADITIONAL GAMES, SPORTS, AND PASTIMES*

2007 Conference Announcement and Call for Papers

The Folklore Society will host its 2007 Conference from Friday 30 March to Saturday 31 March, 2007 at The University of Sheffield.

**Theme of the Conference**

Life is not all about economic activity. For millennia, people in modern and pre-modern societies have found a variety of ways to amuse themselves individually, or in groups with team games, competitive sports and other recreational activities. In its 2007 Conference, the Folklore Society proposes to explore a wide range of issues concerning traditional forms of recreation. Scholars working in the area of traditional games, sports and pastimes – from non-European as well as European cultures – are encouraged to submit a proposal for a paper to the Conference Committee for consideration. All aspects of research on traditional recreation are suitable including history and archaeology, social function, comparative studies, ritual aspects, and the relation of recreation to religious and philosophical concepts.

Students and scholars interested in presenting a paper at the Conference should submit a 250- to 500-word abstract to the Conference Organiser,

Prof. James H. Grayson – j.h.grayson@sheffield.ac.uk  
no later than 15 January, 2007.

The Conference Committee will notify selected presenters within a fortnight of the submission date.

Anyone interested in attending the Conference only should send a copy of the 'Application to Attend' form to the Conference Organiser. Applications to attend must

be received by the Conference Organiser no later than Thursday 15 March, 2007. Applications should be accompanied by a £10 deposit. Cheques should be made out in favour of 'The University of Sheffield'.

Note: Even if you have sent in a proposal to give a paper, you must also submit the 'Application to Attend' form (which is attached below).

### Conference Information

The 2007 Conference will be held at University House of The University of Sheffield from 6PM, Friday 30 March to 5PM, Saturday 31 March, 2007.

- ♦ Registration open from 2PM on Friday, 30th March
- ♦ Displays and activities related to play open from 2PM on the 30th
- ♦ Conference formally starts with the Reception and Conference Dinner at 6PM on Friday 30th, March
- ♦ Presidential Address and the Annual General Meeting following the Conference Dinner on the 30th at 7:30 PM
- ♦ a full-day's session of panels on Saturday, 31st March from 9AM.

The Conference Fee is £50 for members of the Society and £ 60 for non-members. The fee covers the registration fee for the Conference, the Conference Dinner (a 3-course sit-down meal) on 30 March, all refreshments during the Conference, and the Conference Lunch on 31 March.

### Accommodation

Delegates are asked to make their own arrangements for overnight accommodation. General information about accommodation in Sheffield may be found at [www.sheffield.gov.uk/out--about/tourist-information/staying-in-sheffield](http://www.sheffield.gov.uk/out--about/tourist-information/staying-in-sheffield). If you use this website, you should look for a venue in the 'city centre'.

Within easy walking distance to the conference venue are two hotels, The Rutland Hotel, and The Westbourne House Hotel. The websites for these hotels are:

<http://www.rutlandhotel-sheffield.com/home.htm>

<http://www.westbournehousehotel.com>

Also a short walk to the Conference venue is the Harley Hotel (telephone number: 0114 275-2288).

A good B&B within a 10-minute bus ride to the Conference venue is the Martins Guest House (telephone number: 0114 230-8588).

Directions of how to get to the Conference venue and a map will be sent out to all persons submitting an 'Application to Attend' form.

All applications must be sent to the Conference Organiser by Thursday 15 March, 2007 at the following address:

Prof. James H. Grayson  
2007 Folklore Society Conference Organiser  
School of East Asian Studies  
The University of Sheffield  
Sheffield S10 2TN

The application must be accompanied by a deposit cheque of £10 sterling made out in favour of The University of Sheffield. Deposits are not refundable after Thursday, 15 March, 2007.

### 5. *THINKING THROUGH TOURISM, 10TH-13TH APRIL 2007, LONDON METROPOLITAN UNIVERSITY, UK*

Organized by ASA, Association of Social Anthropologists of the UK and Commonwealth.

This conference will mark over three decades of anthropological work on tourism and tourism related issues. It will combine reflections on the evolution of anthropological interest in the subject, on where the subject stands presently, and on the various directions in which it may be going. Possible panels will include the ethnography of tourism; the kinship between tourism, anthropology, and epistemology; images and objects; tourism and the body; tourism policy and planning; anthropological approaches to museums; anthropology and the global political-economy of tourism; anthropology and regional development; anthropology, tourism, and borderlands; tourism and nationalism. It will be held at London Metropolitan University.

The conference will start at midday on Tuesday 10th April 2007 and finish in the early afternoon of the 13th. Days will be divided into morning and afternoon sessions of approximately 3 hours duration. The conference will open on Tuesday afternoon with an extended plenary session. Morning sessions will consist of a one-hour plenary, followed by 90 minute parallel workshops. The afternoons of days two and three will be devoted to further parallel sessions, with time between lunchtime and



4pm on Thursday for network and business meetings. The conference will close at lunchtime on Friday. Thus there will be four plenary and six parallel sessions over the four days of the conference.

The Call for Panels is now open. The **deadline** for panel proposals is **8th November**.

The Call for Papers will go out 15th November, with a **deadline** of **December 31st**. Proposals should be submitted online via the website.

#### Conference convenors:

Prof Tom Selwyn, London Metropolitan University

e-mail: [t.selwyn@londonmet.ac.uk](mailto:t.selwyn@londonmet.ac.uk)

Dr Julie Scott, London Metropolitan University

e-mail: [j.scott@londonmet.ac.uk](mailto:j.scott@londonmet.ac.uk)

Please send all communication regarding the conference to: [conference@theasa.org](mailto:conference@theasa.org)

#### 6. THE SOCIETY FOR THE ANTHROPOLOGY OF RELIGION (AAA)

The Spring 2007 SAR meetings will be held in Phoenix, Arizona, April 13-16, 2007.

Set amidst the spectacular scenery of the Sonoran desert, Phoenix is a dynamic and cosmopolitan city, with many art galleries and museums. The Heard Museum of Native Cultures and Art will be particularly interesting to SAR members: <http://www.heard.org/>

More information soon on:

[www.aaanet.org/sar/Announcing\\_the\\_2007\\_SAR\\_Spring\\_Meeting.html](http://www.aaanet.org/sar/Announcing_the_2007_SAR_Spring_Meeting.html)

#### 7. RELIGION ON THE BORDERS: NEW CHALLENGES IN THE ACADEMIC STUDY OF RELIGION

Södertörn University College (Stockholm, Sweden), April 19-22, 2007

Borders and boundary conceptions are important themes in the academic study of religion. As scholars of religion we have always been challenged by the religious significance of borders. This is true no matter whether we study ritual, linguistic, social, gendered, economic, or political aspects of religion. Furthermore, the crossing of borders is a recurrent theme in our time. A seemingly boundless world is taking shape. Formerly fixed borders

between ethnic groups, classes and sexes are dissolving. At the same time, new borders are drawn up. New political agendas with universal claims are outlined while the gap between rich and poor grows. Religion plays a crucial part in these processes. It creates and maintains borders. Religious attributes, symbols, ways of life, and teachings contribute to the consolidation of current divisions of power and the separation between communities. At the same time, however, religion is often held to go beyond borders

We are pleased to invite scholars of different disciplines to take part in this conference, by which we hope to stimulate the theoretical, methodological and empirical progress within our field. Religion on the Borders is organized in collaboration with SSRF (Swedish Society for the Study of History of Religions) and IAHR (International Association for the History of Religions).

#### Organizing committee:

David Thurfjell (Södertörn University College), Lena Roos (University of Gävle), Marja-Liisa Keinänen (Stockholm University), Peter Jackson (University of Tromsø), Jenny Berglund (Uppsala University)

Hemsidans adress:

<http://www1.stocon.se/religion2007/9/41055.asp>

FD Marja-Liisa Keinänen

Dept of History of Religions

Stockholm university

106 91 STOCKHOLM

Tel: + 46 08 16 46 78

E-post: [marja-liisa.keinanen@rel.su.se](mailto:marja-liisa.keinanen@rel.su.se)

Hem:

Ringstedsg. 49, 1 tr.

164 48 KISTA

Tel.:08-751 94 49

E-post: [marja-liisa.kei1@bredband.net](mailto:marja-liisa.kei1@bredband.net)

### 8. CHARMS, CHARMERS AND CHARMING

A three-day international conference at the Pécs Committee of the Hungarian Academy of Sciences, Pécs, Hungary, Friday 11th - Sunday 13rd May, 2007

#### Organized by:

Department of Ethnology and Cultural Anthropology,  
University of Pécs, Hungary  
International Society for Folk Narrative Research –  
Committee on Charms, Charmers and Charming  
Hungarian Ethnographical Society, Budapest  
The Folklore Society, London

You are hereby cordially invited to attend our conference; it would give us great pleasure if you would be able to attend and present a paper. The conference is intended to follow on from a series of conferences held by the Folklore Society at the Warburg Institute between 2003 and 2006, in which European scholars of charms, charmers, and charming met to exchange ideas from an interdisciplinary perspective. Our main goals, which were set out by the main instigator of the conferences, Jonathan Roper, have not changed since the outset: “to connect charm scholars who often work in near-isolation from their international colleagues and to encourage an interchange of information based on the different corpora and varied approaches and foci that the various scholars have.”

Charms are a pan-European genre, and charming has been an activity widespread amongst European peoples from antiquity to the present. Charmers still exist throughout Europe, although especially in East and South-East Europe, where traditional cultures have been better preserved. However, scholars of charming have worked in relative isolation from each other, on the one hand because of linguistic barriers, and on the other hand due to the limitations of their given disciplines, opinions, ages, and topics of investigation. At the same time the various categories of European charms are so closely interrelated (in a large part due to their shared origins and shared ties to institutionalized religion) that it is almost impossible to tackle any research problems from within the narrow confines of one people, language, or discipline. As illustrated by the collection of essays published after the first conference, the previous conferences have proven how fruitful collaboration can be between disciplines that approach charming from different

perspectives. They have also proven how important it is for scholars from Eastern and Western Europe to meet and discuss questions related to the various manifestations of European charming.

At this third conference we would be very happy to meet folklorists, anthropologists, medievalists, religious and literary historians, researchers working in the fields of ethnopsychiatry and the history of medicine, as well as representatives from scholars working in Germanic, Slavic, Byzantine, and Balkan studies.

Through collaboration we would like to conduct a parallel examination of Eastern and Western European folklore from the Middle Ages to the present, and also examine phenomena from Christian and non-Christian, elite and popular, literary and oral traditions. We wish to continue the collaborative work that has been initiated between European and American scholars in a variety of different fields, and we hope that new contacts will also be developed.

The number of possible themes for conference papers is almost endless. This is due to the wealth of material related to European traditions and the numerous methods of approach. Here are a number of suggested themes and perspectives:

Accounts of advances made through phenomenological and theoretical examinations of charms as folkloric texts/genres. Accounts of historical facts from the Middle Ages and the Early Modern period, discovered from sources in churches, monasteries, and historical/literary archives; accounts of textual corpora from folkloric research, previously unknown and un-researched text types and their philological, folkloric and comparative-historical analyses. Discussions of unknown subcategories and local variants of well-known European textual genres. The problems of classification and categorization; the catalogues and systems of data publication, text types, categories, and motifs in different countries. Philological, historical, and comparative examinations of folkloric and historical sources revealing the origins, relationships, and international parallels between various forms of charming. The genre-based borders and relationships existing between charming and other genres (prayers, blessings, curses etc.). Types of charming in elite circles of mages and priests, and categories of different popular, Christian, and non-Christian charms. The local variants of common European categories. Eastern and Western subcategories related to the Eastern church and the bene-

dictions of the Western church. The life of texts, and questions related to the birth of traditions, and variance and performance; the relationship between oral and written texts, the birth of oral traditions: their variance, transference/reception, and dissemination. The birth of written traditions; recipes, and books of magic. Charming as performance and in relation to non-textual rituals; the co-existence and relationships between texts and non-verbal rituals. Charming and the magical world order; the role of charming in the everyday magic of contemporary traditional communities. Charming as healing – analyses from a medical anthropological perspective. A medical anthropological analysis of historical sources on charming. Charms, healers and their clients; the social and communal background of healing practices; the roles and knowledge of healers in modern communities. Case studies on healers using charms, on the practical application of healing, and on the other social roles of charms still practiced today. Religious practices involving benediction and healing, their modern roles, and their historical relationships to charming.

#### Practical Details

The University of Pécs and the Academic Board of Pécs host this conference. As Pécs is situated close to the centre of the continent, we hope that the time and place we have chosen will be suitable for researchers from both East and West. The maximum number of oral paper presentations is 30. In the event of our receiving more than 30 applications for oral presentation we will be forced to select from the applications submitted. At the same time there is no limit on the number of people who wish to attend the conference. The language of the conference is to be English, although some papers may be given in French or German. The length of each paper must not exceed 20 minutes. The conference is to be held over a period of two or three days, irrespective of the number of applicants and papers presented. If the number of people attending the conference is small, then we will plan a cultural outing in Pécs on Sunday morning (e.g. a tour of the town and its museums), or an excursion to the villages surrounding Pécs.

Low cost airlines fly to Budapest from most European countries; Pécs can be reached in 2½ hours by train from Budapest, and travelling to the conference will take approximately 3½ hours in total. It is recommended that participants arrive in Pécs on Thursday 10th May, and

travel back to Budapest on Sunday 13th (in the afternoon) or Monday 14th (in the morning) The train timetables and precise costs of accommodation, food, and travel will be included in our next circular in September, when we will ask you to contact us in order to arrange accommodation. Until then we estimate that the entire cost of the journey (excluding travel to Budapest) will be approximately EUR. 200-250. This includes the cost of food for 3 days, accommodation for 3-4 nights, and the cost of the train from Budapest to Pécs and back (additional nights spent in Pécs or Budapest will lead to a significant increase in this price).

We will try to obtain grants for participants arriving from distant or poor countries, but we hope to have more details on this matter in our next circular.

If you wish to attend the conference, please fill in the application form below and return it by 10th September. Application forms may be submitted by e-mail or post (for e-mail please send to pocse@chello.hu, and for post please send to Éva Pócs, address given below). Please submit abstracts (max. 1000 words) with your application form, or by 10th October at the latest.

Professor W. F. Ryan FBA, FSA  
President of the Folklore Society  
c/o The Warburg Institute, University of London  
Woburn Square  
LONDON WC1H 0AB  
UK

Professor Éva Pócs  
Collegium member of ISFNR Committee on Charms,  
Charming and Charmers  
University of Pécs, Department of Ethnology and  
Cultural Anthropology  
H-7624 PÉCS  
Rókus u. 2  
HUNGARY

*9. THE RITUAL YEAR AND HISTORY. THIRD ANNUAL CONFERENCE OF THE SIEF WORKING GROUP ON THE RITUAL YEAR*

Straznice, Czech Republic, 25-29 May 2007.

Organized by the National (Czech) Institute of Folk Culture (NULK) and the SIEF working group on The Ritual Year.

**Call for papers**

The general theme is The Ritual year and History. The language of presentations at the conference will be English, but discussion may take place also in the other SIEF languages, French and German, with the help of colleagues familiar with one or both of these languages in addition to English. Papers are invited on:

1. The incorporation of historical events in the recurring cycle of the ritual year. We wish to study a phenomenon that has been taking place in religious and political contexts over the last two millennia. We will be looking both at the motivations of the institutions or groups that were responsible for the incorporations and on the effects that these incorporations had on people's perception of the annual cycle and its festivals.
2. The ritual year in the Czech Republic and Slovakia. As is our usual pattern, we invite scholars from the culture that is hosting the conference to offer presentations on any themes that they find relevant.
3. Life cycle parallels to the ritual year cycle. This is a standing theme with structural implications that we wish to explore. In addition to any papers offered, we will have a forum discussion focussed on Initiation at which scholars may offer additional short presentations, including film or video (5 minutes approximately), as well as taking part in unprepared debate.
4. Any topic relating to the ritual year accepted by the committee. We are keen that scholars should have a forum at which to put forward a) new ideas that are exciting them at present, or b) the results of longterm projects.

Proposals are invited from around the world for contributions to this conference. The presentations will normally be allowed 30 minutes, including discussion. If you are interested in offering a paper, please send a title and a short abstract (between 70 and 120 words, in English) and the following details: name (with your family name in capital letters), affiliation, postal address, e-mail

address, phone and fax numbers, to:

Dr Irina Sedakova

e-mail: [irina\\_sedakova@comtv.ru](mailto:irina_sedakova@comtv.ru), or [ised@mail.ru](mailto:ised@mail.ru).

The deadline for submission of abstracts is 9 October 2006. The Conference Committee will respond with acceptance or rejection of your proposal in November 2006.

**Conference Programme**

Papers will be given, and general meetings held, on Friday, 25th May, Saturday, 26th May, and Monday, 28th May. A conference dinner is planned for the evening of the 28th.

**Excursions**

On Sunday, 27th May, there will be an excursion to Vlcov to see The Ride of the Kings.

On Tuesday, 29 May, there is a choice between two excursions:

1. Roznov pod Radhostem (Czech Republik).  
Background information: [www.vmp.cz](http://www.vmp.cz)
2. Martin (Slovakia), the museum in open air and the Slovak National Museum – Ethnographic Museum.  
Background information: [www.snm.sk](http://www.snm.sk).

**Venue**

Straznice is an old preserved small town near the Slovak border at the foot of the Carpathian Mountains, about 20 km south of Uherske Hradiste, the region where folklore is still alive. The National Institute of Folk Culture is situated in the renaissance castle of Straznice (see [www.nulk.cz](http://www.nulk.cz)) in the huge park where the famous international folklore festivals are held each year in the last weekend of June. The conference will be held in the castle, where lunch will also be available. In the evenings participants can have supper at the wine-cellar in the town.

**Accommodation**

There is only one good hotel in Straznice, Hotel STRAZNICE (the old name Flag) ([www.hotelflag.cz](http://www.hotelflag.cz)) which is situated in the centre of the town and has the capacity to accommodate 150 people. Prices: doubles 950 CZK (i.e. about EUR. 32; 1 Euro = about 30 CZK), apartments: 1180 CZK, triples 1400 CZK. There are also other cheaper hotels (see [www.straznice.cz/ubytovani-ve-straznici](http://www.straznice.cz/ubytovani-ve-straznici)). Hotel rooms should be reserved and paid for by the participants themselves. One can come to the conference without giving a paper.

**How to get to Straznice**

Note that the Czech Republic, Slovakia and Austria are all members of the EU and that for many participants no visa will be required for any of these countries.

Information on visas: [www.mzv.cz](http://www.mzv.cz) (Czech Republic); [www.mzv.sk](http://www.mzv.sk) (Slovakia).

The nearest airports to Straznice are:

- Brno (Turany International Airport – 60 km)
- Bratislava, Slovakia (General Milan Rastislav Stefanik Airport – 100 km)
- Vienna, Austria (Schwechat International Airport – 100 km).

Prague (Ruzyně International Airport) is over 300 km from Straznice and is expensive to stay overnight. There is a direct bus connection between Prague and Straznice once a day on working days and Sundays (no connection on Saturdays). The bus leaves Prague Florenc central Bus Station on working days at 17.15 (20.00 on Sundays) arriving to Straznice at 20.55 (23.44 on Sundays).

Details of rail connections and special arrangements for meeting conference participants will be given in a later circular.

In a later circular we shall also give you details of costs which will be kept as low as possible. NULK can help us with the publication of the volume of conference papers because they can print it cheap.

Information on The Ritual Year Working Group is available at [www.ritualyear.com](http://www.ritualyear.com). The Executive consists of Emily Lyle (President), Irina Sedakova (Secretary) and Aude Le Borgne (Treasurer).

Committee for the Third Annual Conference:

Irina Sedakova: [irina\\_sedakova@comtv.ru](mailto:irina_sedakova@comtv.ru)  
[ised@mail.ru](mailto:ised@mail.ru)

Jan Rychlík: [rychlik@email.cz](mailto:rychlik@email.cz)

Katia Michailova: [kmichailova@yahoo.com](mailto:kmichailova@yahoo.com)

## 10. 10TH ANNIVERSARY MEDITERRANEAN STUDIES CONGRESS

Universidade de Evora, Evora, Portugal  
May 30 - June 2, 2007

**Call for Papers**

The Mediterranean Studies Association's 10th annual International Congress will be held on May 30 - June 2,

2007 at the Universidade de Evora. As is the case each year, papers and sessions on all subjects relating to the Mediterranean region and Mediterranean cultures around the world from all periods are encouraged. Following a day of optional excursions the Congress will open with a plenary session and reception on the evening of Wednesday, May 30. Over the course of the next days over 150 scholarly papers will be delivered before an international audience of about 250 scholars, academics, and experts in a wide range of fields. Held in the historic city of Evora, the official languages of the Congress are Portuguese and English. In addition, complete sessions in any Mediterranean language are welcome. A number of special events are being planned for Congress participants that will highlight the unique cultural aspects of Evora. An optional five-day coach excursion of Portugal and Galicia is also being planned following the close of the Congress.

See: <http://www.mediterraneanstudies.org/>

The Congress is sponsored by the Mediterranean Studies Association, the Universidade de Evora, the University of Massachusetts Dartmouth, and the University of Kansas. Selected revised papers will be considered for publication in the Association's journal, *Mediterranean Studies*, published by Manchester University Press.

The Mediterranean Studies Association is an interdisciplinary organization that promotes the scholarly study of Mediterranean cultures in all aspects and disciplines. It is particularly concerned with the ideas and ideals of western Mediterranean cultures from Late Antiquity to the Enlightenment and their influence beyond these geographical and temporal boundaries.

Proposals for papers and sessions are now being solicited. Papers and proposals for sessions are encouraged which focus on the Congress theme, but any paper or session proposal with a Mediterranean theme, from any period and any discipline, will be considered. Proposals for roundtable discussions of a topical work or theme are also welcome. The typical panel will include three papers, each lasting 20 minutes, a chair, and (optionally) a commentator. For examples of paper and session topics, and the range of subjects, see the programs from Lisbon (1998), Coimbra (1999), Salvador (2000), Aix-en-Provence (2001), Granada (2002), Budapest (2003), Barcelona (2004), Messina (2005), and Genoa (2006).

See: <http://www.mediterraneanstudies.org/>

Proposals should include a 200-word abstract for each paper and a one-page curriculum vitae for each participant, including chairs and commentators. (If you have participated in a previous congress, you need not submit your cv again; we have it on file.) Each participant's name, e-mail and regular address, and phone number should also be listed. Proposals are now being solicited for consideration. Submissions are accepted on a rolling basis as they are received. You are encouraged to submit no later than December 15, 2006.

You are encouraged to submit proposals online as this is the quickest and most secure method. Please use the convenient online forms to submit a paper proposal or a session proposal: <http://www.mediterraneanstudies.org/>. Alternatively you may e-mail attachments to: [rclement@ku.edu](mailto:rclement@ku.edu) or send proposals to:

Richard W. Clement  
Mediterranean Studies Association,  
Kenneth Spencer Research Library,  
University of Kansas  
1450 Poplar Lane  
Lawrence, KS 66045-7616  
USA

### 11. THE DEEP HISTORY OF STORIES

The University of Edinburgh, Scotland,  
28-30 August 2007

#### Call for Papers

Offers of papers are invited for a joint conference to be held by The International Association for Comparative Mythology, secretary: Boris Oguibenine ([oguibenine@umb.u-strasbg.fr](mailto:oguibenine@umb.u-strasbg.fr)) and The Traditional Cosmology Society ([www.tradcos.co.uk](http://www.tradcos.co.uk))

There will be two main themes:

- ♦ The spread of stories throughout the world from the earliest times and the meaning of any suggested fundamental narrative elements
- ♦ Indo-European myths.

Proposed paper titles and abstracts of 150-200 words should be sent to the conference organiser (preferably by e-mail) to arrive by **31 December 2006**. The conference committee will respond in January 2007. It will be possible for proposals to be considered at an earlier date in the case of those who need to know whether or not a

paper has been accepted in order to apply for funding before an earlier funding deadline. The conference organiser would be pleased to receive early proposals at any time. 31 December 2006 is also the deadline for those who wish to register for the conference without proposing a paper.

Conference organiser:

Dr Emily Lyle  
Celtic and Scottish Studies, University of Edinburgh  
27 George Square  
Edinburgh EH8 9LD  
e-mail: [e.lyle@ed.ac.uk](mailto:e.lyle@ed.ac.uk)

Conference papers will be published in Volume 23 (2007) of the refereed journal COSMOS.

The conference fee will be £75 (75 pounds Sterling) for members of the organising societies and £90 (90 pounds Sterling) for others. Participants will receive the volume of conference papers, which will be published in 2007 or early 2008. The fee covers meeting room expenses, lunches, hot and cold drinks and the conference dinner.

A group booking is being made at the University of Edinburgh's Pollock Halls of Residence for the nights of 27, 28, 29 and 30 August 2007. Both single and double rooms will be available under this arrangement. Rates are still to be confirmed but a rough estimate of a sample cost per night for bed and breakfast is: single standard £24, and twin ensuite £75.

Details of accommodation and booking arrangements will be given in a circular in January 2007.

Participating scholars will receive letters of invitation which will allow them to apply for funding to their own institutions or other sources known to them. The conference committee is, however, in a position to offer the following limited support, and anyone who would like to be considered under one of the following categories should mention this when first contacting the organiser.

1. Four scholarships will be available to students to cover the conference fee. Applications are not confined to those offering papers.
2. The Deirdre Green Fund of the Traditional Cosmology Society invites applications from those offering papers who have no institutional support for conference attendance. It normally provides one grant a year and the amount on this occasion is likely to be £75.

3. Application will be made in January 2007 to the British Academy to support attendance by several scholars from countries where there are financial difficulties. We will be happy to include scholars in the conference programme provisionally while the decision of the British Academy is awaited.

*12. THE VOICE OF THE PEOPLE: THE EUROPEAN FOLK REVIVAL, 1760–1914*

Centre for Nineteenth-Century Studies, University of Sheffield, in association with the Departments of History, Germanic Studies and English Literature and the National Centre for English Cultural Tradition International Interdisciplinary Conference, Friday 7–Sunday 9 September 2007.

Convenors: Timothy Baycroft, Joan Beal, Matthew Campbell, Hamish Mathison, Michael Perraudin, Marcus Waithe

Romantics articulated their sense of the inadequacy of cosmopolitan rationalism by espousing the cultural productions of ordinary (uneducated, rural) people as repositories of pre-rational truth and authentic experience. The nostalgic imitation, collection and study of folksong, folktale, folk custom and folk belief which this engendered became a process of linguistic, historical and mythical identity-formation with powerful political consequences; and the new nationalism which increasingly destabilised the European political order over the course of the nineteenth century gained its legitimacy from such activity. At the same time, radical movements from the late eighteenth century onwards found sustenance in evidence of the cultural autonomy and superiority of ordinary people, in customs and festivals, songs and story-telling. Nineteenth-century socialism did not seek to root itself in resuscitated systems of myth, but its mythologisation of the proletariat had a related intellectual impetus. The European nineteenth century, it can be said, was the age of the people and peoples, of masses and nations; and the cultural expression of this identity was the folk revival.



**Call for Papers**

The rediscovery and revalidation of the ‘culture of the people’ was a defining feature of artistic and intellectual life in the societies of nineteenth- and late eighteenth-century Europe, and it underpinned many of the key ideological tendencies of the times. Romantics and pre-

The proposed conference aims to encompass the span of the European folk revival from its beginnings in the middle of the eighteenth century to its cataclysm, the war of the peoples, World War One. The revival’s British emergence from 1760 in works such as Macpherson’s *Ossian* or Percy’s *Reliques* will be traced. Its reception

and philosophical development in Germany by J.G. Herder and its further elaboration by British, German and French Romanticism (Wordsworth and Coleridge, Renan and Arnold, Novalis and the Schlegels, Arnim, Brentano and the Grimms) will be examined. The folkloristic or popular-cultural dimensions both of nineteenth-century socialist utopias – Saint-Simon, Marx, William Morris – and of the diverse national movements of nineteenth century Europe, from Ireland to Italy, Belgium to Bulgaria and beyond, will be observed. Offerings from all relevant branches of political, social, cultural, linguistic and literary history are encouraged. Analyses of modern re-revivals would also be of interest. The main language of the conference will be English, but papers can also be delivered and discussed in German and French.

Possible topics for papers include:

- ♦ Macpherson, Percy, Herder and their descendants
- ♦ Translation, renovation and forgery
- ♦ The language of the folk
- ♦ Mythologies old and new
- ♦ Folktale and fairy-tale
- ♦ Epic poetry and folk lyric
- ♦ Hybridity, authenticity and synthetic form
- ♦ Ballad, performance and print
- ♦ Historians, poets, collectors, editors, theorists of the Folk Revival
- ♦ Nationalism, regionalism, cosmopolitanism
- ♦ Celt and Teuton, Latin and Slav
- ♦ Socialism and folk nostalgia
- ♦ Democracy and demagoguery
- ♦ Gender, nation and folk
- ♦ Folklore and education
- ♦ Fine art, folk art
- ♦ Music and folk-song

Papers will be 30 minutes long. To apply to deliver a paper at the conference, please send by e-mail an abstract of a few lines plus a brief c.v. to one of the convenors: t.baycroft@-, j.beal@-, m.campbell@-, h.mathison@-, m.perraudin@-, m.j.waithe@sheffield.ac.uk) AND simultaneously to the conference e-mail account: folkrevival@sheffield.ac.uk.

Deadline for submission: December 1st 2006

Conference web address:

[www.c19.group.shef.ac.uk/folkrevival.html](http://www.c19.group.shef.ac.uk/folkrevival.html)

### 13. BALLAD COMMISSION

The Ballad Commission or Kommission für Volksdichtung 2007 conference will take place in Ullapool (Scotland) (closest airport: Inverness) from 13 to 18 August. Further details will be circulated shortly.

### 14. AMERICAN FOLKLORE SOCIETY OCTOBER 2007

The 2007 American Folklore Society (AFS) annual meeting, a joint meeting with the Association canadienne d'ethnologie et de folklore/Folklore Studies Association of Canada (ACEF/FSAC), will take place in Québec City, Canada, on 17-21 October. Laurier Turgeon of the Université Laval will chair the program committee, which will comprise representatives from ACEF/FSAC and AFS.

For information on the program theme and on submitting proposals, please see the Invitation for Participation on the AFS web site:

[www.afsnet.org/annualmeet/index.cfm](http://www.afsnet.org/annualmeet/index.cfm), beginning 1 February 2007. The deadline for all proposals will be 31 March 2007.



### 13. 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.

Procedure:

- ♦ 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, e-mail 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: EUR. 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 EUR. 11,- / \$ 13,- / £ 8,-.
- ♦ Back issues (volumes before vol. 33.1) of *Ethnologia Europaea* are offered at 50% discount: EUR. 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: EUR. 16,- (instead of EUR. 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: EUR. 48,- (instead of EUR. 80,-).

Gábor Barna edited the book *Ethnology of Religion. Chapters from the European History of a Discipline. Studies in Ethnology 1*. Akadémiai 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 e-mail: [barna@hung.u-szeged.hu](mailto:barna@hung.u-szeged.hu)

Price: EUR. 40,- + mailing costs

Price for SIEF members: EUR. 30,- + mailing costs

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

Members of SIEF get 25% discount. Orders can (directly) 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 e-mail: [verlag@habelt.de](mailto:verlag@habelt.de)

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

## 14. NEW SIEF MEMBERS, SINCE OCTOBER 2005

See for a complete list of members before October 2005 the SIEF Newsletter October 2005 vol. 4, no. 1.  
Sief counts now 184 members. Since October 2005 we have welcomed as new members:

### BRINGÉUS, NILS-ARVID

Sweden  
castor.bringeus@telia.com

### BRONNER, SIMON J.

American Studies, Penn. State University  
777 W. Harrisburg Pike  
MIDDLETOWN, PA 17057-4898 USA  
sbronner@psu.edu

### GROSchWITZ, HELMUT

Am Wiedfang 1  
D-93047 REGENSBURG Germany  
helmut.groschwitz@web.de

### KIISKINEN, KARRI

Eerikinkatu 5 D 107  
FIN-20100 TURKU Finland  
kapeki@utu.fi

### KÜLLÖS, IMOLA

Loránd Eötvös University, Department of Folklore  
Muúzeum krt.6-8  
1088 BUDAPEST Hungary  
imola@ludens.elte.hu

### LINDELL, GERT

Kammakargatan 54 A 4.tr.  
SE - 111 60 STOCKHOLM Sweden

### STÅHLBERG, JOHANNA

Swedish Institute for Language and Folklore  
johanna.stahlberg@sofi.se

### VAICEKAUSKAS, ARUNAS

V. Kreves pr.91-48  
50366 KANUNAS Sweden  
a.vaicekauskas@hmf.vdu.lt

### WALTERS, VICTORIA M.

Flat F, Block 14, Duncreggan Student Village  
85 Duncreggan Road  
LONDONDERRY BT48 OAA Northern Ireland  
v\_walters@hotmail.com



