

International Society for Ethnology and Folklore
Société Internationale d'Ethnologie et de Folklore
Internationale Gesellschaft für Ethnologie und Folklore

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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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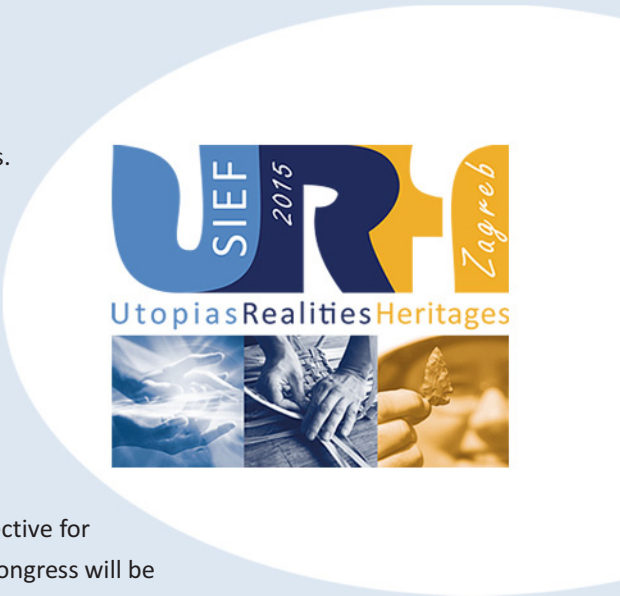
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EDITORIAL

DEAR COLLEAGUES,

During the 2014 jubilee year SIEF not only celebrates, but also spreads its wings. On 12 September the members present in Amsterdam participated in a successful golden jubilee and reflected on SIEF's past and future. Two months later SIEF celebrated again its birthday at the meeting of the American Folklore Society in Santa Fe. Colleagues from our American counterpart organization were invited to join SIEF and come to Zagreb, while for the first time representatives of the board of SIEF were invited to the AFS board to sound out what common ground could be found for the future.

Our previous call for memories on SIEF's past resulted in one personal retrospective for this newsletter. Is 2014 an important year for SIEF, next year the international congress will be hosted in the fascinating Croatian capital Zagreb. Find at the end of this Newsletter the great variety of panels that will be held there. Check to what you connect best and submit your paper online. The disciplines of SIEF are not only being mapped now cartographically, this newsletter continues with the series of national ethnology reports bringing overviews of our fields in past and present, this time in France and Greece.



Peter Jan Margry

1. LETTER FROM THE PRESIDENT

DEAR COLLEAGUES,

SIEF just turned 50. Not many scholarly associations last that long; their average life expectancy is equal to the number of years that their founder has left above ground plus one – I've just made that up, but stand by it just the same.

SIEF survived its founders, and has lived through the rise to prominence and the fall from grace of any number of schools of thought (functionalism, structuralism, semiotics, the linguistic turn, post-structuralism) and an equal number of buzzwords and hot topics (from national culture to community studies to cultural heritage). Indeed, SIEF has outlasted many rival organizations. Building on this rather enduring foundation, SIEF has emerged in the last two decades as a strong professional organization, a major platform for critical dialogue in its disciplines, and a primary international affiliation for many members. As it enters the second half of its first century, SIEF is as vital and dynamic as ever; its middle age is proving happy and productive.

The society celebrated its anniversary with a jubilee symposium in Amsterdam in September. The jubilee lectures were filmed for all members to enjoy, and indeed for the world at large; they are now accessible on SIEF's website (you might want to take a look: www.siefhome.org/jubilee.shtml). We also marked the occasion with an extraordinary General Assembly, which amended SIEF's bylaws to allow online voting, moving SIEF into an age of digital democracy. Before this amendment, the bylaws allowed a number of decisions to be made only by a show of hands in physical meetings. Now that communication technology allows the society to reach all members by means of an online voting facility, not only those who are present at particular congresses (and have not gone to the pub), it is high time develop its decision-making capacities in this more inclusive manner.

In Amsterdam, we also signed an agreement between SIEF, *Ethnologia Europaea* and its publisher. Through the agreement, the society and the flagship journal in the field will enter into a union: *Ethnologia* becomes SIEF's journal, pending your approval in SIEF's first online vote in the coming weeks (it entails a financial commitment). If members approve with a majority of votes cast, you will henceforth receive two issues of the journal every year in the mail and



electronic access to backlist issues. After a full year's negotiations, I think the agreement gives us every reason to be pleased. SIEF offers to *Ethnologia* a wide readership, broad distribution, and higher visibility. In turn, *Ethnologia* offers to SIEF an established, high-ranking, top-notch journal dedicated to its field(s), with great editors, and 47 years of history. Together *Ethnologia* and SIEF can provide leadership, identity, and a united front for our field(s) in a highly competitive scholarly environment. You will hear more about this soon.

Our next meeting is in Zagreb, SIEF's 12th international congress, 21-25 June 2015. This is going to be a big one: we received a record number of panel proposals, more than for any other SIEF congress to date. The scientific committee has approved 108 panels. The panel titles and abstracts make for a fascinating read, and I think their scope, their diversity, and the directions to which they point for future research capture an exciting moment in our field(s). They hold out every promise of an electrifying, stimulating, energizing congress, one not to be missed. That's without even mentioning the delights of midsummer in Croatia.

The call for papers is now open; check it out at: www.siefhome.org/congresses/sief2015/cfp.shtml

On behalf of the society and our Croatian hosts, I hereby extend an invitation to Zagreb. I hope you will join us! I look forward to seeing you there.

Valdimar Tr. Hafstein, SIEF president

2. SIEF CONGRESS IN ZAGREB, 21-25 JUNE 2015

2.1 WELCOME TO ZAGREB

Zagreb is hosting the 12th SIEF Congress in 2015.

The Congress will take place at the Faculty of Humanities and Social Sciences of the University of Zagreb, which is the most influential high education institution in the country, founded in 1669.



Zagreb, Faculty of Humanities and Social Sciences.
Photo Z. Livnjak.

Today, the Faculty offers more than 100 study programmes organized in 23 departments. One of them, the Department of Ethnology and Cultural Anthropology, together with the Institute of Ethnology and Folklore Research, took over the local organization of the Congress. More than 600 colleagues from all over Europe and overseas, from the fields of ethnology, cultural and social anthropology, folkloristics, cultural studies, history, sociology, geography, history of art and architecture etc., are expected to come and engage in stimulating panel and round-table discussions during the official Congress programme as well as in informal chats and gatherings following up or in the breaks of the programme. The Congress will also include a film program and a poster session related to the main theme of the Congress: *Utopias, Realities, Heritages. Ethnographies for the 21st Century.*

Zagreb of the 21st century offers you a cozy atmosphere of narrow streets in the Old/Upper Town, vivid squares and parks as well as interesting strolls in the Downtown, various galleries and museum exhibitions—some of the most recent ones being the Museum of Broken Relationships and the Museum of Contemporary Art. We will make sure that Congress delegates get free transportation around the City and free visits to some municipal museums.

Plan your trip via:

www.zagreb-touristinfo.hr
www.croatia.hr
www.mint.hr

See for a short

promontory of Zagreb:
www.zagreb-movies.com

It is said that Zagreb is a Central European city with a Mediterranean flavor. Indeed, the Adriatic is not far away; some Adriatic areas can be visited on a day tour (Rijeka, Krk, Pula, Zadar), while for other, more distant places, like the famous towns of Split and Dubrovnik or the islands of Hvar and Korčula, you will need more time. In both the continental and maritime parts of Croatia, village (ethno, agro) tourism is coming to the fore with regional and local colors, gastronomy, music, art, architecture and hospitality combined into local tourist offers. Beside historical and cultural places of interest, there are also natural ones that are worth seeing, like the national parks of Brijuni, Plitvice Lakes, Krka, and Mljet that will amaze you as well as refresh you after the Congress. Visits to some of the mentioned places will be offered as daily trips at the Congress website, together with accommodation (hotel) recommendations.

Realities and heritages of Zagreb and Croatia are expecting you. Looking forward to seeing you soon!

2015 SIEF Local Congress Team

2.2 LIST OF ACCEPTED PANELS & CALL FOR PAPERS

Find the list of Panels for Zagreb 2015 at pages 25-33.

See for the Call for Papers, open till January 14th, 2015:

www.siefhome.org/congresses/sief2015/cfp.shtml



3. GENERAL ASSEMBLY & JUBILEE SYMPOSIUM IN AMSTERDAM

On Friday 12 September 2014 SIEF's (jubilee) General Assembly was held in Amsterdam.

There was only a short agenda, dealing with one main issue: a vote on the change of the bylaws necessary for the online voting system which is an important step in the process of further democratization of SIEF. This will also lead to a more balanced and more representative voting of members. The change of the bylaws was unanimously approved by the assembly.

An additional issue on the agenda concerned the International SIEF congresses in 2015 and 2017. For the upcoming congress in Zagreb, organizer Jasna Capo revealed the title 'Utopias, Realities, Heritages. Ethnographies for the 21st century' and opened the call for panels at that very moment. Regina Bendix announced that in April 2017 the congress will take place in Göttingen.

The Jubilee Symposium brought an illustrious line-up of speakers to Amsterdam, including two of SIEF's ex-presidents (Regina Bendix and Konrad Köstlin), SIEF's official historian (Bjarne Rogan) and two special invited guests (Jasna Čapo and Orvar Löfgren). They were asked to speak 'out of the box', and moved from a reflection on anniversaries and the history of the discipline to new perspectives on everyday life and meditations on the future of the field. The symposium was introduced and concluded by respectively Peter Jan Margry and Valdimar Hafstein, both of the presidency of SIEF. The texts of the paper will be published while the presentations can yet be accessed online as video presentation: www.siefhome.org/jubilee.shtml.

ETHNOLOGIA EUROPAEA

At the end of the 50 years jubilee symposium a contract was signed by representatives of SIEF and the journal *Ethnologia Europaea* and the Museum Tusulanum Press in Copenhagen.

These partners recognized the interlinked histories and expressed to have a common interest in promoting scientific research and communication in the field(s) of European Ethnology and Folklore. Their desire was to extend international collaboration among European Ethnologists, disseminate new ethnological knowledge to a wide readership, and to raise the profile of the field(s) worldwide. Therefore on a base of equality the journal and SIEF identify with one another. The journal becomes a SIEF journal, but based on an arm's length principle, maintaining for the journal full editorial and financial independence from SIEF and its board. It means in practice that SIEF members get hard copies of EE and an unrestricted access online for back issues older than one year. This collaboration takes effect as of 1 January 2015, on the condition that SIEF members agree in a vote on that, to be held in the beginning of December.



Regina Bendix as representative of the journal's editors signs the agreement between SIEF, MTP and EE, 12 September 2014.

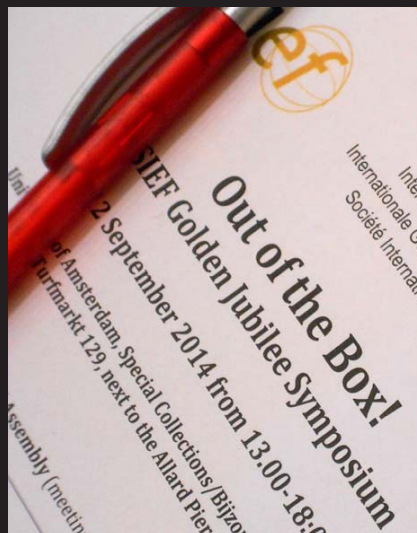
Jubilee Photo Gallery



Jubilee Photo Gallery



The working group
Publications in 2014
- Proceedings of the
- The Return of Tr
Conferences:



On the photos: Bjarne Rogan, Jasna Čapo Žmegac, Valdimar Hafstein, Aslaug Einarsdóttir (filmmaker), Orvar Löfgren, Peter Jan Margry, Regina Bendix & Konrad Köstlin.

BYLAW CHANGE

During the General Assembly in Amsterdam in September 2014 the following addition to existing article 9 of the SIEF Bylaws has been approved:

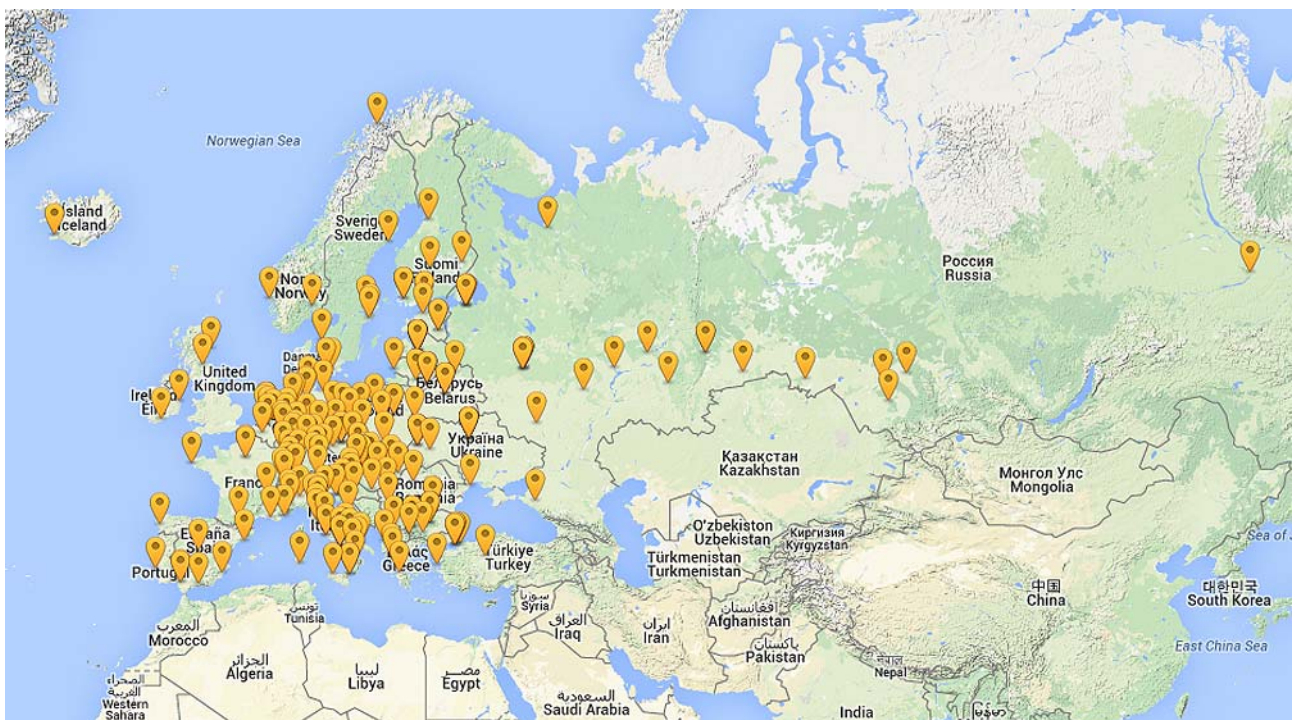
Art 9: The General Assembly shall meet in connection with each congress of the Society. All members present may vote. The duties of the General Assembly shall be: (1) to elect for the period until the next General Assembly the President, the Vice-Presidents, and the members of the Executive Board, (2) to approve the accounts of the financial position of the Society (3) to give advice on time, place and topic of the next congress, (4) to set new membership fees, (5) to amend the bylaws, (6) to decide any other matter laid before it by the president and/or the Executive Board.

Addition: 'The SIEF board may also refer any of the duties above to an online vote of all SIEF members between its congresses. In such cases, the decisions made by members in an online vote shall have the same standing as the decisions of the General Assembly at the society's congress.'

INTERACTIVE MAP OF UNIVERSITY DEPARTMENTS AND PROGRAMS

For the past year, with the help of ethnologist-cum-cartographer Trausti Dagsson, SIEF has been busy mapping the institutions, departments, and programs where future SIEF members are trained. It has been a rather labor-intensive project and a lot of people have helped out. It gives SIEF great pleasure to present the new SIEF Interactive Map of University Departments and Programs in European Ethnology, Folklore Studies, and (Europeanist) Anthropology: www.siefhome.org/map/. It is a map in progress.

Please send us feedback if you find anything that needs correcting: sief@meertens.knaw.nl.



Jubilee Photo Gallery



SIEF's 50th jubilee home-garden-garage-party for the American colleagues during the annual meeting of the American Folklore Society in Santa Fe NM.

4. NATIONAL ETHNOLOGY REPORTS

4.1 EUROPEAN ETHNOLOGY AND FOLKLORE IN FRANCE

This national report gives some key elements concerning the history of folklore and European ethnology in France. However, in this short piece of work, it would be impossible to give a full account of all the local scholarly traditions which have accompanied French ethnology and folklore.



THE EARLY STAGES

Both ethnology and folklore have a long history in France. As in other European countries, they have first developed in the 19th century when it was felt important to know more about the French people in order to build up a modern nation-state. Customs, ballads, oral traditions were documented in this time by local academics and members of learned societies. In some regions, the *préfet* (prefect) who represented the State at a regional level also took part in the documentary work, asking the mayors of the towns and villages to provide information about the local folk-life, beliefs, seasonal festivals and dances. In this context, the knowledge about the different French regional traditions was also considered important because people felt modernity could pose a threat to beloved traditional ways of life.

During the second half of the 19th century, folklore got more and more connected with regionalism and the French central elites in Paris tried to fight against it. On the one

hand they preferred to put the emphasis on national history in order to better push forwards the nation's unity, but on the other hand they had to negotiate with the folklorists who in some cases were becoming quite popular at a regional level and who could even have a strong political influence. In the Provence, in 1854, Frédéric Mistral (1830-1914) founded a great cultural movement under the name 'Félibrige'. The so-called 'Félibres' wanted to revive the old local traditions and to write the 'langue d'Oc', otherwise known as the 'Occitan' dialect. Apart from their literary works, the 'Félibres' published dictionaries and created one of the first ethnographic museums in Arles, the 'Muséon Arlaten'. In Paris, Paul Sebillot (1843-1918) founded for his part the 'Société des Traditions Populaires' in 1882 and published innumerable articles documenting local folklore. At the same period, Henri Gaidoz (1842-1932) and Eugène Rolland (1846-1909) founded the journal 'Mélusine' and proposed teachings on 'ethnography and geography' and 'Celtic philology' – cf. www.berose.fr, the online ethnographic encyclopaedia. In Paris, the 'Musée du Trocadero' opened a 'French room' in 1878 where regional costumes and agricultural instruments were on display. However, ethnology and folklore in the 19th century were either too descriptive or limited to local case studies, either too interpretative or turned towards Celtic or other legendary origins.

THE WAY TO SCIENCE

The scientific impulse came from sociology, especially because Emile Durkheim (1858-1917) and his followers got interested in religious matters. If Durkheim and his nephew Marcel Mauss (1872-1950) mainly relied on second-hand anthropological material, a durkheimian researcher like Robert Hertz (1881-1915) tried to combine sociology and folklore, undertaking fieldwork in the local festival of Saint-Besse in the French Alps. Not very long after World War I, Arnold Van Gennep (1873-1957) shifted himself from the study of general anthropology to the study of French folklore. He published several volumes concerning individual or calendar rituals in the different French regions. Although Van Gennep was an independent scholar and couldn't get a position in the French university, his books and his method inspired ethnologists all over Europe.

An important turn-point in French ethnology and folklore then came with the 'Front Populaire' left-wing government in 1936. These leftists decided to emphasize popular culture and founded the 'Musée national des Arts et Traditions populaires', a centralized folklore museum and folklore archive in Paris. Interestingly, although it had been founded by the left, this museum remained an important cultural institution during World War II when the far-right wing government of Vichy decided to use folklore in a clearly nationalist and conservative way. After World War II the museum became the center of the different French ethnographic museums network and carried several collective fieldwork projects, always carefully connecting the research and the exhibitions.



Arnold Van Gennep sets a woodpile on fire.

At the time of the 'Musée national des Arts et Traditions populaires', however, there was nothing such as a comparative European ethnology in France, which means that most of the ethnological works were concentrated on the French domestic space only. The museum curator Georges Henri Rivière (1897-1985) played a role in the 'Commission Internationale des Arts Populaires' where he brought in the French experience and where he met other national ethnologies' representatives, but very few studies concerned other European countries' folklore at this time. The museum was divided in different research departments covering almost all the (sub-) fields of ethnology and folklore, from oral traditions to material culture. During the 20th century, some smaller organizations carried on folklore studies in a rather old-fashioned way, but it was only in the 1970's that European ethnology really appeared in France, mainly

because some of the former colonial anthropologists turned back to domestic fieldwork studies.

In the 1930s already, there was a 'Société de Folklore Français et de Folklore Colonial' interested in all the different parts of the French colonial empire. But after the independence of Algeria and West Africa in the 1950s, a lot of colonial anthropologists came back to Paris and began to focus on European material and subjects. The works of British or US anthropologists on Europe and the Mediterranean also contributed to change the ways European ethnology and folklore were considered in France. Furthermore, Lévi-Strauss's structuralism had a great success by this time, pushing forwards theoretical anthropology as a more 'modern' way of analyzing things and letting behind ethnology and folklore as more 'traditional'. When the French universities dramatically changed after the 1968 massive student strikes in Paris, sociology and anthropology progressively replaced ethnology and folklore.

Little by little, the landscape was changing, and only a few researches paid attention to the other European countries. The few folklorists who wanted to do so, like Roger Lecotté (1898-1991) for instance, were not always members of a university. Most of the universities still favored non-European anthropology, while some cultural historians and sociologists got interested in folklore as a part of popular culture. Luckily, even if the French academia did not care very much with European ethnology and folklore, France's academia remained attractive for foreign scholars. Elite scholars from abroad staying for shorter or longer periods in Paris at the Ecole des Hautes Etudes en Sciences Sociales, at the Ecole Pratique des Hautes Etudes, at the Collège de France and at the Centre National de la Recherche Scientifique often filled the gap and they published in France outstanding articles and monographs. But it was only in 1967 in an early issue of *Ethnologia Europaea* that the Franco Hungarian researcher Géza de Rohan-Csermak (1926-1976), an assistant of Sigurd Erixon, tried to address in a comparative way the academic position of European ethnology in various European countries.

Later, at a local level, some of the older folklore societies managed to adapt modernity and to use the decentralization laws of the 1980s to get some support from the local or regional councils. At the same period, a lot of ethnographic



Traditional costumes on display in a local festival in the Provence, 2007. Photo Laurent Fournier.

museums had to close down due to the lack of visitors. But in 1980 the French Ministry of Culture launched a new service, the 'Mission du patrimoine ethnologique', to stimulate new research on French ethnology. Several calls for projects made it possible in the 1980s and the 1990s to study different aspects of contemporary French popular culture, including traditional arts and crafts, the rural world or working-class cultures. It has often been said that the 'Mission du patrimoine ethnologique' took over the working domain of the former 'Musée national des Arts et Traditions populaires'.

THE PRESENT

The present situation has clearly inherited from the past. European ethnology and folklore are thus obviously much weaker than anthropology and sociology in the French academic system, but it is still possible to find places where these fields are represented. However, it is not always in the universities that the academic discussion happens.

Within the academia, the 'Eurethno' project, an Europeanist francophone network, has been launched in 1988 under the aegis of the Council of Europe (www.eurethno.altervista.org/FR/default.php). This network has organized more than twenty yearly conferences since then. The intent at the beginning was to accompany the political construction of the European Union through research, thereby enabling European citizens to share common cultural references. After more than twenty years of existence, the network has softened its political goals and takes part in the common Europeanist research agenda.

In universities such as Brest, Strasbourg or Lyon, it is possible to study European ethnology as a part of the anthropological curriculum. In Toulouse, Aix-Marseille or Paris, most of the university researches in Europeanist anthropology are possible because of the neighboring of the Centre National de la Recherche Scientifique and of the Ecole des Hautes Etudes en Sciences Sociales. In smaller universities

like Montpellier, Bordeaux, Tours, Lille or Amiens, the Europeanist curriculum doesn't exist as such and only very few research in this field can be carried out.

Depending on this institutional situation, different solutions have been found in the related subfields. Concerning folklore, most of the research takes place in the literature departments of the universities or in local specialized organizations. The greater part of European ethnology has been absorbed by anthropology and focuses on modern or urban matters. Cultural anthropologists either join heritage studies or other sectors according to their topics of interest. Music and dance studies, tourism studies, sport studies, etc., have developed in recent years and sometimes welcome the ethnological approaches. Ethnology and folklore also play a part in the postmodern rebuilding of other disciplines such as history and sociology. Empirical fieldwork in the ethnological tradition has in particular been adapted to sociology in the last decade, and the success of the word 'ethnography' has reached the whole field of social sciences. In some cases, museums still use ethnology and folklore and sometimes promote their research: this is the case for instance for the 'Musée des Civilisations de l'Europe et

de la Méditerranée' in Marseille, which has inherited the massive archives of the former 'Musée national des Arts et Traditions populaires' in Paris.

Ethnology and folklore in France are also present through different organizations or societies such as the 'Association Française d'Ethnologie et d'Anthropologie', which acts as a national federation of smaller organizations such as the 'Société d'Ethnologie Française' or other thematic organizations in ethnomusicology, ethnographic films, etc. (www.asso-afea.fr). Most of these organizations have regular meetings and make it possible to keep on having vivid debates in spite of the apparent divisions of the academic field.

Laurent Sébastien Fournier, University of Nantes

4.2 FOLKLORE STUDIES IN GREECE

THE BIRTH OF GREEK FOLKLORE STUDIES: THE HISTORICAL AND INTELLECTUAL CONTEXT

As a discipline, Folklore Studies was born in the nineteenth century, alongside nationalism. Folklore Studies sought to distinguish the intrinsic elements in the culture of a given people from the extrinsic elements, that is, loans from other cultures. Its goal was to establish a national consciousness in the states then being formed out of the dissolution of empires.

In nineteenth century Greece, in addition to the armed and bloody struggle for liberation which the nation engaged in for decades against the Ottoman empire, Greek scholars had to wage a war of their own against the accusations of the Austrian historian P. Fallmerayer, who argued that there was not a drop of Ancient Hellenic blood flowing in the veins of the modern Greeks. His accusation was a body blow to the nineteenth century Greeks, because the concept of nationhood was founded in the belief that it was



precisely – this blood – that linked modern Greeks to their ancestors and fellow countrymen. However, given that it was impossible to prove the issue one way or the other sci-



N.G. Politis as rector of the University of Athens. Athens 1907. HFRC Photographic Archive.

entifically at the level of physical anthropology, the battle was fought out on the cultural level. The Humanities thus mounted a spirited defense of the cultural continuity of Greece since antiquity: the new discipline of Folklore Studies drew its arguments from the study of the lives and language of the Greek people. The contemporary life of the Greeks and the manifestations of Modern Greek culture (the culture of the rural populations, which had remained close to that of their forefathers, rather than urban culture, which had been subject to Western European influences) were worth studying with a view to identifying the residues of the glorious past. Nicolaos Politis' *Study of the Life of the Modern Greeks: Neohellenic Mythology* (vol. I 1881, vol. II 1874), which he wrote aged just 19 in 1871, is typical of this tendency.

Politis (1852-1921) was the first to use the term 'laographia', in 1884, in the sense of the study of folk culture, and he can be considered the father of the discipline in Greece. According to his definition: 'Laographia examines the traditional manifestations of the people's inner and social life through their speech, acts and activities'. The word 'laographia' is from the ancient Greek: λαός (people) + γράφω (write).

After 1880, Politis created a network of collectors of folkloric material which he maintained for many decades. He became Professor of Greek Archaeology and Mythology at the University of Athens, founded the Hellenic Folklore Society (1908) and the journal *Laographia* (1909 to the present), which would specify the scope of the new discipline in its first issue.



Athens conservatory mission to record folk songs in the Peloponnese. Standing in front of their 'Edison Home Phonograph': from the left, Demetrios Peristeris, Georgios Nazos, Konstantinos Psachos and Armand Marsick, in Rododaphni Peloponnese, 1910. HFRC Photographic Archive.

The academic scope of Nicolaos Politis, and by extension of Greek folklore studies, was broad, despite its national orientation. Aside from examining folkloristic phenomena over time, Politis also adhered to contemporary ethnological practice and compared the Greek data with comparable studies from around the world. The comparative method featured in the first course he taught, entitled 'An introduction to the study of Greek mythology', when he was chosen to teach Comparative Mythology at the University of Athens in the 1880s. In his article of 1909 he proposed a study of modern Greek culture in its own right and his disciples followed this path.

The setting up of the National Music Collection in 1914 and the Folklore Archive in 1918 were both projects of Politis' academic maturity. The Archive's first director was Politis' student, Stilpon Kyriakidis (1887-1964). The Archive was incorporated into the services of the Academy of Athens following the founding of that institution in 1926. In 1966, the Folklore Archive was renamed the Hellenic Folklore Research Centre (HFRC), Academy of Athens, online: www.kentrolaografias.gr.

STILPON KYRIAKIDIS AND GEORGIOS MEGAS: STUDENTS OF POLITIS

Stilpon Kyriakidis was elected professor of Folklore Studies at the newly-founded University of Thessaloniki in 1927 and left the Folklore Archive. Kyriakidis defined *laographia* as 'the science of folk culture' and considered the defining features of the discipline to be diachronicity and collectivity. There are three strands in the work of Folklore Studies: the observation, description and interpretation of cultural phenomena, which is to say the spiritual, social, artistic and material manifestations of popular life. Stilpon Kyriakidis would add habitation and everything connected to people's everyday life to Politis' thematic schema, defining the content of popular culture in terms of its physical, spiritual and social manifestations. As an academic, his primary focus however was on the study of folk songs — an area assigned to him by Politis.

The Greece in which Politis' students lived and worked was a very different country from the nineteenth century nation in which Greek Folklore Studies had been born. The loss of the nation's age-old links to the East after World War I (Asia Minor Catastrophe, the Turkish independence), coupled with new needs, new ideas and modern movements in Art and Architecture was driving Greece westwards. In the context of these efforts to modernize, 'Greekness' (Hellinikotita) — meaning the effort and desire to retain a unique Greek cultural identity — became a fundamental concept across the arts and academia, influencing production in the spheres of poetry, painting, music and architecture. And since classicizing solutions seemed incompatible with both the requirements and the spirit of the age, the Twenties and Thirties generations turned to Byzantium, and above all to the modern, post-Byzantine folk tradition. Dimitris Pikionis typifies this trend with his 1925 article on 'Our folk art and us', and in his efforts (along with

Aristoteles Zachos and Angheliki Hadjimihali) to translate his beliefs into architectural practice.

The National Music Collection, included in the Academy of Athens (1927), purchased its first voice recording device in 1939 and had to wait until 1950 to have two musicians seconded to it. However, this development would mark the start of the activities of the National Music Collection, (which would be renamed the Music Department of the HFRC in 1966). In 1930, acting on a proposal made by Hubert Pernot, a professor of Modern Greek at the Sorbonne and the director of both the Institut de Phonétique and the Musée de la Parole et du Geste in Paris the Folk Song Collection charged Melpo Merlier with the task of recording folk songs, chiefly among refugee populations but also in other parts of Greece and on the Italian-ruled islands of the Dodecanese. Accompanied by useful information about the singers, the material collected by Merlier and his team comprises the first systematic collection of folk songs as recordings, although the research could not be conducted in the field due to the weight and bulk of the recording machinery. The Folk Song Collection created the Musical Folklore Archives, which now operates as part of the Centre for Asia Minor Studies (www.kms.org.gr). However, the systematic study of music in its functional environment would be a long time coming; essentially, music research before the World War II would essentially focus on the collection of material for a future Music Archive and on processing this material.

Georgios Megas (1893-1976) was a distinguished mythologist whose engagement with the subject began during his student years, when he was assigned to the study of Greek myths and folktales by his professor, Nicolaos Politis. He was involved with the Folklore Archive from its institution and served as its director from 1936 to 1955. Megas' holistic grasp of the multiple manifestations of folk culture helped him systematize folklorist research through the introduction of questionnaires, a taxonomy of folklorist material, and more systematic guidelines steering field research conducted by the Folklore Archive (after 1938). As Professor of Folklore Studies at the University of Athens (after 1947) and President of the Folklore Society, he organized the 4th ISFNR Conference in Athens in 1964 and was involved in the founding of the SIEF to which this meeting gave rise. He was elected to the Academy of Athens in 1970.

Demetrios Loukatos (1908-2003), compiler of the Folklore Archive (1938-1962), pursued post-graduate studies in Ethnology in France (1947-1950) and would distinguish himself as a researcher of proverbs and in the study of folk religiosity. After 1960, when the rural exodus swelled the population of Greece's cities and introduced the phenomenon of mass consumption to the country, Loukatos encouraged folklorists to reorient themselves towards the study of urban life. He served as president of the Hellenic Folklore Society (1978-2002) and established Folklore Studies at the University of Ioannina, where he also taught (1964-1969). Michalis Meraklis, the current President of the Society (www.laographiki.gr), also taught at Ioannina University and played a crucial role in updating the Society's approach towards studies of urban folklore, literature and social life. He helped shape an entire generation of young folklorists who have gone on to teach Folklore Studies and related disciplines in universities and other educational institutions around Greece.

At the University of Thessaloniki, Alki Kyriakidou (1935-1988), the daughter of Stilpon Kyriakidis, followed in the footsteps of her father, succeeding Prof. Demetrios Petropoulos, who had also served at the Folklore Archive for almost two decades and taught Folklore Studies in the Northern city from 1961 to 1972. Kyriakidou was constructively critical of previous generations of folklorists and linked folklore studies with contemporary trends in Social Anthropology, and in particular with the structuralism advocated by Claude Lévi-Strauss. She proposed the study of traditional culture in its historical dimension. When she passed away in 1988, her work was continued capably by her student, Nora Skouteri, who broadened the afore-mentioned fields of study while also studying inter alia the place of women, collective memory and museological practice.

At Athens University, Megas was succeeded by G. K. Spyridakis and Stefanos Imellos, both of whom had also worked previously at the Folklore Archive. As director of the Folklore Archive and a professor at the University of Athens, Spyridakis emphasized the importance of systematically archiving folklore collections and creating infrastructure. He would also encourage filmed documentation (with which G.A. Aikaterinidis would distinguish himself) and the systematic recording of folk songs (following Megas, Sp. Peristeris et al. after 1950). As director of the HFRC, Imellos focused his research on material culture, was involved with

preparing the Greek section of the European Folklore Atlas, and introduced new blood into the Centre. He taught at Athens University (1983-1999) and was elected an Academician of Folklore Studies by the Academy of Athens in 2011.



Folk musicians and dancers with the director of the HFRC, St. Imellos, and the musicologists, S. Peristeris and S. Chianis (centre) at the Smithsonian Folklife Festival in 1976 in the occasion of the United States' Bicentennial celebrations. HFRC Photographic Archive.

A collaborator with Imellos in the field of material culture, Aikaterini Polymerou-Kamilaki, a lecturer in Folklore Studies at the University of Athens, was director of the Folklore Research Centre, Academy of Athens, from 1994 until 2013. In this position, she radically modernized the Centre. She also employed young researchers at the Centre whose areas of expertise extended beyond folklore to Ethnology, Social Anthropology and History.

Over its lifetime, the Centre's researchers have assembled and archived material of inestimable academic and national interest. Its archive currently contains 40,000 specialist volumes and articles on Folklore, 8,000 manuscripts, 25,000 hours of audio recordings on 1,700 reel-to-reel tapes and large numbers of cassettes, 12,000 LPs and some 1000 museum-style artefacts including approximately 100 musical instruments. It was necessary to move the Centre to a new office better suited to its activities. Today, it is housed at Ipitou 3, donated by the Voudouris Foundation, and officially opened by the President of the Hellenic Republic in 2006.

This brief report could not fail to note the important role played by the British and American anthropologists who have conducted field research in Greece since the 1950's.

Their work has focused on the values of rural communities, and especially on honor and shame as these were analyzed by John Peristiany (1911-1987), the founder and first scientific director of the National Centre of Social Research (1959), and Julian Pitt-Rivers as a feature of Mediterranean societies. Another series of research projects fell into the category of R. Rendfield case studies and led to the publication of reference monographs by J. Campbell (on the Sarakatsani), E. Friedl and J. Du Boulay. Starting in the nineteen seventies, other Western anthropologists would study Greek gender relations (the French researcher, M.-E. Handman) as well as the Asia Minor refugees and their collective memory (R. Hirschon), while Michael Herzfeld would develop a critical anthropology through his study of the poetics of manhood in Crete.

Starting in the mid 1980's, Greek anthropologists began to return to Greece after studies at universities in France, England and the US, while Anthropology departments were founded in Greek universities (at Panteion University in Athens, the University of the Aegean in Mytilene) which would begin to produce doctoral thesis in the 1990's. The boundaries between the theory – but, even more so, the practice – of Folklore Studies, on the one hand, and anthropology, on the other, have been exhaustively analyzed at a number of academic gatherings and much ink has been spilt on the subject. It is true that anthropological texts often display a tendency to belittle the importance of folkloristic production (which they either ignore completely or criticize for the ethnocentrism of nineteenth century laographia) in order to stress the need for Greek anthropological study. It may, however, be hard for someone from outside Greece to understand the precise significance of this debate in which

the tone ranges from well-meaning statements on the relative space occupied by the two disciplines in Greece to occasional descents into the defense of the purity of a given folkloristics, anthropology or ethnology, meaning a group of academics occupying specific positions in/on university departments, academic associations and committees. At the HFRC Academy of Athens, academics from different backgrounds and disciplines have collaborated in a good deal of research since the nineteen seventies (with such collaborations still on the rise), providing proof in practice that collaboration, cross-fertilization and disciplinary osmosis are possible.

Folklore Studies are taught in dedicated sections of departments at the universities of Athens, Thessaloniki and Ioannina, but also, since the 1990's, in various departments at inter alia the universities of Thrace (Komotini) and Thessaly (Volos).

A number of noteworthy foundations and museums are also active in the study and highlighting of traditional and popular culture from a range of viewpoints and traditions. These include the Museum of Greek Folk Art (www.melt.gr), the Centre for Asia Minor Studies (www.kms.org.gr), the Benaki Museum (www.benaki.gr), the Peloponnesian Folklore Foundation Museum (www.pli.gr), the Folklore and Ethnological Museum of Macedonia-Thrace (www.lemmth.gr), the Piraeus Bank Group Cultural Foundation (www.piop.gr) and a number of other associations as the Greek Society for Ethnology (www.societyforethnology.gr), local institutions, museums and collections.

Aikaterini Polymerou-Kamilaki,
emerita director,
HFRC Academy of Athens
&
Evangelos Karamanes,
acting director,
HFRC Academy of Athens



*'In Praise of the Olive', an HFRC's exhibition at the building of the Academy of Athens (2004).
HFRC Photographic Archive.*

Intriguing Images I



*Playing mini-golf as 'glow in the dark' (black light), Aalsmeer, the Netherlands.
Photo P.J. Margry.*

5. NEW GENERAL STATUTES FOR WORKING GROUPS

In SIEF's Executive Board Meeting of 12 September 2014 in Amsterdam the following general statutes for SIEF Working Groups have been adopted.

ARTICLE 13 OF SIEF'S BYLAWS STATES AS FOLLOWS:

'Each Working Group appoints a member as a liaison person with the SIEF Board. Each Working Group must have a recognizable structure with a Board, regulations, periodical assemblies, yearly reports to the Board, a membership list and keep their records, which have to be submitted to the SIEF Secretariat when they cease activities. If a Working Group is approved the new Working Group members will become paying members of SIEF. Members who have not paid during two years will be expelled.'

In respect of and addition to article 13 of the Bylaws, SIEF's Executive Board has adopted the following regulations:

- 1 A SIEF Working Group falls fully under the terms of the SIEF Bylaws.
- 2 A SIEF Working Group elects among its members a board consisting of at least two co-chairs and a secretary (which can be one of the co-chairs) from different institutions.
- 3 A SIEF Working Group holds regular business meetings. A slot is reserved for these meetings in the program of SIEF's international congress that takes place every other year. Minutes will be made of every business meeting; these will also be sent to SIEF's Secretariat.
- 4 The agenda of the business meeting of SIEF Working Groups includes the (re-)election of the chairs and secretary at least once every two years. This applies even if the chairs elected at the last business meeting are willing to serve for another term. Chairs can be re-elected for a maximum of three terms; SIEF's Executive Board can give dispensation on these term limits.
- 5 SIEF Working Groups schedule their own scholarly meetings in the alternate years between the international SIEF congresses. In congress years, Working Groups are strongly encouraged to organize one or more panels at the international SIEF congress. Exceptionally, if SIEF Working Groups wish to organize a separate scholarly meeting in the same year as the international SIEF congress is held, they should arrange it immediately preceding or following the SIEF congress at a location in its vicinity, so that members are able to attend both on the same journey.
- 6 Working Group members are paying members of SIEF. It is possible to attend a scholarly meeting of a Working Group without a SIEF membership, but only SIEF members can be members of the Working Group. The Board of a SIEF Working Group keeps and regularly updates a list of members, which it also sends to SIEF's secretariat.
- 7 Newly instituted Working Groups are given an initial four-year term. To that end, before the end of the fourth year, the chairs send the Executive Board a report on activities, after which new Working Groups will be evaluated.
- 8 The Board of the Working Group takes care of the Working Group's records (physical and electronic). In case the Working Group is dissolved, the records will be handed over to SIEF's secretariat. If Working Groups choose to they can also hand over parts of their records to the Secretariat at any time.
- 9 In all other issues, SIEF's Executive Board decides. It reserves the right to dissolve a Working Group if it deems it in SIEF's best interests (e.g. if a Working Group is dormant or if it refuses to abide by the bylaws of SIEF).

6. 50 YEARS OF SIEF

A PERSONAL RETROSPECTIVE, BY ANDERS GUSTAVSSON

On the occasion of SIEF's fiftieth anniversary, celebrated with a jubilee symposium in Amsterdam, I would like to recall my own memories and experiences of previous SIEF congresses.

The first time I learned about SIEF was in 1982 when my academic mentor Nils-Arvid Bringéus returned to Lund, Sweden from SIEF's second congress in Suzdal, USSR. With great enthusiasm he told me about discussions and amazing excursions which took place during this congress. Moreover, in Suzdal, he was even chosen in 1982 as president of SIEF, and this was taken as a new step in the history of this organization since the university of Lund was meant to play a major role in the activities on European ethnology. This awakened my interest in taking part in such activities and thus strengthen my contacts with researchers around Europe.

In Lund, I closely followed the preparations for the next SIEF congress in Zurich, Switzerland in 1987 with the theme on the life cycle. This theme was close to me, given my previous research on childbirth, weddings, death, and burials. At that time, there were manifest tensions between different directions within Swedish ethnology. In that situation, it was beneficial to go abroad and meet new colleagues. As before the congress in Zurich I had my non-Nordic contacts mainly with West and East German ethnologists and folklorists; they started at an excursion from Lund to several German institutions in 1978 and developed at the German Volkskundekongress in Kiel in 1979. I wrote reports in NIF Newsletter for the Nordic audience about the German con-

gresses in the 1980s. SIEF broadened my scientific contacts outside the German-speaking area.

In Zurich, Reimund Kvideland from Bergen, Norway was elected as the SIEF president. I was delighted as this felt the right creative scientific environment in Bergen since I had been a visiting professor there, in 1985-1986, and made many valuable contacts.

With Kvideland as president since 1987 the next SIEF congress was held in Bergen in 1990; its theme was 'Tradition and Modernization'. I was particularly interested in this congress since its aim was to connect the earlier research paradigms of ethnology and folkloristics as sciences focusing on tradition with a new interest in modern society. The congress was well prepared, and all its guests received a warm welcome. This was not least thanks to Bente Gullveig Alver's management position. She was well-known to me as both of us were members of the NIF (Nordic Institute of Folklore) board during the 1980s. I still remember discussions in Bergen with the newly met international friends when we sat outside in a university garden in the summer heat and talked about current research projects. A memorable excursion on a big ship took place in a Norwegian fjord; it provided aesthetic experiences and important conversations both with new acquaintances and former colleagues.

Nils-Arvid Bringéus was anxious to start new working groups within SIEF. Before the congress in Bergen he had prepared a proposal for a group with the title 'Folk Religion'. At the plenary discussion on this proposal, a Swedish partic-



Working group of Folk Religion in Szeged, Hungary in 1999.

ipant opposed it and suggested that instead of the association with religion the title should be related to customs and rituals. The congress attendees, however, approved of Bringéus' proposal. He had previously asked me to become the chairman of the new working group, and as a result I was elected. This working group has regularly held conferences every third year; the first was in Stockholm / Uppsala in 1993 on the theme 'Religion in Everyday Life'. After the conferences this group published an anthology of the presented papers, which was then an important achievement for a working group that hence was able to reach out to research colleagues all over the world. Nowadays, the working group 'Folk Religion' is still active under the new name of 'Ethnology of Religion'.

Konrad Köstlin was elected in 1990 as the new SIEF president after Kvideland. He had been based in Kiel, Regensburg, and Tübingen in Germany. I rejoiced over this election. I befriended Konrad Köstlin at the German Volkskundecongress in Kiel in 1979 and got the opportunity to visit him at his private farmhouse situated in ancient buildings outside Kiel. Köstlin had a great interest in contacts with Nordic researchers.

Köstlin was the new professor of ethnology in Vienna in 1994 when the SIEF congress took place there on the theme 'Ethnisierung von Kulturen'. I could see that he was really welcome at the ethnological institute in Vienna after he had left a similar professorship in Tübingen. I particularly remember sightseeing excursions and beautiful autumn walks around Vienna.

I was not able to visit the next SIEF congress in Amsterdam in 1998, but I took part in the congress in Budapest in 2001 on the theme 'Times – Places – Passages: Ethnological Approaches in the New Millennium'. This conference was a happy experience for me as I had been in Budapest in the summer of 1989, taking part in a folklore world congress just at the time when the Soviet system collapsed and the iron curtain fell. In 2001, I could see a conspicuous progress undergone by Hungary since 1989. The excursion to the open-air museum in Szentendre is a lasting memorial event associated with the Budapest congress.

At this congress, Regina Bendix from Göttingen, Germany was elected as new SIEF president. SIEF thus started again to look more outside Europe as Regina Bendix for a long time had worked in the United States. In my experience, more and more overseas participants took part in the SIEF

congresses in the 2000s. I regard this as a positive development in the era of globalization.

In 2004, the SIEF Congress for the first time took place in southern Europe, in the French town of Marseille. Its theme 'Among Others. Conflict and Encounters in Europe and the Mediterranean' attracted me as I had spent a large part of my research on cultural contacts and cultural conflicts between tourists and permanent resident population in Nordic coastal areas. I had the opportunity to present results of this study in Marseille. I will never forget the Mediterranean's beautiful blue water which I saw for the first time.

SIEF's ninth congress was held in Londonderry in Northern Ireland in 2008; its theme was 'Liberating the Ethnological Imagination'. Ullrich Kockel, a scholar of German background but working in Bristol/Derry, was the organizer. It was my first visit to Northern Ireland about whose problematic political history we had heard so much in the media. Kockel, whom I didn't know so well, was elected the new president of the SIEF.

The tenth SIEF congress on the theme 'People Make Places: Ways of Feeling the World' took place in 2011 in Lisbon, Portugal. What interested me particularly was the panel 'Shaping virtual lives: identities on the Internet'. My contribution was the analysis of messages from memorial internet websites related to suicide in Norway and Sweden. The panel papers were published in 2012 by Łódź University Press under the title 'Shaping Virtual Lives', edited by Violetta Krawczyk-Wasilewska, Theo Meder, and Andy Ross. It may be of great value to outsiders when panel papers are published as an anthology.

During the congress in Lisbon, which took place in the Holy week, I experienced a memorable excursion led by Maria Montez, a sociologist of religion. I had come to know her as early as 1993 in the working group 'Folk Religion'. On Good Friday of 2011, at some locations outside Lisbon we viewed the extensive processions related to the Passion story.

The eleventh SIEF congress was located in Tartu, Estonia in 2013; its theme was formulated as Circulation and could be perceived abstractly as well as concretely. I chose the panel of a concrete type 'Cycling: Past, Present and Future', and my paper presented a study about the early history of cycling in Norway and Sweden.



Folk Religion Commission meeting in Uppsala in 1993, with Konrad Köstlin and Nils-Arvid Bringéus. Photo Anders Gustavsson.

It was beneficial that this time the SIEF congress was coordinated with another congress within the ethnology/folklore research field which took place in the previous week in the Baltic States, namely in Vilnius, Lithuania. It was organized by ISFNR, International Society for Folk Narrative Research. Thanks to this coordination, long-distance attendees had better opportunities to participate in the two congresses which were relevant for folklorists from all over the world. The bus from Vilnius to Tartu during the weekend between the two congresses was overcrowded, and the trip gave a good view of the landscape in these parts of the Baltic States. At the Tartu congress, Valdimar Hafstein from Iceland was elected as the new president after Ullrich Kockel. For the third time SIEF had chosen a president from the Nordic countries, which may be important for the SIEF activities in Scandinavia.

During an excursion outside Tartu the participants met a religious minority of Russian old believers. Since the 1700s these people had found a refuge in eastern Estonia. It was also of current political interest for the excursion participants to observe the long, narrow lake Peipsi bordering Russia in the middle of the water since 1991. We noticed the anxiety of local Estonians about President Putin's power of governance on the other side of the lake.

As I had taken part in so many SIEF congresses, I wanted to participate in the Golden Jubilee in Amsterdam in 2014. Another reason to go there was that I had never visited this famous city as I missed the congress there in 1998. It was a memorable experience to stay in a hotel ship and enjoy sightseeing from canal boats in the daytime.

Apart from the congresses, I also want to emphasize the importance of working groups. They make a continuous forum for researchers with specific interests. I have had a great pleasure of the meetings of the 'Folk Religion' / 'Ethnology of Religion' working group. I have also presented papers within other working groups, namely 'The Ritual Year' and 'Cultural Heritage and Property'. Much of the research findings between the congresses has been presented in the working groups. Nowadays, working groups arrange panels at SIEF congresses and not only at separate conferences. This is a positive trend as it appears to be increasingly difficult for researchers to get funding to take part in more than one congress or conference per year.

Meetings at congresses are of vital importance for researchers as they enable immediate participation in current discussions in the fields of ethnology and folkloristics. What has happened since the last congress? How can its participants identify and discuss future research directions until the next congress?

Besides the importance of scientific presentations and discussions, I would also emphasize the importance of excursions at SIEF congresses. It is essential, with the help of competent guides, to learn more about the cultural environment in which a congress takes place. Moreover, excursions have a considerable social significance as they facilitate informal conversations and contacts during coffee-breaks and at meals. In that way I have established valuable contacts with various researchers all over the world.

7. NEWS FROM THE WORKING GROUPS

7.1 WORKING GROUP THE RITUAL YEAR

In 2014, SIEF's Working Group on 'The Ritual Year' is celebrating 10 years of existence. This event has been marked by a series of accomplishments, but also by some changes.

The group had an excellent start this year with the publication of two new volumes of its Yearbook series, reuniting papers from its last two conferences:

Dobrinka Parusheva and Lina Gergova (eds.), *The Ritual Year 8: Migrations*. Proceedings of the Eighth International Conference of The SIEF Working Group on The Ritual Year. Sofia (Bulgaria), 2014;

Gábor Barna and István Povedák (eds.), *The Ritual Year 9: Politics, Feast, Festivals*. Proceedings of the Ninth International Conference of The SIEF Working Group on The Ritual Year. Szeged (Hungary), 2014.

Later in the year, on 25-27 September, the 10th annual conference of the group took place in Innsbruck (Austria). There were 72 participants, from 28 different countries. Marlene Mifsud-Chircop, widow of Dr. George Mifsud-Chircop, the organizer of the first Ritual Year conference,

was the special guest of the reunion and one of the speakers of the plenary session. The organizer of this extraordinary event was the Institute for History and European Ethnology of the University of Innsbruck, represented by Prof. Dr. Leander Petzoldt and Dr. Tatiana Minniyakhmetova, and with the help of Secretary Carina Osl and Dr. Kamila Velkoborska.

During the Annual Business Meeting, elections for the group leadership were held. Irina Sedakova (Russia) and Terry Gunnell (Iceland) were elected co-chairs, Laurent Sébastien Fournier liaison person with the SIEF Board and Irina Stahl (Romania) secretary. It has also been proposed that Emily Lyle, former president and founder of the group, should be named Honorary Chair.

At the end of the meeting, the next two Ritual Year annual conferences were announced: the 11th conference will take place in Kazan (Russia), and the 12th conference will take place in Edinburgh, in a very meaningful return to the place where everything started.

7.2 WORKING GROUP PLACE WISDOM

Two of the group's current three strands held workshops:

With support from the University of Mannheim, the 'Home' strand met in Mannheim on 28/29 March 2014 to follow up on our workshop at Tartu in 2013, and work towards a funding proposal. On 20 June 2014, the group organized a panel on 'Imaginaries of Home' at the ASA Decennial conference in Edinburgh; we have subsequently been approached by a major academic publisher.

The 'Waterscapes' strand, established in April, held its first day workshop on 3 July in Edinburgh with the support of Heriot-Watt University. This intensive workshop resulted in a funding bid for a year-long programme of research and knowledge exchange events. A second funding bid, for a collaborative doctoral award, is currently in progress; the outcome will be known early in 2015.

7.3 WORKING GROUP ON FOOD RESEARCH

The 20th conference of the Food Research Working Group, titled *Food and The Internet*, was held in Łódź, Poland, 3–6 September 2014.

Professor Dr. Violetta Krawczyk-Wasilewska – a member of SIEF since its first congress in Paris in 1971 – organised and chaired the conference on behalf of the host institution, the

Department of Ethnology and Folklore, Institute of Ethnology and Cultural Anthropology, University of Łódź.

The aim of the conference was to discuss the impact of the global reach of the Internet on national and regional culinary cultures. The conference was attended by upwards of fifty delegates from a variety of disciplinary backgrounds

and representative of four continents. An opening lecture entitled, 'SIEF Ethnological Food Research Group: Past, Present and Future', was given by Patricia Lysaght (Ireland), followed by the keynote lecture 'Rice as a Foodstuff and a Medication in Ancient and Byzantine Medical Literature' delivered by Maciej Kokoszko from Łódź University.

Over the four days, thirty papers, organized in six sessions under the following rubrics, were presented:

- 1 The Internet as Local, National and Global Cook Book and Culinary Research Tool
- 2 Food, Marketing, and the Internet

- 3 The Internet and Food Values: Ethics, Aesthetics, Environment, Health and Lifestyle
- 4 Food, Identity, Gender and the Internet
- 5 Food Blogging as a New Internet Genre
- 6 Food: Past and Present in the Light of Internet Sources

8. NEW PUBLICATIONS

8.1 BOOKS

HET BUREAU

Het Bureau, der voluminöse siebenbändige Schlüsselroman von dem Niederlandisten und Volkskundler **J.J. Voskuil (1926-2008)**, wird nun komplett ins Deutsche übersetzt. Nach dem ersten Band, der 2012 in deutscher Übersetzung vorlag, ist im September 2014 der zweite Band des Romanzyklus mit dem Titel *Das Büro. Schmutzige Hände*, im Berliner Verbrecher Verlag erschienen.

www.verbrecherverlag.de/book/detail/730.

Die weiteren Bände werden in einem zeitlichen Abstand von je einem halben Jahr in den deutschsprachigen Buchhandel kommen.

Es ist der Arbeitsalltag eines volkskundlich-sprachwissenschaftlichen Instituts in Amsterdam, des heutigen Meertens Instituts, den J.J. Voskuil minutiös und schonungslos beschreibt – eine literarische Ethnografie eines feinen Beobachters, der neben seiner jahrelangen Tätigkeit als Leiter der volkskundlichen Abteilung über sein eigenes Institut und die eigenen Kollegen Buch führte und einen der erfolgreichsten niederländischen Romane des 20. Jahrhunderts schrieb, zwischen Fiktion und Realität. Zentral steht der Grundzweifel am Sinn des eigenen Tuns im Allgemeinen und im Besonderen im volkskundlichen Arbeitsalltag zwischen 1957 und 1989, der in einer Mischung aus Humor und tiefer Melancholie aus der Perspektive der Hauptfigur, dem alter ego Voskuils, geschildert wird.

Für volkskundlichen Kontext und Reflexion:

Gerard Rooijackers und Peter Meurkens, Struggling with the European Atlas. Voskuil's Portrait of European Ethnology, in: *Ethnologia Europaea* 30 (2001) 75-95, www.jdfvh.dds.nl/rooij001.html;

Lit Missinne und Gerd Busse (Hg.), *Het Bureau. Ein Abend mit J.J. Voskuil* (Münster 2011);

Sophie Elpers, Rezension zu J.J. Voskuil. Das Büro. Direktor Beerta, in: *Rheinisch-Westfälische Zeitschrift für Volkskunde* 58 (2013) 277-280.



RITUALS OF DEATH AND DYING

Evy Johanne Haland, *Rituals of Death and Dying in Modern and Ancient Greece: Writing History from a Female Perspective*, Newcastle upon Tyne: Cambridge Scholars Publishing, 2014, 650 p.; ISBN-10: 1443861278.

This book combines ethnography with historical sources to examine the relationship between modern Greek death rituals and ancient written and visual sources on the subject of death and gender. The central theme of this work is women's role in connection with the cult of the dead in ancient and modern Greece. The research is based on studies in ancient history combined with the author's fieldwork and anthropological analysis of today's Mediterranean societies.

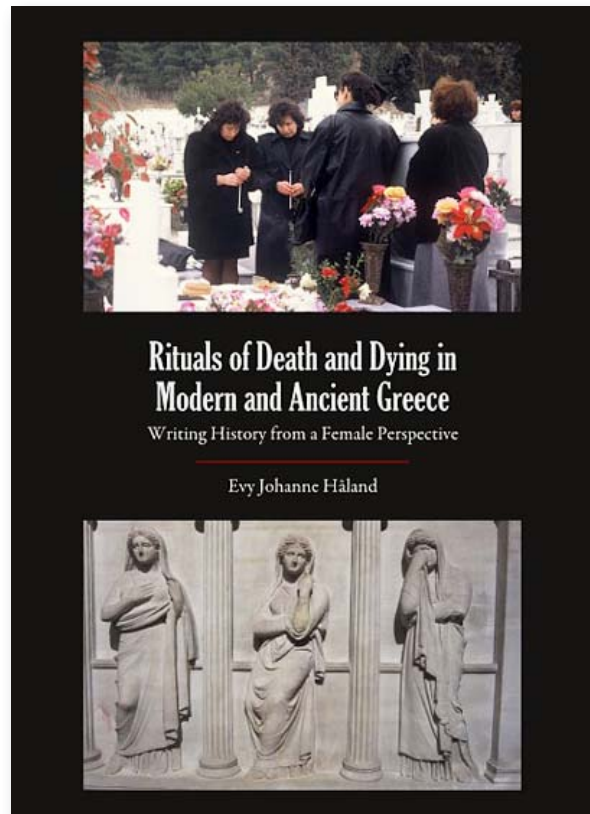
8.2 JOURNALS & SERIES

JOURNAL OF ETHNOLOGY AND FOLKLORISTICS

New issue of the open access *Journal of Ethnology and Folkloristics*, vol. 8, no. 1 (2014);
online: www.jef.ee/index.php/journal/issue/view/14

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- ◆ Ulrika Wolf-Knuts, 'Would I Have Been Better Off There?' Comparison, Need, and Conduciveness in Finnish Emigrant's Account
- ◆ Tiina Sepp, Pilgrimage and Pilgrim Hierarchies in Vernacular Discourse: Comparative Notes from the Camino de Santiago and Glastonbury
- ◆ Andreas Kalkun, Fasts and Feasts in Estonians' Representations of the Seto Culture
- ◆ Michele Filippo Fontefrancesco, On Grape, Feast and Community: An Ethnographic Note on the Making of a Grape Harvest Festival in an Italian Town in Piedmont
- ◆ Marie Casen, Contemporary Udmurt Ethnic Activity in the context of Udmurt Identity Issues



9. ZAGREB 2015: LIST OF PANELS

REF.	PANEL TITLE	CONVENORS
Arch001	Archives, digital collections, on-line databases and the internet	Lauri Harvilahti (Finnish Literature Society), Kelly Fitzgerald (University College Dublin)
Arch002	Everyone an archivist? The role of participatory archives in creating cultural heritage	Anne Heimo (University of Turku), Kirsi Hanninen (University of Turku)
Arch003	Visions and traditions: the production of knowledge at the tradition archives	Susanne Österlund-Pötzsch (Archives of Folk Culture), Ave Goršič (Estonian Literary Museum), Audun Kjus (Norsk Folkemuseum (The Norwegian Museum of Cultural History))
Arch004	Ethnographic archives: should we share or should we hide?	Rita Cachado (ISCTE-IUL, Lisbon University Institute), Sónia Vespeira de Almeida (CRIA - FCSH - Universidade Nova de Lisboa)
Body001	The body and age	Tatiana Bužeková (Comenius University in Bratislava), Marta Botikova (Philosophical Faculty Comenius University)
Body002	Gesturing toward utopia: the politics of exemplarity	Dorothy Noyes (Ohio State University)
Body003	Articulation of emotions as cultural heritage	Ulla Savolainen (University of Helsinki), Niina Hämäläinen (University of Turku)
Body004	Embodiment and hyperaesthetic utopia	Petar Bagarić (Institute of Ethnology and Folklore Research), Hrvoje Čargonja (Faculty of Humanities and Social Sciences, University of Zagreb)
Body005	Knowing by doing: manual work and social resilience	Thomas McKean (University of Aberdeen)
Digi001	Real and/in virtual: from on-site to on-line ethnography	Hariz Halilovich (Monash University)
Digi002	The utopia of the better self: self-documentation and data practices in everyday (virtual) life.	Yonca Krahn (Universität Zürich)
Digi003	Inheritance of the digital: ethnographic approaches to everyday realities in, of, and through digital technologies	Robert Glenn Howard (University of Wisconsin - Madison), Coppélie Cocq (Umeå University)
Disc001	Utopies et réalités de l'ethnologie européenne (panel francophone proposé par le réseau 'Eurethno')	Alfonsina Bellio (CNRS-EPHE), Inga Kuzma (Unknown)

REF.	PANEL TITLE	CONVENORS
Disc002	Engaged anthropology: Reality? Necessity? Utopia?	Seraina Müller (Unknown), Miriam Gutekunst (Ludwig-Maximilians-University Munich), Andreas Hackl (University of Edinburgh), Daniel Kunzelmann (Unknown)
Disc003	Is there a sense of community uniting anthropology, ethnology and folklore today? (World Council of Anthropological Associations panel)	Vesna Vucinic-Neskovic (University of Belgrade)
Food001	Culinary heritage as an island of well-being (Panel of SIEF working groups 'Historical approaches in cultural analysis' and 'Food research')	Michaela Fenske (Universität Göttingen), Patricia Lysaght (University College Dublin), Hanna Snellman (University of Helsinki)
Food002	Narratives of good food: utopias and realities of stability and social change	Ewa Kopczynska (Jagiellonian University), Justyna Straczuk (Polish Academy of Science)
Food003	Food utopia and the way out	Melanija Belaj (Institute of Ethnology and Folklore Research), Jelena Ivanišević (Institute of Ethnology and Folklore research)
Food004	Community Supported Agriculture and its 'Relatives': new treaties between food producers and food consumers, or just Utopia?	Roman Lenz (University of Applied Sciences), Peter Volz (Research institution Die Agronauten)
Food005	Olive futures: ethnographies of a delicious kind	Bilge Firat (Istanbul Technical University), James Verinis (Salve Regina University)
Food006	European heritages, realities and utopias: the elderly's consumption of coffee, tea and 'leisure' time	Lisa Le Fevre (Teachers College, Columbia University (TC) and Santa Clara University (SCU)), Brian O'Hare (Columbia University)
Food007	Dystopian underbellies of food utopias	Meltem Turkoz (Işık University), António Medeiros (ISCTE-IUL, Lisbon)
Gend001	Re-imagining masculinities in the 21st century: between utopias and realities	Begonya Enguix (Universitat Oberta de Catalunya), Krizia Nardini (Open University of Catalonia, Utrecht University)
Gend002	Patriarchy as a heritage?	Siegfried Gruber (University of Graz), Mikołaj Szołtysek (Unknown)
Gend003	Performing identities: age and gender related viewpoints to the poetics of past, present, and future	Venla Sykäri (University of Helsinki), Heidi Haapoja (University of Helsinki)

REF.	PANEL TITLE	CONVENORS
Gend004	Queer ethnographies of the 21st century: heritages, realities, and perspectives	Peter Hoerz (Hochschule Esslingen), Marcus Richter (Philipps-Universität Marburg)
Gend005	Gender and power in communist and post-communist places	Cory Thorne (Memorial University of Newfoundland), Mariya Lesiv (Unknown)
Heri001	Heritage as a European product	Gisela Welz (Goethe-Universität Frankfurt)
Heri002	Inventorying intangible cultural heritage: a new utopia?	Laurent Fournier (University of Nantes), Sylvie Grenet (French Ministry of Culture)
Heri003	A threat to unification? Europe's nationalizing states and the UNESCO convention on intangible heritage	Herman Roodenburg (Meertens Institute), Jan Willem Duyvendak (University of Amsterdam)
Heri004	From folklore to intangible heritage	Alessandro Testa (University of Pardubice), David Picard (Univ Lisbon)
Heri005	Heritage management and identity brands: interplay and stakes (En-Fr)	Sonia Catrina (University of Neuchâtel), Angelica Helena Marinescu (CeReFREA - Villa Noel)
Heri006	Heritage as social, economic and utopian resource	Kristin Kuutma (University of Tartu), Máiréad Nic Craith (Heriot-Watt University)
Heri007	Re:heritage - circulation and marketization of things with history	Anneli Palmsköld (Department of Conservation), Niklas Hansson (Centre for Consumer Science)
Heri008	Heritage on demand	Marijana Hameršak (Institute of Ethnology and Folklore Research), Renata Jambresic Kirin (Unknown), Iva Pleše (Institute of ethnology and folklore research)
Heri009	The program of intangible cultural heritage, a market niche for ethnographers or a symptom of their infirmity in the early 21st century?	Naila Ceribasic (Institute of Ethnology and Folklore Research)
Heri010	Conflict as cultural heritage	Richard Allen (Indiana University), Jesse Fivecoate (Unknown)
Heri011	Transcultural aesthetics and intangible heritage	Dinah Guimaraens (University Federal Fluminense), Guilherme Werlang (Universidade Federal Fluminense)
Heri012	Exchanging cultural capital: canons of vernacular tradition in the making	Lotte Tarkka (Department of Philosophy, History, Culture and Art Studies), Eila Stepanova (University of Helsinki)

REF.	PANEL TITLE	CONVENORS
Heri013	Folk costume in the ritual year and beyond: heritage, identity marker & symbolic object	Irina Sedakova (Institute of Slavic Studies), Nina Vlaskina (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities)
Heri014	Heritage of silenced memories	Katja Hrobat Virloget (University of Primorska), Michèle Baussant (CNRS)
Home001	Narratives / counter-narratives of homecoming	Caroline Hornstein Tomic (Institute of Social Sciences Ivo Pilar), Aleksandra Galasinska (University of Wolverhampton)
Home002	Scales of home in today's Europe	Ullrich Kockel (Heriot Watt University), Stella Butter (Mannheim University), Zuzanna Bułat-Silva (Unknown)
Home003	Ethnographies of the house, values and manners of inhabit	Maria Gato (ISCTE-IUL), Filipa Ramalhete (Universidade Autónoma de Lisboa)
Home004	Non-normative relationships and (co)habitation: utopian visions, everyday practices and imageries of origin and belonging	Katrien De Graeve (Ghent University), Beatriz San Román (Universitat Autònoma de Barcelona)
Mig001	Living at the edge of capitalism: voluntary and involuntary exile	Denis O'Hearn (Binghamton University-SUNY), Andrej Grubacic (California Institute of Integral Studies)
Mig002	Pathways to recognition? Visual representations and minority politics in Eastern and Southeastern Europe	Beate Binder (Humboldt University Berlin), Roland Ibold (Humboldt University Berlin)
Mig003	Imaginaries of migration	Walter Leimgruber (Universität Basel), Klaus Schriewer (Universidad de Murcia)
Mig004	Contested borderland ethnographies	Jadran Kale (University of Zadar, Croatia)
Mig005	Pursuing utopias / challenging realities: producing and resisting borders in and out of Europe	Francesco Vacchiano (ICS-ULisboa Lisbon), Sebastien Bachelet (University of Edinburgh)
Mig006	Refugee visions and realities: interpreting time with people on the move	Milena Belloni (University of Trento, Italy), Sahil Warsi (SOAS)
Muse001	The utopia of a worldmuseum: transcending borders between European and Non-European collections	Helmut Groschwitz (Unknown), Karoline Noack (University of Bonn)

REF.	PANEL TITLE	CONVENORS
Muse002	The healing museum: achievable reality or utopian dream?	Tytti Steel (University of Helsinki), Suzie Thomas (University of Helsinki)
Muse003	Utopian visions, heritage imaginaries and the museum	Hester Dibbits (Reinwardt Academy), Lizette Gradén (Konstfack)
Nar001	Writing, performing, filming, producing, watching: television worlds	Regina Bendix (Georg-August-Universität), Arzu Ozturkmen (Bogazici University)
Nar002	Meta-visions of heritage and utopia: scholarly tales on fairy tales	Francisco Vaz da Silva (Instituto de Estudos de Literatura Tradicional), Donald Haase (Wayne State University)
Nar003	Is utopia green? Alternative economies and politics in practice and narration of the 21st century	Markus Tauschek (Universität Kiel), Kerstin Poehls (Universität Hamburg)
Nar004	Utopia, heritage and ethnography of vampire in popular culture	Tomislav Pletenac (Faculty of Philosophy)
Nar005	Short folklore forms in contemporary use	Piret Voolaid (Estonian Literary Museum), Saša Babič (Science Research Center SASA)
Nar006	Fairy tales today - the new life of old stories	Gergana Petkova (Sofia University "St Kliment Ohridski")
Nar007	Hope as Utopia? Narratives of hope and hopelessness	Iza Kavedzija (University of Oxford)
P001	Animals in/as heritage and their freedom as utopia?	Marjetka Golež Kaučič (Scientific Research Centre of Slovenian Academy of Sciences and Arts)
P002	Micro-utopias: exploring connections in anthropology, relationality and creativity	Ruy Blanes (University of Bergen), Alex Flynn (Durham University), Jonas Leonhard Tinius (University of Cambridge and Universität zu Köln), Maïté Maskens (Université Libre de Bruxelles)
P003	What future for EUtopia? Trajectories of Europeanization from the core and the periphery	Alexandra Schwell (University of Vienna), Orlanda Obad (Institute of Ethnology and Folklore Research)
P004	Environmental crisis, humans and all others	Humberto Martins (CRIA-IUL), Paulo Mendes (CRIA-IUL / UTAD), Amélia Frazão-Moreira (CRIA-Universidade Nova de Lisboa/CRIA)

REF.	PANEL TITLE	CONVENORS
P005	Peace vs. war: utopias and realities of conflict resolution and reconciliation – ethnographic look back from the 21st century	Anna Mainicheva (Institute of Archaeology and Ethnography), Andrian Okhotnikov (Institute of Archaeology and Ethnography of the Siberian Branch of the Russian Academy of Science)
P006	Island ethnographies revisited: challenging utopias, re-evaluating heritage?	Marina Blagaić Bergman (Institute of Ethnology and Folklore Research), Maja Povrzanovic Frykman (Malmö University)
P007	On simultaneity: the utopia of play and paradox in the making of mundane sociality	Matan Shapiro (UCL), Beata Switek (University College London)
P008	Realism, imaginary, and ambivalences of utopia	Jurij Fikfak (Scientific Research Center), Ullrich Kockel (Heriot Watt University)
P009	Symbolism in vernacular architecture, vernacular architecture as symbol: new examples and perspectives	Sophie Elpers (Meertens Institute)
P010	Utopian and dystopian visions: North America, the Nordic region, and between	Thomas DuBois (University of Wisconsin-Madison)
P011	Practicing the Arctic: home and heterotopia	Kristinn Schram (University of Iceland), Katla Kjartansdóttir (Icelandic Centre for Ethnology and Folklore), Stein R. Mathisen (UiT The Arctic University of Norway)
Pol001	Rethinking class: from utopia to reality and back	Sanja Potkonjak (University of Zagreb), Mislav Zitko (Faculty of Humanities and Social Sciences)
Pol002	Ethnographies des formes de l'anticapitalisme à l'Anthropocène	Jean-Louis Tornatore (University of Burgundy (France))
Pol003	Human, all too human: locating humanity in humanitarianism, charity, human rights activism in Eastern Europe	Carna Brkovic (New Europe College), David Henig (University of Kent)
Pol004	Egalitarianism and democracy for all citizens: engaging vulnerable groups in participatory projects	Karin Johansson (Karolinska Institutet), Margarita Mondaca (Karolinska Institutet), Eric Asaba (Karolinska Institutet)
Pol005	Politics of differences between utopias and realities	Petra Kelemen (Faculty of Humanities and Social Sciences, University of Zagreb), Sanja Durin (Unknown), Iva Krtalic Muiesan (Unknown)
Pol006	The 'Tradition of the Oppressed'	Jana Tsoneva (CEU), Sami Khatib (Freie Universität Berlin)

REF.	PANEL TITLE	CONVENORS
Pol007	Radical memories, imagined futures: practices of history-making and prefiguration in social movements	Marion Hamm (University of Graz), Johanna Stadlbauer (Karl-Franzens-Universität, Graz, Austria)
Reli001	Walking back to happiness? Protestant pilgrimage in relation to utopias, realities and heritages	Marion Bowman (The Open University), Tiina Sepp (University of Tartu)
Reli002	The heritagization of religious and spiritual practices: the effects of grassroots and top-down policies (SIEF Ethnology of Religion Working Group)	Anna Niedzwiedz (Jagiellonian University), Clara Saraiva (IICT Tropical Research Institute)
Reli003	Almost heaven: vernacular utopias and the culture of belief	István Povedák (Hungarian Academy of Sciences - University of Szeged), Leonard Norman Primiano (Cabrini College)
Reli004	From religious heritages to spiritual utopias: reflecting upon religiosity of the 21st century	Eugenia Roussou (CRIA/FCSH-New University of Lisbon), Anna Clot Garrell (Universitat Autònoma de Barcelona)
Reli005	The transformation of traditional rituals: imposed change or natural evolution?	Irina Stahl (Institute of Sociology, Romanian Academy of Sciences)
Reli006	Making a better future with ancient pasts: heritage and utopia in neo-paganism and neo-shamanism	Viola Teisenhoffer (LESC (CNRS) / Université Paris Ouest Nanterre La Défense), Denise Lombardi (Ecole Pratique des Hautes Etudes Paris - Università degli Studi Milano Bicocca Italy)
Reli007	Ritual and the Utopian Past	Rabia Harmansah (University of Pittsburgh), Logan Sparks (Süleyman Şah University)
Reli008	Cold War Marian politics and prophecies	Peter Jan Margry (University of Amsterdam / Meertens Institute, Royal Netherlands Academy of Arts and Sciences), Monique Scheer (University of Tuebingen)
Rur001	Ethnography of rural spaces: between utopia and neoliberalism	Andrea Boscoboinik (University of Fribourg), Maria Montserrat Soronellas Masdeu (Rovira i Virgili University), Hana Horáková (Metropolitan University Prague)
Rur002	Traditional knowledge as the key for sustainable rural development: utopia or reality?	Saša Poljak Istenič (Research Centre of the Slovenian Academy of Sciences and Arts), Sanja Loncar (Faculty of Humanities and Social Sciences, University of Zagreb)

REF.	PANEL TITLE	CONVENORS
Rur003	European rural communities: Utopia(s) or heritage(s)?	Martin Hermansky (Charles University in Prague), Hedvika Novotna (Charles University in Prague), Dana Bittnerova (Univerzita Karlova v Praze, Fakulta humanitních studií/ Charles University in Prague, Faculty of Humanities)
SPS001	Towards an ethnography of the Iron Curtain	Jiří Woitsch (Czech Academy of Sciences), Gábor Barna (University of Szeged)
SPS002	Idealism, Utopia and (post)Yugoslav popular music	Ana Hofman (Unknown), Rajko Mursic (University of Ljubljana)
SPS003	Remembering and forgetting the communist past in post-communist Europe: politics, social practices and everyday life	Rigels Halili (Nicolaus Copernicus University), Małgorzata Głowacka-Grajper (University of Warsaw)
Urba001	Small city life: urbanity in cities 'off the map'	Brigitta Schmidt-Lauber (Institut für Europäische Ethnologie Universität Wien), Anna Eckert (University of Vienna), Georg Wolfmayr (Unknown)
Urba002	Cities between utopia and heritage: the enlargement of the modern city in the long 19th century and our perspectives on it	Stephanie Herold (TU Berlin), Gabi Dolff-Bonekämper (Unknown)
Urba003	Ethnographies of urban public spaces	Valentina Gulin Zrnica (Institute of Ethnology and Folklore Research), Tihana Rubic (University of Zagreb)
Urba004	Heritage, gentrification, and housing rights: Remaking urban landscapes in the name of 'historic' preservation	Chiara De Cesari (University of Amsterdam), Rozita Dimova (Ghent University/Humboldt University)
Urba005	Cities of the forking paths: intercommunal (dis)harmony and the rhythms of everyday life	Ian Cook (Central European University), Daniel Montereescu (Unknown)
Urba006	Shaping urban and regional space in the context of competition for funding	Karin Bürkert (Eberhard-Karls-Universität Tübingen), Ove Sutter (University of Vienna)
Urba007	Public space as utopia	Elise Billiard (University of Malta), Jana Tsoneva (CEU), Kathrin Schödel (University of Malta)
Urba008	Staging the memory, transforming the heritage in the city	Ana Luleva (IEFEM), Miroslava Lukic-Krstanovic (Unknown)
WP001	Cambia idea - wethio khalatt: seeing/participating	Débora Pinho Mateus (Unknown), Irene Beydals (Universitat de Barcelona), Francesca Correr (Unknown), Francesca Rauchi (Unknown)

REF.	PANEL TITLE	CONVENORS
WP002	Learning our trade: the challenges and possibilities of young scholars [Young Scholar Working Group Workshop]	Jón Þór Pétursson (University of Iceland), Arnika Peselmann (Georg-August-University Göttingen), Mathilde Lamothe (University of Pau)
WP003	Sound programme: 'Utopic Dystopias: Dystopic Utopias' [WORKSHOP]	Carlo Cubero (Estonian Institute of Humanities, Tallinn University), Marje Ermel (Estonian Institute of Humanities, Tallinn University)
WP004	Exploring waterscape heritages: a place wisdom workshop	Ullrich Kockel (Heriot Watt University), Liam Campbell (University of Ulster)
WP005	Mapping home: a place wisdom workshop	Ullrich Kockel (Heriot Watt University), Vitalija Stepušaitytė (Heriot-Watt University)
WP006	Learning our trade: how to become a scholar at your institution? [Poster session]	Arnika Peselmann (Georg-August-University Göttingen), Mathilde Lamothe (University of Pau), Jón Þór Pétursson (University of Iceland)
WP007	POSTER SESSION: Utopias, Realities, Heritages: ethnographies for the 21st century	Triinu Mets (NomadIT)

Intriguing Images II



MOCA, Museum of Contemporary Art, Los Angeles, part of Nancy Rubins' monumental stainless-steel sculpture 'Mark Thompson's Airplane Parts' (2001). Photo P.J. Margry.

COLOPHON

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