



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

It is not an executive board that forms a society; it is the community of its members that constitute a society and its image, both in academia and throughout the rest of the world. SIEF draws up alliances with other professional organisations, and most of its members are actively involved in various working groups and committees – resulting in a broad network that may not have enough time left to feed the SIEF Newsletter. For that very reason, it is only now, in the autumn of 2005, that the secretariat has received enough material to compile our latest newsletter.

After a few digital-only issues, the renewed newsletter (no. 2, 2004) was again sent to all members by snail mail. The new style and contents provoked enthusiastic reactions. Also, having a hard copy again was appreciated. Nevertheless, a few minor problems occurred. Of course, it had to be our International Ethnography Network that signalled the fact that Spain and Portugal had been greatly neglected in the geographical presentation of Europe in our new logo. This has been corrected and the image redesigned, also on our website.

After the newsletter had been printed and distributed, we discovered that two content pages were missing. This

also affected our list of members. Therefore, the complete list is published again, substantially extended with the names of 26 new members from the Ritual Year conference at Malta in the spring. Also, this new list makes clear that many of our Folklore colleagues are still not members. We shall attempt to persuade them. To that end, a flyer about the work of SIEF has been compiled. Copies of the flyer can be ordered from the secretariat (sief@meertens.knaw.nl), for example for congresses.

A call is sent out to all members by our President, Regina Bendix, to provide the newsletter's editor with statements and inquiries on the massive changes that European higher education is undergoing as a result of

the Bologna agreements. The shifting and expanding scope of ethnological museum practice resulted in two texts on the first issue, and I hope more will follow, also on museum practice.

I have understood from our ADAM colleagues that the proceedings of the Marseille 2004 conference will be published in a booklet containing an introduction and Christian Bromberger's text in combination with a CD-ROM including the summaries (in French and English) set up by the chairs of the different panels. The booklet should be available in January, 2006.

Peter Jan Margry

SIEF BOARD MEETING 2005

The next SIEF Board meeting is scheduled for December 10, 2005 and will take place in Amsterdam. On behalf of the Board, I would like to **call on all members** to bring up urgent or important issues and ideas for discussion in the Board. Please send ideas or propositions to the secretariat: sief@meertens.knaw.nl.

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FROM THE SECRETARIAT

Hetty Garcia calls upon all members to check if the yearly membership dues have been paid. In the past there have been problems (extreme commissions) with payments done with Mastercard creditcards. Since this year these problems belong to the past and the secretariat is also able to collect on a normal basis the dues paid by Mastercard.

FORMER COCA COLA FACTORY
IN AMSTERDAM; NOW
MEERTENS INSTITUTE AND SEAT
OF THE SIEF SECRETARIAT.
(PHOTO: PETER JAN MARGRY)



1. 8TH SIEF CONGRESS ULSTER 2008: 'LIBERATING THE ETHNOLOGICAL IMAGINATION'

At the 2004 congress in Marseilles, the SIEF was invited by the United Kingdom's European Ethnological Research Association (EERA) to hold its next congress in the United Kingdom, and initially Bristol was suggested as a suitable location. Since then, the University of Ulster has made a considerable investment in ethnology and folklore, including a Chair in Ethnology and Folk Life along with further permanent posts and some research studentships, primarily associated with two of the University's research institutes in the Faculty of Arts: the Academy for Irish Cultural Heritages and the Institute for Irish and Celtic Studies. In view of this major development, the SIEF has now been invited to hold its 2008 congress at the University of Ulster's campus in Derry/Londonderry. Various options for the timing of the congress will be considered by the Executive Board at its meeting this December.

The city with its medieval walls and several award-winning museums is one of the major tourist attractions in the island of Ireland, and boasts a wide range of restaurants and arts venues, including several theatres. It is served by its own airport (6 miles from the centre) and easily accessible by direct executive bus link from the two Belfast airports. The University is supporting the local organisers in negotiating concessionary fares with the main carriers that fly to Northern Ireland, and with the Airporter bus service. An outline bid to the British Academy for financial support at the planning and preparation stage has been successful, and a full bid will be submitted this November. If successful, this would cover secretarial support and make a contribution to the costs of designing and maintaining a dedicated website, and the printing and distributing of publicity material. With support from the University, the local organisers are seeking additional sponsorship from within the region and beyond.

Internationally, the field of ethnology and folklore is undergoing considerable transformations in terms of theory, methodology, subject matter, and practical outlook. As a provisional theme reflecting this critical juncture, 'Liberating the Ethnological Imagination' was suggested after a meeting of the EERA steering group concerned with initial planning for the congress. The congress will

aim to encourage in particular boundary-crossing explorations of new epistemologies and the proactive shaping of the field's research agendas through a broad range of sub-themes, panel discussions, and keynotes by leading international scholars. It will include workshops dealing with regional-specific issues in developing the field – e.g., the emerging Baltic ethnology – and with the public role of ethnologists and folklorists in specific contexts, for example, divided societies. There will also be a forum for postgraduate students, and workshops looking at practice-based research in ethnology and folklore. The congress programme will seek to present academic and professional interests in an integrated format, and encourage debate between different traditions. Congress delegates will have an opportunity, both as part of the programme and on their own, to visit innovative local organisations of special interest for ethnologists and folklorists. For example, the Nerve Centre in the multimedia field and the Verbal Arts Centre in the area of oral traditions are important outlets for public folklore. A wide spectrum of community initiatives represents the different indigenous and immigrant cultural groups in the city. Mid-way through the congress, there will be an opportunity to explore the region through half- and full-day excursions; destinations will include the Ulster-American Folk Park and the Sperrins, the Donegal Gaeltacht (Irish-speaking area), and the Ulster Folk and Transport Museum.

Ullrich Kockel, Ulster

2. THE INFLUENCE OF THE BOLOGNA DECLARATION ON EUROPEAN ETHNOLOGY CURRICULA: ESTONIA AND GERMANY

*ESTONIA: SWAPPING AND COMBINING, DEEPENING
AND BROADENING. TEACHING FOLKLORISTICS AND
ETHNOLOGY AT THE UNIVERSITY OF TARTU*

Given that during the last dozen years the Estonian University of Tartu has undergone about three curricular reforms, our staff and students alike could be held for experts in this field. While the earlier reforms were induced from within, by changes in the Estonian society since Estonia regained its independence, the Bologna Process marks the beginning of a new era of adapting collective

innovations and unified systems.

Local peculiarities, however, can not be changed easily, and historical relationships between Folkloristics and Ethnology in Estonia continue to structure academia. Institutionally, the Folklore programme at the University of Tartu is part of the Department of Literature and Folklore, while Ethnology, though classified as a social science, belongs to the Department of History. Accordingly there is the Curriculum of Literature and Folklore with the option of specializing in Estonian and Comparative Folklore and the Curriculum of History with Ethnology as one of the specializations. In Estonia one can only study Folklore and Ethnology at the University of Tartu; the number of graduates per year is therefore limited.

The University of Tartu switched to the new 3+2 study programme in 2002, and as a result of that the first new MA students will not be starting before autumn 2005. Despite the somewhat suspicious and sceptical attitude towards the influences of the Bologna Process on Estonian higher education traditions, the new 3+2 program has opened new possibilities for an interdisciplinary and student-centred approach. Curriculumwise the cooperation between folklorists, ethnologists as well as semioticians has become much more effective thanks to the new system of obligatory and optional modules. In the BA curricula of Folkloristics, Ethnology and Semiotics joint optional modules have been established, consisting of courses in the mentioned disciplines. While such interdisciplinary modules enable students majoring in either Folkloristics or Ethnology to broaden and deepen their understanding of the field, they might also compensate for the official study period of only three years. By concentrating on certain popular topics – like modules on the anthropology of religion – the study attracts also students from other departments and helps to increase the popularity of Folkloristics and Ethnology. An interdisciplinary approach for studying folk culture is further enhanced on the MA level by including obligatory theoretical courses from neighbouring disciplines to the curriculum.

Since such swapping and sharing of both courses and students helps to improve the filling up of classes (officially there should be at least five registered students for a course), it functions also as a kind of survival strategy for small programmes. However, the main idea behind it is to give students more and better options for the future. Thus, by offering more courses on various topics and

making the curricula more interdisciplinary we hope to deepen the knowledge of the field of those students who want to continue with an MA and possibly a PhD. We also hope to improve the employability of those entering the job market with a BA. The results of our efforts, however, are still to be seen. For the new Folklore programme and the new Ethnology programme there is until now only one graduate for each programme, both of them continuing in Master's studies. As the very first holders of the new Bachelor's degree doing a new MA they once again have the honour and trouble of taking part in an experiment just like we are doing ourselves.

In regard to another aim of the Bologna declaration – student mobility – the programme introducing Estonian culture to foreign students, exists already somewhat longer and it is positive to see that the demand for these courses in English is increasing.

Elo-Hanna Seljamaa, Tartu

GERMANY: THE BOLOGNA-IMPACT ON EUROPEAN ETHNOLOGY/VOLKSKUNDE

Plans for the 'modularization' of degree programs and the creation of BA, MA and Ph.D. programs – using this English nomenclature – are under way at all German universities and are thus affecting our field as well. Higher education is, however, not coordinated from a national level though there is the general guideline to have successfully concluded the move into the new system by 2010. Each university has thus to develop its own plans, in some cases but not all according to state-level deadlines. This individualistic procedure poses a considerable threat to the disciplinary coherence of an already quite small field and jeopardizes – quite contrary to the Bologna accords – the ability of students to move from one university to another even within Germany. Recognizing this problem, representatives from European Ethnology/Volkskunde departments of Germany, Switzerland and Austria followed the invitation of their colleagues at Marburg university for a workshop on modularization in the discipline in June 2004. The outcome of this meeting was both productive and sobering. For one, each state marches to a different clock and thus while some universities have progressed far in finalizing their reformed plans of study, others are still in the midst of negotiations. It also became evident that

many of the small departments (with one or sometimes even two professorships) found themselves confronted with pressures to enter alliances with related fields in order to be able to offer at least an interdisciplinary BA in which our field would be represented. In some cases, such as Marburg itself, this solution was actively chosen at a moment where a productive alliance with closely allied fields could be forged (rather than having intermediate decision making bodies at a given university dictating which fields would be united). In some such cases there are plans for maintaining a disciplinary MA. and Ph.D. At some universities, an independent BA in European Ethnology (or Cultural Anthropology/European Ethnology, or *Volkskunde*/European Ethnology) can, however, be created. The Marburg meeting as well as the regular meeting of university docents in the field in November 2004 in Bamberg were both very useful opportunities for reflecting not just the impact of the Bologna accords on the study of our discipline. In terms of the discipline, different approaches concerning what ought to be the basic building blocks for a BA in the field could be discussed and find reflection in the plans each institute has to make locally (though the differences will still be extensive, given that there are no national guidelines provided). The reform is, however, also a process that could benefit from ethnographic attention and critique. In particular the rise of accreditation agencies as a new, private form of business ought to be publicly debated and possibly reformed itself, given the power these agencies have to give a thumbs up or down to fields of study that have existed for a long time (and making a considerable amount of money in the process – money that is for many universities in these times of cut backs hard to find). Producing accreditation dossiers turns out to be an engagement with linguistic practices and evaluation criteria from the world of business which, for many scholars having to work overtime to create such documents, is both alien and alienating. This aspect of the process signals that the Bologna accords are one of the many forces currently pressuring universities into transforming themselves into savvy businesses in addition to sites of knowledge production (which is of course also an economic term) and communication.

A first cohort of BA students has been accepted already a year ago (Marburg) or is expected for the winter semester of 2005-06 (such as for instance Berlin). Many hope to have gotten accreditation for a 2006-07 beginning. In some instances, the designation BA was introdu-

ced already a number of years ago (Hamburg), while keeping the regular 'Magister' degree program running – here the question will be if and when the older degree variety might be phased out. A guide depicting the current in-flux state as well as characterizing the nature of the different institutes in Germany was published this fall (Harm Peer Zimmermann, ed.: *Empirische Kulturwissenschaft, Europäische Ethnologie, Kulturanthropologie, Volkskunde: Leitfaden für das Studium einer Kulturwissenschaft an deutschsprachigen Universitäten*. Marburg, Jonas Verlag, 2005, www.jonas-verlag.de). Only time will tell how the new degrees will be accepted by employers. Thus far, positions considered desirable by students – in museums, cultural and social agencies, various branches of the media, etc. – required at least a 'Magister' degree, built on ca. 8-10 semesters of study and concluding with a thesis of ca. 80 pages and a round of exams generally adding another year to the time of studies. The new BA degrees require 6 semesters and the short BA-paper is to be written within that time frame. Whether these new degrees will compete with the traditional Magister or whether employers will expect at least the MA degree (which will bring students to the current Magister level) is one of the unknown variables in this process of reform.

Regina Bendix, Göttingen

KLAUS BEITL DONATION OF PHOTOGRAPHY ON FOLKLORE

In search for documents and illustrations for the enhancement of the website of SIEF and the coverage of SIEF's past, the secretariat was disappointed about the meagre finds. The SIEF archive holds only relatively recent documents and very few pictures.

In order to try to repair these gaps, some members of the board asked colleagues if they were in the possession of historically or historically important (audiovisual) material on the European folklore and ethnology scene.

SIEF was very pleased that Prof. Dr. Klaus Beitzl, former keeper of the Österreichisches Museum für Volkskunde and Professor of the Ethnology Institute of the University of Graz, contacted us.

Generously he let us make digital copies of a relevant part of his photographic archive on folklore and folkloristic conferences. These pictures may be used on our website and also by SIEF members

for non-commercial scientific books and articles. Some examples of these photos are printed in this newsletter.

We hope that this fine news might induce other colleagues as well in giving way for digital copying of pictures of SIEF and other folkloristic and ethnological events and conferences and of (former) folklorists. Please, contact Peter Jan Margry at the secretariat.



FOLKLORISTS PROF.DR. LEOPOLD KRETZENBACHER AND DR. NIKO KURE (LJUBLJANA) ON A TRIP OF THE WORKING GROUP 'ALPES ORRIENTALES' IN THE HAMLET OF OBERTSCHAPPINA (GRAUBUNDEN, SWITZERLAND), MAY 27, 1970. KLAUS BEITL PHOTOCOLLECTION.

3. REPORT ON THE 8TH SESSION OF WIPO GENEVA

GENERAL

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/>

REPORT ON THE INTERGOVERNMENTAL COMMITTEE ON INTELLECTUAL PROPERTY AND GENETIC RESOURCES, TRADITIONAL KNOWLEDGE AND FOLKLORE. EIGHTH SESSION. GENEVA, JUNE 6 TO 10, 2005

The first day of sessions was taken up with opening statements from delegates of the Member States of WIPO

as well as from representatives of non-governmental organizations mostly of indigenous and local communities. The aim of defining and implementing an international, legally binding instrument to protect Traditional Knowledge (TK), Traditional Cultural Expressions (TCEs) and Genetic Resources (GR) was often lined out in these statements. At the same time all the speakers were in general clear that the committee till now didn't yet achieve this aim. That this 8th meeting would not bring the decisive step towards this goal became obvious during the following days of sessions. Still, the impact of the work of the committee shouldn't be underestimated. On the regional and national levels in the Member States, steps toward raising awareness of the issues as well as legal frameworks regarding cultural heritage, TK as well as TCEs have been encouraged and undertaken. The discussions held in the meetings of the committee are strongly influencing these processes within the Member

States. This is a reason why a heightened SIEF engagement in these meetings might be advisable. At present, the discussions are shaped almost only by lawyers and very engaged representatives of indigenous and local communities. Within the committee's work there are decisions recommended which affect and possibly restrict handling of TK and TCE's in society at large, including a perhaps disengaged majority culture. As the delegate of India clarified in one of his statements, there is always and anywhere also a civil society concerned with producing and taking care of culture; indigenous and local communities are one part of society for various, legitimate reasons particularly engaged in these developments, but the committee's work potentially has effects also on 'the great rest' of all populations.

Half a day was devoted to a broad discussion about the voluntary funding mechanism regarding document WIPO/GRTKF/IC/8/3. After a while, the representative of the Saami-council (NGO of the Finnish and Swedish Saami minority) argued that if all the time already spent in previous sessions on this issue was accounted for, one would discover that more money was spent on the discussion than the fund would ever have to spend. This statement was visibly appreciated among the delegates in the hall. Nevertheless all the NGO's of indigenous peoples and local communities took a stance against the power of national delegations and pronounced their hope that the fund would break open this situation. The session chair ensured he had listened carefully to the arguments and proposed a second draft of the document to be voted on at the next session. This decision was approved.

The discussion of agenda item 8 'Traditional Cultural Expressions/Folklore' and agenda item 9 'Traditional Knowledge' was very diverse. The delegate of the U.S. pointed out that it was much too early to develop and implement one uniform legal instrument to protect TK, TCEs and RG. The one-size-fits-all-solution should not be the only strategy for the committee to follow. He regarded the presented document about this issue as too detailed. The committee should, in the opinion of the U.S., continue to play an important role by formulating policy objectives, such as for example benefit sharing; it should be active in developing tools and doing research on best practice. Further statements of the U.S. delegate seemed to indicate that while the U.S. would listen carefully to proposals and ideas and draw attention to specific concerns, they would not feel obliged to follow the

decisions made in the committee. Several countries aligned themselves immediately with this stance. The Peoples Republic of China demanded more freedom for local governments in the realisation of the committee decisions. Overall, the discussions demonstrate a deep gap between understandings and positions. One side saw the process as not yet ripe for drafting and developing objectives and principles for legally binding instruments to protect TK, TCEs and RG. This view was shared mainly by the U.S.A., and, with slight differences regarding the readiness to bow to binding obligations, by Canada, New Zealand, Australia, the European Union and other related countries. Conversely, other participants argued that the committee work should only proceed if its aim was to develop and realize an international, legally binding instrument. This position was held by ARIPO (African Regional Industrial Property Organization) and many of the Member States mainly from developing countries. NGO's made statements professing towards either side. They also emphasised the important issue of customary law for indigenous peoples and local communities and the problems not yet solved within the discussed document. The document was so heavily criticised (too highly pitched with regard to the conditions of full protection of TK, TCEs and RG, too detailed, not ready for realisation) that the chair demanded a brake of discussion and set up informal, open ended consultations among the Member States for the next morning. Observers were not allowed to these informal consultations. The result of these consultations was a confirmation of the previous statements: the committee agreed that there was broad support for the process and work being undertaken within the committee on TCEs and TK. Regarding the two documents discussed, there was only the official acknowledgment of the diverse views expressed.

A very similar process evolved around the documents concerning TK in agenda item 9. The European Union proposed to aim for more juridical security and to formulate matters in greater detail before taking steps to decide and realise on instruments to protect TK. The EU encouraged the secretariat to do more research about the international impact of these laws. Other speakers offered different critical remarks on specific formulations and proposals to either generalise or characterise more precisely the principles set out within the documents. Everyone seemed nonetheless to appreciate the work of the committee and encouraged it to go on. Canada pro-

posed to bring the discussion more broadly to professionals on the local level who work with TK and TCEs as curators or in museum capacities. In these circles, the dissemination of knowledge about Intellectual Property topics would be very important and appeared to up until now underdeveloped. The following discussion unfortunately did not come back to this point. But there was again a broad gap between the developing and the industrialised countries. The two documents discussed therefore could not serve as proposals to create an international legally binding instrument to protect TK. On one hand they were considered to be too provocative and permitting the international community to decide on every thing without asking the groups of people concerned; on the other hand they were seen as too detailed and interfering with existing legal systems. Subsequent informal meetings held by the chair led to the decision that the committee simply took note of the documents. This was paralleled with the decision on agenda item 10, Genetic Resources.

Throughout this meeting of the committee, hidden agendas resulting from a WIPO conference held during the preceding week could be felt. The only consensus existing was the approval of the excellent work of the secretariat and the broad support of committee participants regarding the future work of the committee. Therefore, there was a very clear decision to recommend to the General Assembly of the United Nations that the mandate of the committee be extended to the next budgetary biennium. The decisions of the UN's General Assembly should be reached in autumn 2005.

During the whole session, several additional, informal events were organised. Here, the real discussion about TK and TCEs took place; the contacts in these venues were very useful for cultural and interdisciplinary or 'interpractice' exchange between lawyers, engineers and cultural workers. This, too, is a very important dimension where SIEF could contribute significantly.

Saskia Klaassen Nägeli, Bern

4. THE RITUAL YEAR WORKING GROUP

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

A SHARED EXPERIENCE TO BE REMEMBERED.

REPORT ON THE INTERNATIONAL CONFERENCE MALTA, MARCH 20-24, 2005

The Department of Maltese at the University of Malta Junior College hosted over fifty-five scholars during Holy Week in Malta. This international Ritual Year Conference was the first of a series of scholarly meetings already set to take place in future, including Sweden, the Czech Republic and the United Kingdom. The Malta Conference proved to be a success due to the hard work of the organizing committee and the moral and financial support of the University College Administration and APS Bank (Malta). A book exhibition on Rituals in Malta and a photographic exhibition by the Malta Photographic Society were prepared in the Conference Centre foyer for the occasion.

As remarked by the President of the *Société Internationale d'Ethnologie et Folklore*, Prof. Regina Bendix of the University of Göttingen: "Malta is a wonderful choice for a first meeting of this group. First, George Mifsud-Chircop has made every effort to bring folklore scholarship to interested Maltese students and to build networks with scholars through SIEF as well as through other connections.... Second, Malta has been a site of a great ritual activity, past and present. As Jeremy Boissevain has repeatedly illustrated, using the example of Malta, the linkage between creative invention and deployment of festivity within an economy very heavily dependent on tourism is not to be scorned but seriously examined as part of different populations strategies of coping with changes in their cultural, political and especially economic environments."

THEORETICAL PERSPECTIVES

A number of participants delved on the theoretical side of the ritual year and the life cycle parallels to it. Emily Lyle from the University of Edinburgh and the President of the Ritual Year Group, emphasised analogical thin-

king and took the human life cycle as a key to the understanding of the patterning of the year, asking other supplementary questions such as whether it is actually possible to locate an underlying coherence at all and, if so, what historical and geographical contexts would embrace it most fully.

In a joint paper Vilmos Voigt and Kincső Verebély (Hungary) presented the major results of their survey of Hungarian calendar customs, since the complex distribution of feasts makes it a very hard task to describe their 'symbolic' interpretations. Their structure is a European one, their meaning is regional, and their variations reflect the local circumstances. Terry Gunnell (Iceland) discussed the inside and the out of families and Festivals in Iceland.

In his paper 'Agrarian festivals and the ritual year in Mediterranean France – Preserving Traditions or Building Heritage?' Laurent S. Fournier (France) pre-

the sanction of social ostracism (e.g., under the threat of the expulsion from the social life of the community). The rituals of the life cycle made the system of the values stable. It served to mark the transfer from one life period or one social status to another.

On the other hand the Ritual Year Cycle was connected mainly with the agricultural production (e.g., the vegetative changes in the nature during the year). The rituals served mainly to safeguard the next harvest. Both cycles were interconnected because the life of a peasant in the conditions of patriarchal closeness was deeply connected with nature. It was necessary to have children to secure human reproduction and working power for the agricultural process. Simultaneously it was also necessary to produce enough food and other items to 'keep the family going.' In fact, a peasant in the system of patriarchal closeness did not know the meaning of 'rest' or 'free time' in social sense.



INTERNATIONAL RITUAL YEAR
CONFERENCE AT MALTA;
IN THE MIDDLE ORGANISER
GEORGE MIFSUD-CHIRCOP

sented the results of anthropological research carried on since ten years in Provence, aiming at understanding how the conceptions of the ritual year and of some festive agrarian rituals have been transformed in peasant societies who are more and more opened to outside observers. Jan Rychlik (Czech Republic) in 'Parallels between the Life Cycle and the Ritual Year Cycle among the Czechs and Slovaks', remarked that in the conditions of patriarchal closeness of a village, folklore acted as a regulator of the life of the community. It showed to every individual his/her place in the community according to the age, marital status and social affiliation. It also fixed the rules which everybody had to obey under

RITUALS IN MALTA

The local contributions on Maltese rituals were divided into two sessions. Anthony Pace discussed the emergence of Maltese ritual funerary monuments (4000-2500 BC): he explored the idea that prehistoric burial monuments may have come to reflect shared beliefs in collectivity, in spite of the distinctive status that may have been attributed to deceased members of the community. The present writer in his paper 'Ritual and Drama in Malta's Past Carnival' focused on rustic folk drama during Carnival, with particular reference to the daily lives of the actors and audience, expressing their concerns about and

attitudes to life in a way that escapes censorship. The repetitive use of symbolic inversion, deviations from and transgression of normal patterns of behaviour, double meaning, crude, blunt vulgarity, overturning of sexual taboos and references to the lower bodily stratum, symbolic equivalence between carnival devices, and meta-dramatic pointed barbs as direct offence to the audience with various boisterous sexual connotations and rounds of insults – these are all examples of Maltese communities observing, chastising, and laughing at themselves.

In 'Evidence of Ancient Ritual in Malta's Musical Instruments', Anna Borg-Cardona concentrated on musical instruments which originally pertained to primitive ritual functions but which have managed to persist into modern days during certain times of the year or in connection with a particular function or festivity. She also discussed the instruments' previous and later function and context of use, within a religious, agricultural or social context and also included surviving music and dance.

On the other hand Jeremy Boissevain (the Netherlands) discussed the factors influencing this revitalization of the Maltese festa, including the country's growing affluence, the democratization of public rituals under the Labour government (1971-1987), government's attempt to regiment aspects of these celebrations, the steady increase of the tourist interest in these folk celebrations, and the developing awareness by the bourgeois establishment that traditional ritual pageantry was an important element of the nation's cultural heritage. The revitalization of Malta's ritual pageantry forms part of a more general revival and (re)invention of 'traditional' folk rituals in Europe. Joseph F. Grima discussed 'The Development of the Holy Week Processions at Qormi, Malta – a Case Study.' Finally Giovanna Iacovazzi (France) presented an interesting paper on 'Paraliturgical Music in Malta – an Ethnomusicological Perspective' with particular reference to Zabbar's Santa Maria Mater Gratiae's festa. She shed light on a number of various elements, including the relationship between music and rituals in Maltese culture and society.

EASTER AND SPRING (RITUAL AND SOCIETY)

Molly Carter (United Kingdom) in her paper 'Who is Jack a Lent? Personifications of Shrovetide and Lent in 16th and 17th Century England', explored the figure of 'Jack a Lent' and other personifications of Lent and

Shrovetide depicted in the art, drama, literature, folk customs and proverbial expressions of 16th and 17th century England. Swietlana M. Czerwonnaja (Poland) in 'Spring National Holidays of the Plough/of the Sowing Campaign – Experiences of the Twentieth Century', discusses the traditional spring 'Holidays of the Plough' of Turkish peoples with their rich moral and aesthetic substance, although their formalization and administrative interfering lead to their deformation in the Soviet and Post-Soviet world. Kristin Einarsdóttir (Iceland) discussed the various dynamics that lie behind 'Ash Wednesday Customs in Modern Iceland', especially the basic social conflicts entailed.

Maxim S. Fomin (Northern Ireland) in his paper 'Easter, Beltaine, St Patrick and Conversion of Ireland', looked at the different ways of celebrating Beltaine by Celtic peoples on the basis of evidence collected in Wales, Scotland, Isle of Man and Ireland. Marlene Hugoson (Sweden) discussed 'Easter Trees and Easter Parades in Sweden – New Phenomena and Older Traditions': Easter trees and parades represent new phenomena with connections to, and similarities with, older traditions such as the Christmas tree, the Maypole, processions and mumming; they renew older traditions in a time of great cultural change and institutionalize children's Easter celebration which has been transformed from creative play for a specific age group into an activity organized and planned on a larger scale by adults.

Giovanni O. Muraca (Calabria) discussed 'Scourging Rituals in Southern Italy', precisely in Nocera Terinere, Verbicaro, and Guardia Sanframondi. He recalled archaic symbology linked to blood from early human sacrifices to mystery pre-Christian rites, to reach the penitential exercise of the 'battenti' or scourgers which developed in the Christian Middle Ages.

RITUAL AND FAMILY

Aado Lintrop (Estonia) in 'Liminal Periods in the Udmurt Ritual Year' analysed the two main liminal periods in the Udmurt folk calendar – the period after the winter solstice and the period after the summer solstice. Ann Pettersson and Anna Ulfstrand (Sweden) in their joint paper 'Genuine Swedish Christmas Food as Lasagna – Eleven Ways of Spending Christmas in Contemporary Sweden', focused on how several informants stress aspects of the celebration they think important instead of documenting the holiday chronologically,

whereas others use tradition within the family to negotiate relationships with the new country, the native culture and the culture of the majority.

Michèle Simonsen (Denmark) in 'Midsummer Celebration in Denmark', looked at the history and geographical variation of Saint John's Eve's constitutive elements. Many elements of magic and witchcraft associated with Midsummer night in earlier times have been taken up again by Danish Neo-Pagans. She also explored the articulation of life-cycle ritual with calendar ritual in the midsummer festivity.

Helga Stein (Germany) in '*Der Putzctanz / The Barber's Dance – a Traditional Custom of the Bachelors in the Village of Hotteln (Germany)*', discussed the traditional custom of the barber's dance, a pantomime of death and revival, presented on the Saturday preceding Passion Week. Today only in Hotteln is this tradition kept and guarded in the Bachelors' Company.

ART AND RITUAL

Tommy and Ritwa Andersson (Sweden) discussed a spring procession from the Bronze Age on a Rock-Carving in Högsbyn, Western Sweden as a seasonal marker between winter solstice and vernal equinox. In her paper 'Divining King Arthur – the Calendric Significance of Twelfth Century Depictions in Italy', Maria Teresa Agozzino (United States) suggested the witnessing of the popular medieval tradition of mock battles, in which the critical winter/summer opposition is managed. Ritualized mock battles are staged in response to a calendric crisis; a crisis brought on by the uncertainty of the liminality of the transition between seasons, with the seasons personified and the transition represented as a battle waged between victor and vanquished – a metaphor for the annual transition as summer supplants winter and the cosmological balance is restored – a theme well documented throughout medieval Europe in genres such as folk narrative and festival.

FESTIVALS AND PROCESSIONS

In 'St Olav's Day in Norway – Invented Tradition or an Old Popular Feast Day?' Arne B. Amundsen (Norway) examined what happened when nationalistic efforts met older, popular feast traditions on the national saint of Medieval Norway, King Olav Haraldsson, and outlined what became the result of this meeting. Marion Bowman

(United Kingdom) in 'Reclaiming Glastonbury – Processions as Pageantry, Protest and Power', explored the development of processional activity in Glastonbury, addressing issues concerning the fluid nature and visual power of pageantry, the extent to which material culture and creativity play a part in its survival and strength, and the political/politicised power of the procession. Increasingly the Goddess Conference agenda has expanded to make claims not just in relation to Christianity but to other aspects of spirituality in Glastonbury. Evy J. Håland (Norway) in her paper 'The Ritual Year as a Woman's Life – the Festivals of the Agricultural Cycle, Life-Cycle Passages of Mother Goddesses and Fertility-Cult', discussed the fertility-cult as connected with important life-cycle passages and compared some important ancient festivals and modern parallels related to the actual Mother Goddesses celebrated at important passages during the ritual year.

Neil Martin (Scotland) based his paper 'The Hogmanay Boys of the Hebrides: a Dark Tradition' on planned fieldwork on the islands of North Uist, South Uist and Barra, indicating that young men are not only still going out round the doors at New Year, but making and learning new verses, with older men acting as mentors.

Katya Mihailova (Bulgaria) in 'Contemporary Political Carnival Processions on Palm Sunday in Bulgaria', analyzed the carnival procession 'The Flowers for Democracy' from its time and space aspects, examining the functional characteristics of contemporary carnival, with special emphasis on the particular methods and ritual practice through which the concrete functions of the carnival procession are achieved.

Jonathan Roper (United Kingdom) in 'Christmas Mumming in Labrador' presented the current tradition, concentrating upon the 'etiquette of mumming', and on the strategies used by the mummers, such features as 'mummertalk' (ingressive speech), disguise by means of clothing, the adoption of physical movements atypical of the mummer in everyday life, etc., used by the mummers (or *janneys*) to prolong the period before they are finally identified.

OTHERS PAPERS

Dace Bula (Latvia) in 'Ideology, Calendar and the Power of Tradition – the 8th of March in Latvia', discussed recent changes in popular attitudes towards the celebration of the International Women's day in Latvia. As they

belonged to a major national holiday of the Soviet period, the 8th of March rituals were abandoned in the ideological shift of the 1990s, though one can observe the return of this date to the rank of ritually marked days of the popular calendar with elements of nostalgia, irony and parody. Elek Barta (Hungary) in his 'Variations of the Church Calendar – Examples from the Contact Area of the Eastern and Western Liturgy', focused on a community, a branch of the Christians following the

Considerations of the April Fool' examined traditional disorderly behaviours from a variety of cultures, noting how they correspond to life cycle events and male/female relations and by removing its participants from normal life, April Fools' Day serves to confirm – or to question – what normal life really is. Lina Midholm (Sweden) discussed the ritual year and how it is reshaped through a Folklore Archive in Göteborg. She dealt with the way society has had a major influence on the selection of our



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Byzantine rite, presenting a special mixing and alternation of the ecclesiastical calendar as a transitional form of the ritual year. Margare Gouin (Malta), in her paper 'Ethnography in Shangri-la – Tibetan Buddhist funerals as folk religion', explored the lack of information on the cultural context for the study of funeral rituals as a life-cycle ritual of the Tibetan laity, and elaborated some initial directions for study.

Anca Giurchescu (Denmark) and Owe Ronström (Sweden) in 'Căluș' Dance for the Living, Dance for the Dead – a Romanian Ritual in Contemporary Social Contexts', presented through a filmed performance in the village of Vitanesti, in Oltenia (1993), the dance in a diachronic perspective, revealing the processes of functional and structural change and its manipulation as national symbol in a political context. Ritwa Herjulfsdotter Andersson in 'Charms and the Ritual Year in Sweden', analysed Swedish charms from a gender perspective and in relation to the ceremonial year. Nancy McEntire Cassell (the United States) in her study 'International

cultural heritage and collecting the memories from the past. Annika Nordström (Sweden) in her 'Annual Festivities and Christmas 2004 – Tendencies in New Research Material', focused on archives and work concerning rituals of our time as a result of a project group was started in May 2004 concerning the Ritual Year within the Swedish Institute for Dialectology, Onomastics and Folklore Research (SOFI) in Uppsala, Umeå and Göteborg, Nordiska Museet in Stockholm, Folklivsarkivet in Lund, Mångkulturellt centrum in Fittja (The Multicultural Centre), Göteborg City Museum and the Department of Ethnology, Göteborg University. Ya'acov Sarig (Israel) in his 'Crossing, Parallel and Overlapping Life Cycles – Human and Demonic', demonstrated the nature of the tension between humans and demons in folk beliefs through folktales of the Yemenite Jews. Awareness of the existence of a parallel demonic life system, which in many traits is analogous to the human life cycle, manifests acknowledgement of the underlying interdependence and interrelation between

the two worlds. Leander Petzoldt (Austria) in his 'Rituals of Magic' in fairy tales, delved in both the tendency towards automatization and mechanization often mingling the border between cultic rites (of high religion) and magic rituals as well as the instrumental character of magic and the belief in the automaticity of the effects of magic ritual.

Irina Sedakova (Russia) focused on 'The Ritual Year as Reflected in Proverbs.' European cultures, including the Slavic Orthodox Ritual Year, have developed their own ways of seeing the ritual year through metaphorical proverbs. The major principles of mentioning a rite in a proverb have universal value and correspond to the structural and semiotic rules of the folklore genre.

David Stanley (the United States) in 'The Ritual Year and the Cycle of Work in the Life of the American Cowboy' explored parallels between work events and celebrations of the American cowboy along with the dynamic tension between the individual and communities, the animal and human, ranch and town, and movement and stasis within the landscape, using perspectives drawn from the work of Victor Turner, Mary Douglas, and others.

As remarked by one of the participants, Dr Nancy McEntire: "With prehistorical, historical, and present indicators of customary practices surrounding us for nearly a week [in Malta], all of us who participated in The Ritual Year went back to our countries and institutions fortified with new knowledge, new insights, and business cards from new folklore colleagues – always a bonus of a successful conference."

George Mifsud-Chircop

5. FOLK NARRATIVE THEORIES AND CONTEMPORARY PRACTICES. 14TH CONGRESS OF THE INTERNATIONAL SOCIETY FOR FOLK NARRATIVE RESEARCH (ISFNR)

On July 26-31 2005 the 14th Congress of the International Society for Folk Narrative Research took place in Tartu, Estonia. The main organizers were the Department of Folkloristics & Estonian Folklore Archives of the Estonian Literary Museum, the Department of Estonian and Comparative Folklore of

Tartu University in cooperation with the Pedagogical University of Tallinn, the Estonian Folklore Institute & Academic Folklore Society.

More than 200 participants contributed to plenary sessions, workshops, thematic panel sessions or forums about a research topic related to the central theme of narrative theories and modern practices.

The efficient communication of practical information before and during the conference and the logistic support of many helpful students contributed to the excellent organization of this congress. The evenings were filled with interesting cultural events, such as a concert of Estonian folk music, a performance of Estonian folktales, a play by the Estonian Heritage Theater and a concert of Estonian folk hymns in the beautiful Jaani Kirik. On Friday the participants were offered the possibility to explore several parts of Estonia such as Pärnu, Sooma, Rakvere, Põltsamaa and the capital Tallinn during a guided tour. After the presidential address by Galit Hasan-Rokem, the dynamically presented keynote lecture by Terry Gunnell stressed the importance of the context of storytelling, that does not only consist of social and historical elements, but also of words. As a dramatic performance storytelling is not only situated in space, but also creates and transforms the space to a certain extent. The actual text is not even half as important as the identity of the performer and the context of the performance.

THEORETICAL SCHOOLS IN NARRATIVE STUDIES

During the conference several speakers focused on narrative studies from a theoretical point of view. These lectures often contained interesting reflections about the complex relation between traditional and modern elements in folk narratives. Inspired by the example of Snow White Christine Shojaei Kawan showed that innovative traits may in fact be traditional. Lauri Harvilahti on the other hand claimed that traditional elements are not static but dynamic as they are often part of a process of textualisation and are used in new contexts. In some cases the narrative material confronts the researcher with specific problems.

Bronislava Kerbelyte and Radvilė Racėnaitė dealt with the possibilities of the structural-semantic method for the classification of Lithuanian folktales. Renata Sõukand studied about 5000 texts on Estonian herb folk medicine from the 19th century that are preserved in the Estonian Folklore Archive. As these texts show a lot of differences

according to their information density and can be read in various ways, there is no methodology for analyzing them so far. Sõukand proposes a semiotic model that helps to read the message itself as well as the context of Estonian herbal folk medicine.

A specific problem in folk narrative research concerns the influence of the voice on the narrative and on the narrative process. Regina Bendix described the narrator's voice as a medium of narration and emphasized the role of voice in shaping, producing and disseminating the message. Galit Hasan-Rokem explained how the voice can create subjectivity, but can also completely erase it.

NARRATIVE GENRES: CONTINUITY AND CHANGES

In a plenary session Dan Ben-Amos explained the importance and centrality of storytelling beyond functional, symbolic and biological models, using an anthology of immigrant tales from the Israel Folktale Archives. The prominent role of storytelling is inextricably linked with the complex interaction between folk narratives and cultural history. Traditional elements from folk narratives often survive many centuries and pop up in contemporary tales again. Theo Meder showed that tales about crop

ryday incidents and occurs in daily communication.

A large number of presentations were devoted to the genre of fairy tales. Comparing the appearance of four classic fairy tales in the 16th-19th century literature and in the 19th-20th century folk narration, Satu Apo presented the relationship between the oral and written tradition as a great challenge in fairy tale research. According to Alexandra Arkhipova and Artem Kozmin social reality does not influence the semantics of fairy tales, except for their end.

Cristina Bacchilega explored the transformative magic of storytelling inspired by Nalo Hopkinson's short-story collection *Skin Folk*. She focused on Hopkinson's representations of gender, sexuality and race and on the way in which this speculative fiction can be mapped in relation to the proliferation of fairy tales in contemporary media and literature. The latter phenomenon that has become a typical feature of modern narrative reality is reflected by the framing, presentation and textual constitution of folktales and fairy tales in popular print, on CD-ROM and on the Internet. Donald Haase observed that hypertextual features are sometimes adopted in print editions, thus breaking down the boundaries between text and paratext. The modern appearance of fairy tales was



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(PHOTO: K. BEITL)

circles, like the tale about the Julia-set that was seen near Stonehenge in 1996 and of which numerous variants are known, function as contemporary exempla that propagate modern religious messages about beings of supernatural or extra-terrestrial origin and fit very well in the spiritual New Age world view. Robin Gwyndaf enthusiastically gave us a glimpse of the informal unofficial poetry composed in 21st century Wales, that is inspired by eve-

also addressed by Jeana Jorgensen, who studied the image of the fairy grandmother in contemporary American media, illustrated by the examples of Mercedes Lackey's novel *The Fairy Grandmother* and the film *Shrek 2*.

On the interpretative level a number of other fairy tale research topics were presented. Judit Gulyas for example ascribed an auxiliary function to embedded dream narratives in fairy tales, in that these dreams serve the purpo-

se of distributing information. Linda Lee successfully subverted the traditional Freudian interpretations of the conflicts between a mother-in-law and a new bride in fairy tales.

The structure of another narrative genre, namely that of myths, was schematically represented and discussed by Emily Lyle in a plenary session. Hans Kuhn described the transformation of prose narrative into chant cycle in Iceland. Karen Bek-Pedersen analysed the feminine representation of fate in Norse mythology. As for the genre of the epics private readings of the Old Kalevala were studied, together with the narrativity and the fictionality in the Homeric epic.

The sessions on legends clearly showed that traditional legends or motifs still have a remarkable impact on contemporary storytelling and beliefs. This can for example be illustrated by the importance of traditional demonological legends in contemporary Ukrainian communities and by modern belief legends and folk belief descriptions related to the Danish ghost horse 'Helhesten'. Also contemporary personal experience stories about people who get lost in the forest are similar to older legends about *vadātājs*, demonic spirits that mislead people.

Sometimes migratory legends are not confined to the realm of belief, but are actually performed as action, as was illustrated by Reimund Kvideland.

The genre of the jokes was studied by Liisi Laineste, who observed that different political systems give rise to different kinds of humour and that jokes can cross geographical borders. A few presentations were devoted to songs, among which that of Vered Madar who analysed lamentations of Yemenite Jewish women and that of Gerald Porter, who studied 'Rook starving', songs to scare birds that were sung by children in rural England.

Pasi Enges showed that a memorate is often an interplay of fact and fiction that does not necessarily reflect a personal belief in the supernatural. Another specific category of legends that was studied, is that of the witch legends. Ágnes Hesz analysed the structure and distribution of Hungarian narratives about bewitchment and Tünde Zentai drew the attention to the role of the bed in Hungarian witch legends.

PUBLIC AND PRIVATE

A large number of presentations dealt with the field of tension between public and private expressions of folklore that is for example embodied by vernacular religion. In

a plenary session Leonard Norman Primiano illustrated the ambiguous and complex character of vernacular religion that is often a nuanced response to power and can be seen as an amalgamation of both confirmation and contestation. Expressions of vernacular belief indeed often have multiple interpretative dimensions. As myths can also be approached from many angles, classical myth theories are not in opposition to each other, but are partly overlapping and complementary. Myths still have an impact on contemporary religious experiences and ideas, as was shown by Marion Bowman, who described the role of Celtic myths in vernacular religion and contemporary spirituality in Glastonbury. Anne Rowbottom discussed the tension between traditional religious belief and an emerging belief in new age spirituality, experienced by patients suffering from chronic diseases.

Even legends that deny and criticize certain supernatural beliefs, like the Lithuanian 'negative' legends, still fit in a meaningful context of vernacular religion. With the example of contemporary Estonian belief legends Ülo Valk showed that the ideas of believers and non-believers challenge each other but both contribute to the creation of a system of vernacular beliefs. A hopeful message in the session on vernacular genres was given by Stein Mathisen, who claimed that narratives about belief and religion can stimulate the communication between conflicting cultures in a multicultural environment.

Different emotional aspects of folk narratives were touched upon in a session about 'care and loss'. Lena Marander-Eklund studied laughter as a communicative factor in fieldwork and as a stylistic element in narratives. Piret Paal analysed stories of illness told by Finnish cancer patients.

The therapeutic function of storytelling is often associated with the genre of the fairy tales, that does not only reflect the personal subconsciousness, but also the entire socio-cultural substratum.

The public and private dimension of folk narrative can also be studied in terms of physical place and space. After the Second World War for example a lot of modern houses were constructed in Sweden. Håkan Berglund-Lake studied the first tenants' experience of a process of spatial organization and routinization in which new borderlines were drawn, in which private and public realms were created to position the people in relation with a wider world.

Since many people belonging to our modern society no longer directly depend upon nature for their survival,

nature experiences give rise to a more aesthetical view on the environment, that is reflected in fictive mental images in nature stories. The relation between man and nature has been redefined over and over again. On the one hand there is a strong alienation between man and his environment. On the other hand certain elements of nature are taken out of their original context and given a place in man's everyday life. Dog-keeping for example is characterized by various anthropological aspects. Virag Láppints and Daniel Bárh showed that related folktales contain clear examples of narrative strategies of antropomorphism.

Another interesting aspect of the public and private aspects of storytelling is the role of the narrative in the community and the communication. Kirsti Salmi-Niklander studied the communication circuit of young people in early 20th century South Finland and the relation of the manuscript tradition to printed books and oral tradition. In many cases narratives are used to redefine and manage the environment of the narrator. In that respect Kristinn H.M. Schram observed the way in which the identity and cultural urban environment of individual taxidrivers in Edinburgh is negotiated and represented in their oral and visual narrative. A problematic element in research of this kind is no doubt the presence and manifestation of the narrator. Especially in relatively closed communities, like groups of music fans, the researcher may influence the behaviour of the artists and the fans or may not even be able to fully enter the microcosm of the specific group. This could be less of a problem when studying fan cultures that are strongly dependent on the attention of the media. In the local fan cultures of the Spice Girls, Helena Saarikoski observed how the media narrative is translated into play narration, and further into the verbal narration in the interview. The presentations in this session clearly proved that all kinds of modern elements in our society, like taxidrivers and music fan clubs, are valid objects of research that reflect a surprising and interesting view on present-day life.

The importance of research and preservation of various aspects of everyday life that are of great value in a folkloric context, is not always sufficiently recognized in the dynamic interplay between heritage and politics, although a lot of efforts in that direction have already been made. After UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage was adopted in 2003 many tasks of social governance were

delegated to the community level. Communities were thus organized as self-governing and semi-autonomous social units that were given a voice within the pluralistic society.

When intangible cultural heritage is actively used in tourism, like in the Swedish town Visby, one risks to engender a dominant mindscape of a specific spot, thereby excluding other and more nuanced representations of this place. Also education sometimes has an ambiguous role regarding the preservation of cultural heritage. In some cases education is perceived as a threat to the existing cultural heritage, as in late 19th century Finland, where Kati Mikkola studied narratives of peasants and labourers who disapproved of the introduction of a public school system in order to preserve the conventional world view and way of life. In other cases educational programs seem to be necessary in order to preserve threatened cultural heritage. Moniim Haddad for example wrote a request to compose a curriculum for teaching Palestinian heritage in Palestinian schools in Israel, a request that has not yet been approved by the ministry. If cultural heritage is not preserved in its original form, it either disappears or is transformed into another shape. Tatiana Minniyakhmetova observed that rituals which are no longer part of everyday human life, often give rise to narratives about these rituals. She presented a detailed study of the transfer of socio-cultural behaviour from the dimension of human life into the verbal dimension and of the consequences of this transfer on the material.

CROSS-CULTURAL COMMUNICATION

A very specific context for narrative research is that of migration. From the second half of the 19th century until the first decades of the 20th century there was a mass emigration of Estonians to Russia. Anu Korb analysed biographical stories of Estonians after their repatriation from Russia. The plurivocal and contestatory memory of World War II evoked and retold by Estonians who emigrated to Toronto in the Soviet period was studied by Tiina Kirss.

The phenomenon of migration occurred in combination with gender problems in the research of Anu Salmela who interviewed young Somali women living in Turku (Finland) since the nineties of the 20th century in order to understand and interpret the multi-layered social dynamics of gossip and its influence on the moral behaviour of the Somali girls. This marginal circuit of com-

munication reflects the social and moral standards that dominate the culture of Somali communities in Turku. In a similar way Andreas Kalkun found that autobiographical songs of Seto women can be considered sources of history, providing information about the mentality, the culture, the religion and the family life of rural Orthodox Seto women at the beginning of the 20th century. This study also illustrates the growing interest in oral or written autobiographical texts from 'ordinary' people as sources for the study of social and cultural history. This interest is partly related to the awareness of the fact that history-telling reconstructs the past, in that the narrator creates a continuous dialogue between himself, the reader and the surrounding writing culture. Life story interviews and related narratives were used by Gyongyi Schwarcz, who studied the German minority in Hungary that was expatriated or deprived from all their belongings after World War II in compliance with the principle of 'collective guilt'.

Another example of cross-cultural communication through narratives is found in the stories about socialism and post-socialism. Ene Kõresaar discussed two conflicting post-Soviet life stories of elderly Estonians in order to demonstrate the politics of memory in post-Soviet Estonia. The first story was a 'national biography', a type of life story that was dominant during political developments in Estonia during the end of the 1980s and the beginning of the 1990s. The other story was a so-called 'Soviet biography', following the basic myths of Soviet ideology and illustrating the intensity of the influence of Soviet texts as cultural resources for the collective memory.

DATABASES

Technological applications create new possibilities for folklore research, but are not entirely unproblematic. Vilmos Voigt rightfully called databases and digitization 'today's new fashion terms'. A database however, is the name of a product with a proper theoretical background. As information technology was never questioned, it is not easy to speak about the theory behind databases. Voigt focused on some difficulties involved in information technology. Free access to a database for example is problematic, as it creates the possibility to copy, print and spread the material without any control. As books are sometimes no longer reprinted because they are sold on CD-ROM, technology may even paralyse folklore research. Taking these problems into account, Voigt

stressed that we need databases, as well as archives with internet access, publications and digital libraries and that is necessary to teach the students how to create good databases. As every database serves as an answer to a specific kind of problem, it will be necessary to create many databases that reflect our theories of folklore.

A number of databases that can offer useful tools for folklore research, were presented after Voigts theoretical reflection. Liisa Vesik presented a database (www.folklore.ee/rehepapp) that attempts to cover Estonian heritage material on selected topics and mythological beings, including texts from archives, publications and oral history. Anneli Baran discussed issues related to the study of phrasal semantics with material from the database of Estonian phrases (<http://www.folklore.ee/rl/date/saksa/>). Piret Voolaid demonstrated the possibilities of a database of Estonian droodles (www.folklore.ee/Droodles/), including all Estonian rebuses collected before 1996. In addition, two legend databases were presented, namely the draft form of *Sagnagrunnur*, an Icelandic database of printed folk legends, and (www.volksverhalenbank.be), a database of unpublished Flemish legends.

On the last day of the conference the sessions about computer mediated communication resulted in a workshop introduced by Rolf W. Brednich with an entertaining presentation about humour on the internet. Although the internet is a wonderful source for research, as Brednich has already shown in his book *Humour in the Cyberspace*, this medium is often forgotten by great folklorists. A rapidly growing collection of jokes can be found in chatrooms, forums and in your own mailbox. Having collected a large number of joke-mails since 2000, Brednich became aware of the existence of a new interactive narrative culture in which the authors disappear in anonymity. The internet jokes that are characterized by their variability, reflect certain changes in gender relations. As the e-humour is not exclusively masculine, the computer seems to have created a forum for both men and women. Since the internet should or could be the future of folk narrative research, Brednich proposed to institutionalize the efforts made in collecting e-lore. Brednich's motion was seconded at the General Assembly of the ISFNR. After the conference a discussion forum will be opened on the website of the ISFNR, on which the possibilities for the creation of a central documentation bank can be discussed. Although relatively few researchers have expressed their concern for the collection and study of e-lore, various presentations focused on the

possibilities and problems involved in new technologies like computer programs, the internet and mobile communication. A recurrent item during the 14th conference was the search for traditional elements in modern folklore forms.

Many researchers who studied modern folkloric phenomena such as SMS, fairy tale fiction occurring in contemporary media, popular print and on the internet, crop circle tales, neo-paganism, taxi driver's stories, and so on, succeeded in showing that folklore forms that are inherent to our modern technological era offer an interesting and challenging future to folklore research.

At the Assembly Ülo Valk was elected as new president of the ISFNR. The ISFNR is invited by the National Institute of Anthropology in Argentina to participate in an interim conference in Santa Rossa in 2007. The 15th Congress of the ISFNR will be held in Greece in 2009.

Katrien Van Effelterre, Leuven, Belgium



EASTERN BIG WHEEL IN THE COMMUNITY OF ZĂPODENI (ROMANIA) AT THE BEGINNING OF THE 20TH CENTURY. KLAUS BEITL PHOTOCOLLECTION.

6. THE INTERNATIONAL BALLAD COMMISSION / KOMMISSION FÜR VOLKSDICHTING

NEWS FROM THE IBC/KVF BOARD

New President: Prof.Dr. Sabine Wienker-Piepho, University of Augsburg, Fach Volkskunde, Universitätsstraße 10, D-86159 Augsburg, Tel. +(821/598-5547/34, mail: volkskunde@phil.uni-augsburg.de

Wienker-Piepho is not only the new president of the Kommission für Volksdichtung but also visiting professor in Tartu, Estonia. Meanwhile she will also continue to replace the chair für Volkskunde/European Ethnology at Munich University (LMU) until April, 1, 2006. Until that date it is best to contact her in Munich: s.wienker-piepho@vkde.fak12.uni-muenchen.de

In relation to her election Wienker-Piepho made the following statement:

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

ten years of employment at German Folksong Archive, University of Freiburg, two years DFG-SFB 321 (see above). Guest professorships: University of Vilnius (Lithuania) and Minsk (Belarus), Univ. of Muenster and Munich (Germany), University of Innsbruck (Austria), Chief Editor 'Märchenspiegel'. My major jobs were a C-4 full professorship (substitute) at University of Augsburg (European Cultural History) followed by a professorship in European Ethnology/ Volkskunde at Bayreuth University. I held a guest professorship at the University of Jyväskylä (Finland) in 2002/2003. Relevant membership and professional links are: ISFNR, SIEF; Deutsche Gesellschaft für Volkskunde (DGV); Founding member and chair of the commission for Narrative Research in the DGV, committee member GEDOK, Austrian Society for Folklore, Swiss Society for Volkskunde; German University Teachers Association (Hochschulverband); Fontane-Society; Brother-Grimm-Society; Folklore Fellows; Folklore Commission of Lower Saxony; Alumni Hermann-Lietz-Schools; Charity Association for village Bedheim in Thüringen; Munich Association for Volkskunde; Johanniter; Tyrol Association for Folklore; Executive Committee Foundation W. Kahn. I am not a member of any political party."

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

The session on ballad at the International Congress on Medieval Studies sponsored by the KfV at the 2005 International Congress on Medieval Studies at Western Michigan University, Kalamazoo, was interesting and successful, though not without some problems. The session on 'The Ballad: Traditions, Texts, Treatments', included three papers: 'Blancaflor y Filomena: Rape and Resistance in a Pan-Hispanic Ballad' by Sarah Portnoy (University of California-Berkeley); 'Hispanic and Scandinavian Balladry: Parallels and Congeners' by Samuel Armistead (University of California-Davis); 'The Earliest Evidence for the Ballad of Glasgerion' by Richard Firth Green (Ohio State University). The session on 'The South Slavic Epic Ballad' initially had three papers, but two had to be withdrawn because of last-minute difficulties. The remaining paper was 'The Emergent Realism and its Distributed Author in South Slavic Oral Epic' by Slavica Rankovic (University of Nottingham). Larry Syndergaard, session organizer, reported that the four papers discussed different ballad traditions, ranging from medieval to contemporary, with two papers by young scholars employing fresh approaches, and that the KfV can be proud of having sponsored the sessions.

The KfV will again sponsor a session at the 2006 Congress. A call for papers has already been circulated separately. To propose a paper, please submit an abstract of about 300 words to Prof. Larry Syndergaard by 15 September 2005. All papers must be read in person. Proposals must indicate the thesis of the paper, its methodology and conclusions, specifically accept a 20 minute time limit, and indicate whether AV equipment will be needed. larry.syndergaard@wmich.edu

Marjetka Golež Kaučič reported on the 70th anniversary of the Slovenian Institute of Ethnomusicology and the 'Folk Song as Social Challenge' conference on 13-15 April 2005 at the Slovenian Academy of Sciences and Arts, Ljubljana. The Scientific Research Centre SASA and Nova Gorica Polytechnics have established a postgraduate programme in intercultural studies which includes a module on Slovene studies and it is also initiating a common postgraduate programme on Slovene and Scottish Studies in conjunction with the University of Glasgow within the EU Erasmus Mundus programme

for student exchange (see <http://isik.zrc-sazu.si>). Valentina Bold and Katherine Campbell have both visited the institute in the last year.

Barbara Boock and Eckhard John co-organized a symposium in honour of Wolfgang Steinitz together with the organizers of the TFF Rudolstadt (the Dance and Folklore Festival in Rudolstadt is the most important international folk festival in Germany) and the support of the Woody Guthrie Foundation and Archives (New York) on 1–2 July 2005. Steinitz's 'collection of German folk songs of democratic character out of six centuries' (1954–1962) was highly estimated by the German folk song revivalists of the 1970s and 1980s in both parts of Germany. The programme of the symposium focused on Wolfgang Steinitz as a person: his research in the field of folk song, folklore and his political activities; song and war as a topic of interest in history and today; and songs of social criticism in the 20th century in an international context. More information about the participants of the meeting and abstracts of the papers can be found on the home page of the German Folksong-Archive: <http://www.dva.uni-freiburg.de/akt/>

Prof. Dr. Rolf W. Brednich (Göttingen/Wellington), former president of the KfV, has received the Brother Grimm Award 2004 of the Philipps University of Marburg, Germany for his lifetime achievements in folkloristics. The prize giving ceremony took place on 3 June 2005 in Marburg during a symposium on 'Folk Narrative Research and the Internet'. The laudatory address was given by Prof. Dr. Harm-Peer Zimmermann, Marburg. The public lecture of the award winner was entitled 'Humour in the > Internet'.

7. REPORTS ON THE 35TH INTERNATIONAL BALLAD CONFERENCE, KIEV, 2005

REPORT ON THE 35TH INTERNATIONAL BALLAD CONFERENCE IN KIEV, 6-11 JULY 2005

The 35th International Ballad Conference in Kiev was attended by around fifty scholars from Australia, Belgium, Belarus, Bulgaria, Canada, Croatia, England, France, Germany, Hungary, Lithuania, Poland,

Portugal, Romania, Scotland, Slovakia, Slovenia, Turkey, Ukraine, USA, Wales. Papers were read in all three of the official languages of the KfV, English, French, and German.

The conference was ably organized by the Rytsky Institute of Art Studies, Folklore and Ethnology, and the National Academy of Sciences Ukraine. Following the momentous events of the Ukraine's *Orange Revolution* in 2004, this was a particularly exciting time for scholars to visit the country and to meet up with old friends, particularly long-standing KfV member Larysa Vakhnina, and to meet new Ukrainian colleagues whom we hope to see at future conferences.

The conference, which took place in glorious summer weather throughout, began with an informal walking tour of Kiev, including the St Michael's Cathedral of the Golden Domes followed by an informal reception held at the Rytsky Institute and our first introduction to Ukrainian song. The conference itself took place over four days and lived up to the usual high standards of scholarship and wide range of interest that characterize the KfV. Topics included mythology and ritual; manuscripts and other written texts; calendar customs; tradition and innovation. There was singing, too, by Ukrainian performers, including members of the Rytsky Institute staff.

During the conference itself there was time for a visit to the open-air museum at Pirogovo, where we saw traditional Ukrainian architecture and crafts. Our afternoon walk enjoyed in 'the open' was crowned by a sumptuous banquet enhanced by the singing voices of various ethnologists affiliated to the Rytsky Institute. From there, we pursued our enchanting discovery of Ukrainian nature and countrylife with sharing in the celebration of the amazing folk holiday of 'Ivan Kupala' or St John's Eve. Here we witnessed courtship customs, singing and dancing, garlands woven from meadow flowers, and couples jumping over a bonfire.

We also visited the magnificent National Opera Theatre in Kiev for a performance of a folk opera. This was a highly colourful show, with accomplished singing and spectacular Cossack-style dancing. We had a chance to witness more of this close-up when we were welcomed on behalf of the Mayor of Kiev, Mr. O. Omelchenko, who addressed us a letter. The Ukrainian bard Stephan Shcherbak performed epic songs, accompanying himself on the bandora. Cossack dances with swords, colourful female dancers, singing and instrumental music, and a



KfV VICE-PRESIDENT ISABELLE PEERE
SPEAKS TO UKRAINIAN RADIO, WITH CON-
FERENCE ORGANISER LARYSA VAKHNINA

traditional drama made for a wonderful display. Members of the executive and others were presented with generous gifts and flowers on behalf of the Mayor and we felt truly honoured to be greeted so warmly. At the ensuing stylish reception, we had the pleasure of being joined by our new KfV President, freshly arrived from the airport, and of toasting her with Crimean Champagne!

Other visits included the National Museum of St Sophia Cathedral, the National Museum of Folk Arts, and the catacombs at Petcherskaja Lavra. Our whole-day outing was to Chernigiv for more magnificent churches, icons, saints, and catacombs, and an excellent lunch in a restaurant. The closing banquet took place on a glorious boat trip down the majestic River Dneiper. Following our thanks for a splendid conference expressed by Isabelle Peere, Larysa Vakhnina presented her with a rushnyk, a embroidered or printed rectangular scarf-like linen cloth, which we had been introduced to earlier as a symbol used in wedding ceremonies. Isabelle responded with the suggestion that this would accompany us on every future KfV conference to remind us of our tie to the Ukraine and of that binding all KfV members. On coming ashore, bilingual bard Bill McCarthy produced 'the ballad of Kiev', reaching a poetic peak with the following finale:

'Quelle est cette vision qui émerge de la souterraine église?
Un ange d'orthodoxie? Non, c'est l'éblouissante Larysa!'

In the course of a scholarly but relaxed conference there was ample time to wander around Kiev, visit restaurants, and enjoy the relaxed atmosphere in Independence Square. Some of us managed also to visit the exquisite Bulgakov Museum. The experience was of a nation coming into its own with a bright future to look forward to, and for the KfV a whole new field of song and scholarship opening up for us. We hope to see much more of our new Ukrainian friends in the future!

David Atkinson

35. JAHRESTAGUNG KOMMISSION FÜR VOLKSDICHTUNG, KIEV 2005

Die Kommission für Volksdichtung in der SIEF, die KfV – von manchen Kollegen auch Balladenkommission genannt – hielt ihre 35. Jahrestagung vom 5.-11. Juli in Kiev (Ukraine) ab. Die einladende Institution war die Akademie der Wissenschaften, vertreten durch das Rylsky Institut für Kunst, Folklore und Ethnologie. Ausrichterin war Prof. Laryssa Vakhnina mit ihrem Team, die Schirmherrschaft hatten Prof. Skrypnic von der Akademie und der Kiever Oberbürgermeister Olmechenko. Rund 55 Teilnehmer – davon mehr als 15 aus dem Gastgeberland – trafen zusammen, um sich über neueste Forschungsergebnisse auszutauschen. Die Teilnehmer kamen aus Australien, Belgien, Bulgarien, Deutschland, England, Frankreich, Kanada, Kroatien,

Litauen, Polen, Portugal, Rumänien, Schottland, Slowakei, Slowenien, Türkei, Ungarn, USA, Wales und Weißrussland. Man tagte im Akademiegebäude im Zentrum der Stadt, in der Grushevskystraße zu Themenblöcken wie 'Mythologische Elemente in den Volksballaden Europas', 'Die Ballade und verwandte traditionelle Genres', 'Semiotische Forschungsansätze', 'Zeitgenössische Balladenproduktion und -rezeption' und schließlich 'Das Populare, das Literarische und die Übersetzungen'. Dabei ging es auch um Rituale, handschriftliche Liederbücher, Kalenderbräuche, Gender, Tradition und Innovation. Wissenschaftliche Kontakte konnten vertieft, neue aufgebaut werden, eine Gastprofessur ist angedacht.

Die *proceedings* der vergangenen Konferenzen, insbesondere auch der letzten in Riga (Lettland) sind im Druck, die Herausgabe der Kiever Vorträge hat begonnen.

Eine Exkursion nach Chernigiv und ein Besuch der ukrainischen Freilichtmuseen in Pirogova und Pereyaslav-Hmelnistzky sowie etliche Empfänge durch Vertreter ukrainischer Institutionen rundeten das Programm ab.

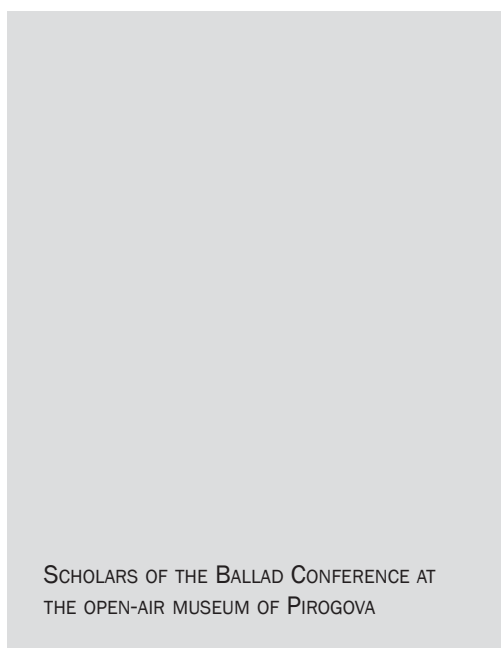
So kurz nach den bewegenden Ereignissen der Orange Revolution in der Ukraine 2004 war es für die Kongressteilnehmer ein unvergleichliches Erlebnis, das Land besuchen zu dürfen. Kiev setzte Traditionen fort, konnte aber auch mit Innovationen aufwarten, zumal in

Ländern wie in der Ukraine nun Zugänge zu bisher verschlossenen Quellenbereichen möglich sind.

Sabine Wienker-Piepho (München) die ihre Amtgeschäfte bei diesem Treffen offiziell aufnahm, dankte den ukrainischen Kollegen und Kolleginnen für die Organisation der Konferenz, sowie dem Vorstand und der Vorgängerin in Amt Luisa del Giudice für ihre Arbeit (1999-2004). Die von der KfV organisierte Arbeitsgruppe beim *International Congress on Medieval Studies*, der jeweils an der Western Michigan University in Kalamazoo stattfindet ist unter der Leitung von Larry Syndergaard weiterhin aktiv.

Die nächste Tagung wird auf Einladung des Deutschen Volksliedarchivs vom 3.-7. April 2006 in Freiburg stattfinden, wo sich die Kommission einst konstituierte. Für das Jahr 2007 besteht eine Einladung nach Zagreb, für 2008 ist Cardiff ins Auge gefasst worden, wo in der ersten Juliwoche auch das 100jährige Bestehen der *Welsh Folklore Society* zu feiern ist. Ob sich die KfV 2008 in Bristol oder Belfast treffen wird, steht noch nicht fest.

Sabine Wienker-Piepho, München



SCHOLARS OF THE BALLAD CONFERENCE AT
THE OPEN-AIR MUSEUM OF PIROGOVA

8. NEWS FROM THE INTERNATIONAL BIBLIOGRAPHY OF ETHNOLOGY – IBE (IVB/IFB)

On 27-28 July 2005 the IVB/IFB organized a seminar 'Bibliography Workshop', that took place in the Estonian Literary Museum, almost at the same time as the 14th ISFNR Congress in Tartu. This seminar was organized for all researchers interested in the field of ethnological bibliography. The aim was to discuss the bibliographical terminology that is going to be used for the electronic catalogue of IVB. Whereas the majority of the participants of the seminar had a direct connection to the SIEF Working Group 'International Folklore Bibliography', this seminar might as well be regarded as the 8th Meeting of the Working Group for IVB/IFB (after: 1. Lilienthal 1990, 2. Neusiedl am See 1991, 3. Rheinfelden 1992, 4. Reinhausen 1993, 5. Petronell-Carnuntum/Kittsee 1994, 6. Amsterdam 1996, 7. Trešt 1998).

Karin Maria Rooleid (Tallinn) discussed in her speech 'Ethnological Subject Words and Category Boundaries in English and German' terminological problems, which she had faced during her bibliographical work. She observed a large number of synonymous terms, used by ethnologists, folklorists, cultural and social anthropologists, and cultural historians, that nevertheless should be unified in the IVB online version. Difficulties arise, when it comes to selection: what kind of words or phrases should be chosen as main entries for the subject index (cf. 'folk~ethnic~popular~traditional culture', 'association~society', 'cultural anthropology~social anthropology', 'urban~town~city'; 'Verein~Gesellschaft', 'Kultur-anthropologie~Sozialanthropologie', 'Betrieb~Unternehmen', 'Fleischer~Metzger', 'Tischler~Schreiner', 'Töpfer~Hafner').

Klaus-Peter Busche (Bremen) presented the program 'Bismas' and the preliminary online version of IVB, based on data from Bremen University (1986-1998). He also mentioned the problems that might arise, when the bibliography will be on-line. Meri Kuula-Bruun (Helsinki) presented the Finnish bilingual ethnological thesaurus 'Thesaurus for Folk Culture Studies' (1994), and spoke about issues based upon the selection criteria of the subject words. Mattias Brundell (Stockholm/Gävle) gave us an overview of the 'Swedish Ethnological Bibliography (SEB)', which was followed up by results of statistical research among Swedish ethnologists and

librarians. The compilers of the Polish ethnological bibliography, Bronisława Kopczyńska-Jaworska, Inga Kuźma and Małgorzata Wilbik (Łódź), could not attend the meeting. They did however send us their speech 'The Voice in the Discussion', in which they pointed out, that during the 1980-1990s the research fields of ethnology and anthropology were approaching one another, and necessitated the need for an update of terminology. Ernst J. Huber (Basel) concentrated himself to the contemporary bibliographical situation in Switzerland, where ethnological data are registered in special bibliographies, like historical, art, national monument, town, etc. Therefore the bibliographers define the meaning of 'Volkskunde' differently, and use different rubrics for the corresponding data. Terminological problems in the Swiss context are also connected with the multilingualism: for the IVB subject index one needs to unify and/or translate the German, French, Italian and Rotoromanian words and phrases.

As the terminological problems aren't all solved, we need to continue our objective, scholarly and favourable discussion in a 9th Meeting of the Working Group for IVB/IFB, which will be held in autumn 2006 in Helsinki.

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

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

Karin Maria Rooleid, Tallinn

9. NEW PUBLICATIONS OF SIEF MEMBERS

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

1. Gary Alan Fine, Véronique Campion-Vincent & Chip Heath, Rumor Mills, *The Social Impact of Rumor and Legend* (New York: Aldine de Gruyter, 2005) 378pp., 0-202-30746-8 Hardback £ 39,50; 0-202-30747-6 Paperback £ 19,95

The goal of this volume is to explore the social and political dynamics of rumor and the related concept of urban or contemporary legend. These forms of communication often appear in tandem with social problems, including riots, racial or political violence, and social and economic upheavals. The volume emphasises the connection of rumor to a set of social concerns from government corruption and corporate scandal, to racial, religious, and other prejudices. Central to the dialogue are issues of truth, belief, history, public policy, and evidence.

2. Ann Herda-Rapp & Theresa L. Goedeke (ed.), *Mad about Wildlife. Looking at social conflict over wildlife* (University Press of Mississippi, 2005) 250 pp.; ISBN 90 04 14366 1; price EUR. 55.- / US\$ 79.-

This edited volume documents the presence and types of Nature discourse that emerge during conflicts between people over wildlife. This collection of qualitative case studies demonstrates how social groups create opposing symbolic meanings of Nature and highlights the way in which the successful imposition of those meanings affects wildlife, people generally, and management professionals. Together, the chapters illustrate the significant, untapped utility of constructionist approaches for understanding social conflict over wildlife issues and for managing natural resources in a way that acknowledges and incorporates different definitions of nature.

3. Véronique Campion-Vincent [translated by Jacqueline Simpson], *Organ Theft Legends. An unflinching exploration of the sources of tales of dismemberment* (Jackson: University Press of Mississippi, 2005) 224 pp. ISBN 1-57806-593-3, cloth, \$ 45,-

In 1987 horrific tales of organ theft that had been circulating in Central and South America for years caught the attention of the international media. Soon reports came from all over the planet, rising to a crescendo in the late

1990s. Campion-Vincent describes these narratives in detail and classifies them as three basic types: the Baby Parts Story, Eye Thieves, and Kidney Heists. She then recounts the social problems that seemed to make these awful legends plausible – trade in human organs bought from the living poor; advances in modern medicine which seemed to blur the lines between life and death; the ills of poverty in the developing world and its consequences; international adoption and real human trafficking.

4. Maja Povržanovič Frykman (ed), *Transnational Spaces: Disciplinary Perspectives* (Malmö: Malmö University, 2004) ISBN 91-7104-060-9) available on the web:

<http://dSPACE.mah.se:8080/bitstream/2043/677/1/Transnational+Spaces.pdf>

This book focuses on epistemological and methodological questions dealt with by the scholars of different disciplinary backgrounds who have an interest in transnational connections and imply transnational perspectives in their research. Using concrete research projects as the point of departure, they address the state of the art concerning transnational spaces within the conceptual universe of their respective disciplines.

Contents: - Thomas Faist, 'The transnational turn in migration research: perspectives for the study of politics and polity'; - Berndt Clavier, 'The transnational imaginary: cultural space and the place of theory'; - Per Gustafson, 'More or less transnational: two unwritten papers'; - Maja Povržanovič Frykman, 'Transnational perspective in ethnology: from 'ethnic' to 'diasporic' communities'; - Östen Wahlbeck, 'Turkish immigrant entrepreneurs in Finland: local embeddedness and transnational ties'; - Connie Carøe Christiansen, 'Transnational consumption in Denmark and Turkey: an anthropological research project'; - Nauja Kleist, 'Situated transnationalism: fieldwork and location-work in transnational research methodology'; - Erik Olsson, 'Event or process? Repatriation practice and open-ended migration'; - Thomas Faist, 'Concluding remarks'.

5. Maria Elenevskaia [Yelenevsakaya] & Larisa Fialkova, *Russkaia ulitsa v evreiskoi strane: Issledovanie fol'klora emigrantov 1990-kh v Izraile* [Russian Street in the Jewish State: The Study of the Folklore of Emigrants of the 1990s in Israel] 2 vols. Moskva: Rossiiskaia Akademia Nauk, Institut Etnologii i Antropologii, 2005, 600 pp.

6. Luisa Del Giudice & Nancy van Deusen (ed.), *Performing Ecstasies: Music, Dance, and Ritual in the Mediterranean* (Ottawa: The Institute of Mediaeval Music, 2005)

Order copies from: Institute of Mediaeval Music, 1270 Lampman Crescent, Ottawa, Ontario K2C 1P8, Canada. Website: <http://ca.geocities.com/mediaeval1@rogers.com> E-mail: mediaeval1@rogers.com or FAX to 613-225-9487. \$ 86,- US (plus approx. \$ 10,- shipping)

7. Louis Peter Grijp & Herman Roodenburg, *Blues en balladen: Alan Lomax en Ate Doornbosch, twee muzikale veldwerkers* (Amsterdam: Amsterdam University Press, 2005), includes music CD. ISBN 90 5356 754 2. EUR. 14,50. www.aup.nl/

8. Andy C. Rouse, *The Remunerated Vernacular Singer. From Medieval England to the Post-War Revival* (Frankfurt am Main: Peter Lang, 2005) EUR. 39,- ISBN 3-631-53305-5. www.peterlang.com

9. Ion Taloş, *Cununia fratilor și Nunta Soarelui. Incestul zădărnicit în folclorul românesc și universal* [Die Trauung der Geschwister und die Hochzeit der Sonne. Der verhinderte Inzest in der rumänischen und internationalen Folklore] (Bukarest 2004) 959 pp.

10. UPCOMING EVENTS, CONFERENCES & PUBLICATIONS

10TH RESEARCH SEMINAR IN EUROPEAN ETHNOLOGY: MUSIC AND CULTURAL MEDIATION, NOVEMBER 2005

The 10th European Ethnology Seminar of the European Ethnological Research Association (EERA) will take place on Saturday, 26 November 2005, in the Department of Music, University of Sheffield. The theme will be 'Music and Cultural Mediation'. There will be a keynote speaker (to be announced) and a series of themed sessions in which short 'interventions' (10 minutes each) will be followed by discussion. The questions we hope to address include the following:

- ♦ How does music maintain or transform other aspects of culture, e.g. in a diaspora setting?
- ♦ Can music mediate between cultures, e.g. in a multi-cultural setting?

- ♦ What roles have culture and the media to play in cultural mediation?

We understand 'European ethnology' as an approach to studying cultural issues in their context, rather than as a geographical focus, and are happy to accept offers of interventions in which non-European traditions are discussed.

If you are interested in offering an intervention, please send a title by Friday, 18 November 2005, to Joan Beal (j.c.beal@shef.ac.uk) and Jonathan Stock (j.p.j.stock@shef.ac.uk), also indicating any audio-visual requirements.

If you wish to attend but do not intend to present an intervention, please let us know by Monday, November 21, for catering purposes. The cost will be £15,- (£10,- students/unwaged), which will cover refreshments, lunch and administration costs. You can pay in cash on the day, or by cheque made payable to 'University of Sheffield'. Post cheques to:

Professor Joan Beal
NATCECT
University of Sheffield
9, Shearwood Road
Sheffield S10 2TD

The seminar will take place from 10 a.m. to 5 p.m. on Saturday, 26 November 2005. A list of suggestions for accommodation will be provided for those wishing to stay overnight on Friday and/or Saturday.

Information about EERA is available on a provisional web site at <http://www.ethnology.webspace.surefish.co.uk/>

MEDIA STUDIES - ETHNOLOGIA EUROPAEA 2006

Ethnologia Europaea is planning a special issue for 2006 on studies of media – past and present – in ethnology and folklore. In the rapidly expanding field of interdisciplinary media studies contributions from ethnology and folklore are still relatively few. In this special issue we want to focus on the specific contributions from our disciplines. We welcome a broad definition of media – not just the classical mass media world – but anything from yellow Post-It-labels and graffiti to Web-surfing and karaoke singing. Another important approach is the actual use of media or mixes of media in everyday life, as well as historical studies of different media genres. The issue will range from media in pre-modern society and into the

future. If you are interested in submitting an article send a preliminary text or a short outline before December 1 2005 to the journal's new editor: Orvar Löfgren, Department of European Ethnology, Finngatan 8, S-223 62 Lund, Sweden (Orvar.Lofgren@etn.lu.se).

TRADE AND THE CIRCULATION OF POPULAR PRINTS, 7TH CONGRESS OF THE ' PICTURE COMMITTEE' OF THE SOCIÉTÉ INTERNATIONALE D'ETHNOLOGIE ET DE FOLKLORE - 9-12 MARCH 2006, TRENTO (ITALY)

In cooperation with the Provincia di Trento and the City of Tesino and the Museum Europäischer Kulturen – Staatliche Museen zu Berlin

Scientific Committee: Nils-Arvid Bringéus, Lund, Wolfgang Brückner, Würzburg, Alberto Milano, Milano, Christa Pieske, Lübeck, Rolf Reichardt, Mainz and Konrad Vanja, Berlin

Thursday, March 9

17.00–... reception at Museo del Buon Consiglio, Trento, Presentation of the Congress and visit of the Museum

Friday, March 10 at Museo del Buon Consiglio, Trento

1st Session: The trade of widespread prints; direction NN

09.15–09.45 Wolfgang Brückner, Würzburg: 'Das Wandergewerbe als Distributionssystem der Frühen Neuzeit in Mitteleuropa'

10.00–10.30 Konrad Vanja, Berlin: 'Bilderhandel in Europa. Ein Bildbericht'

10.30–11.00 Norberto Gramaccini, Berne: 'Print trade in Paris and London at the end of the 18th century'

11.00–11.30 coffee break

11.30–12.00 Rolf Reichardt and Christine Vogel, Mainz: 'The circulation of almanacs in the area between Germany, France and Switzerland'

12.00–12.30 Gerard Rooijackers, Amsterdam: 'Print trade in Holland'

13.00–15.00 Lunch

2nd Session: Production centres of widespread prints; direction Prof. Brückner

15.00–15.30 Peter Schmidt, Neuruppin: 'Bildthemen, Geschäftsbeziehungen und Vertrieb der Neuruppiner Firma Oehmigke &

Riemschneider im 19. Jahrhundert'

15.30–16.00 Martine Sasion, Epinal: 'Images d'Epinal around the world'

16.00–16.30 coffee break

16.30–17.00 Nicholas Boerma, Amsterdam: 'Reconstructing Bilderhandel in a country Holland without Dépôt Légal and without archives from printers'

17.00–17.30 Dominique Lerch, Suresnes: 'Weissenburg als Bilderbogenstadt zwischen Kolportage and Eisenbahntransfer'

17.30–18.00 Tim Clayton, London: 'The export of English prints to Germany 1760-1800'

20.00–22.00 Dinner

Saturday, March 11 at Tesino

9.30–10.00 presentation and introduction

3rd Session: Tesini from pedlars to publishers; direction Prof. Lerch

10.00–10.30 Elda Fietta, Trieste 'The organisation of the trade commerce of the Tesini in Europe'

10.30–11.00 Alessandro Giacomello and Alba Zanini, Udine: 'Remondini and the pedlars of the Valli del Natisone, prints and books for east Europe and the Balcans'

11.00–11.30 coffee break

11.30–12.00 J.F. Heijbroek, Amsterdam: 'The print production of the Tesin Buffa in Amsterdam'

12.00–12.30 Alberto Milano, Milano: 'The Tesin publisher Dominikus Fietta and the print production in Augsburg in the years 1780-1820'

13.00–15.00 Lunch

4th Session: Widespread prints distribution outside Europe; direction Prof. Reichardt

15.00–15.30 Christoph Frank, Potsdam: 'Artaria, Bilder- und Graphikhandel in alle Welt im 18. Jahrhundert'

15.30–16.00 Kathrine and Thorkild Kjaergaard, Greenland: 'Prints and pictures in Greenland 1800-1850'

16.00–16.30 coffee break

16.30–17.00 Peter Bräunlein, Marburg: 'Printed gods on global tour, the origins and trade of indian calender art in the area of colonialism'

- 17.00–17.30 Frank Kohl, Sao Paulo: ‘Georg Leuzinger (1813-1892) a Swiss tradesman of images in Rio de Janeiro, international transfer of images and know-how between Europe and imperial Brazil in the 19th century’
- 17.30–18.00 Richard Jerabek, Brno: ‘Gedruckten Krippenbilderbogen in den Böhmisches Ländern’
- 19.00–21.00 Dinner and return by bus to Trento

Sunday, March 12 at Museo del Buon Consiglio

5th Session: Widespread prints between iconography and ideology; direction Prof. Bringéus

- 09.15–09.45 Wolfgang Cillessen, Berlin: ‘Die Hollandia Regenerata des David Hess von 1796 und ihre europäische Rezeption’
- 10.00–10.30 Pierre Wachenheim, Paris: ‘Art et politique, diffusion de l’estampe sous le règne de Louis XV’
- 10.30–11.00 Joelle Raineau, Paris: ‘Le Comte de Pardy et la diffusion d’estampes royalistes (1792-1805)’
- 11.00–11.30 coffee break
- 11.30–12.00 Maria Goldoni, Modena: ‘The Unjust Tribunal of Christ, from Italy to Europe, the diffusion of an image through prints’
- 12.00–12.30 Marina Pelzer, Bruxelles: ‘From Propaganda to Trade, political prints in Russia and Europe in the early nineteenth century’
- 13.00–15.00 Lunch and end of Congress

EUROPEAN SOCIAL SCIENCE HISTORY CONFERENCE (ESSHC)

The Sixth ESSHC will take place from 22-25 March 2006 at the RAI conference center in Amsterdam.

For more information see:

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

THE RITUAL YEAR AND RITUAL DIVERSITY

Second Conference of the SIEF Working Group on The Ritual Year, June 7-11, 2006, Göteborg, Sweden

The Commission on The Ritual Year was established at the SIEF conference in Marseille on April 29, 2004 and started in Edinburgh in June 2004. The first conference of the SIEF Working Group on The Ritual Year took place at Malta in March 2005.

The Working Group has now the honour to invite you to Göteborg for the second conference of The Ritual Year working group. The conference will be arranged by The Institute for Dialectology, Onomastics and Folklore Research (SOFI) and The Department of Ethnology, Göteborg University.

Call for Papers: the year 2006 has been proclaimed by the Swedish government as a Cultural Diversity Year. As we live in times of great cultural diversity in the wide sense, we have chosen Cultural Diversity as the first sub-theme for papers on The Ritual Year. The second theme is related to the summer season, as the conference will take place in the month of June. In Sweden, as in many European countries this season is a period for a number of annual festivities, such as Midsummer, and Life Cycle parallels, such as weddings. We welcome papers on both religious and popular rituals that are related to these topics, in a wide sense.

A third category, which can be, but not necessarily is included in the two wide sub-themes, includes questions regarding theoretical and practical methods as well as ethical considerations when studying The Ritual Year. This sub-theme is also concerned with discussing by what we today include in the concepts of ‘rituals’ and ‘The Ritual Year’. Like the two other sub-themes or headings, the third sub-theme is concerned with change and continuity, both in popular practice and in academic research.

1. The Ritual Year and Ritual Diversity (c.f. from categories like class, gender, ethnicity, generation)
2. The Ritual Year – The Summer Season
3. The Ritual Year – theoretical, methodological and ethical approaches

Proposals are invited from around the world for contributions to this conference. If you are interested, please send us a single-page proposal including an outline of your paper (20 minutes), and the following details not later than November 1, 2005: name (with your family

name in capital letters), affiliation, postal address, e-mail address, phone and fax numbers. Proposals (and subsequently papers) must be written in English. You can of course come to Göteborg without giving a paper (also November 1, 2005 for notification). The number of participants is limited, so please let us know quickly, if you wish to attend. The Conference Committee will confirm your proposal by December 9, 2005.

Costs: the conference fee will be 1.000 SEK (including value-added tax (VAT)).

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

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PRÄDIKAT 'HERITAGE', GÖTTINGEN, 2006

Prädikat 'Heritage' – Wertschöpfungen aus kulturellen Ressourcen, 29.-30. Juni 2006, Institut für Kulturanthropologie/Europäische Ethnologie, Georg-August Universität Göttingen.

Das Kulturerbe erlebt Hochkonjunktur: Rund um eine mitteldeutsche Kleinstadt wie Göttingen sind im Umkreis von 150 km vielfältig geadelte Aspekte materieller wie immaterieller Kulturgeschichte zu besichtigen. Nicht nur internationale oder europäische Institutionen deklarieren kulturelles Erbe, auch auf der regionalen und lokalen Ebene gibt es Interessensgruppen, die lokale Geschichte aufbereiten, benennen und somit vor dem Vergessen schützen wollen. Derartige Auszeichnungen, mit denen die Einzigartigkeit von Räumen, Architektur, Bräuchen, Liedgut, Dialekten, Büchern und sogar von Menschen herausgestellt wird, lädt diese Kulturgüter semiotisch auf. Sie verleiht ihnen zusätzliche Bedeutungen und stiftet Attraktivität, hinter der vielfältige Potentiale aber auch Probleme stecken.

Die theoretische Analyse dieser globalen Entwicklungen wurde seit den 1990er Jahren vor allem durch die anglo-amerikanische Kulturanthropologie sowie den jüngeren interdisziplinären Bereich der Heritage Studies initiiert. Auf dem Kongress der SIEF im April 2004 in Marseille wurde deutlich, dass die internationale kulturwissen-

schaftliche Forschung der wachsenden 'Heritage-ifizierung' inzwischen Rechnung trägt. Mit der Einladung zur Tagung 'Prädikat 'Heritage' – Wertschöpfungen aus kulturellen Ressourcen' möchten wir einen Beitrag zur Verankerung dieser internationalen Auseinandersetzung mit dem Themenkomplex auch im deutschsprachigen Fachdiskurs der Kulturanthropologie/Europäischen Ethnologie/Volkskunde leisten. Der theoretische und historische Rahmen der Tagung wird durch Keynote Speakers aus dem europäischen Raum abgesteckt werden. Es richtet sich nicht nur aber ganz besonders nachdrücklich an Nachwuchswissenschaftler/innen, die empirisch zu den angefügten Fragenkomplexen forschen und arbeiten. Es soll Gelegenheit geschaffen werden, aktuelle und konkrete ethnographische Projekte vorzustellen und in kollegialer Atmosphäre gemeinsam mit den internationalen Wissenschaftler/innen theoretische und methodische Perspektiven rund um diesen Forschungsbereich zu diskutieren und hierdurch auch internationale Kontakte zu fördern.

Aus einer Fülle möglicher Fragen, die die Komplexität und Mehrdimensionalität des Themas aufgreifen, haben wir folgende vier Teilbereiche ausgewählt, die als Anregung für Beiträge dienen:

- ♦ **Kulturkonzepte:**
Welche Definitionen von Kultur vertreten Akteure, Organisationen und vermittelnde Instanzen? Welches semantische Feld erwächst rund um die Begriffe Tradition, Heritage, Folklore? Wie gestalten sich Funktionen und Modi der Transmission kulturellen Wissens?
- ♦ **Zur Rolle von Organisationen:**
Wie funktionieren die Prinzipien und Mechanismen von Inklusivität und Exklusivität? Welche Interessen werden bei der Schaffung von Heritage vertreten (ökonomisch, sozial, politisch, kulturell)? Wie funktionieren Entscheidungsprozesse?
- ♦ **Ökonomien von Heritage:**
Wie wird der Zugang zu geadelten Kulturgütern verwaltet? Wie ändert sich der Wert – nicht nur der materielle – des geadelten Kulturguts für die unterschiedlichen involvierten Konstruenten?
- ♦ **Ausgestaltung und Lebenswelt lokaler Aktivisten:**
In welchen Kontexten wirken kulturelle Repräsentationen nach einer Festsetzung als Heritage? Wie wird das Spannungsfeld global – lokal am konkreten Beispiel deutlich?

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***SENSES AND RELIGION: 5TH CONFERENCE OF THE SIEF
 COMMISSION FOR FOLK RELIGION, SEPTEMBER 8TH-
 12TH, 2006 – CELJE, SLOVENIA***

To the memory of Niko Kuret 1906-1995

Invitation and Call for Papers

One assumption could be that religion claims to provide meaning of life, to explain the world as a whole. In this frame religion wishes not only to answer the questions of past, present and future, the macrocosm and the microcosm, being and non-being, this world and the world beyond, body and soul, good and bad – it also wishes to interpret man and the transcendent in their entirety and in their interconnections.

Religions perform this role in a communication process, in which the sacred declares and communicates itself, and for this use is made of all the senses. In this way Religions evoke and cultivate religious feeling in people. And although within religious practice faith is seen as a 'grace', so it cannot be taught, religious feelings and experience can be aroused, assisted and expressed with special means. These means all come together in 1) the liturgy and appear in the range of instruments used: word, spectacle, movement, gestures, the use of space, in direct or indirect contact with the Sacred, as well as 2) events, accompanying liturgy or a religious event (pilgrimage, liturgy, etc.).

In short, all senses can take part when man encounters the God and the Sacred: hearing, sight, touch, smell and taste. In this way too they can give the feeling of wholeness. Certainly it will be/is also interesting when these senses cross the borders between the world of the sacred place and the mundane world of the profane and become ambivalent. Eventually we should research also in the field

The liturgical means use the symbolical language of rites and rite elements. The aim of our conference is to examine and interpret these principally from the angle of the

five senses. Beside the word, sound, music (hearing) and the visual image, statues, buildings, the use of space, or the arts in general (sight), we know little or almost nothing about the way religion uses means linked to taste, smell and touch, their effect and purpose. Separately or together these means can help to shape the individual and community religious experience. The rite is the expression of something, and the model-like transmission of something (rite of and for something). It uses a varied range of instruments which are linked to the period concerned and its task is to transmit changing contents of spirituality. In many cases these rites make up for some kind of lack, compensate the finite and fragmentary nature of human being. They make the invisible, the unfathomable, the immortal, the imperceptible visible, tangible, audible and perceivable. They manifest the unmanifestable.

We would like our contributors to interpret from the angle of the five human senses the religious practice of individuals and communities, its elements and means in differing historical periods, in the past or the present, in the different Christian and non-Christian religions, as well as the trajectory of passage/transition of these practices between sacred and mundane as human's permanent struggle to reach/attain/approach transcendence.

At our conference we will also commemorate the centenary of the birth of the outstanding Slovenian ethnologist, Prof. Niko Kuret.

The language of the conference will be English.

There will be 25 minutes for papers (approx. 15,000 characters), including any illustrations, followed by 5 minutes of discussion.

Our excursion is linked to the theme of the conference.
 Deadline for applications: March 31, 2006

Applications and preliminary inquiries should be addressed to the host of the conference, Dr. Jurij Fikfak (Ljubljana, Slovenia) fikfak@gmx.net and the head of the commission, Ass. Prof. Gábor Barna (Szeged, Hungary) barna@hung.u-szeged.hu.

Proposed programme

September 8, Arrival

September 9, Excursion

September 10-12, Conference

**SANTAS PER AQUAS (SPA). FOODWAYS AND LIFESTYLES
IN THE SEARCH FOR HEALTH AND BEAUTY**

16th International Ethnological Food Research Conference (in Association with SIEF)

Innsbruck, Austria and Meran/o, Italy, September 25th - October 1st, 2006

One aspect of the aesthetic discovery of the Alps in the 19th century was certainly the self-reinvention of towns and valleys as areas of health, curing and well-being. In relation to the topic of the conference, the Austrian and Italian Alps provide valuable examples of this process, reaching right into the present. Eating and drinking, bathing and breathing, sporting and relaxing have constantly been renegotiated over the last two hundred years, perhaps even more so here than in other areas of Europe. The various changes in the history of Alpine tourism led, for example, the town of Meran/o, once a world-famous climatic resort, to shift to hydrotherapy, thus becoming a spa. Innsbruck, the capital of the Austrian province of Tyrol and closely located to other spas, is constantly strengthening its identity as centre for winter sports and medical treatment. The town has twice hosted the Olympic Winter Games (1964, 1976) and has the largest hospital in the Western part of Austria.

Innsbruck lies in the narrow Inn valley delimited by two steep mountain ridges. Nevertheless, it represents a major axis of the Alpine, and even European transport networks, linking north and south as well as east and west. The medieval town centre and its museums suggest a longer stay. Innsbruck University (founded in 1669) has a long-standing engagement with ethnological research. The town is easily accessible by air (Innsbruck Airport or Munich Airport), train and car.

Meran/o lies on the southern side of the main mountain Alpine mountain ridge. Its mild, almost Mediterranean, climate contributed significantly to the praise which this town and its environs received in 19th century travel literature. Wine has been of major economic significance for centuries, and as a 'grape cure', it also participated in the reinvention of Meran/o as a health resort and the later take-off of tourism. Despite substantial reconstruction works in the 19th and 20th centuries, the old town of Meran/o has essentially preserved its medieval character. The history of tourism, especially the regional one, is documented in the South Tyrolean Museum of Tourism, the 'Touriseum' located in a castle at the outskirts of

Meran/o. The conference will be held at the University of Innsbruck, Austria, and the Touriseum in Meran/o, Italy.

Call for Papers; the theme may be developed especially along the following lines:

- ♦ Dislocation as a precondition for change of nutritional patterns and tastes.
- ♦ Cures and lifestyles in different age-groups in Western society.
- ♦ Cures consisting of special foods or food allocations-effects on the psyche and bodily functions.
- ♦ Cures for illnesses in connection with food abuse or nutritional disfunctions (e.g. alcoholism, obesity, anorexia and bulimia, drugs).
- ♦ The use of food in the propagation and marketing of health resorts.
- ♦ Status of food products used or prescribed in cures.
- ♦ Makers and mediators of the role of food in cures (Doctors, nutritional advisers, pharmacists, trainers, cooks, special food industries, advertisements, etc.).
- ♦ Nutritional needs and local food offers at health resorts, spa hotels, beauty farms.
- ♦ Methodological approaches to food, eating and drinking in the context of health resorts and therapies.

The organizing committee especially welcomes contributions aiming at strengthening theoretical approaches and/or the opening of new perspectives on methodologies in food research.

The language of the conference is English.

Proposals for papers for panel sessions (15-20 mins. duration), together with a short abstract (max. 1000 characters) should be sent in the enclosed form not later than 1st December, 2005. The Conference Committee may ask you to update your abstract, if necessary, closer to the conference. The Conference Committee reserves the right to decline proposed papers which do not fit the theme of the conference, or in order to avoid repetition. The same date, 1st December 2005, refers to notification of your intention to participate in the conference. If you do not intend to present a paper you are equally welcome. As the number of participants and papers that can be accommodated is limited, we recommend that you act quickly if you wish to attend and present a paper.

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11. BOOK DISCOUNTS

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

The next procedure must be followed:

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

JOURNAL

A very welcome offer comes from the Museum Tusculanum 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 Tusculanum Press (www.mtp.dk)

BOOKS – GENERAL

- Aksant (Amsterdam): 20% discount on all publications of this publisher www.aksant.nl
- Boydell and Brewer (Woodbridge): 25% discount on some publications: see siefhome.org
- Het Spinhuis (Amsterdam): 10% discount on its ethnological publications: see 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 email: 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/) by fax ++49 (0)228-9 23 83-23 or email: verlag@habelt.de

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

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