



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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PRIZE
WINNER
2011 !

EDITORIAL

DEAR SIEF MEMBERS,

This issue of our Newsletter reflects the variety of activities of our society and membership. New working groups are developing new fields of research while earlier instituted working groups are attracting new researchers (also from other than the usual research

fields) or reinventing their mission. In that regard it seems also the time to make up the balance, as at least two working groups, as you will read, have been making complex calculations figuring out the total of their scholarly meetings during the years. Such an exercise was not necessary for our International Congresses as the upcoming one is clearly the tenth. Is it due to this jubilee, to the

location in Lisbon or simply to the attractiveness and quality of the theme(s) description, that it generates a larger than ever before amount of panel and paper proposals? A signal that it will be an engaging and exciting congress in Portugal!

Not only through these major congresses SIEF positions itself, SIEF also gains recognition within the public field of cultural heritage. As SIEF is now recognized as an advisory non-governmental organisation (NGO) in relation to UNESCO's convention on the safeguarding of intangible cultural heritage, it has the possibility to bring in the expertise of the society and its individual members for the evaluation of elements of intangible cultural heritage.

Another renewal within our society is the first awarding of the newly established SIEF Young Scholar Prize. The winner is made known in the Newsletter and the prize will be presented to her on the Lisbon congress.

Again you will find three new national ethnology reports. Individual SIEF members present a short over-

sight of their national ethnology. In this issue you find the essays of colleagues from Norway, Poland and Portugal. They describe, within an European context, the communalities and divergencies in our research field. It is instructive to read about the ways Ethnology and Folklore Studies are discussed, (de-) constructed and changing in countries like Poland and Norway. In the latter even the labels Ethnology and Folkloristics disappeared in Academia and the discipline merged with Cultural Studies or Cultural History. The Portuguese report gives us insight in CRIA, the organisation that takes care for SIEF's 2011 congress. When Europe is covered in this way, the reports will be reworked and updated and published in a special volume. Please feel free to present your country in the following issues of the Newsletter, contact me then first.

Find included the new flyer of our society, assume the role of a missionary, handover the flyer and try to convince a colleague to become member of SIEF!

Peter Jan Margry

1. LETTER FROM THE PRESIDENT

DEAR COLLEAGUES,

Preparations for our 2011 congress in Lisbon are well under way. The response to the Call for Papers has been very good and the programme is shaping up nicely (see report later in this Newsletter). The theme for the congress, 'People Make Places', puts the spotlight on many vital concerns of our time, from climate change to the creeping alienation of just about everyone. In our field we have been talking a lot about 'othering', but have we realised that deep semantic similarity between the two terms: alienation and othering? Moreover, have we been sufficiently alert to the realisation that our focus on the alienation/othering of fellow human beings may have blinded – or at least blinkered – us, preventing us from recognising a different alienation in its full significance?

I am talking about our ultimate 'other' that we, in Western-type cultures at least, appear to have constructed in the course of modernisation since part of the

Enlightenment enterprise became derailed. We have invented, imagined, and otherwise 'constructed' a deep juxtaposition between 'culture' and 'nature'. Arguably, ethnologists and folklorists have studied the relationship of 'culture' and 'nature' for a long time and from a broad range of perspectives. The close thematic connections between ethnology and ecology reach back well beyond Ernst Haeckel's postulate of ecology as a distinct science in the 1860s. Social historians have noted how the 'old European economy' of 'the whole house', where 'culture' and 'nature' were regarded as closely intertwined, has been replaced in the course of industrialisation and modernisation by increasing perceptual separation and indeed juxtaposition of the two spheres.

In a sense, the culmination of that movement may be seen, for example, in the progressive ousting of an integrative *Heimatkunde* – the holistic study of localities and regions – from the German school curriculum since the



OBJECT OF ECO-ETHNOLOGY?

1960s. At the same time, the rise of environmental concerns and pressure groups has led to a resurgence of interest in more integrative approaches, and there is by now a plethora of sub-, multi-, cross- and other disciplinary approaches, addressing aspects of this broad theme in one way or another. In recent years, many writers have made significant contributions to a better understanding of the interdependence of nature and culture, from James Weiner's 'Heideggerian anthropology' and Kay Milton's 'ecology of emotions', to Tim Ingold's exploration of environmental perception and skilled practice.

Postulating an eco-ethnology may therefore be regarded as yet another expression of the academic obsession with disciplinary fencing (in the sense of both ritualised sword combat and the erection of barriers to protect boundaries). However, the postulate is not aiming to establish a particular, more or less innovative sub-division within ethnology, or to merge some aspects of ecology with

aspects of ethnology. Instead, it could be described as un-disciplined, in the sense that it refuses to be confined by a particular disciplinary canon that compartmentalises a world deeply connected in multiple and complex ways. The postulate of an eco-ethnology is in effect a call for a different way of looking at the world. Whether 'culture' or 'nature' – or indeed both – are ideological constructs or material reality may be an interesting question that occupies academic debating chambers, but it becomes of secondary importance, compared to the question of how their individual and mutual actuality affects our life-worlds in the ecological households in which they take place.

In a number of recent essays I have explored whether and how European ethnology, a subject all too often still associated with romantic images of a past peasantry, might make a useful contribution to the study of contemporary issues, suggesting that – in terms of research prac-

tice and its theoretical foundations – a cultural-philosophical approach towards an applied regional science deeply grounded in the Local would be the most appropriate and useful in this context. In the age of globalisation, assertions of the Local are frequently viewed with suspicion, as reactionary relapses into a rural idyll from which modernisation is supposed to have liberated us. However, such opposition may be just as ideologically driven as the rurality discourses that it despises. It is worth reiterating here, since this history of eco-ethnological engagement tends to be forgotten, that human ecological approaches had their origins not least in the urban ethnographies of the Chicago School, which can hardly be accused of having perpetrated some rural idyll. There is nothing in an emphasis on the Local that makes it inevitably parochial or worse. Any holistic approach, almost by definition, lends itself to totalitarian politics. It is difficult if not impossible to protect research against political abuse. However, we may yet come to realise that ‘local’ and ‘parochial’ are contradictory terms, and that when we abandoned integrative, holistic *Heimatkunde* and similar approaches because they had been tainted by ideological abuse, we may have thrown away the bath tub as well as the baby and the water. Insistence on the Local may go some way towards safeguarding an eco-ethnology.

At a workshop of the SIEF Place Wisdom working group earlier this year, some of these issues were explored in depth, and a selection of papers has been published in a special issue of the *Anthropological Journal of European Cultures* (see report later in this Newsletter). The authors in that issue, coming from their different disciplinary and personal backgrounds, are traversing the ethnological field on their various paths that ultimately converge in the realisation of the inescapably local foundations of culture and nature. We may construct either sphere, or both, in the lofty spaces of the imagination – and at the congress in Derry we were encouraged to liberate our ethnological imagination; but any imagination detached from its local anchorage can soon run wild, and may trip over its roots with potentially devastating socio-cultural and ecological consequences, as not only the totalitarian regimes of the twentieth century have all too clearly demonstrated. Thus we are facing a formidable task – that of reconciling the quest for spiritual liberation with the need to sustain meaningful moorings. The congress in Lisbon is unlike-

ly to solve this quandary, but our explorations of how people make places (and are in turn made by them!) should take us a good step or two further towards the vision we are seeking, for our field but also, more importantly, for the wider society to which we hope our work appears relevant.

Ullrich Kockel
President SIEF



2. WINNER OF SIEF'S YOUNG SCHOLAR PRIZE

SIEF's Young Scholar Prize 2011 goes to Vihra Barova at the The Institute of Ethnography (Bulgarian Academy of Science in Sofia) for her PhD thesis 'Family Networks and Exchange between Town and Village'.

This is the conclusion of the evaluation panel for SIEF's Young Scholar dissertation Prize 2011. The panel, consisting of three SIEF board members – Valdimar Hafstein, Birgitta Svensson and Bernhard Tschöfen – reasoned as follows:

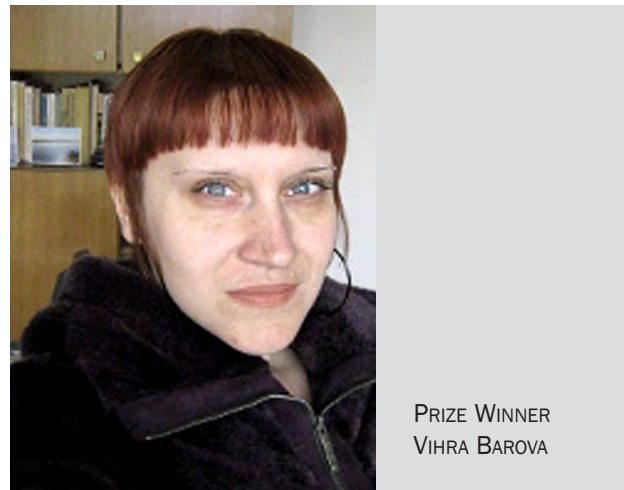
Barova's dissertation is based on very well done fieldwork on kinship relations conducted in Central Rhodope Mountains, south Bulgaria. The main focus is on family networks that operate between the countryside and the big city and the kind of social and economic strategies observed. The thesis takes its point of departure in kinship relations as meaning and practice and as norm in their regional, ethnic and religious dimensions. However it then proceeds in an innovative way into comparing this with the actual kin networks and roles, putting in practice a network analysis in order to find out the meanings of the existing roles and relations.

Her research question is: 'What do family members exchange (in Bourdieu's sense of economic, social and cultural capital) in times of transition and insecurity, in order to maintain their social status? And how did socialism affect their kinship relations?'

Her methods are fieldwork done through recurrent trips to the site using classic ethnography like participant observation and structured interviews. Added to this work she has gathered specialized data – through questionnaires – on personal networks in order to discover the structure of the family network.

She has identified a theoretically interesting phenomenon: the recent development, in the context of rapid economic change, of large kinship associations that hold regular reunions and compete with each other for status and prestige. It demonstrates a clear understanding of the processes of change in the Smolyan region over the last half century – and also a sense of the texture of social and practical interactions between kin, neighbours, colleagues and friends. The author has also analysed the structure of two large kinship associations in the region, using genealogical methods to describe the descent-

group composition and residence patterns of the leadership and ordinary membership – and exploring the connection between these ceremonial associations and two forestry cooperatives involving the same groups of kin.



PRIZE WINNER
VIHRA BAROVA

Barova's work shows how the kin reunion ritual was initially introduced in the region to substitute for diverse religious rituals. In the 1980s it became popular and gradually turned into a competition between descent groups. It survived after the Transition and turned into a tool for establishing and maintaining durable and useful relationships. That is how the management of genealogical knowledge became an important part of the kinship politics in the region. She also shows that genealogical knowledge, e.g. 'to know your kin,' developed during socialism as part of the ruling ideology, came into a different practice during post socialist times.

There were six potential candidates for SIEF's Young Scholar Prize and among these the SIEF board has chosen to give Vihra Barova the prize because of her interesting focus on spatial dimensions of family and kinship networks, her ability to conduct not only a thorough and reflected fieldwork but also to put clear questions to her material and carry out a highly transparent research process, in an unusual programme, combining ethnographic and quantitative skills and insights.

The winner will receive the sum of €500,- and is given the possibility of presenting a plenary lecture during SIEF's 2011 International Congress in Lisbon.

SIEF FORMAL NGO OF UNESCO

The Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) was adopted by the General Conference of UNESCO in 2003 and has since been ratified by nearly 130 States. Created in order to safeguard the intangible cultural heritage, ensure respect and mutual appreciation of it, and raise awareness of its importance, the convention also establishes a number of mechanisms for international cooperation and assistance. In order to assist the Committee in its assessment and evaluation of the nominations, proposals and requests it has received, it established a Consultative Body (cf. article 8.3 of the convention) to carry out examinations of such files and present recommendations to the Committee. Members will include individual experts with recognized competence in the fields of intangible cultural heritage (cf. article 8.4) as well as non-governmental organizations accredited in accordance with article 9.



During the 22-24 June 2010 session of the General Assembly of the States Parties in Paris, on UNESCO's Convention for the safeguarding of ICH, SIEF has formally been accredited as such a NGO.

This implies that SIEF will be invited to be present at the yearly sessions of the Intergovernmental Committee for the ICH convention and eventually provide advisory services to the Committee, responsible for the implementation of the Convention at the international level.

Moreover SIEF is asked to participate in the body of experts that has to deal with the evaluation of proposals for elements of intangible culture to be put on the urgent safeguarding list. As this an important body that has to deal with matters of content of an ethnological, folkloristic and heritage kind, it will probably require advisory services of that kind.

3. NATIONAL ETHNOLOGY REPORTS

3.1 ETHNOLOGY AND FOLKLORISTICS IN NORWAY

The academic history of folklore studies in Norway started in 1886, when Moltke Moe, the son of the famous folklore collector, poet and clergyman Jørgen Moe, was appointed Professor of 'folk traditions and vernacular language' at the University of Oslo. Until his death in 1913, Moltke Moe was the only professor in this field in Norway. His successor was Knut Liestøl, Professor of folklore studies between 1917 and 1951.

In 1914 and based on the vast folklore collections of Moltke Moe, being the actual heir of both his fathers' and Peter Christen Asbjørnsen's archives, the Norwegian Folklore Collection (*Norsk Folkeminnnesamling*) was established. From the beginning this institution was part of the University Library, but is at present situated at the University of Oslo. This is still regarded as the National Collection of Folklore in Norway. The first archivist was Knut Liestøl, who was followed by dr. Reidar Th. Christiansen, who in 1952 also succeeded Knut Liestøl as Professor of folklore studies. The Norwegian Folklore Collection also houses 4,600 autobiographical narratives collected in 1964, 1981 and 1996 among Norwegians born ca. 1880-1930.

In 1920 The Norwegian Folklore Society (*Norsk Folkeminnelag*) was established. Since 1921 the society has published about 160 volumes mainly based on folklore collections in *Norsk Folkeminnnesamling* and other institutions.

Established in 1922 the Institute for Comparative Research in Human Culture (*Instituttet for sammenlignende kulturforskning*) acted as an independent research institution in the areas of comparative linguistics, folklore, religion, ethnology, archaeology and ethnography. In the 1920s and 1930s this institution organized larger projects on collecting and analyzing folklore and folk customs related to pre-industrial Norway rural life. Svale Solheim and Nils Lid were central parts in these projects both as collectors and authors of questionnaires and as researchers. The Institute's comprehensive collections of historical sources related to Norwegian witch trials were later transferred to the Norwegian Folklore Collection (*Norsk Folkeminnnesamling*).

After many years of work at the Institute for Comparative Research in Human Culture dr. Nils Lid in 1940 was appointed Norway's first Professor of folk life studies or comparative ethnology. After Nils Lid's death in 1958 he was succeeded by dr. Knut Kolsrud. Svale Solheim was appointed Professor of folklore studies in 1956.

Another central institution was established in 1946: Ethnological Investigations in Norway (*Norsk Etnologisk Gransking*). This institution was closely connected with the Norwegian Folk Museum (*Norsk Folkemuseum*) where it still is situated. Through the use of approximately 200 questionnaires sent to a nationwide set of informants the collection of 200,000 pages of written answers cover central elements of everyday life in Norway from the 1850s to present society.

In 1948, the University of Bergen was founded. In 1965 Reimund Kvideland started courses in folklore studies at the new university. In 1972 the University of Bergen established a Department of ethno-folkloristics, and from then both ethnology and folkloristics was taught in Bergen. Leading colleagues were dr. Brynjulf Alver, dr. Bente Alver and Reimund Kvideland.

Since 2000 there have been several changes in the structures of Norwegian universities. A major change is the establishment of larger multidisciplinary departments. As a result of these new structures folkloristics and ethnology are no longer in use as labels of academic disciplines neither in Oslo nor in Bergen. Since 2007 ethnologists and folklorists in Bergen are employed at the Department of Archaeology, History, Cultural Studies and Religion. Central among their scholarly interests are



KHOLD: CHILLY BLACK METAL SONG
IN OLD-NORWEGIAN LANGUAGE

the study of local and regional identities, contemporary popular religion and folk medicine.

In Oslo the disciplines ethnology and folkloristics were re-named cultural history in 2003. Since 2005 cultural history in Oslo has been part of the Department of Culture Studies and Oriental Languages. The academic staff has its main interest in uses of history, rituals and magic, popular narratives and folk religion.

Central periodicals within the field of ethnology have been *Norveg. Tidsskrift for folkelivsgransking* (1951-2001), *Tradisjon. Tidsskrift for folkeminnevitenskap* (1971-2001) and *Dugnad. Tidsskrift for etnologi* (1975-2001). From 2001 these three periodicals were replaced by one common journal, *Tidsskrift for kulturforskning*.

Arne Bugge Amundsen, Oslo

3.2 ETHNOGRAPHY AND FOLKLORE STUDIES IN POLAND

The origins of Polish ethnography and folklore studies date back to the 19th century and are related to idea of Romanticism, which formed a source of inspiration for the first collectors of peasant's folklore. The forerunner of folklore-related research of that period was Zorian Dołęga-Chodakowski, the author of a study entitled: *About Slavdom before Christianity* (1818). In the middle of the 19th century, a Polish ethnographer, folklorist

and composer Oskar Kolberg, started his works on collecting and documenting folklore. His valuable collection, outlining a specific panorama of 19th century Polish peasantry, was published in the form of 64 volumes including regional monographs with the general title: *The Folk. Their Customs, Way of Life, Speech, Legends, Proverbs, Rites and Superstitions, Amusements, Songs, Music and Dances*.

Since the seventies of 19th century, together with popularization of positivism, a gradual development of ethnography and folklore studies began. Journals like *Zbiór Wiadomości do Antropologii Krajowej* [Collection of Information on the National Anthropology] (1877-1895), *Materiały Antropologiczno-Archeologiczne i Etnograficzne* [Anthropological, Archaeological and Ethnographic Materials] (1896-1919), *Wisła* [The Vistula] (1887-1916), came into being. Special attention should be given to the foundation of Polish Ethnological Society in 1895, which has been publishing the periodical *Lud* [The Folk] since 1895 until the present days. In 1888 the Ethnographic Museum in Warsaw opened, as well as different scientific committees and societies were founded at that time. Apart from prominent field researchers – such as Zygmunt Gloger, Izidor Kopernicki, Seweryn Udziela – first culture theorists, for instance Ludwik Krzywicki, Jan Karłowicz, marked their presence. The latter, in journal *The Vistula*, introduced the concept of ‘folklore’ to Polish theoretical thought and emphasized its relation to folk culture. Among the researchers of that time, apart from the concern given to Polish folk culture, an interest in extra-European cultures came into view (Jan Kubary –

Oceania, Bronisław Piłsudski and Wacław Sieroszewski – East Asia, Ignacy Domejko and Józef Siemiradzki – South America and Stefan Szolc-Rogoziński – Africa).

At the turn of the 19th and 20th century the institutional life of ethnography was concentrated around the Polish Academy of Arts and Sciences in Cracow, the newly founded university departments (the first one was formed in 1910 – The Department of Ethnology in the University of Lviv), museums and scientific journals. The regaining of Polish independence in 1918 (after 120 years) presented a new path for Polish ethnography. The main concern was to integrate parts of the divided country and promote new research methods. In the first half of the 20th century the number of university departments of ethnology, started growing instantly (Poznań 1919, Cracow 1925, Vilnius 1927, Warsaw 1936). Among ethnologists of that time, particularly interesting research was conducted by Jan Stanisław Bystroń, the author of works on ethnography, history of culture, sociology and cultural studies; Stefan Czarnowski, the researcher of environmental folklore, who also carried out an analysis of folk religiosity and social culture; Kazimierz Moszyński, the author of a comprehensive,



PARTICIPANT OF THE CORPUS CHRISTI PROCESSION IN WARSAW, 2010

dictionary-type work: *The Folk Culture of the Slavs*. The main subject of ethnographic research was still folk culture, yet a widened range of studies on the culture of ethnic groups and theoretical matters of culture came up as well.

After the Second World War the biggest emphasis was placed on reconstruction and development of ethnographic centres and scientific institutions destroyed during Nazi occupation, together with the introduction of new research topics. However, the process of changes in Polish ethnography after the war was still deeply influenced by institutionalized ideological pressures. In a country subordinated to the USSR, pursuing ideological indoctrination, ethnography was treated as one of historical sciences. Consequently researchers were mainly expected to document and popularize the knowledge of folk culture. Such approach limited theoretical reflection and research on culture as a whole. Soon, despite numerous works within the domain of the ethnography of Poland, studies on contemporary changes among working class culture also began to be published. A return to research on extra-European ethnography (Mongolia, Central Asia and America) started. Researchers also made efforts to renew contacts with representatives of world anthropology. In the area of folk research it is necessary to mention philological studies conducted by Juliusz Krzyżanowski, the author of works regarding verbal folklore (*The Glossary of Polish Folklore*, 1965), paremiology and studies on folk tales (among others: *The Systematic Catalogue of the Polish Folk Tale*, volume 1-2, 1962-1963). Krzyżanowski was also the founder and first editor of *Literatura Ludowa* [*Folk Literature*] (1957-1968, 1972-) and co-editor of international periodical *Proverbium*.

Not until the seventies-eighties of 20th century Polish ethnography adopted new research perspectives. In 1972 Czesław Hernas became the editor-in-chief of *Folk Literature*. He postulated a new approach towards folklore researches and suggested taking note of contemporary folklore narratives, to which traditional classifications did not apply. Various works bringing up relations between folklore, literature and popular culture were published in the journal. Among new areas of interests were: phenomena of everyday life folklore, folklore of various social groups and urban folklore. At that time, ethnographers also became interested in urban culture.

Research on cultural phenomena of the big city was conducted in university departments in Lodz, Warsaw and Silesia Region. Polish ethnography started experiencing pressing transformations of traditional field research and the paradigm shift. The term 'anthropology' became a vital policy slogan for Polish ethnographers and ethnologists, who demanded changes for the practice of the discipline. At the beginning of the eighties *Polska Sztuka Ludowa* [*Polish Folk Art*] published a manifesto of so-called New Polish Ethnology, uniting a group of researchers interested in structuralism, phenomenology and semiotics (1980).

After 1989 there was a stronger change in state policy towards science. The evolving economic and politic situation provided new research subjects and created new needs for scientific reflection. One of the main subject matters of that time was the social and cultural transformation of Poland and prospects, cultural consequences of processes of European integration and globalization. The representatives of Polish ethnological sciences started participating in works of numerous international scientific societies, maintaining contact with researchers of various countries in the world and conducting research outside Poland. Nevertheless, at that time, Poland lost the attractiveness of an 'exotic' socialist country in eyes of researchers, mainly from Western Europe.

One can observe the great variety of preferred research trends (historicism, phenomenology, structuralism, semiotics, postmodernism), which has been undertaken during last 20 years; different views on practicing ethnology, theoretic and methodological options coexist alongside. The majority of the research concentrates on contemporary culture, while sometimes using a historical perspective. Modernization of research on folk culture is also connected with approaches taken from cultural anthropology, which supplies means and methods of interpretation of current social and cultural phenomena. Anthropologists conduct research on the contemporary rural and urban culture, research on matters of ethnic, local and cultural identity, cultural memory, symbolic culture, religiosity, issues of family and gender. One should also mention research on visual anthropology, the anthropology of the body or medical anthropology. Polish folklore studies deal also with popular culture, contemporary and e-folklore, oral culture and the relations between culture and literature. Important areas of



TEMPORARY MEMORIAL IN FRONT OF THE PRESIDENTIAL PALACE, AFTER THE PLANE CRASH IN KATYN, WARSAW 2010

studies are those devoted to east, middle European and extra-European (mainly African, Asian and South American) communities. Attention is also given to the contemporary practice and theory of the discipline, with the main focus on theory of culture and relation between philosophy and anthropology.

Methodological pluralism became a distinct and beneficial aspect of Polish 'ethnological identity'. Two questions are constantly current: firstly, to what extent is ethnology/cultural anthropology an analysis and interpretation of the world around us, the analysis based on results of field researches, which are conducted both in different cultural contexts and in cultural reality surrounding the researcher; secondly, to what extent ethnology/cultural anthropology is an empirical philosophy and intellectual construct, which attempts to define the limits of epistemological cognition. The Polish concept of ethnography itself (particularly popular after the Second World War) is frequently replaced with the concept of ethnology and

anthropology (associated with the adjective 'cultural' or 'social'), which constitutes the aspiration for more advanced and ambitious studies, referring to West European and Anglo-Saxon tradition of reflection on human being and his culture.

The transition from a traditional way of practicing ethnography to current tendencies concerning cultural thought does not combine with abandoning the classical ethnographical issues. Such a trend has only led to different ways of perceiving them and determining their place in research projects. The result of those changes is connected mainly with the extension of previous research areas, which are currently linked with inquiries regarding contemporary world, new shapes and patterns of human existence and problems of contemporary civilization which is, paradoxically, more and more often characterized as the anthropology of the big city, and not the countryside. Additionally, such new quests are frequently connected with profound reflection regarding research

methods and anthropological aims, combined with benefits following from multidisciplinary and international research links.

Nowadays, Polish ethnology has numerous institutional centres – eight departments at the main universities in Poland (Poznań, Cracow, Łódź, Warsaw, Wrocław, Toruń, Cieszyn and Szczecin), several journals (*The Folk*, *Folk Literature* and *Etnografia Polski*, all three with English summary; *Ethnologia Polona* – published in English; *Kultura i Społeczeństwo* [*Culture and Society*] and *Konteksty. Polska Sztuka Ludowa* [*Contexts. Polish Folk Art*]); book series (for instance *Łódzkie Studia Etnograficzne* [*Ethnographical Studies of Łódź*], *Prace i Materiały Etnograficzne* [*Ethnogra-*

phical Works and Materials] or *Dziedzictwo Kulturowe* [*Cultural Heritage*]).

Polish ethnology has also a national institutional representation, which is the Committee of Ethnological Sciences in cooperation with Polish Academy of Sciences (since 1975) and two ethnological societies: the Polish Ethnological Society (1895) and the Polish Society of Urban Ethnology (2000).

Katarzyna Orszulak-Dudkowska
University of Łódź

3.3 ETHNOLOGY AND ANTHROPOLOGY IN PORTUGAL

Ethnology in Portugal is a crossroad of global trends and unresolved legacies from the past. The ‘Carnation Revolution’ of 1974, which put an end to the longest fascist-type regime in Europe and to the last colonial empire, paved the way to a radical shift towards cosmopolitan connections and urban agendas. With four departments in the universities of Lisbon and Coimbra, plus a solid network of research centres, Portuguese ethnology and anthropology are now fully engaged in the process of revitalization and strategic reorientation of international anthropology, revealing at the same time specific concerns attached to the Portuguese-speaking world of 260 million people from Brazil to East Timor. The irony of this post-colonial critique is that during Salazar’s regime Ethnology and anthropology did not focus primarily on the cultural differences under Portuguese administration but on the country’s peasantry. It was a nation-building discipline instead of an empire-building one, or both, in the sense that propaganda presented the colonized peoples as genuinely Portuguese. Keeping its distance from rural traditions as culture in itself, Portuguese contemporary anthropology is doing more than following the international pace: it is also and still responding to a troubling history.

Portugal has several research units in ethnology and anthropology, most of which were congregated a few years ago under the umbrella of CRIA (Centre for

Research in Anthropology), sponsored and top evaluated by the Fundação para a Ciência e a Tecnologia of the Ministério da Ciência, Tecnologia e Ensino Superior (Foundation for Science and Technology). A national platform in anthropology has thus been created, with an increase of institutional links and interpersonal cooperation. CRIA has four big lines of research that express the sensibilities of its members, as well as of Portuguese contemporary anthropology: 1) Social Identities and Differentiation; 2) Culture: Practices, Politics, Displays; 3) Migrations, Ethnicity, Citizenship; 4) Power, Knowledge, Mediations.

In Portugal, as in other countries, ethnologists and anthropologists are among those who follow most cautiously the empowerment of culture at national and regional levels and try to unveil the political and economic differentiations that actually produce the discourse of culturalization. Surpassing the gap between cultural theory and cultural agency is one of the challenges for Portuguese anthropologists in the 21st century, with a greater investment on the visibility of anthropology in society. As an example of the possible paths, CRIA researchers recently responded to the City Council of Guimarães (‘the cradle of the nation’ and European Cultural Capital in 2012), studying the contemporary appropriations of the first king of Portugal.

CRIA is the local organizer of the 10th international SIEF Congress, taking place in Lisbon in April 2011. The other portuguese research centers with anthropology departments/sections are the Instituto de Ciências Sociais of the Universidade de Lisboa, the Instituto de Investigação Científica Tropical, the Centro de Estudos Africanos of the Instituto Superior de Ciências do Trabalho e da Empresa, and the Sociedade Portuguesa de Antropologia e Etnologia. Established in 1989, the Associação Portuguesa de Antropologia (APA) represents Portuguese anthropologists and organizes every five years an international congress.

Host to the SIEF Congress in 2011, the Faculdade de Ciências Sociais e Humanas of the Universidade Nova de Lisboa has the oldest department of anthropology/ethnology in Portugal, created in the late 1970s. It has twenty teachers with a PhD in anthropology and it welcomes every year 80 new undergraduate students and around 25 in postgraduate levels. The other departments are part of the Universidade Técnica de Lisboa, the Instituto Superior de Ciências do Trabalho e da Empresa (Lisbon) and the Universidade de Coimbra. In spite of being a research centre, the Instituto de Ciências Sociais of the Universidade de Lisboa also has a program of postgraduate studies.

Located at the historical site of Belém in Lisbon, from where the Portuguese *caravelas* sailed to the Atlantic and

the Indian ocean, the Museu Nacional de Etnologia is a legacy of the 'golden generation' led by Jorge Dias that was responsible for the most important results in anthropology during the dictatorship, both in rural contexts and in the colonies. Founded in 1965, the Museum has only temporary exhibitions, but allows the public to have access to its collections, namely the 'rural life galleries' and the 'amazonian galleries'. At the regional level, Portugal has witnessed the appearance of several (and uneven) ethnographical museums. This trend began in the 1980s, to celebrate local identities in a period of growing urbanization.

The collections of the Museu Antropológico da Universidade de Coimbra go as far back as the 18th century and those of the Sociedade de Geografia de Lisboa as the 19th. There is still much to be done in the historical articulation of Portuguese anthropology, both at the museum and the archival levels. Refusing to be caught up in the web of a lost rurality and a vanished empire, Portuguese anthropologists are exploring new worlds of possibilities.

Clara Saraiva
and Frederico Rosa

4. ETHNOLOGY OF RELIGION WORKING GROUP

4.1 WARSAW CONFERENCE 2010

From 1-3 June 2010 a stimulating and successful conference was organized in the State Ethnographical Museum of Warsaw. The conference had as theme: Experiencing Religion: New Approaches towards Personal Religiosity. Twenty-two papers were presented by ethnologists, folklorists, anthropologists and sociologists, mainly from Europe, and some from outside. The presentations were a well balanced mix in disciplinary and methodological approaches: historical and modern, ethnographical and theoretical. The collaboration with the State Ethnographical Museum must be mentioned, as they took care for a very well organised conference.

The full abstracts of the papers can be found on the SIEF website; the direct link is as follows:
[http://www.siefhome.org/images/stories/abstrakty%20Experiencing%20Religion\(2\).pdf](http://www.siefhome.org/images/stories/abstrakty%20Experiencing%20Religion(2).pdf)

4.2 BUSINESS MEETING 2010

In Warsaw also a business meeting of the Working Group took place on 3 June 2010.

- ♦ Decided was to publish the papers of the Warsaw conference, partly as a special issue of the journal *Ethnologia Europaea* and partly as an issue of the museums new journal *New Ethnography*.
- ♦ All WG members were urged to participate in SIEF's

congress of 2011 in Lisbon, also because the working group organized a special panel on Sacred Places, a topical subject which relates well to the main of the congress.

- ♦ The question was raised if the dedicated panels during the big 3-years International SIEF congresses are to be counted as a conference of the working group as well. It was decided to do so, which makes a total of nine past conferences:

1. Stockholm	1993
2. Chaves (P)	1996
3. Szeged (H)	1999
4. Budapest	2001
5. Edinburgh	2002
6. Marseille	2004
7. Celje (SI)	2006
8. Derry (UK)	2008
9. Warsaw	2010

- ♦ The newly adopted bylaws of SIEF in 2008 in Derry (see www.siefhome.org) urge SIEF working groups as well to create small boards in order to realise a

more open and democratic way of steering a working group. As Ulrika Wolf-Knuts indicated she wanted to withdraw as president from this working group, a new board had to be chosen. Four possible new board members were brought up: Marion Bowman (UK), Anna Niedzwiedz (Poland), Clara Saraiva (Portugal) and Peter Jan Margry (Netherlands). They all proved to be willing to fulfill this duty. In order to avoid voting the president suggested the creation of a four person board for the coming period, which was endorsed by the membership. After the meeting the new board divided its tasks as follows: Margry, president, Niedzwiedz, secretary, and Bowman and Saraiva both members.

- ♦ Marion Bowman expressed on behalf of the whole working group thanks to the president, as this was her last meeting in function, for all the efforts she put in the working group, since she took over the presidency in 2006 from Gábor Barna.



POSTERS IN THE STREETS OF WARSAW ANNOUNCED THE CONFERENCE OF THE ETHNOLOGY OF RELIGION WORKING GROUP

5. INTERNATIONAL ETHNOCARTOGRAPHY NETWORK

The 16th conference of the SIEF's International Ethnography Network was held at the University of Szeged in Hungary from 12-14 September 2009. The theme was 'Ethnographic Atlases, Region, Borders, Interferences'. The conference was hosted by the Department of Ethnology and Cultural Anthropology of Szeged and the Institute of Ethnology, Hungarian Academy of Sciences. Lecturers attended from Croatia, France, Romania, England, Finland, Slovakia, Czech Republic and Hungary.

As clearly seen from the titles the eighteen papers presented were divided into three thematic categories. The first day was on Ethnographic Atlases with four presentations, the second on regions and borders with eight, while the third on borders and interferences in contemporary religious life in Hungary with six papers. Following the opening lectures a little debate evolved whether this was the 9th, 12th or the 16th conference. The outcome was the choice for the longest 'tradition'.

The main research questions of the first day lectures (Jelka Vince-Pallua, Balázs Borsos, Thomas Schippers, Jiří Woitsch-František Bajensky) were digitalization of ethnographic atlases and presenting new methodological possibilities emerging with technological development. As an overall conclusion of the presenters collected local data in different atlases are worth and suitable for computer elaboration.

As Szeged is a border-town in many ways (on the frontiers of Hungary, Romania, Serbia; on the borders of Roman Catholicism and Eastern Catholicism) even the location of the conference fits symbolically into the program of the second day which contained presentations

on the interplay of different regions (Helena Ruotsala, Ágnes Pál) and cultural phenomena (Ann Kenard, Töhötöm Szabó Á., László Mód-András Simon, Ágnes Fülemile-Balázs Balogh) in Central and Eastern Europe.

On the third day a research project of the Department of Ethnology and Cultural Anthropology of Szeged was presented. All the lectures were on the border of religiosity and popular culture. The focal point was how late-modern consumer and media cultures restructure culture and religion/religiosity? (Norbert Gleszer-András Zima, István Povedák, Kinga Povedák, Krisztina Frauhammer Nagyné, Laura Iancu) The closing lecture of the conference was held by professor Gábor Barna the head of the hosting department.

The organizers offered diverse cultural programs. At the welcome party participants could get acquainted with Hungarian wine regions and naturally tasted great Hungarian wines too. The second day started with sight-seeing through the mysterious churches of Szeged. Folk musicians and folk singers introduced participants into the world of traditional Hungarian music at the farewell party.

As the thematic shows this conference was not only on Ethnography but a much wider range of phenomena which are not closely related to Ethnography. In the final discussion of the conference an important question emerged. Should the working group widen its interest and maybe find a more appealing name or should Ethnography Network stay unchanged? The question remained unresolved.

Kinga Povedák

6. INTERNATIONAL BALLAD COMMISSION / KOMMISSION FÜR VOLKSDICHTUNG

6.1. 40TH CONFERENCE

The 40th International Conference of the Kommission für Volksdichtung was organized on the island of Terschelling in the north of the Netherlands. Delegates attended from the Netherlands, Scotland, Belgium, Slovenia, Germany, England, Sweden, the USA, South

Africa, Sweden, Portugal, France, Wales, Turkey, Canada, Denmark, Romania, Hungary, Australia, Ukraine, Finland, Belarus and Norway.

The conference began on Monday at the Meertens Instituut in Amsterdam, with three papers on work

going on in the Netherlands, after which we were given a tour of the institute. Then we embarked on the coach journey to Terschelling, taking in a detour to the Zuiderzee Museum at Enkhuizen. Here we were treated to some fine singing in the church and a guided tour of the folk life museum. The conference itself provided a very full programme, which was tied more closely than usual to a particular conference theme, that of water. While some of us had to labour to bring out the watery side of our research, the breadth of the theme meant that everyone was able to contribute a perspective on the subject. This gave a particularly focused feel to the conference, underwritten by its being held in the Willem Barentsz Maritime Institute on the island of Terschelling.

The scholarly standard we have come to expect of the KfV meetings was fully maintained. Besides the general theme of water in ballads, particular topics covered included symbolism and topoi, printed sources, insular and coastal musical cultures, rivers, fishermen's and sailors' songs, and gender questions. There were many comments heard about how superbly well the conference was organized, and our colleagues Louis Grijp, Martine de Bruin, Marieke Leféber, and their able assistants should all feel very proud of this. Newly elected President Tom McKean offered thanks on behalf of the meeting. He also expressed gratitude to Sabine Wineker-Piepho, President for the last five years, and to Isabelle Peere, now standing down as Vice President after ten years.

A rich programme of evening events included a concert of 'Ballads and Complaints of French Sailormen' featuring Michel Collet and Pascal Servain; a display of folk dancing in the village of Formerum, at which conference

delegates were invited several times to join in; and a concert of 'Shanties of the Dutch East India Company'. These last were performed by Camerata Trajectina, directed by our very own conference organizer Louis Grijp.

6.2. PUBLICATIONS

The volume in the BASIS series, *From 'Wunderhorn' to the Internet: Perspectives on Conceptions of 'Folk Song' and the Editing of Traditional Songs*, emerging out of the Freiburg conference (2006) was launched at the business meeting. Congratulations are due to the editors Eckhard John and Tobias Widmaier, and series editor Sigrid Rieuwerts, on the appearance of this excellent volume.

It was reported that publications in the wake of the 2007 (Balmacara) and 2008 (Cardiff) conferences are in progress and should be available in 2011. There was no news concerning publication of papers from Minsk (2009). Papers on the water theme from the 2010 conference will also be published in BASIS.

6.3 FUTURE CONFERENCES

2011 The 41st KfV conference will be held in Faro, Portugal, in late June 2011, organized by J. J. Dias Marques and Sandra de Jesus Boto. The theme will be 'Oral poetry and the relationships between nations', with an emphasis on comparative approaches to ballad types across at least two cultures.

2012 Turkey, probably in September 2011.

2013 Probably Stellenbosch, South Africa.



BUSINESS MEETING
OF THE BALLAD COMMISSION
ON THE ISLE OF TERSCHELLING
(NL)

7. ETHNOLOGICAL FOOD RESEARCH WORKING GROUP

7.1 FOOD RESEARCH CONFERENCE 2010

The 18th International Ethnological Food Research Conference was held at Åbo Akademi University, Turku, Finland, August 18-21, 2010. The theme was *Time for Food. Everyday Food and Changing Meal Habits*. The conference dealt with everyday food and eating in the home and in working-day situations against the background of the impact of ideas about so-called healthy food, ecological food, ethnic food and vegetarian food, as well as taking into account new concerns about food production and climate change – all factors vigorously promoted by the mass media nowadays. The focus of the conference was thus on national and regional discourses and habits, and on ethical and ecological concerns involved in arranging the daily intake of food.

The three overarching themes of the conference were:

1. Ethnic food in national and transnational contexts;
2. Everyday food and eating habits;
3. Organic choices and locality through food.

Five keynote speakers addressed different aspects of these themes, as did the daily workshops, arranged in parallel sessions, and featuring presentations from the conference participants. An afternoon joint session, involving all participants, enabled the outcomes of the individual workshops to be presented and discussed.

The conference was well attended with delegates from many part of the world participating. The conference organisers were: Anne-Maria Åström, PhD, Professor, Nordic Ethnology, Åbo Akademi University, Chair; Anne Niemi, PhL (Ethnology, Åbo Akademi University), Conference Secretary; Niklas Huldén, PhL, Nordic Ethnology, Åbo Akademi University; Anna Kirveennummi, M.A., Finland Futures Research Centre,

University of Turku; Yrsa Lindqvist, PhL, (Head Archivist, The Archives of Folk Culture, the Society of Swedish Literature in Finland, and the advisory members were: Kurt Genrup, PhD, Professor, Ethnology, Umeå University, and Johanna Mäkelä, PhD, National Consumer Research Centre, Finland. All are to be congratulated for providing a well-organised occasion for the scholarly discussion of everyday food in historical and contemporary situations, and focusing to some extent also on future problems and possibilities. A number of well-chosen and organised social programmes and excursions added to the general scholarly and genial atmosphere of the conference.

7.2 PUBLICATIONS

- ♦ Patricia Lysaght, ed., (in collaboration with Ann Helene Bolstad Skjelbred): *Food and Meals at Cultural Crossroads*. Oslo: Novus Press, 2010
- ♦ The proceedings of the 17th international conference of ethnological food research group, hosted by Norsk Folkemuseum (Norwegian Museum of Cultural History) in September 2008, have been published. The papers included in the volume deal with meeting points, negotiations, and the exercise of choice, with regard to food, drink and meals in historical and contemporary situations. They also focus on museums as public institutions and their role in the conservation of material and non-material data about foodways, and their obligation to interpret and transmit cultural information about food and drink to a wider public, by means of exhibitions and other forms of museum presentations, is also discussed.

Patricia Lysaght

8. THE RITUAL YEAR WORKING GROUP

The SIEF Working Group on The Ritual Year held its sixth annual conference on 4-7 June 2010 in Tallinn, Estonia. The conference, under the title 'The Inner and the Outer', was organised by the Institute of Folklore in Tallinn and the Literary Museum in Tartu. The head of the organising committee was Mare Kõiva, an expert in

getting scholars together for conferences and publications. Researchers from Bulgaria, Hungary, Norway, Russia, Finland, the Czech Republic, Poland, the United Kingdom, Latvia, Lithuania, the USA and Nigeria participated in the conference. 27 papers in all were presented, discussing the ritual year in its spatial context with

special attention paid to the symbolism of some places in the inner and outer spaces of a dwelling (the hearth, threshold, door, gate, etc.). Oppositions like 'performer versus observer/researcher' and 'own versus alien' were also tackled. Some of the papers considered neopaganism in its national versions and new customs at school and kindergarten.

Two ethnographic films (on Bulgarian mummers and a Seto wedding) were shown; a photo exhibition of the Russian North by conference participant Elizabeth Warner was installed in the Tallinn City Library. The working group discussed the possibilities for further cooperation in the fields of research, conferences and publications.

The upcoming, seventh ritual year conference, on 'Researchers and performers co-designing heritage', will

take place in Ljubljana (Slovenia), on 10-13 November 2011, hosted by the Institute of Ethnology.

Papers from the fourth conference in Cork will be published as a joint issue of 'The Ritual Year' 4 and 'Cosmos' 25; volumes 5 and 6 of 'The Ritual Year' are being prepared respectively in Kaunas and Tartu.

On 25-30 August 2010, five members of the Ritual Year Working Group participated in the 10th Congress of ICCEES (International Council for Central and East-European Studies) and organised a panel on 'Restructuring of the ritual year in post-socialist countries: European values, ideology and ethnography'.

Irina Sedakova

9. WORKING GROUP ON CULTURAL HERITAGE AND PROPERTY

REPORT ON WORKSHOP ON 'HERITAGE AND POWER'

The second meeting of the working group on Cultural Heritage and Property took place in mid-September 2010 in Lisbon and Porto, Portugal. The workshop was organized by Luís Silva, postdoctoral researcher at the Centre for Research in Anthropology (CRIA / FCSH, Universidade Nova de Lisboa), and Paula Mota Santos, professor at the University Fernando Pessoa (Porto). And it was funded by the *Fundação para a Ciência e a Tecnologia* and the University Fernando Pessoa.

It was an intense, but highly productive meeting. On the first day, in Lisbon, according to the previous call for papers, the group members explored the relationships between heritage and power. Kristin Kuutma, chair of the working group, from the University of Tartu, started the proceedings with a paper on knowledge production and power in the contexts of institutionalized heritage studies. Drawing on the case of the Estonian National Museum during the Soviet regime, she accounted the socio-political conditions of knowledge production, and showed how the making of archives and museums, and the establishment of depositories for narratives about the past and also for records of past cultural practices and artefacts has served the purpose of creating a national cultural heritage.

Paula Mota Santos explored also the power of knowledge by examining the City Council Tourism Office pedestrian guided tours within Porto's World Heritage Site. In her view, these guided tours constitute an arena where the sense of belongingness to Porto is constructed and negotiated, by the acquiring and sharing of specialized knowledge (the historian's knowledge), and the critique of the urban renewal projects designed for the protected area. Luís Silva spoke about power and time in the context of heritage building and living in a Portuguese village sponsored by a local development programme implemented between 1995 and 2006. He highlighted the different temporalities – particularly, the 'social time' and the 'monumental time' (cf. Herzfeld, *A Place in History*, 1991) – and repertoires of intervention in the space of both historic conservation organisations and residents, as well as the articulations of the various types of power implicated in what he calls 'time struggles', specially the power of the formal political powers and bureaucracy, the power of the architects, and the power of those who live in heritage sites.

After lunch, Regina Bendix, from the University of Göttingen, examined the semantic transformations of the

terms ‘inheriting’ and ‘owning’ with regard to ‘cultural goods’ in order to understand the dimensions of power entailed in protective measures, increased or restrained economic activity, and the official inscriptions of identification within heritage sites and practices as well. The ideologies of handling the past and continuity encoded in heritage programmes, the power of the state and its bureaucracy, and the importance of the political system in dealing with those who live in heritage places become evident in her account on the case of Cambodia, where ‘the Khmer Rouge are violent’.

Ewa Klekot, from the University of Warsaw, explored the processes of heritage building and meaning making in the Royal castle of Warsaw in the context its ‘second life’ (cf. Kirshenblatt-Gimblet, *Destination Culture*, 1998) as ‘Monument of National History and Culture’. By analyzing the politics of conservation (of the building and furniture) and of visiting, she showed how the castle serves to legitimize the national ideology by reference to the national past, and disclosed the various power relations implicated in the processes. Meritxell Sucarrat, PhD candidate at the University of Barcelona, analyzed the social stratification and the development of the tertiary sector in a Catalan Pyrenean valley where politics of patrimonialisation of ‘autochthonous’ elements are carried out since the beginning of the 21st century. She underlined the existence of two opposite conceptions of patrimony and ideologies of the past which different social groups reclaim to pursue their interests. There is the ideology of the *maison patrimoniale* (cf. Assier-Andrieu, *L’esprit de la maison pyrénéenne*, 1986), and the ideologies associated to the politics of patrimonialisation.

Cyril Isnart, from the University of Évora, analysed the connections between the formal political power of the major, the heritage public policies, and the patterns of clientelism in the context of a border village between France and Italy. In his view, as a piece of the political rhetoric, heritage only appears in some particular contexts, especially the official talks of the patron saint festival. Hans Ågotnes and Torunn Selberg, from the University of Bergen, presented two projects of heritage building in Norway, namely the pilgrims’ route leading to the most prominent holy site in the North during medieval times (Nidaros, Trondheim), and the (post)industrial community of Odda, now on the list for UNESCO application. In their view, both projects con-

vey particular narratives about the past and ascribe new values to heritage in order to monetise it. Fabrice Thuriot, from the University of Reims, focused on heritage and power in Corsica and France regarding protected monuments and sites. He argued that the transfer of funds and guardianship over protected monuments from the French state to the Corsican Territorial Council do not correspond exactly to the transfer of power, since some powers remain to the state, some professionals take or lose power, and the owners have to deal with a new situation under the responsibility of the new body in charge of historic conservation. Tristan Loloun, PhD candidate at LAIOS, EHESS-CNRS Paris, analyzed the ‘real estate logics of heritage conflicts’ in Northeast Brazil, by drawing on the case of the quilombo of Sibauma, a small settlement of a Maroon population descended from escaped slaves. He reveal the various social groups striving to possess and mould the space in this context, among them the Sibauma to whom the state gave land rights and the entrepreneurs who want to construct tourist facilities.



The second day began at 7 am with a bus trip to Porto. At around 11 am, we went to the facilities of ‘Porto Vivo’, an urban regeneration company in charge of the local World Heritage Site, for a conversation with two young female architects, who account us their projects of enhancing the self-esteem of the residents and convert them into story tellers. They both lunch with us at a restaurant near the Douro River and guided us through the old city thereafter. Then, at the University Fernando Pessoa, where we were greeted by the rector, the working group focused on the relationships between heritage and identity. To be true, this issue started to be addressed in the day before, for practical reasons. David Picard,

from the Centre for Research in Anthropology (CRIA / FCSH, Universidade Nova de Lisboa), explored the use of concepts of heritage in the contact zones of tourism. In his view, nowadays there is a widely hegemonic conception of time as a linear process with a historic 'end' which converts heritage into a allegoric field for constructing various forms of selfhood (personhood, community, nationhood, humanity, etc.) through the manipulation of history and historical affiliation.

In Porto, Valdimar Hafstein, from the University of Iceland, examined what happened to *glíma*, a traditional form of wrestling, at the moment of its institutionalization as national culture and heritage. In his view, heritage transforms people's relationship with their own practices, the ways in which they perceive themselves, and the things around them. Katriina Siivonen, from the University of Turku, examined the politics of culture with regard to language in the Southwest Finland Archipelago since the beginning of the 20th century. He showed how the Finnish-speaking population has finally become a symbol and testimony of the archipelago's own distinctive culture in the context of the European Union, after being 'silenced' for decades by the Swedish-speak-

ing population. Mateja Habinc, from the University of Primorska, showed the resistance to incorporate socialist heritage into the tourist offers in Slovenia, which are dominated by pre-second war cultural practices and artifacts.

Already in the bus, Fabrice Thuriot presented the book *Patrimoine and Mondialisation* (2008), while taking pictures to Porto's urban environment. The book deals with the connections between heritage and globalization by addressing intangible heritage, museums and local heritage, and discussing cultural diversity and world heritage, as well as the homogenization of the world and the commoditization of culture. We arrive in Lisbon around 12 pm, deserving a good sleeping night. It becomes clear, at least to me, that ethnography is our main source of power if we really want to produce original contributions over heritage and other issues as well. In September 2011 the working group will meet in Pori, Finland, to discuss heritage and individuals.

Luís Silva, Lisbon

10. NEWS FROM THE PLACE WISDOM WORKING GROUP

An international workshop was held at Bristol in March 2010, under the auspices of the SIEF 'Place Wisdom' working group. Established in April 2009, the group comprises researchers from across Europe and beyond. Building on research at the interface of ethnology, art, archaeology, ecology, geography, literature, performance studies and philosophy, the group is concerned with understandings of place that contest conventional divisions between culture and nature – in particular, understandings based on ecological beliefs and practices, and the traditions from which these draw inspiration. Located at the interface of ethnology and other arts and humanities fields, the research envisaged by the group involves a significant element of practice, which takes a variety of forms including audio-visual, fine art and performance.

The workshop in Bristol sought to explore the need for, and hermeneutic potential of, an eco-ethnology. This

could be, in the first instance, understood as an approach to the study of culture in its ecological systemic context. However, contributors were encouraged to transcend the rather mechanistic, system theoretical perspective by critically engaging with elements of, for example, deep ecology, the philosophy of place, or traditional ecological knowledge. Participants of the workshop came from a wide range of disciplinary backgrounds, and this is also reflected in a special issue of the *Anthropological Journal of European Cultures* (AJEC), which brings together revised versions of some of the contributions to the workshop with other essays on related topics.

In the first essay, Phil Bayliss and Patrick Dillon offer a critique of dominant assumptions about human cosmologies and lifestyles, and of how these influence the nature of educational systems. Their critique focuses on how the experiences of minority cultures, particularly those that are nomadic or pastoralist, challenge some of



FIELDWORK: WHERE CAN WE FIND THIS SO-CALLED 'PLACE WISDOM'?

the fundamental premises of education. The authors focus on a cultural ecological framework in an attempt simultaneously to embrace both 'majoritarian' and 'minoritarian' interpretations, and in so doing acknowledge the universal, co-constitutional qualities of the way people learn through engagement with their environment. Victoria Walters looks at the ideas and practice of the twentieth-century German artist Joseph Beuys, examining their relevance for contemporary discussions of place and human ecology in anthropology. Her focus is on the artist's site-specific work, through which she explores how his practice was informed by a set of methodologies that saw the emotional and spiritual life of the human being and the outer world he or she engages with as profoundly linked. Walters argues that the artist's work points to the potential for an aesthetic of fieldwork, and for communicating its results in ways that acknowledge and highlight how anthropologists shape and transform, and are in turn shaped and transformed by, the world with which they engage. Western intellectual traditions have come to assume an opposition between evidence-based science and unverifiable religious beliefs.

Taking a lead from Native American theorists, who regard religion as forming part of Traditional Ecological Knowledge (TEK), Patricia Monaghan argues that TEK exists in European contexts, too. She examines Irish folk narratives as encoding vital data for survival in their specific region, describing human difficulties that follow from ecologically inappropriate actions, or concerning connections whose significance transcends individual health to include threats to the health of the planetary system. Thus she illustrates the case for an analysis of European folktales and folk rituals as important sources of ecological knowledge. During the twentieth century human activities have brought about massive environmental changes in Northern Finland, and especially in Sápmi, the home region of the Saami people. Helena Ruotsala discusses the devastating impact of these changes in the landscape on people's sense of home, history and memories. Her focus is on one particular example – the plans to re-build a tourism centre in the National Park of Pallas-Ylläs. The development involves local fell landscapes being put up 'for sale'. What is left when the landscape is lost, and how do people cope with their loss? Post-communist Europe has seen a surge of interest in 'ancient' cults and the places associated with

them. Rūta Muktupāvela discusses the ideologies, beliefs and practices associated with new cult places in post-Soviet Latvia, with particular reference to the popular career of the ancient site of Pokaiņi, a remote place rich in stone assemblies of uncertain origin that have been interpreted as an ancient sanctuary of global significance as a cosmological and healing centre. Pokaiņi serves as an example of the emergence and significance of similar phenomena in post-Soviet societies such as Latvia. The journal also includes two short reports, based on presentations at the Bristol workshop. Jaana Kouri describes her experience of working with villagers whose local area is the focus of her doctoral research, co-creating a 'village book' as a way of reciprocating, giving something back to the community. Liam Campbell and Iain MacKinnon, in a reflective dialogue on place and tradition in the context of economic and social policies of modernisation, raise issues of the agency and responsibility of the field researcher.

The group was originally planning to follow up this workshop with a meeting in Kaunas in October, but for various reasons this could not be arranged, and current plans are to hold a project meeting early in 2011, to develop a programme and funding bid for a PhD-training network. At the moment, especially with a view to this project, the group is looking to expand its geographical coverage, and would particularly welcome expressions of interest from potential partner institutions in south-eastern Europe.

Ulrich Kockel, Derry

11. MIXED NEWS & REPORTS

11.1 RESEARCH GROUP ON CULTURAL PROPERTY IN GÖTTINGEN

Since June 2008, an interdisciplinary team of researchers in Cultural Anthropology / European Ethnology, Social Anthropology, Economics, Civil Law and International Law have worked toward understanding the processes through which cultural property is constituted, focusing on actors, contexts, discourses and rules. Case studies are located thus far in Cambodia, Indonesia, and Germany – with a particular focus on the linkages between UNESCO heritage sites and practices and the emergence of property aspirations. Other foci are on the level of international negotiations, in particular the Intergovernmental Committee at WIPO, about which this newsletter has repeatedly reported. Existing parameters of cultural property protection, including the potentials and problems of limited or full protection, receive attention. Given the unusual interdisciplinary cooperation, the project also, as a side benefit, yields insights on disciplinary cultures and the nature (as well as limits) of interdisciplinary collaboration.

First results from this ongoing research endeavor are gathered in volume 1 of the new book series *Göttingen*

Studies in Cultural Property – the series will publish both German and English language volumes, this first one assembles contributions largely in German: Bendix, R., Bizer, K. and Groth, S., eds. (2010). *Die Konstituierung von Cultural Property – Forschungsperspektiven*. Göttingen, Universitätsverlag Göttingen. ISBN 978-3-941875-61-6. For order information see: <http://univ-lag.uni-goettingen.de>. The book is also **available free of charge as a pdf** from the publisher: <http://www.cultural-property.org/>

The group's ongoing activities can be followed on the homepage: 'Georg-August-Universität Göttingen – Cultural Property':

<http://www.uni-goettingen.de/en/86656.html>.

The groups blog which can be reached via the homepage (or through the following direct link: <http://www.cultural-property.org/>) has recently initiated a number of topics on which input from the interested scholarly community are welcomed. The group also plans a series of general interest papers intended to make the complex components involved in cultural property's emergence



FOUR JUNIOR RESEARCHERS OF THE CULTURAL PROPERTY RESEARCH GROUP.
FROM RIGHT TO LEFT: ZULIA GUBAYDULINA (ECONOMICS), ARNIKA PESELMANN
(CULTURAL ANTHROPOLOGY/EUROPEAN ETHNOLOGY), SVEN MIBLING (INTERNATIONAL LAW), STEFAN GROTH (CULTURAL
ANTHROPOLOGY/EUROPEAN ETHNOLOGY)

better known. A first effort in this direction, contributed by Dorothy Noyes, can be found on the project blog under the title ‘CP101: Traditional Culture: How does it work?’

The blog-entry and comments posted in response will be gathered eventually and published online.

Regina Bendix and Stefan Groth

11.2 NEW MA PROGRAMME IN CULTURES OF THE BRITISH ISLES

The new MA in Cultures of the British Isles is an interdisciplinary programme based in the School of English Literature, Language and Linguistics at the University of Sheffield, but drawing on expertise from a range of disciplines. This programme is designed to broaden and deepen students’ knowledge and experience of the British Isles, emphasising the plurality of cultures and heritages within these islands. The programme is interdisciplinary, so students have the opportunity to take modules from a wide-ranging list including literary and linguistic studies, archaeology and history. The dissertation allows students to choose their own research focus within the discipline of their choice.

The programme is complemented by field trips and site visits to enhance learning. Students also have the opportunity to undertake work experience in museums, galleries or heritage sites.

The core module is ‘Approaches to Cultures of the British Isles’. In this module, students are introduced to

a range of approaches to the study of cultures of the British Isles. Beginning with an introduction to the ‘four nations’ (England, Ireland, Scotland and Wales), their shared history and interrelationships, it goes on to consider issues of national, regional and ethnic identity and their expression in a wide range of media such as art, material culture, music, dance, drama, film and literature. Students also discuss the representation of these identities in the tourism and heritage industries. In addition to classroom-based seminars, there is a programme of field visits to museums, galleries, heritage sites and celebrations of traditional customs.

There is a wide range of approved modules, including the opportunity to learn Modern Irish.

If you would like to know more about the MA in Cultures of the British Isles, please contact the programme director, Professor Joan Beal.

E-mail: j.c.beal@shef.ac.uk

11.3 UNDER EXAMINATION: HUMAN BEHAVIOUR IN ILLNESS AND HEALTH

Medica VII. People vs. the Natural and the Artificial: Power relationships

9-10 April 2010, Tartu, Estonia

By observing medicine from various perspectives Estonian folklorists and ethno-botanists, the organisers of annual Medica conferences (see <http://www.folklore.ee/rl/fo/konve/medica/>), hope to expand international cooperation between different experts studying health and illnesses from the cultural perspective. This year under examination were power relationships in different medical contexts, which offered many interesting discussions and questions for further research.

The 7th Medica conference provided presentations on patient narratives, ethno-botany and new medical techniques that aim to improve the health of our bodies. Both days began with keynote presentations. On Friday the first speaker was the Swedish sociologist Lars-Chister Hydén, who is certainly one of the leading illness narrative researchers in Scandinavian countries. In his presentation Hydén stressed the importance of the body when studying patient narratives as well as doctor-patient communication. Via examples he suggested that the 'brokenness' of the body is not only described in words, but the communicative act is also full of bodily self-references, which are as important as the words people use. The second keynote speaker was folklorist Mare Kõiva from Estonia. Her scope in studying folk medicine has been really wide over the past decades. Her deep knowledge of Estonian folk medicine, alternative medicine and healers has led to her examining internet discussion boards, such as for diabetes patients, where lay people discuss their health condition and make different suggestions that relate to maintaining control over one's life quality. On Saturday our third keynote speaker, the cultural anthropologist Taina Kinnunen from Finland, examined the transformations of the human body, and mind, shaped by beauty surgeons. Kinnunen's speech demonstrated that in the current socio-cultural setting rather than being healthy and practising healthy lifestyles people choose solutions that perform health.

Following recent trends in Europe and other countries Medica participants enjoyed a wide variety of papers dealing with illness narratives (S. Aevertmann, Germany),



HEALING POSSIBLE? ELEMENT OF THE EXHIBITION
INFERNOPOLIS OF ARTIST ERIK VAN LIESHOUT
IN ROTTERDAM

autobiographies containing illness and death (T. Jaago, Estonia), patient narratives (P. Paal, Finland), pathographies (E. Annuk, Estonia) and the patient doctor relationship (G. Drakos, Sweden). All these papers suggested, from different perspectives, that illness is not only a deviance, but illness can also be seen as a symbol of status (M. Kõivupuu, Estonia) and tool of social empowerment (E. Kawanishi, UK/Japan). Furthermore, the patient is not only the one who suffers, who is patient and inactive; in fact, in some cases patients are the supreme caretakers and even heroes who struggle between the healthcare provided and everyday life. Two colourful examples on Rheumatoid Arthritis, one from Soviet Estonia (M. Tammaru, Estonia) and the other from Portugal (E. Frazao Mateus, Portugal), clearly demonstrated how much effort it takes to receive proper medication, and even more importantly how only those with money and connections may receive the proper cure.

As traditional to Medica conferences on both days some papers dealt with issues of (folk)medical histories and health concerns in the past. K. Rein's paper discussed medical orations at the University of Tartu in the 17th century. A. Tupits discussed the attempts to preserve folk medicine at the beginning of the 20th century and K. Johanson introduced the work of Estonian archaeologists, who have finally started to pay attention to natural artefacts, such as stones that have been used for health in folk medicine all over the world. The historical section included an interesting discussion on changelings in the Estonian and Swedish traditions and popular argumentation on children with various disabilities (S. Tomingas-Joandi).

Russian folklorist Irina Ilyna and Estonian ethno-botanists Renata Sõukand and Raivo Kalle pointed out the importance of traditional medical knowledge and its integration in modern medicine, saying that although the knowledge learned from books is somewhat different from the experience gained by doing, the individual's belief in the remedies and healing herbs they select makes their selection a 'strong medicine'. Thus, understanding and implementing traditional cures in some regions is important in order to meet patients' inner culture-bound needs. Particularly for our Scandinavian guest the Estonian way of collecting various herbs from nature and making healing teas against cold or stress seemed very exciting. To explain the excitement, the natural remedies in Scandinavian countries typically come in the form of white pills and not as pure herbs. This also means that, in contrast to Estonians or the ethnic minorities in Russia, Scandinavians do not expect their physicians to suggest medicines unless they are tested and proven biomedically.

Comparing the past and current situation one may suggest that our society is becoming more and more dependent on artificial constructs. Techniques and technologies with the sole purpose of increasing human wel-

fare are constantly being developed. Attempts to make humans better by technical implementations strongly affect our everyday reasoning and expectations. If medical techniques provide better bodies, is it allowable that we stop altering ourselves? It is not only the human who becomes more artificial, our cultures and natural surroundings are also changing (K. Konsa, Estonia). What does that mean? A good response to artificial implementations comes from deaf people: the cochlear implant is not only a device providing hearing, it is also a device that changes deaf culture. If 8 out of 10 deaf children get cochlear implants, sign language will disappear and with it deaf culture (L. Paales, Estonia). Is that what we really want from medical devices: that we be all alike?

Although the variety of topics presented was really wide during the two conference days the common points and diversities discovered caused active discussion, which provided useful feedback and points to consider or even rethink. In our traditional round table discussion we, again, came to conclusion that there are so many aspects to study and learn in terms of human health, medicine and modern health concepts that we would need far more people and institutions to deal with the issues. In this sense it was a real pleasure to hear of various new projects (G. Drakos, S. Vakimo, T. Kinnunen, I. Ilyna) launched in different countries with the aim of studying health and illness from the cultural perspective in order to understand human needs and desires. In terms of power the papers pointed out several aspects that must be considered while dealing medical issues – it is not only personal choices, but also the socio-cultural setting, social roles, resources and human contacts that determine human behaviour in illness and health. Thus, by analysing different situations and time/place meeting points power aspects reveal themselves.

11.4 REPORT ON THE WORKSHOP 'EUROPEAN CLERICS AND THE VERNACULAR IN THE LONG NINETEENTH CENTURY'

Pastors formed one of the main classes of folklore collectors in nineteenth century Europe. From Herder onwards, clerics were among the leading collectors of vernacular culture. The roll-call of clerical folklorists

includes such luminaries as Percy (England), Moe (Norway), Feilberg (Denmark), Hurt (Estonia), Hammershaimb (Faroes), Rhesa (Lithuania), Komitas Vardapet (Armenia), Halbertsma (Friesland), Cadic

(Brittany), Webster (Basque country), Alcover (Catalonia), and Moses Gaster (Romania and Jewish folklore). But why should this have been? And what kinds of mediating influence did clerics play on the folklore records we now have? It was in order to discuss these and other questions that a group of experts from Europe and beyond met in Amsterdam in July this year in the hot weather of the memorable weekend which also saw the World Cup Final between the Netherlands and Spain.

The workshop entitled 'European Clerics and Vernacular Culture in the Long Nineteenth Century' was organised by David Hopkin, Joep Leerssen and Jonathan Roper, and hosted by SPIN (the Study Platform for Interlocking Nationalisms) of the University of Amsterdam. I will mention some of the speakers. The first of the sixteen speakers was Vilmos Voigt (Eötvös Loránd University – Budapest) who opened proceedings by speaking about the existence of an 'Ecclesiastic code in European folklore in the 19th century'. In his wide-ranging paper, Voigt covered a large number of countries, noting that, generally speaking, pastor-folklorists were tolerant even of non-Christian folklore (although they did not of course publish all they collected), and that often in their writings, Antiquity or the Nation can be found in the foreground, with religiosity in the background. Terry Gunnell (University of Iceland) discussed 'Clerics as collectors of folklore in Iceland'. In a typically dramatic presentation, he reminded us of one possible reason for the preference for the oral over the written – namely that it gives the researcher a job to do: transposing from the oral channel to the written. When there is no such transposition to be made, when for instance, the folk have a song or story from a book or a broadside, we perhaps should not be surprised that no-one took up such materials, as it could seem to the nineteenth century folklorist that there was such no added value to be given. This talk was another reminder of the double meaning of the term 'cleric', and of the use by some nineteenth century scholars of the philological methods developed by Lachmann and others on oral forms.

Whereas participants generally spoke about pastors recording the folklore of those of their own ethnicity, David Hopkin (Oxford) presented the intriguing case of the Anglican clergyman, Wentworth Webster, who lived in the French Basque country, and documented Basque folklore. His materials were of particular interest to contemporary scholars, who hoped to discern pre-Indo-European mythology in nineteenth century folktales.

On the second day of the workshop, there was another session focussing on parts of Britain: Mary-Ann Constantine (University of Wales) spoke about 'Folklore and ideology in the religions of Wales', highlighting the fact that much work in the field at that time involved the creation of Welsh identity for a non-Welsh audience. Jonathan Roper (University of Tartu) discussed the private and public writings of John Coker Egerton on his southern English parish of Burwash. Among other questions, Roper raised that of whether non-folklorists in this period documented vernacular culture better than the folklorists did. Éva Guillourel (Laval, Québec city) spoke on 'Breton clerics and folklore: the nationalistic experience of the Barzaz Bro-Leon'. She showed us folksong competitions were used to organise and control oral tradition, as well as to place such traditions in the struggle against modernity (a struggle parallel to that of faith against doubt).

The workshop's participants are still debating how to take the project further – possible outcomes include a book, a follow-up conference focussing on the missed parts of Europe and/or involving the role of missionaries in documenting European and extra-European folklore – but, in any event, it is clear that a fascinating and key topic has finally begun to be addressed on a European scale.

Jonathan Roper, Tartu

11.5 BUILDING A BELGIAN NETWORK AROUND FOLKLORE

As a first step towards the creation of a network for scholars studying folklore and oral tradition in French speaking-Belgium, a seminar was organized in Louvain-

La-Neuve on August 30, 2010. The topic was the following: *Studying oral traditions: with which methods, which concepts... and which questions?* As this broad

title shows, the aim of this seminar was to bring together all researchers involved in the study of orality whatever their background.

Lee Haring (Brooklyn College, CUNY), who was by coincidence in Belgium at that time, opened the discussion with a detailed presentation of how folklore as a discipline had emerged and developed in the United States. Following a similar path, Françoise Lempereur (Université de Liège) presented how folklore in Belgium still strives to develop, searching for recognition in a country where the discipline is almost invisible at institutional level. Still, as numerous examples have shown, it is there. Although they are spread among different disciplines and although they do not speak the same lan-

guage, scholars do study folklore in this part of the world and their work is worth knowing. Olivier Schmitz (Facultés Universitaires Saint-Louis / Université catholique de Louvain) introduced the audience to the world of Belgian sorcery and magic he has been studying for years. The last presentation was given by Robert Steichen (Université catholique de Louvain) who spoke about his last field work among traditional healers in Laos. No doubt this first seminar demonstrated the vitality of folklore in Southern Belgium. Let us hope that this network will develop.

Florence Vandendorpe, Leuven

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12. UPCOMING EVENTS & CONFERENCES

12.1 SEVENTH ANNUAL CONFERENCE OF THE SIEF WORKING GROUP ON THE RITUAL YEAR.

Call for Papers; theme: *Researchers and Performers Co-Designing Heritage*, Ljubljana, Slovenia, 10-13 November 2011. Co-organized by the Institute of Slovenian Ethnology, Scientific Research Center, Slovenian Academy of Sciences and Arts, and the SIEF Working Group on The Ritual Year.

In this conference, we would like to focus on the triad: performances, performers, and researchers. Researchers so far have discovered that all these parts of the triad in the field are interconnected and in interplay. But researchers are not the only ones researching the folk culture: performers also study, read the folklore studies, and seek contacts with researchers. In this frame, we would like to research and test Ronald Hutton's thesis about reactivity and reflexivity as an important part of the researcher-performer relationship. The most recent issues are the question of designing and performing cultural heritage on the one hand, and the frame of UNESCO's definition on the other.

The conference will bring together the researchers' and the performers' points of view in order to explore the ways they shape and co-design the rituals, both in theory and in practice. Academic and non-academic interpre-

tations will be compared to improve our understanding of ritual performances as cultural heritage. The role of institutions (for cultural heritage) organizing the study of folklore for performers and providing direct contact between researchers and performers will also be explored.

The following issues will specially be discussed:

- ♦ Contacts between researchers and performers and their viewpoints
- ♦ Negotiation strategies and transfer of knowledge between performers and researchers
- ♦ Reflexivity and reactivity, main characteristics of the researchers-performers relationship?
- ♦ Performers as domestic researchers and as a link between performances and researchers
- ♦ Performers, performances, researchers, and the UNESCO designation of cultural heritage
- ♦ cultural institutions, training the folklore performers
- ♦ Etc.

Papers are invited on:

- A The interplay and transfer of knowledge between performers and researchers.
- B Co-designing ritual performance, co-designing cultural heritage.
- C Any other subject concerning the theory or practice of the ritual year is also welcome.

- 1 Paper title and the section (A, B or C) into which it falls.
- 2 An abstract in English of 100-120 words.
- 3 Name (with your family name in capital letters), affiliation, postal address, e-mail address, phone and fax numbers.

The deadline for submission of abstracts is **1 February 2011**. The Conference Committee will respond with acceptance or rejection of your paper in **April 2011**.

Studies connected with modern rituals as well as comparative studies are welcome. These and many other topics related to the ritual year will be discussed during the conference. The language of presentations at the conference will be English, but discussion may take place also in other languages with the help of colleagues prepared to offer instant translation. Proposals for contributions to this conference are invited from all around the world. The presentations will normally be allowed 30 (20+10) minutes, including discussion.

If you are interested in offering a paper, please send the information to both addresses:

Laurent S. Fournier laurent.fournier@univ-nantes.fr
 Jurij Fikfak jurij.fikfak@zrc-sazu.si

12.2 70TH MEETING WESTERN STATES FOLKLORE SOCIETY

The Western States Folklore Society (formerly the California Folklore Society) will be holding its 70th annual meeting at the University of Southern California, in Los Angeles, on April 15-16, 2011. Details and calls for papers will be posted soon at <http://www.westernfolklore.org>.

This will be the first time in the society's history that the conference will be hosted at USC, and this corresponds to the new growth of folklore at this university, including a new minor in Folklore and Popular Culture, a soon-to-be-announced major folklore library acquisition, and a soon-to-be-released online folklore archives.

More information about folklore at USC can be found at <http://college.usc.edu/folklore>

Tok Thompson, University of Southern California

12.3 CONFERENCE AUDIO ARCHIVES: PRESERVATION, CATALOGUING, RESEARCH, USE.

The conference, organized by the Seminar für Volkskunde / Europäische Ethnologie, takes place from 14 to 17 September, 2011 at the Alexander von Humboldt-Haus in Münster.

Until the nineteenth century, written documents and surviving images were the only kinds of sources that could provide information about cultural manifestations. With the invention of the phonograph in 1878 and additional recording devices in the following decades, new possibilities for documenting everyday life gradually opened up. Today the resulting holdings are stored in archives, frequently without up-to-date security and cataloguing.

To date, the bulk of the material has been only marginally evaluated in the field of ethno-musicology and thus, especially in the face of increasingly physical deterioration, especially of the audio recordings, the question of up-to-date processing, cataloguing, representation, and comprehensive research, arises all the more urgently.

Which holdings in Europe contain audio and song archives? How can historical sound recordings, songs fixed in writing, and manuscript songbooks be preserved archivally for the long-term and also be made accessible to scholars and the public? Which current research approaches and studies treat holdings of (regional) folk-songs and sound recordings and what experiences have scholars and archival employees had with existing archival holdings? How can international archives be best connected with comparable holdings? On such questions the conference will be focused.

Requested are contributions by archival employees as representatives of holdings of audio and written-song collections as well as scholars representing the side of the users.

Please send an abstract by 30 November 2010 to:
 Seminar für Volkskunde/Europäische Ethnologie
 Dr. Jutta Nunes
 Matias Scharnhorststraße 100
 48151 Münster
 E-mail: jnune_01@uni-muenster.de

13. NEW PUBLICATIONS

13.1 CULTURE ARCHIVES AND THE STATE

The Center for Folklore Studies at the Ohio State University announces the online publication of: *Culture Archives and the State: Between Nationalism, Socialism, and the Global Market. Proceedings of an international conference held May 3-5, 2007, at the Mershon Center for International Security Studies, The Ohio State University, Columbus, Ohio*. Columbus: The OSU Knowledge Bank, 2010.

<https://kb.osu.edu/dspace/handle/1811/46896>

The papers address the political uses of ethnographic archives from the late nineteenth century to the present. Archives keep tabs on populations, define and discipline national identities, shape and censor public memories, but also shelter discredited alternative accounts for future recovery. Today their contents and uses are tensely negotiated between states, scholars, and citizens as folklore archives become key resources for the reconstruction of lifeworlds in transition.

Case studies and reports come from China, India (Bengal), Afghanistan, Spain, Finland, Estonia, Romania, Croatia, the US, and the German-speaking lands. In a keynote address, Regina Bendix provides a general account of 'property and propriety' in archival practice.

13.2 THE IMAGE AND THE FIGURE

Anna Niedźwiedź, *The Image and the Figure: Our Lady of Częstochowa in Polish Culture and Popular Religion*. Kraków 2010: Jagiellonian University Press (www.wuj.pl)

The image of Our Lady of Częstochowa is the most famous and the most venerated holy image in Poland. In contemporary Poland the image is a kind of a cultural icon, instantly recognizable and connected with popular symbolic and mythological meanings. Characteristics of the image – the outline of the Virgin with Child on her lap, the dark face of Mary, and the scars visible on her right cheek – are all very well known in Poland. During the communist period (1945-1989) the image served as one of the most popular symbols of resistance – combin-

ing religious and national dimensions. Nowadays, countless copies of the original image can be seen not only in churches but also on streets, above building gates, in shops, cafeterias, in public places like offices and libraries, or in public transportation as well as in private cars where drivers often hang it above the steering wheel. This book presents an analysis of beliefs, narratives (*great* and *small* stories), myths and rituals. This analysis reveals that for its devotees the image is not merely a material object and a picture – it is perceived, lived and experienced as a *real person* – figure of Mary – *Queen* and *Mother*. The author is an anthropologist of the Institute of Ethnology and Cultural Anthropology at Jagiellonian University, Kraków, Poland.

13.3 RE-VISIONING EUROPE

Ullrich Kockel, *Re-visioning Europe. Frontiers, Place Identities and Journeys in Debatable Lands*. Palgrave Macmillan, 2010, 240 pages £55.00 Hardback ISBN 9781403941220

Questions about where and what 'Europe' is have featured prominently in the social sciences and humanities as well as in political discourse since 1989, not least in the US government's recent distinction between an 'old' and a 'new' Europe, the eastward expansion of the EU and the drafting of a European Constitution. Using journeys in pursuit of a vision as a metaphor, the book explores key issues for contemporary Europe and its future development from an interdisciplinary perspective grounded mainly in European ethnology, cultural anthropology, human geography, and political economy. In five substantive chapters, it offers a synthesis dealing with: migration within and into Europe; boundaries; heritage and tradition; socio-economic structures, processes and change; and, finally, the role of ethnology in education and cultural practice. The book is framed by personal reflections on changing visions of Europe, suggesting a fresh envisioning of a dis-placed continent.

Folk Life

Journal of Ethnological Studies

Folk Life is devoted to the study of all aspects of traditional ways of life in Great Britain and Ireland, and comparative study of other countries and regions. This fascinating, interdisciplinary subject is important from a historical perspective, but it is also highly relevant to current debate on sustainability, globalisation, migrations of people and cultural identity.

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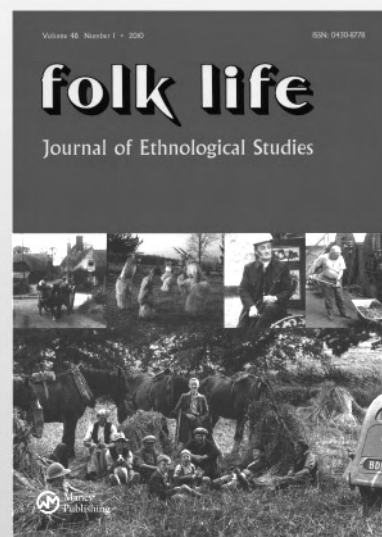
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RE-VISIONING EUROPE: NATIONAL SYMBOLS ASSEMBLED

13.4 NEW BOOK SERIES: *RITUAL, CELEBRATION AND FESTIVAL*

Jack Santino, series editor, and Utah State University Press announce a series of books on ritual, festival, and celebration, including holidays, carnivals, and public or social events such as political demonstrations and death commemorations. The editor and publisher solicit submissions from various disciplines, including anthropology, folklore, history, and religious studies, as well as scholars in American studies, cultural studies, ethnomusicology, performance studies, and popular culture. The series will comprise analytical and theoretical works, of 120,000 words or less, that are based on ethnographic and/or documentary research and directed at scholars, students, and educated general readers.

Interested authors should send a prospectus, including a synopsis, an outline or table of contents, one or two sample chapters (such as an introduction), and a CV to jsan-

tino@bgsu.edu or to Jack Santino, Bowling Green State University, Department of Popular Culture, 105 Popular Culture Building, Bowling Green, OH 43403-1090.

13.5 TWO THESES: 'SINTERKLAAS' AND 'BÜRGERSTOLZ'

Two theses (Magister Artium) of two of Prof. Dr. Ruth-E. Mohrmann's graduands, Seminar für Volkskunde / Europäische Ethnologie, Scharnhorststrasse 100, 48151 Münster, Germany:

- ♦ Andrea Graf, *Sinterklaas und Zwarte Piet in Blomberg/Lippe. Integration, Gestaltung und Wandel des niederländischen Nikolausbrauches*, Münsteraner Schriften zur Volkskunde/Europäischen Ethnologie, Band 15, Münster u. a. 2010

- ♦ Ute Elisabeth Flieger, *Bürgerstolz und Wollgewerbe. Der Bilderzyklus des Isaac Claesz. van Swanenburg (1537-1614) in der Lakenhal von Leiden*, Münsteraner Schriften zur Volkskunde/Europäischen Ethnologie, Band 16, Münster u. a. 2010

13.6 WANDERING BLIND SINGER-BEGGAR

Katia Michajłowa, *Dziad wędrówny w kulturze ludowej Słowian*. Warszawa: Oficyna Naukowa, 2010; 488 pp. hardback, 63 ill.; ISBN 978-83-7459-111-9; Pl zł. 57,50

(In Polish, see: <http://www.oficyna-naukowa.com.pl>)

The book is a translated and expanded edition of the monograph in Bulgarian *The Wandering Blind Singer-Beggar in Slavic Folk Culture* (Sofia: Ab Publishing House 2006). The singer-beggar is characterised as a typical example of professionalism in folklore both in terms of performance and repertoire. A comparison is made with other types of wandering professional singers from the Middle Ages and the Renaissance onwards. A semantic and functional analysis of the singer-beggar is made on the basis of different kinds of folk texts, such as religious-legendary songs, heroic epic songs, folktales, legends, proverbs, and ritual practices. The main features constituting the semantic profile of this type of professional epic singer are analysed: sacrality, poverty, blindness, mobility, 'liminality', mediativity, and others. At the same time, the singer-beggar's functions in society are identified on two planes: on the vertical plane, of a mediator between heaven and earth, between God and man; on the horizontal plane, of a mediator between the own and the other, the near and the distant, the known and the unknown, including between the village and the town. The functions of the singer-beggar in different rites of passage (birth, wedding, funeral) in Slavic folk culture are also defined.

The semantic analysis of the religious-legendary epic songs performed by singer-beggars is aimed at studying, based on the repertoire, the relationship between folk norm and Christian canon, as well as problems of the so-called *popular/folk Christianity*. The monograph examines a number of religious-legendary song stories from a comparative and symbolic perspective. It notes that religious-legendary epic songs are a folk version of some

'high' genres in Christian literature, such as gospel parables, exempla and vitae of hermits and martyrs.

The monograph is based mainly on unpublished field and archival material collected by the author, Associate Professor of the Institute of Ethnology and Folklore Studies in Sofia, in several Slavic countries. The most interesting part of this material – songs, folktales, beggars' prayers, blessings, curses, words from the argot of beggars, secret signs, drawings, photographs – is presented separately in an extensive Appendix.

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