

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

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## EDITORIAL

### DEAR COLLEAGUES,

In a few weeks many of us will meet in the Baltic area of Europe, in Estonia. There the 11th International SIEF Congress will take place in the beautiful old university town of Tartu. The congress theme 'Circulation' will be presented and discussed among approximately 500 delegates. I am looking forward to this big event, an exciting social and scholarly meeting of colleagues from a wide variety of disciplines from all over the world.

This newsletter opens with a 'farewell' letter of our president – his term will end in Tartu – in which he looks back and brings up the favourable perspectives of our society.

Our series of national ethnologies continues and is for this issue dedicated to the region of the Tartu congress. Addressed are host country Estonia but also neighbouring Finland, which will be present in Tartu with the biggest delegation of ethnologists and folklorists. Therefore it is useful to learn more about their academic traditions. And, of course, the newsletter brings up various news items from working groups and individual members. This issue ends with an overview of all the 160 new members who joined our organization since 2011, an implicit expression of the need and relevance of our international organization.

Peter Jan Margry

## 1. LETTER FROM THE PRESIDENT

### DEAR COLLEAGUES,

As my time as SIEF President draws to a close, I am looking back – as one does on such occasions – over the past five years and beyond. We have achieved quite a lot. Our membership has grown and our finances are in better shape than ever – by no means lush, but at least, thanks to the growth in membership, we no longer teeter on the brink of insolvency.

Between Derry and Lisbon, NomadIT took over most of the administrative functions, providing an excellent professional service. The fact that they do this for a range of anthropological associations is an added bonus, as it expands our horizon of institutional experience and learning. We are affiliated to the World Council of Anthropological Associations. Since many of our members are also in EASA, we have adopted a two-year cycle for our congress, bringing the scheduled in line with theirs by meeting in alternating years to avoid clashing dates. Our working groups have been (to some extent) rejuvenated and restructured, and that process is on-going. I was particularly pleased to see a student network constituted as one such working group.

In my election statement of 2008, I noted: ‘Ethnology and Folklore are facing significant challenges in terms of disciplinary identity and their location within academia. One major challenge is to maintain the traditional strengths of our field while being proactive in developing contemporary and future-oriented fields of inquiry.’ If anything, these challenges have become rather more daunting since then. In the United Kingdom, for example, the government decided to slash the teaching block grant for Humanities disciplines by 100%, throwing our fields – along with many others – to the wolves of their beloved ‘free market forces’ that will, in due course, dispose of the financial burden these subjects are perceived as constituting. Some of us have responded to this by re-locating themselves in constellations that involve subjects considered more useful, or have joined the growing army of the casually (un)employed who are nowadays euphemistically labelled ‘free-lance’. On the other hand, we should recall that, in historical perspective, permanent full-time jobs as a standard to be expected – in academia as elsewhere – have been a feature of only a very brief period during the 20th century. In some way, our post-postmodern

euphoria for flux and instability may simply have been born out of the sneaking recognition that the cherished stability of our existence was illusory. Where does that leave our analytical models that theorize processes of contemporary change from the premise that it replaces stability, a stability that never was in the first instance?

Back in 2008, I saw one important strategy for our fields in building links with related disciplines, especially with Europeanist anthropology. The Lisbon congress brought a significant increase in membership, many of whom are anthropologists. It is good that we can make links across disciplinary fences in the intellectual commons. At the same time, we must be alert to exogenous pressures. Back in 2008, the post-War economic bubble finally burst. Those of us with a background in economics may have expected this, as I did, since the 1980s. Bail-outs and austerity regimes are measures informed by thinking *within* the same old box, and are unlikely to yield sustainable solutions. For the time being, however, their impacts on our fields are quite substantial. Not only teaching programmes are being financially squeezed; research grants are ever harder to come by and in many countries conference funding has become almost



impossible to obtain. At the same time, increasing pressure for open access publishing is placing the onus for covering the cost of publication on the author (or the author's institution, which, in the UK, is likely to lead to managerial decision-making on what work will be supported – and thus published). The Market rules KO once more. In this lupine world, international scholarly associations like SIEF are challenged to consider their sustainability and find new ways forward. This may require intensive discussion and difficult decisions.

This summer sees the revival of the IUAES with a giant congress in Manchester. Thus another international association representing our fields enters the competition for the ever scarcer conference support, membership fees, and so on. During my time on the SIEF board, our closest competitor and potential ally has been EASA, but in the last few months the ASA, from which EASA emerged in the 1980s, has recast itself as a fully international association, considering dropping the reference to United Kingdom and Commonwealth from its name. For some years, SIEF has been moving deeper into the anthropological commons, as reflected in the recurrent debate over its name. In one sense, the increasing crowdedness of the anthropological commons makes the case for retaining emphasis on Folklore in our association's name even stronger than before. However, emphasis that remains empty rhetoric is worth little. If it is indeed the emphasis on folklore that distinguishes us from other anthropological associations (and, to employ marketeer lingo, gives us the 'competitive edge' we need to ensure survival in the longer term in this neo-Darwinian environment ...), then we need to fill that emphasis with concrete meaning beyond simply pointing to the things we have

always done. Arguably, this can and should be pursued with an eye on parameters that are exogenously forced upon us; to put it simply and succinctly – what practical use does folklore scholarship have in the 21st century? Personally, I think that we can find constructive and forward-looking answers to this question. They will not be along the lines of 'how useful is knowledge of our folk traditions for perpetuating or enhancing the market economy', as neo-liberalist governments would wish us to think. Offering specialist knowledge that adds images, sound, flavour and texture to the products of a heritage 'industry' expected to at least part-fill the economic hole left by the terminal decline of conventional manufacturing may keep some of us in bread and butter after a fashion, but is that the best we can do? Far more interesting answers, I suspect, are likely to come from a more radical approach that mines the various intangible cultural heritages of the world for alternatives to prevalent misconceptions of how this world works – not out of some romantic, anti-modern hankering for paradise lost (of which scholarship in our fields has all too often been accused in the past – and quite rightly so), but rather from an acute sense of ecological responsibility that guides us towards a rigorous critique of the thinking that got us into the current politico-economic mess. As specialists in traditional ways (and their contemporary invention, for that matter), we should have valuable contributions to make to this venture. In the process, we may find new uses for old concepts. 'What goes round comes around', as they say; in that spirit: Let's keep Folklore in Circulation ...

I look forward to seeing you all in Tartu!

Ullrich Kockel, President SIEF

## 2. TARTU IS READY FOR YOU!

In addition to three full days replete with stimulating presentations, lectures and discussions, organizers of the 11th international SIEF Congress aim to provide you with insights into ethnology and folkloristics in Estonia, into Tartu and Estonian culture.

During the meeting, participants will have the opportunity to take complimentary guided tours of the Estonian National Museum and Estonian Folklore Archives.



Moreover, both drinks' reception on June 30 and gala dinner and dance party on July 3 will be spiced up with handpicked musical performances ranging from folk to jazz and rock.

The last day of the meeting, July 4, is reserved for full and half-day excursions in and around Tartu, all of which come



All SIEF congress participants are invited to a reception in the University of Tartu History Museum on Dome Hill. Photo maple03.



Each Walpurgis Night, Karl Ernst von Baer, a notable natural science professor of the University of Tartu, gets a special champagne treatment from representatives of the student organizations.  
Photo Andres Tennus/University of Tartu.



The opening ceremony of the SIEF congress and the plenaries are held in the assembly hall in the main building of the University of Tartu, the foremost example of classicist architecture in Estonia.  
Photo Andres Tennus/University of Tartu.

with local culinary treats. Aficionados of museums, for example, are encouraged to take a day trip to Põlvamaa and Setomaa, which includes visits to three museums and a closer look at the Seto people, one of the most original ethnic groups in Estonia. Another day trip focuses on Russian Old Believers and their villages on the shores of Lake Peipsi, the biggest trans boundary lake in Europe. Closer to Tartu is the Estonian Agricultural Museum, but one can also decide to stay put and opt for a gastronomic walking tour of the university town. Those in a hurry to leave Tartu will be hopefully still able to enjoy an early-morning boat trip on river Emajõgi with an historic barge built by local masters. But if you're absolutely obliged to leave for Tallinn early in the morning, you will be treated to a short tour around the capital. If you have not made your choice yet, hurry up and register! Detailed information on excursions is provided on the Congress website: [www.siefhome.org/congresses/sief2013](http://www.siefhome.org/congresses/sief2013), where you can also find useful tips for traveling to Estonia and Tartu.

To find out more about Estonia and to plan your trip, visit also

- ◆ [www.estonia.eu](http://www.estonia.eu)
- ◆ [www.visitestonia.com](http://www.visitestonia.com) or
- ◆ [www.estonica.org](http://www.estonica.org), an online encyclopedia about Estonia.
- ◆ See the information sub 3 in this newsletter

Looking forward to seeing you very soon!

SIEF 2013 Congress organizers

### 3. NATIONAL ETHNOLOGY REPORTS

#### 3.1 ESTONIA

Ethnology and folkloristics in Estonia grew out of the German tradition of *Volkskunde*, which concentrated on the study of European folk culture. Main task of Estonian folkloristics and ethnography since the second half of the 19th century was the collection and study of oral tradition and material artefacts.

In 1888, a reverend and folklorist Jakob Hurt published a public appeal, *Some Pleas to the Inspired Sons and Daughters of Estonia*, asking people to contribute to the collection of Estonian folklore. To house this vast collection, the leading figures of the national movement established the Estonian National Museum (ENM) two years after Hurt's death, in 1909.

The academic programmes of ethnography and folkloristics emerged in Estonia at the University of Tartu in 1919 with the founding of the Chair of Estonian and Comparative Folklore, led by Professor Walter Anderson, followed in 1923 by the Chair of Ethnography, led by Associate Professor Ilmari Manninen. During that time, certain division of labour between folklorists and ethnographers that had emerged, concentrating on material and oral culture respectively, was further strengthened. But social life and everyday culture remained somewhat a 'no man's land' between the two disciplines (although some research was of course undertaken). The close collaboration with Finnish scholars determined also the expansion of research area to include the Finno-Ugric cultures. Many of those teaching at the university were simultaneously leading figures in arranging the depositories and conducting research at ENM prior to the World War II. In 1927, Estonian Folklore Archives was founded as a separate department of ENM, modelled to be the central folklore archive to consolidate all previously dispersed collections.

After World War II folkloristics was linked as a sub-programme to the Chair of Literature, led by Professor Eduard Laugaste, and ethnography was taught by Associate Professor Arved Luts at Chair of History of the Soviet Union as ancillary science of history in University of Tartu. At the Estonian Academy of Science Ethnography was a part of the Institute of History, led by the 'grand old man' of Estonian ethnography, Ants Viires. Ethnographers' main topics dur-



A view of the campus with the neo-classic von Bock Hall in the back, the home of the ethnology and folklore departments, and a recent evocation of it as mural on a nearby building.

Photo TN Drum Guy.

ing the Soviet time continued to be traditional architecture, means of transportation, handicraft, food, folk costumes, and folk art – that is, mainly the material culture of the 19th century. The folklorists researched folk songs, folk narratives, proverbs, riddles and other genres as well as folk calendar, while working on critical editions of archived texts. During the Soviet period, the ENM was divided into two separate institutions: Literary Museum (ELM) to house the folklore collections, the archival library and the archives of cultural history; and the State Ethnographic Museum.

In 1993, a Chair of Folkloristics was established at the University of Tartu, and it has been led by Professor Ülo Valk since 1995. The Chair of Ethnology was established in 1994 led by Professor Elle Vunder, and since 2004 by Professor Art Leete. Since 2010 Kristin Kuutma is working at both departments as Professor of cultural research. Regardless of the turbulent administrative and ideological reorganizations brought about by the Soviet occupation and its eventual collapse, these two academic units retained their position in academic training and research on various aspects of Estonian culture and society while evolving into modern academic institutions that have joined several scholarly programmes and networks currently run in the context of the EU educational cooperation. In 2007, the Chair of Ethnology and the Chair of Estonian and Comparative Folklore were reorganized into departments of the Institute of Cultural Research and Fine Arts at

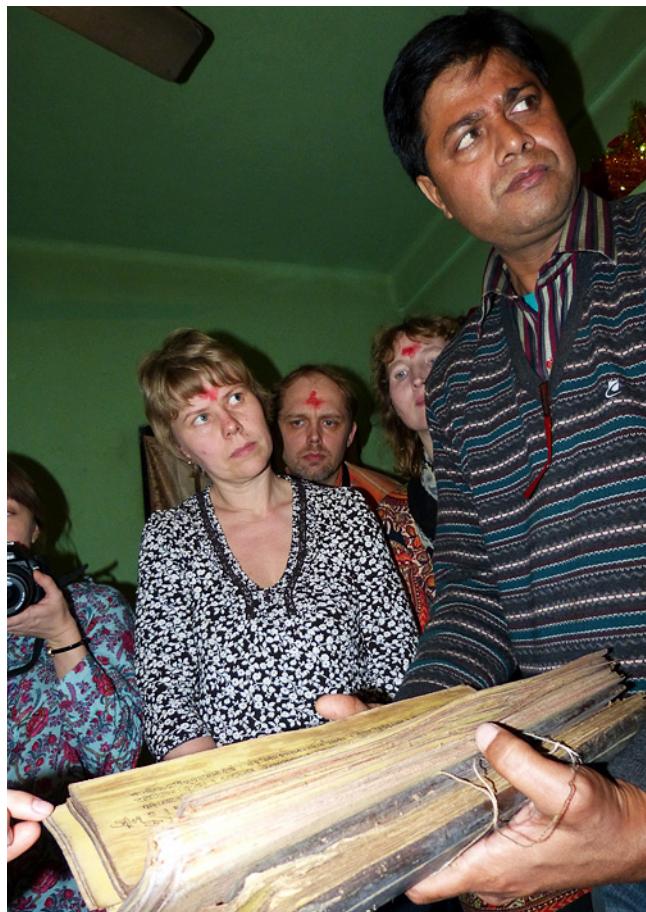
University of Tartu, whereas it remains the only academic institution in Estonia that provides comprehensive BA, MA and PhD programmes in the field. As of today, we have 30 BA-students, 28 MA-students of both fields, 15 PhD students of Ethnology and 15 PhD students of Folkloristics. There are 13 employees at the Department of Ethnology (four of them part time) and 14 employees at the Department of Folkloristics (also four of them part time).

Today, ethnologists and folklorists study various manifestations of culture, the conceptualizations of heritage processes and identity construction, contemporary religion, and memory practices. The researchers have found inspiration in 'new cultural history', oral history, literary studies, social and cultural psychology, cultural semiotics, sociology, cultural and social anthropology, and elsewhere. Our researchers are exploring how various cultural domains relate to contemporary transcultural processes on global, regional and local levels and study them through various

discourses, cultural practices, and knowledge systems. Both contemporary and historical topics are being researched, the studies are focused on Estonia as well as on various Finno-Ugrians in Russia but also, for instance, on subcultures in Germany and Yakutia or gender issues in Indonesia. One of the new geographical foci of our folkloristic fieldwork is India and over the past five years, the department has hosted numerous international graduate students from India as well as from North America and various European countries. While folklore archives have remained an important source of inspiration, giving rise also to critical reassessments of the history of the field, more research is being conducted on folk belief and religious phenomena as well as on ethnicity and ethnic interactions in post-Soviet Estonia and transnational Europe.

Estonian journals and book series on ethnology and folkloristics include *Journal of Ethnology and Folkloristics* (published jointly by university departments, ENM, and ELM), *Folklore. Electronic Journal of Folklore* and *Mäetagused* (both published by ELM), *Eesti Rahva Muuseumi Aastaraamat*, the monographs' series of Estonian National Museum, and others. The departments are cooperating with both museums, latter being also prospective employers of our alumni. Individual courses and classes in folkloristics and ethnology have also been offered in the recent decades at Tallinn University, at Estonian Institute of Humanities. In 2006, Department of Anthropology was established at Estonian Institute of Humanities of Tallinn University, led today by Professor Patrick Laviolette. The collaboration between Estonian ethnologists, folklorists, and anthropologists (as well as other disciplines as semiotics, contemporary cultural studies, studies of religion, communication studies, landscape studies, and archaeology) takes also place under the auspices of the Center of Excellence in Cultural Theory (CECT), a research organization established in 2008. Uniting researchers from both Tartu and Tallinn Universities, it organizes theoretical seminars, intensive seminars, symposiums, and a conference once a year.

Kirsti Jõesalu, Maarja Kaaristo,  
Kristin Kuutma & Elo-Hanna Seljamaa



*Faculty and graduate students of the folklore and ethnology departments conducting fieldwork on Nilachal Hill (Guwahati, Assam) in 2013. Jnan Sarma, Brahmin of the Goddess Kāmākhyā temple, is showing the manuscript of Durgā Tantra.*

*Photo Laur Vallikivi.*

## BALTIC FACADES

Interesting reading for situating Estonia (c.q. the Baltic) in a historical and geo-political context:

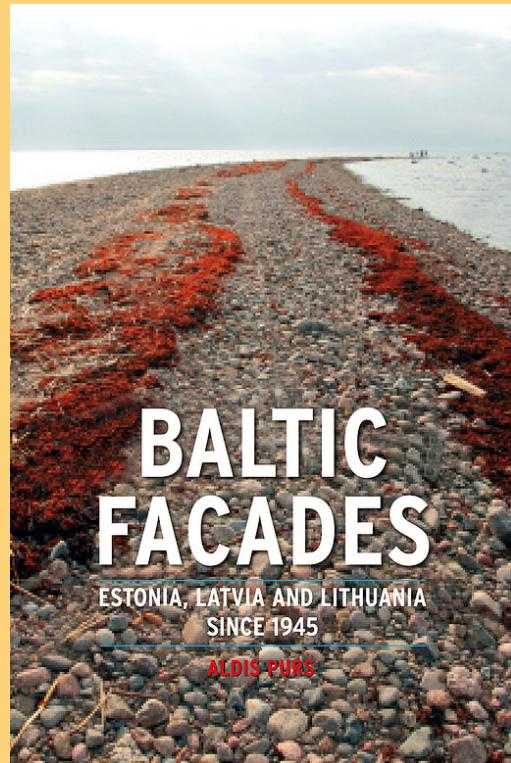
Aldis Purs. *Baltic Facades: Estonia, Latvia and Lithuania since 1945*. Contemporary Worlds Series. London Reaktion, 2012. 203 pp. \$24.95. ISBN 978-1-86189-896-8.

'This account is ideal for the reader looking for an introduction to the Baltic States that is engaging, slightly unorthodox and iconoclastic and ultimately comments as much on how we are all similar as it does on how the Baltic states are different. This account, therefore, is far from ideal for the reader looking for certainty and precision in discussing specific people, events or dates' (p. 16). So characterizes Aldis Purs his most recent book on Estonia, Latvia, and Lithuania. Purs has written or contributed to several scholarly studies of Latvia, and he is careful to point out that *Baltic Facades* is not aimed at Baltic specialists, but rather at 'curious travellers' and 'concerned citizens'. The volume gives an overview of politics, the economy, and cultural trends in each of the Baltic states since 1945, placing these developments in a longer historical perspective and demonstrating their distinctiveness.

At the same time, Purs argues that the challenges faced by Estonia, Latvia, and Lithuania, especially their simultaneous desire to be part of a larger whole and to celebrate their uniqueness, are symptomatic of a universal postmodern search for identity. Drawing on this idea, he describes the Baltic states as 'the canaries in a twenty-first century coalmine' – 'examples of much of what will define the twenty-first century globally'.

The book consists of an introduction and six chronologically structured thematic chapters.

For a full review see: <https://www.h-net.org/reviews/showrev.php?id=37078>



### 3.2 FINLAND

**In Finland there are three different denominations for the academic disciplines related to European Ethnology. Originally and generally spoken, folklorists dealt with intangible folk culture in Finland, such as ways of narrating, believing in spiritual experiences, and of habits and customs. Ethnology concerned Finnish material folk culture and life modes, whereas cultural/social anthropology dealt with non-European cultures.**

**In practice, and nowadays, as established structures have thoroughly changed, the borders between the three disciplines are not sharp anymore.**

As a matter of fact, anthropology inspires both folkloristics and ethnology when it comes to theory, ethnologists do not stick anymore to material culture, and folklorists are not satisfied with mainly just rural narratives or popular belief. Today the three disciplines have many topics, methods and theories in common. Everyday life is the central topic for research in all three neighbouring disciplines.

The Finnish case of ethnology/folkloristics is actually more a matter of identity and therefore also a matter of contrasts. Language plays a strong role in the formation of the disci-



Åbo Akademi University fieldwork in folklore studies at the yearly fish market in Turku, 2008. Photo Federico Pozzoni.

pline, as we shall see. Finland was part of Sweden until 1809, which meant that Swedish, after Latin, was the language of authorities, church and education. Nevertheless, the common language of the majority of the population was Finnish. After 1809 Finland became part of Russia, and thus there were three languages to deal with. In the beginning of the 19th century, national romantic ideas from Germany and Sweden circulated through the only university in the Finnish part of the country, i.e. the Royal Academy in Åbo (Turku) founded in 1640. As a consequence, more and more interest was shown towards the Finnish language and culture. In 1917 Finland became an independent country with a Language Law from 1922 officially stating bilingualism. Nowadays there are around 300.000 Swedish speaking Finns to more than 4.5 million Finnish speakers.

Influenced by the above mentioned national romanticism, Elias Lönnrot (1802–84) published in 1835 the world famous epic of *Kalevala* as a result of his efforts to collect and demonstrate a ‘genuine’ Finnish culture by the help of folklore. In 1831 he founded the Finnish Literature Society, the tasks of which still are ‘are the research and promotion of Finnish oral tradition, the Finnish language and literature’ (see: <http://www.finlit.fi/english/society/index.htm>). The Kansanrunousarkisto (archive for oral tradition) contains archival material of relevance for ethnologists and folklorists. Half a century later, in the 1880s, the Finland-Swedish situation had become difficult, it seemed that the Finnish folk culture was ‘exotised’ and more interest was given to it than to the Swedish one. In order to promote the folk culture of the latter group, a parallel institution to the Finnish Literature Society was founded in 1885. It was

named the Society of Swedish Literature in Finland. It 'preserves, develops and mediates the Swedish cultural heritage in Finland' ([www.sls.fi/doc.php?category=1&language=eng](http://www.sls.fi/doc.php?category=1&language=eng)). This organization has an archive for oral tradition in Swedish collected in Finland, called Folkkultursarkivet. The first professorship for a folklorist, maybe in the entire world, was founded at the Imperial Alexander University in Helsinki in the end of the 1890s and was given to Kaarle Krohn (1863–1933), whereas a Swedish parallel chair was established at the end of the 1920s at the re-founded Swedish university Åbo Akademi. The chair was given to Otto Andersson (1879–1969), an expert in folk music and folklore. Until the last decades of the 20th century the folklorists devoted themselves partly to Finnish mental folk culture – Finnish should be understood in a wide sense – partly to Finland-Swedish folk culture, and this trend still remains, at least to some extent.

Ethnology became an academic discipline in the beginning of the 20th century. At that time, to some extent the chairs were connected with Finno-Ugric ethnography. In 1921, at Helsinki University U.T. Sirelius (1872–1929) was made the first professor for ethnology, more precisely Finno-Ugric ethnography. At the same time a chair for Nordic cultural history and ethnology (folklivsforskning) was founded at Åbo Akademi University. Still, like in folkloristics, it was regarded important to be able to prove a Finnish or Finland-Swedish culture in order to form an identity of one's own. In this discipline mainly objects from the rural society were at focus. Ethnologists investigated archive material from the museums and their collections. Field expeditions were undertaken partly to other Finnish regions outside our country, mostly in Russia.

In comparison to folkloristics and ethnology, the chair of social and cultural anthropology was established late in Finland. The first chair for social anthropology was founded in 1970 at the Faculty of Arts at Helsinki University. The first chair for cultural anthropology was placed in 1985 within the Faculty of Social Sciences. In 2004 the two disciplines united as social and cultural anthropology.

Today folkloristics is taught at the universities in Helsinki, Joensuu, Jyväskylä, and Turku in Finnish and at Åbo Akademi University in Swedish. Ethnology is given at the universities of Helsinki, Jyväskylä, and Turku in Finnish and at Åbo Akademi University in Swedish. Anthropology is

found at the universities in Helsinki and in Oulu. All the departments are situated at the Faculties of Arts, except for anthropology at Helsinki University, where it makes part of the Faculty of Social Sciences. The departments are small when it comes to the teaching staff. Usually there is only one chair, except for the department at Helsinki University, where there are two chairs in anthropology. In Jyväskylä there are two chairs for ethnology but one of them is defined so that its orientation is in folklore studies. This means that the profiles of the departments are dependent on the interests of the acting professors. In Finland we do not yet have institutionalized profiles for the universities, they are painfully under production, and will perhaps also influence the profiles of the chairs. Quite clearly, however, the languages Finnish and Swedish still constitute a line of distinction.



*Fieldwork in folklore studies (Åbo Akademi University) conducted in Cocullo, Italy during the festa dei Serpenti, May 5, 2011.  
Photo Linda Mattsson.*

In sum, ethnology, folkloristics and anthropology unite in their efforts on modern western popular everyday culture

and in their desire to understand and perceive their subject of research, human ways of living. Consequently, very often their theories and methods are hermeneutic. Identity is probably still a central research perspective, but instead of using identity markers such as folklore and folk culture in general for the categorization of people, nation building or other political purposes, we study the process of how identity is constructed through narratives, behaviour or cultural systems. To a great extent national identity issues were replaced by topics on personal identity.

The Finnish Literature Society (*Suomalaisen Kirjallisuuden Seura*) and the Society of Swedish Literature in Finland (*Svenska litteratursällskapet i Finland*) are scholarly organizations that aim, among other things, at the preservation of folk culture and support research on it. In Finland we have hardly any research institutes in the humanities. Research is conducted at the universities and since the tenured positions there are filled with people from the 1940s or 1950s, it takes time before a change of generations can be realized. Our industries seldom employ people with this kind of education.

Since 1910 the international scholarly network Folklore Fellows in Helsinki published the series *Folklore Fellows' Communications*. It is mainly folkloristic and comes out even today by the support from the Finnish Academy of Science and Arts, the latest was issue 303, published in 2012. Regularly, the Folklore Fellows also offer summer courses in folkloristics. The practical work in connection with the courses is shared between the different university departments of folklore. *Studia Fennica* consists of two series: *Studia Fennica Folkloristica* and *Studia Fennica Ethnologica*. These are publications from the Finnish Literature Society which is one of the most important publishers of ethnological and folklore scholarship in Finland. The Swedish counterpart is The Society of Swedish Literature in Finland. Both societies are vivid supporters of research on folk culture. Certainly, there has been some debate concerning the language in which the publications should come out. Of course, English is most important if one wishes to have an international readership. On the other hand, Finns think that there is a moral obligation to publish in vernacular, too, partly because the interviewees should be able to read what the scholars have found in discussions with and fieldwork amongst them. Partly because the vernacular languages are also regarded so important

that there is a wish to keep them on such a level that scholarly work can be published in them also in the future.

Aside from research and education there are in Finland also other ethnological organizations. Institutet för folklivsforskning (the Institute for Folk Life Research) at Åbo Akademi University publishes *Budkavlen*, and Ethnos, Suomen kansatieteilijöiden yhdistys – Finlands etnologförening (the Association of Finnish Ethnologists) stands behind *Ethnologia Fennica*. Another association is Föreningen Brage (the Brage Association) from 1906 which nowadays publishes *Laboratorium för folk och kultur*. Kalevalaseura, Kalevala Society, concentrates its activities on topics in connection with the epic of Kalevala and makes them public in a yearbook. At the folklore department of the Finnish university in Turku there is an institute for Kalevala and epic research in general, Kalevalainstituutti, and the Nordic Institute of Folklore had its headquarters in Turku for many years until, in the end of the 1990s, it changed into a network, Nordic Network of Folklore, lead partly at the university in Bergen, Norway, partly at the folklore department at Åbo Akademi University. Finally there is also an anthropological association in Finland called Suomen antropologinen seura – Antropologiska sällskapet i Finland which publishes the journal *Suomen antropologi*, and a Westermarck-Society that publishes the quarterly *Sosologia*.

Ulrika Wolf-Knuths

## SUBMISSIONS FOR *CULTURAL ANALYSIS*

The peer-reviewed electronic journal *Cultural Analysis*, associated with SIEF, is currently seeking submissions for its forthcoming volume. Submissions should critically interrogate some aspect of folklore or popular culture, but can approach these topics from a range of disciplinary perspectives.

*Cultural Analysis* encourages submissions from a variety of theoretical standpoints and from different disciplines including anthropology, cultural studies, folklore, media studies, popular culture, psychology, and sociology. As the mission of *Cultural Analysis* is to promote interdisciplinary dialogue on the topics of folklore and popular culture, pieces that engage with multiple methodologies are especially welcome.

For a representative sample of our publications, previous volumes can be viewed on our website.

**CULTURAL ANALYSIS**  
AN INTERDISCIPLINARY FORUM ON FOLKLORE AND POPULAR CULTURE

### SUBMISSION GUIDELINES:

Authors should submit research articles of approximately 20–30 pages in length, in accordance with the Chicago Manual of Style, and include an abstract of 100 words and a 'Works Cited' section.

Microsoft Word (version 2002 or later) is the preferred format for all electronic copies. Electronic copies may be submitted as e-mail attachments to [caforum@socrates.berkeley.edu](mailto:caforum@socrates.berkeley.edu).

Further submission information can be found on our website: <http://socrates.berkeley.edu/~caforum/about.html>

## 4. WORKING GROUP ON FOOD RESEARCH

**Food and the Internet,  
20th Food Research Conference, Łódź, Poland,  
3–6 September 2014**

SIEF's 20th International Ethnological Food Research Conference will take place at the University of Łódź, Poland, 3–6 September 2014. Hosted by The Department of Ethnology and Folklore, Institute of Ethnology and Cultural Anthropology, University of Łódź, the theme of the conference is 'Food and the Internet'. The conference is intended to be multi-disciplinary in character and to focus on a new vision of culinary culture in the context of the on-going extraordinary development of information and communication technologies. With the aim of broadening approach-

es and methods in food ways research in the light of cultural virtualisation processes, we invite you to propose papers which will discuss the influence of the Internet on food and nutrition in modern culinary culture at local, regional, and global levels.

Further information on the conference theme, the call for papers, registration, and on the conference location, can be accessed by using the conference link:

<http://www.20foodconference.uni.lodz.pl>

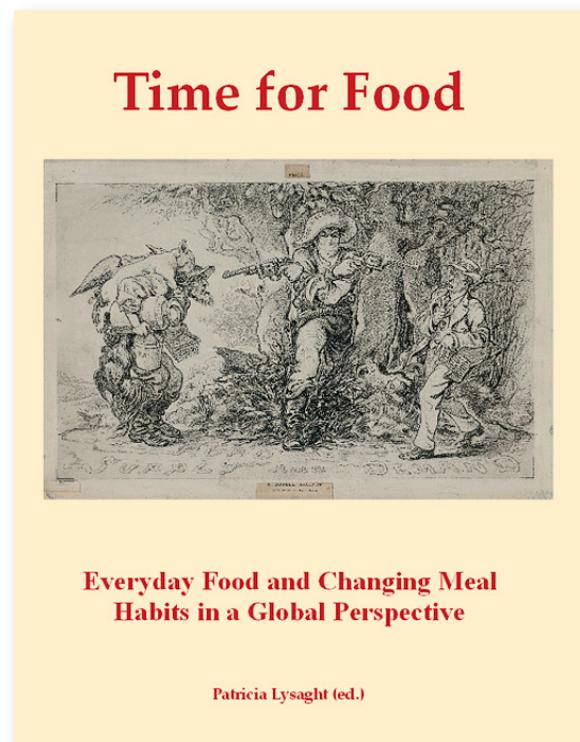
Chair: Patricia Lysaght

Organizer: Violetta Krawczyk-Wasilewska

Also a new publication of the working group came out: Patricia Lysaght (ed.), *Time for Food. Everyday Food and Changing Meal Habits in a Global Perspective*. Åbo Akademi University Press, FI-20500 Åbo, Finland. 2012. 366pp. ISBN 978-951-765-642-9. Ordering: [orders@abo.fi](mailto:orders@abo.fi)

Following the successful hosting of the 18th International Conference for Ethnological Food Research by the Department of Ethnology, Åbo Akademi University, Turku, Finland, in August 2010, on the theme: *Time for Food. Everyday Food and Changing Meal Habits in a Global Perspective*, a volume of proceedings bearing the same title, was edited by Patricia Lysaght, and published by Åbo Akademi University Press in 2012.

Strongly interdisciplinary in content, the papers resulting from the conference and included in this volume, deal with historical and on-going cultural processes concerned with food and meals in local, regional, national and transnational contexts. They also focus on issues such as food production, organic agriculture, ecological food, ethical consumption, and food marketing, and on the food choices and practices involved in the daily organization of food intake in the home, restaurant or public institution. How global trends affect, or even re-invent, the notion of traditional food is also discussed, as is the subject of future food consumption and the role of ecological food in that context.



## 5. RITUAL YEAR WORKING GROUP

### ON MIGRATIONS

The eighth annual conference of the SIEF Working Group on the Ritual Year took place on June 26th – 29th 2012, in Plovdiv, Bulgaria, and had 'Migrations' as its theme.

The conference was organized by the Institute of Ethnology and Folklore with the Museum of the Bulgarian Academy of Sciences based at Plovdiv University 'Paisiy Hilendarski'.

Lina Gergova was the head of the organizing committee.

The general theme of 'Migrations' was chosen because of its topicality for ethnologists, folklorists, linguists, sociologists and other scholars in the humanities in many countries, including the host country, Bulgaria. Scholars from 20 countries read 40 presentations. Apart from these, there were four lectures, which gave the start to every day of the symposium. The lectures were read by the President of the group, Emily Lyle (Scotland), Jurij Fikfak (Slovenia), Irina Sedakova (Russia) and Istvan Povedak (Hungary).

Panels were held on the ritual year in the communities of migrants and the migration of ideas. A session was devoted to the ritual year of the neo-pagan movement in which, among traditional academic presentations, Leon van Gulik conducted an interview with 'the WICCA witch' Morgana Sitow (the Netherlands). A Bulgarian team presented three talks on the ritual year of the migrants on the Bulgarian-Turkish border. Several papers discussed the 'export' and 'import' of cults of the saints (from Greece to Bulgaria and Romania) and the new developments of their folk ritual veneration in the new loci.

The panel 'Rituals in Comparative Light' presented a joint paper of Sweden (Marlene Hugoson) and the USA (Nan McEntire) on the folk medical rituals around sacred trees on the two continents. The session 'Rituals and Performance' discussed the cultural adaptivity of migrants by following their home rituals inside and foreign rituals outside. Many

papers showed the migration of the calendric rituals from one country to another and the metamorphosis of the vernacular holiday cycles due to that fact. Halloween has spread in the post-socialist countries and is in favour along with other traditional carnival traditions.

The papers in the 'Rituals and Modernity' session showed the variations of the old holidays nowadays and also showed some good examples of the possibilities of the migrants (the case of Jews in Germany) to be taught about their traditions through schools and cultural centres.

Minorities and the political aspects of the ritual year drew the interest of several participants. Ideology, official religion, commercialization and touristic appeal influence the choice of the festival points and complexes in the local ritual year.

Thus the theme of migrations regarding the ritual year has been covered from many sides; these included interdisciplinary approaches and the extensive discussion and exchange of field material. New members in the group from Latvia, Lithuania, Kosovo, France and Israel were very welcome.

Our Bulgarian colleagues organized a brilliant conference programme which included a tour in the old town of Povdiv, an opera in the open-air Roman theatre, several excursions to ethnographic museums and religious centres and monasteries, and a visit to the Rose valley and museum in the city of Kazanlak.

A detailed review in Russian on the conference 'Migration' is published in the on-line issue of the journal *Anthropological Forum* (2012 # 17) (<http://anthropologie.kunstkamera.ru/files/pdf/017online/sedakova.pdf>); it will appear in Bulgarian in the journal 'Bulgarian Ethnology' and in English in the on-line edition of 'Folklore' (Tartu).

The next annual volume of the series 'The Ritual Year. Migration' will be published in 2013. The ninth conference of the Working Group on the Ritual Year on 'Politics. Feasts. Festivals' will take place in Szeged (Hungary) on 14–16 March 2013. The jubilee 10th annual conference will be held in Innsbruck in September 2014 on the major topic 'Magic'.

Irina Sedakova



Leon van Gulik and 'the Wicca Witch' Morgana

## 6. UNESCO & ICH: SWEDEN

### INTERIM REPORT ON THE IMPLEMENTATION OF UNESCO'S CONVENTION INTANGIBLE CULTURAL HERITAGE SWEDISH STYLE

**Sweden ratified the Convention on the intangible cultural heritage in January 2011. Since then the Institute for Language and Folklore has a three-year assignment from the Swedish Government to realize the implementation. The institute has therefore the overall responsibility for the implementation. The work is carried out in cooperation with other relevant actors and with comments received on the proposal for national implementation, the *Förslag till nationellt genomförande av UNESCO's konvention om skydd av det immateriella kulturarvet*.**

A first meeting was held in spring 2011 to evaluate the proposal in the light of those comments. The working group initially consisted of the National Swedish Handicraft Council, Swedish National Heritage Board, the National Archives of Sweden, Swedish Arts Council, Nordiska Museet and the Institute for Language and Folklore. In 2011 the working group was completed with representatives from the Sami Parliament, Music Development and Heritage Sweden, the multicultural Centre, performing arts, non-governmental organizations and non-profit actors etc. The coordinating authority also deals with methodological issues and organizing forums for methodological development. In this work, the coordinating authority cooperates with various actors as library authorities, universities and other educational institutions and parts who are in need of methodological development.

Organizationally, we have chosen a model with a coordinating authority and different organizations with clear responsibility for various areas and spheres called 'expert-nodes'. These nodes will support the coordinating authority and connect to different actors in the network, representing conservation, documentation, transfer of knowledge, training, research and practice. Since 2011 the nodes are being constructed through archives, museums and other cultural heritage institutions, universities, high schools, voluntary associations and performing groups.

Particular attention is paid to the Swedish minority groups. Sweden has recognized the Sami minority as an indigenous people to distinguish it from other minorities. Therefore the Sami people have a different position than some other

national minorities in Sweden. The Sami cultural heritage refers to the Sami people's culture and history in a geographical context. The Sami Parliament is both an authority and an elected parliament, with the overall mission to monitor issues related to Sami culture in Sweden.

The definition of cultural heritage includes both the tangible and the intangible cultural heritage. There may be remnants of nature, storytelling, traditional music, traditional knowledge, religious and philosophical systems, traditions, ideas and values. The ancestors are for Sami and other indigenous people a basis for contemporary culture and identity. It is a system of thoughts that differs from the modern Western way of thinking. The present is not an isolated island of coincidences but a link in a long chain. Everything is connected. The ancestors and the past are part of the present and daily life.

Discussions took place on the composition, duties and identification of elements of the intangible cultural heritage and to which 'node-responsibility' they belong. In 2012 the nodes have further clarified their responsibilities: making up inventories of intangible cultural heritage, monitor questions about knowledge and international cooperation, notice good methodological examples and realize educational projects etc.

In November 2012 guidelines were made up for establishing an inventory of intangible cultural heritage in Sweden. The importance of participation from 'below', from the various communities was stressed. The work should be anchored among the culture bearers. The inventorisation is just about to start. It will not only consist of 'traditional' elements. The overall goal is to open the way for a democratically based work process and to formulate a 'new cultural heritage' with an increased visibility of the national minorities. The Working Group has agreed to focus primarily on cross-border heritage, partly in areas which are less well documented. The inventory will ultimately constitute a common resource that can increase diversity and commitment as well as highlight and give visibility to the convention's objective and focus.

## THE VARIOUS NODE-RESPONSIBILITIES:

### A. THE INSTITUTE FOR LANGUAGE AND FOLKLORE AND NORDISKA MUSEET

Focuses on oral traditions and expressions, including language as a vehicle of the intangible cultural heritage, social practices, rituals and festive events, knowledge and practices concerning the universe.

### B. NATIONAL SWEDISH HANDICRAFT COUNCIL

Is concerned with traditional craftsmanship. During a meeting it was decided that the overall objective should be to document, preserve and to spread knowledge of traditional craft techniques with focus on methods for development and ensuring knowledge within the node's field of activity, but also to create partnerships between the different parts and areas of the field. The maritime cultural heritage is an important part of the work. Inventories were discussed and it was decided that the next meeting should focus on concrete proposals. The importance of involving/informing stakeholders associated with the node's responsibility was further emphasized. A survey of the node's network should therefore be an integral part of the coming work.

### C. MUSIC DEVELOPMENT AND HERITAGE SWEDEN/ SVENSKT VISARKIV

Focuses on performances like music, dance, theatre, etc. It was decided here to focus on methodological development on the basis of 'good values' (human rights, mutual respect, sustainable development etc.). The discussion also concerned 'good methodical examples'/NGOs as well as the mapping of the node's network.

### D. SWEDISH NATIONAL HERITAGE BOARD

Deals with knowledge and practices concerning nature and cultural heritage associated with material cultural heritage and cultural environments. The programme includes an introduction for the forthcoming work on the convention with examples of methodological development.

Annika Sjöberg, coordinator ICH convention Sweden

## 7. MIXED NEWS & REPORTS

### 7.1 AMERICAN FOLKLORE SOCIETY

The annual report 'Continuity and Creativity' of The American Folklore Society has been published online.

Go to the following link to read about broad variety of activities by our American colleagues:

[http://c.ymccdn.com/sites/www.afsnet.org/resource/resmgr/Annual\\_Reports/2012\\_AFS\\_Annual\\_Report.pdf](http://c.ymccdn.com/sites/www.afsnet.org/resource/resmgr/Annual_Reports/2012_AFS_Annual_Report.pdf)



## 7.2 INITIATIVE FOR A FOLKLORE ARCHIVES' NETWORK

In the era of digital revolution and in the circumstances of economic depression, folklore archives in different countries face and share similar problems. The need for a more intense cooperation in the field of folklore archiving was underlined at the round table of the 85th anniversary conference of the Estonian Folklore Archives in Tartu on September 24–25, 2012, which brought together archivists and researchers from Finland, Russia, Estonia, Latvia and Lithuania. Participants of the round table suggested launching an international network of folklore archives that would bring together both institutions (representatives of folklore archives) and individuals whose research is related to folklore archives.

Some of the ideas concerning the network included:

- ◆ Homepage with links to participating archives and researchers, providing preliminary information in a common foreign language (English) on archives, researchers/archivists and their topics, and about accessibility of digitised collections of different institutions.
- ◆ Network meetings and online groups to discuss possibilities for joint financing, cooperation in the field of collecting campaigns, technical upgrading, etc.
- ◆ Joint seminars, conferences and panels in international conferences.
- ◆ Newsletter in English, published and disseminated electronically.

A possible name for the archive network has been suggested by the participants of the round table – Folklore Archives' Network (FAN).

Those and other topics connected to the network will be discussed at the Tartu SIEF conference, after the panel P51 'The role of archives in the circulation chain of tradition', 1 July 2013, which would, with the help of panel participants, also be the grounding date of the network.

So far, several institutions with their researchers and many individual researchers mostly from Europe and Northern America have joined the network's mailing list:  
[fan-org@folklore.ee](mailto:fan-org@folklore.ee)

**Information:** [avetupits@folklore.ee](mailto:avetupits@folklore.ee)

Risto Järv (Estonian Folklore Archives) &  
Ave Goršič (network co-ordinator)

## SIEF & FACEBOOK

As SIEF has now its own Facebook page it is easy for all members to share information.

Instead of waiting for a next mailing or Newsletter one can share directly information at:

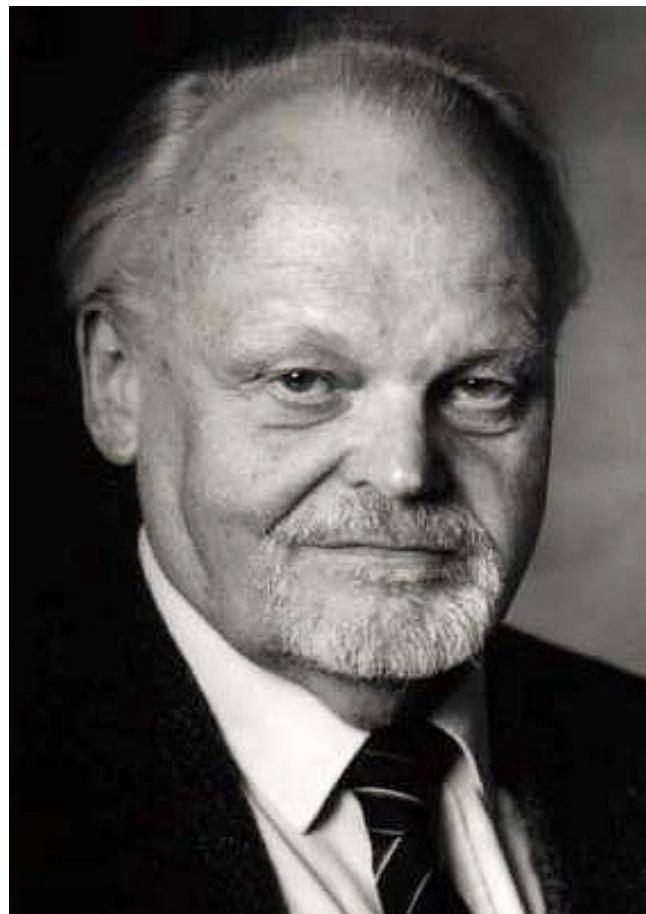
<https://www.facebook.com/SIEFinfo>



### 7.3 BJARNE STOKLUND 1928–2013

Bjarne Stoklund, professor of ethnology at the University of Copenhagen 1971–1996, died on 3 May at the age of 85. He will be missed at the department, because Bjarne always remained a valued part of the academic environment at the Department of Ethnology, where he appreciated having his emeritus office, writing, and joining in debates. His interest in current conditions in the university never flagged, but as a pensioner he saw it as his duty and his privilege to avoid influencing the debate with his own opinions. When visiting colleagues asked about Bjarne, it was always a confirmation of the value of our academic environment to be able to say that he was still active and present in the department. Now his scholarly work has come to an end.

Since he became professor of material folk culture in 1971 and renamed it European Ethnology, generations of ethnology students have benefited from his commitment and his vast knowledge. Bjarne was not afraid to tackle new things, but was also able to maintain the qualities of earlier research and knowledge. It was not without good reason that, when he gave his inaugural lecture in 1971 as professor of European ethnology, the title was ‘Between Scylla and Charybdis’; he portrayed his subject as one which has to find a considered balance between the synchronically working but holistically oriented side that is anthropology and the historicizing but element-oriented aspects belonging to cultural history. This balanced outlook was something he had learned as a student assistant with Svend Jespersen in Department 3 of the National Museum, where Bjarne was an assiduous participant in the annual trips in the 1950s to record material for the large-scale farm buildings surveys. Here he was transformed from the young student to the fully qualified researcher who found employment at the Open-Air Museum (Frilandsmuseet) in 1958. There he had the opportunity to pursue farm building research in close association with the moving and re-erection in the museum of buildings from the pre-industrial age. Several of his books take the point of departure in the study of these houses to tell about the history of rural culture as such, and thus anticipated more recent attempts to integrate micro- and macro-perspectives in cultural history. Another outcome of the ethnological research at the National Museum, where local studies were delegated to young staff members, was that Bjarne came to tackle Læsø, the island from



which his father’s family and the surname Stoklund originated. The study of Læsø from the Middle Ages to the present in complex interaction between the locality and the surrounding world followed him from his student days, via his years at the Open-Air Museum and as university professor, and remained central right up to the end. At his death he was busy finishing a book manuscript with the results of the many years of studies of transformation processes in the ecology and culture of Læsø from 1500 to 1900. Bjarne Stoklund also made use of his retirement to finish other studies from a long life of ethnological research, of which the most important were the publication of *Tingenes Kulturhistorie* (The Cultural History of Objects), the studies of medieval fisheries in Denmark, and of the Faroese house.

When Bjarne Stoklund acceded as professor the subject was in transition, and together with younger Swedish colleagues he contributed to its modernization, introducing students to new directions and interests in Scandinavian ethnology. It was thus he who brought American cultural ecology into the subject and encouraged semiotic analyses of costumes and other forms of communicative objects.

Family and household, nature and culture, ecology and peasant ecotypes and finally nation formation were some of the topics that are now inscribed in the canon of the discipline. It was also Bjarne Stoklund who worked tirelessly to ensure that the only Danish university with the subject of ethnology remained in close contact with sister departments in the Nordic and other European countries. In that connection Bjarne Stoklund was the Danish member of the editorial board of *Ethnologia Scandinavica* 1988–1996 and editor in chief of *Ethnologia Europaea* 1984–2004. Both nationally and internationally Bjarne Stoklund secured recognition for Danish ethnology. In 1991, for instance, he became a member of the Royal Danish Academy of Sciences and Letters and in 1997 for a period he was guest professor at the University of Edinburgh. In 1994 the president of SIEF (Société Internationale d’Ethnologie et de Folklore), professor Konrad Köstlin, Vienna, invited Bjarne Stoklund to become a member of the executive board of SIEF, in order to intensify the contacts between SIEF and the journal *Ethnologia Europaea*.

Bjarne Stoklund's publications are characterized by a fluent and effortless style of presentation and a sense for the importance of empirical diversity and detail. He did not make a big thing of theoretical work, which is instead implicit in his works. Added to this was his keen eye for con-

nctions across time, place, and national borders, and this brought him into cooperation with researchers from many scholarly traditions all over Europe and Scandinavia, where the North Atlantic was of particular interest to him. Wherever one went with Bjarne Stoklund, he had friends and colleagues who received him (and his younger colleagues) with open arms. He will also be remembered by his students for the fantastic journeys and excursions that he arranged in Denmark and Europe.

Throughout his time as professor, Bjarne Stoklund wrote his own version of the history of the discipline, and, as is usual with historiography, this was also intended to set a political agenda for how he hoped the subject would develop. Bjarne was thus engaged right up to the end in continued discussions of what was right and wrong about the direction of ethnology. Now Bjarne Stoklund himself has become a part of the history of the subject, and we will be glad to cherish the memory of him as a warm human being, whose contributions and opinions are still worth debating, because their quality will last far beyond the human life that is so much shorter than that of ethnology.

Staff of the Department of Ethnology,  
Copenhagen University

## 7.4 PATAI PRIZE 2013

**This prize is awarded for the best unpublished essay – 8–12.000 words, in English – on Jewish folklore and ethnology completed by a student between January 2012 and June 2013.**

The Jewish Folklore and Ethnology Section of the American Folklore Society and the Committee on the Anthropology of Jews and Judaism of the American Anthropological Association invite submissions for its Raphael Patai Prize in Jewish Folklore and Ethnology awarded for the best unpublished student paper on Jewish folklore and ethnology completed between January 2012 and June 2013. Submissions are reviewed by



an international committee and notifications are made by October 2013. The winner of the prize receives \$200 and a citation from the American Folklore Society.

- ◆ Deadline: July 1, 2013
- ◆ Contact: Professor Simon J. Bronner, School of Humanities, The Pennsylvania State University, 777 West Harrisburg Pike, Middletown, PA 17057-4898, USA, [sbronner@psu.edu](mailto:sbronner@psu.edu)

**More information:**

<http://www.afsnet.org/?page=JewishFLE>

or write to:

[sbronner@psu.edu](mailto:sbronner@psu.edu)

## 8. UPCOMING EVENTS, CONFERENCES & COURSES

### CONFERENCE SOCIETY FOR HUMAN ECOLOGY 19–20 SEPTEMBER 2013, BORDEAUX, FRANCE

25th annual conference of the Société d'Ecologie Humaine (Society for Human Ecology): 'Human Ecology en voyage'

#### Information:

<http://www.ecologie-umaine.eu/FR/FICHIERS/Jou2FR.htm>

### WORKSHOP TRANSNATIONAL PERSPECTIVE IN CURRENT PHD PROJECTS 26–27 AUGUST 2013, MÅLÖ, SWEDEN

10th Annual IMISCOE Conference

**Deadline for abstracts:** 14 June 2013.

Workshop organized on behalf of TRANSMIG – Transnational Practices in Migration research group, within IMISCOE Research Network, Malmö Institute for Studies of Migration, Diversity and Welfare (MIM) and the Department of Global Political Studies, Malmö University. The convener is Maja Povrzanović Frykman, Department of Global Political Studies, Malmö University. Discussant: Östen Wahlbeck, Swedish School of Social Science, University of Helsinki

This workshop intends to map the new, but not yet published, research in social sciences that employs a transnational perspective. This call is therefore directed to the PhD Candidates who are specifically concerned with migrants' transnational practices, but also to those PhD Candidates whose projects are developed against the background of transnational processes and institutions and address transnationalization and transnationality in a broader sense.

The workshop will facilitate the meeting of young scholars across disciplinary and institutional borders. Moderated by the workshop organizer and involving an invited discussant – the sociologist Östen Wahlbeck from the Swedish School of Social Science, University of Helsinki – the workshop will provide feedback to on-going work and enable a dialogue between participants.

The length and the format of presentations will be decided

based on the number of participants. The participants will not be expected to present full papers but to organize their presentations in relation to the following questions, which may allow for a roundtable-like discussion:

- ◆ In what way is a transnational perspective relevant for your current PhD project, and why?
- ◆ Which methodological challenges do you meet (or envisage) in your research, pertaining to its transnational aspects?

Abstracts should be sent to Maja Povrzanović Frykman ([maja.frykman@mah.se](mailto:maja.frykman@mah.se)) by 14 June 2013. They should be written in English, and include: the applicant's name, affiliation and contact details; PhD project title; general description (300–400 words) of the project, including some major references.

### PHD COURSE HERITAGE, VALORIZATION AND TOURISM 26–28 AUGUST 2013, ALTA, NORWAY

**Application deadline:** 21 June 2013.

The 3 days course is arranged by the University of Tromsø – The Norwegian University of the Arctic, and is taking place at the Finnmark Campus in Alta.

Lectures by Professor Regina Bendix, University of Göttingen, Professor Mike Robinson, University of Birmingham, and others. See more information and the full programme at:

[http://uit.no/for-studiesokere/vis-emne?p\\_document\\_id=336951](http://uit.no/for-studiesokere/vis-emne?p_document_id=336951)

There are available places for a limited number of students.

### ETHNOLOGICAL INTERPRETATIONS AND ANALYSIS 13–14 MARCH 2014, HELSINKI, FINLAND

Thick Grip on Data? – Ethnological Interpretations and Analysis. VIII. Ethnology Days.

Ethnos, the society of Finnish Ethnologists has organized a biennial national seminar since the year 2000. The theme of the VIII. Ethnology Days is interpretations and analysis.

We invite researchers and museum experts to reflect on the way they go about analyzing and interpreting their data. What kinds of concepts do ethnologists use in their analysis? How do we incorporate our informants into the process of trying to make sense of the ethnographic data? How to do interpretations that are in line with research ethics? And what kinds of interpretations do museums offer to the wider public? In what manner have museums been involved in the process of building futures? The question of analysis and interpretation concerns academic research and cultural institutions as well their interactions with their audiences.

The programme of the VIII. Ethnology Days includes plenary sessions, workshops, and a concluding panel in the end of the seminar. Keynote speakers are Tom O'Dell (Lund Universitet), Anu Koivunen (Stockholms Universitet) and

## UPCOMING EVENTS / NEW PUBLICATIONS

Jörg Niewöhner (Humboldt University). Call for Sessions and Papers will be opened in August 2013 at Ethnos web-pages:

<http://www.ethnosry.org/ajankohtaista/viii-kansatieteenvaivat-13-%E2%80%9314-3-2014-helsinki/>.

The languages of the conference are Finnish, Swedish and English.

VIII. Ethnology Days will be organized by the Society of Finnish Ethnologists Ethnos in collaboration with the discipline of European Ethnology of the Helsinki University.

### Information:

the chair of the organizing committee Tytti Steel:

[tytti.steel@helsinki.fi](mailto:tytti.steel@helsinki.fi) / +358 919 123 784

or seminar secretary Eerika Koskinen-Koivisto:

[eerika.koskinen-koivisto@jyu.fi](mailto:eerika.koskinen-koivisto@jyu.fi) / +358 407 243 810.

## 9. NEW PUBLICATIONS

### 9.1 Books

#### MÈLÉE GÉNÉRALE. DU JEU DE SOULE AU FOLK-FOOTBALL

Laurent Sébastien Fournier, *Mèlée générale. Du jeu de soule au folk-football*.

Presses Universitaires de Rennes 2012. 258 pp. ISBN: 978-2-7535-2147-6. € 18,-.

Like the old French game of 'la soule', British contemporary folk-football is somewhere in between games, sports and rituals. In this book, sociological and anthropological fieldwork in Scotland, England and France helps to understand how traditional games were progressively transformed into modern sports. Against



the accepted evolutionist theories, the book uses present evidence to show the complexity of the historical processes which led from games to sports. Comparing folk-football and 'la soule' enables to understand that, when dealing

with collective games, revivals are as much important as history. New tracks are then available to consider the changes, the diffusion and the meaning of playful and sport practices in our contemporary world.

Laurent Fournier is an assistant-professor. He teaches sociology and anthropology of sports at the University of Nantes, France. He is also a post-doctoral fellow at the School for Scottish Studies, University of Edinburgh.

#### SHAPING RURAL AREAS IN EUROPE. PERCEPTIONS AND OUTCOMES ON THE PRESENT AND THE FUTURE

Silva, Luís & Figueiredo, Elisabete, Eds., *Shaping Rural Areas in Europe. Perceptions and Outcomes on the Present and the Future*.

Dordrecht: Springer 2013; Series: GeoJournal Library, Vol. 107; ISBN 978-94-007-6795-9.

*Shaping Rural Areas in Europe. Perceptions and Outcomes on the Present and the Future* sets out to investigate the effect of urban perceptions about the rural and consequent

demands on rurality on the present and future configurations of rural territories in Europe in the early twenty-first century. This volume presents and discusses a broad range of case studies and theoretical and methodological approaches from different academic fields, mainly Anthropology, Sociology and Geography.

### **SIMPLIZITÄT UND SINNFÄLLIGKEIT. VOLSKUNDLICHE STUDIEN ZU RITUAL UND SYMBOL**

Gottfried Korff, *Simplizität und Sinnfälligkeit.*

*Volkskundliche Studien zu Ritual und Symbol.*

Untersuchungen des Ludwig-Uhland-Instituts der Universität Tübingen, 113, 2013. 553 pp. ISBN 978-3-932512-76-6, €29.

Rituale und Symbole spielen im wissenschaftlichen Werk Gottfried Korffs eine zentrale Rolle. Untersuchungen zu urbaner Fest- und Alltagskultur, moderner Heiligenverehrung und Personenkult, Bildern und materieller Kultur bilden einige Schwerpunkte seiner kulturhistorischen Analysen. Mit seinen Analysen hat Korff die kulturwissenschaftliche Diskussion geprägt und benachbarte Disziplinen inspiriert. Dieser Band versammelt erstmals wichtige Veröffentlichungen Korffs aus den letzten vier Jahrzehnten und bildet so das Pendant zu seiner erfolgreichen Anthologie 'Museumsdinge' (2002, 2007). In den 28 Aufsätzen zu Bräuchen, Ritualen der Moderne, Erinnerungskultur, Volkskunst, Dingen, Ost und West und Berlin als Hauptstadt wird deutlich, welche Komplexität und Tiefe, kurz: welche Sinnfälligkeit in der scheinbaren Simplizität symbolischen Handelns steckt.

### **GENDER AND POWER IN CONTEMPORARY SPIRITUALITY, ETHNOGRAPHIC APPROACHES**

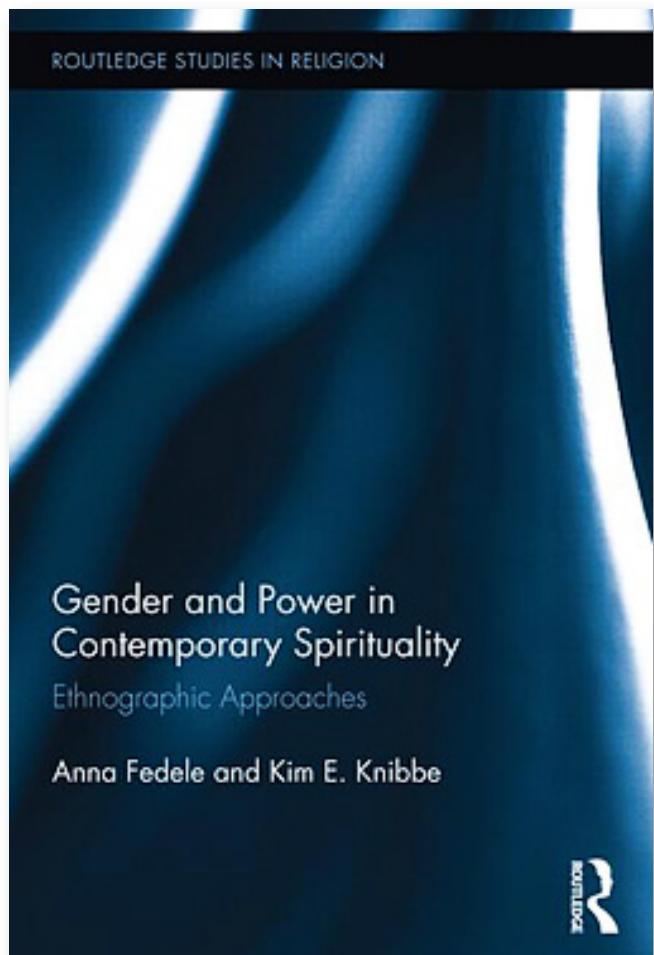
Anna Fedele & Kim Knibbe, Eds., *Gender and Power in Contemporary Spirituality, Ethnographic Approaches.* Routledge 2013.

See:

<http://www.routledge.com/books/details/9780203074657/>

This book contains captivating descriptions of the entanglements of gender and power in spiritual practices and

detailed analyses of the strategies spiritual practitioners use to attain what social scientists might seem an impossible goal: creating spiritual communities without creating gendered hierarchies. Contemporary spiritual practitioners tend to present their own spirituality as non-hierarchical and gender equal, in contrast to 'established' religions. Current studies of these movements often reproduce their self-description as empowering, while other literature reacts polemically against these movements, describing them as narcissist and irrelevant and/or in league with capitalism. This book moves between these two poles, recognizing that gender and power are always at work in any socio-cultural situation. What strategies do people within these networks use to attain gender equality and gendered empowerment? How do they try to protect and develop individual freedom? How do gender and power nevertheless play a role? The contributions collected in this book demonstrate that in order to understand contemporary spirituality the analytical lenses of gender and power are essential. Furthermore, they show that it is not possible to make a clear distinction between established religions and contemporary spirituality: the two sometimes overlap, at other times spirituality uses religion to play off against



while reproducing some of the underlying interpretative frameworks. While recognizing the reflexivity of spiritual practitioners and the reciprocal relationship between spirituality and disciplines such as anthropology, the authors do not take the discourses of spiritual practitioners for granted. Their ethnographic descriptions of lived spirituality span a wide range of countries, from Portugal, Italy and the Netherlands to Mexico and Israel.

### GÖTTINGEN STUDIES ON CULTURAL PROPERTY

The active Cultural Property Research Group in Göttingen has published the volumes 4 and 6 in their Göttingen Studies on Cultural Property

Stefan Groth, *Negotiating Tradition, The Pragmatics of International Deliberations on Cultural Property*.  
Göttingen Studies on Cultural Property. Göttingen:  
Universitätsverlag Göttingen 2012. Vol. 4.

Regina Bendix, Aditya Eggert & Arnika Peselmann (Eds.),  
*Heritage Regimes and the State*.

Göttingen Studies on Cultural Property. Göttingen:  
Universitätsverlag Göttingen 2012. Vol. 6.

<http://cultural-property.uni-goettingen.de/publications/>  
from this link one can access the individual volumes and also – with some patience – go to the respective pdf's, so that people who do not wish to buy the book can download it for free and directly from the university publishers homepage.

Volume 5 will soon to be published:

Kilian Bizer, Matthias Lankau & Gerald Spindler (Eds.), *Sui generis. Rechte zum Schutz traditioneller kultureller Ausdrucksweisen. Interdisziplinäre Perspektiven*.  
Göttingen: Universitätsverlag Göttingen 2013. Vol. 5

### FOLKLORE DIMENSIONS OF CHRISTIANITY

Albena Georgieva, *Folklore Dimensions of Christianity*.  
Sofia: Prosveta 2012, 440 pp. ISBN 978-954-01-2703-3 (in Bulgarien).

The author discusses the results of her field research focused mainly in the region of the well-known Bachkovo

monastery (South Central Bulgaria) and in the Hadjidimovo monastery (South Western Bulgaria). In her investigation she applies an interdisciplinary approach. She analyses the main parameters of local religious culture: sacred places and objects apprehended as a borderline and a mediator in the intercourse between man and the supernatural powers; cult practices which are the actual process of such intercourse; oral narratives which discuss various cases of successfully achieved contact, thus preserving, structuring and circulating the knowledge about it. The author outlines her conceptions about the relations between Christianity and folklore, about the typology of folk narratives, about the main characteristics of pilgrimage, about the psychology and symbolism of religious miracles, and about the role of storytelling in constructing the local religious culture.

Albena Georgieva is Professor at the Institute of Ethnology and Folklore Studies with Ethnographic Museum at the Bulgarian Academy of Sciences in Sofia.

### LAMPEDUSA. BEGEGNUNGEN AM RANDE EUROPAS

Gilles Reckinger, *Lampedusa. Begegnungen am Rande Europas*.

228 pp. ISBN: 978-3-7795-0440-5. € 19,90.

See:

[www.peter-hammer-verlag.de/buchdetails/lampedusa/](http://www.peter-hammer-verlag.de/buchdetails/lampedusa/)

Lampedusa – eine kleine italienische Insel im Mittelmeer. Klein genug, dass man sie getrost immer wieder vergessen konnte in Rom und in Brüssel – wären da nicht Zehntausende von Bootsflüchtlingen aus Afrika, die in den letzten Jahren dort angekommen sind. Wann immer eine besondere Tragödie zu vermelden ist, richten die Medien reflexartig ihre Spots auf die Insel, tragen diese Bilder von der Peripherie in die Mitte Europas – und wenden sich genauso schnell wieder ab. Von Lampedusa und den Lampedusani erfahren wir nichts. Der Ethnologe Gilles Reckinger hat sich mehr Zeit genommen und die Menschen von Lampedusa haben ihm viel von sich erzählt. Von denen, die weggingen und denen, die zurückkamen, von ihren eigenen Lebensträumen, von den täglichen Widrigkeiten, den Versorgungslücken, der Langeweile. Von dem Wunsch, der Insel den Rücken zu kehren und der Unmöglichkeit, wo anders zu leben. Die Lampedusani zeichnen ihre Insel als

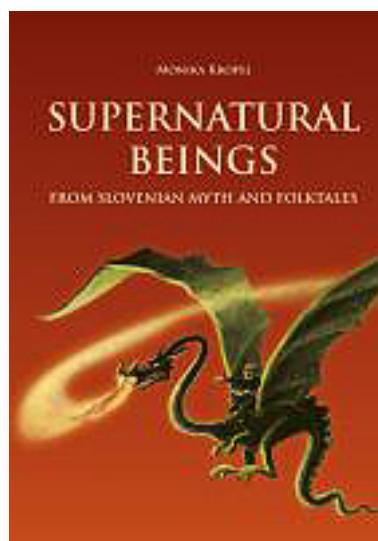
einen Ort der Übergänge. Und was uns aus der Ferne erstaunt, wird durch Reckingers Buch verständlich: Die Begegnung mit dem Fremden lässt wenig Raum für rassistische Projektionen.

### SUPERNATURAL BEINGS FROM SLOVENIAN MYTH AND FOLKTALES

Monika Kropej, *Supernatural beings from Slovenian myth and folktales*.

Institute of Slovenian Ethnology 2012.

Focusing on Slovenian mythology the book contains a review of Slovenian mythological, historical, and narrative material. Over 150 supernatural beings are presented, both lexically and according to the role that they have in Slovenian folklore. They are classified by type, characteristic, features, and by the message conveyed in their motifs and contents. The material has been analysed in the context of European and some non-European mythological concepts, and the author deals with theory and interpretations as well as the conclusions of domestic and foreign researchers. The book forms new starting points and a classification of supernatural beings within a frame of a number of sources, some of which have been published for the first time in this book.



### COMPETING IDEOLOGIES IN GREEK RELIGION, ANCIENT AND MODERN

Evy Johanne Håland, *Competing Ideologies in Greek Religion, Ancient and Modern*.

Bodø: Licentia Publishers 2011. 327 pp.

The book *Competing Ideologies in Greek Religion, Ancient and Modern* (in Norwegian) is a follow-up of the author, Evy

Johanne Håland's earlier book, *Greek Festivals, Modern and Ancient: A Comparison of Female and Male Values* (2007). The present book is a product of studies in ancient Greek history combined with fieldwork and anthropological analysis of today's Mediterranean societies. By drawing on a methodology, which uses modern in conjunction with ancient sources, the book explores into the relationship between official religion and popular belief, as illustrated by the relations between competing ideologies or the relation between ideology and mentality. The study relates the ethnographic research foci to broader regional (i.e. Balkan/Mediterranean/Middle Eastern) concerns and theoretical problems, cultural identities included. In addition to the studies of contemporary 'lived religion' from various places in Greece, the book particularly discusses religion and communication both in the modern and ancient context, since the religious festival is an important means of communication. By exploring deeper into Greek culture, the study invites the reader to learn about other sides of Greece than the picture that dominates the contemporary news following from the deep economic crises the country goes through. The research has received financial support from the Norwegian Non-Fiction Writers and Translators Association (NFFO).

The book may be purchased at:

[http://www.licentia.no/index.php?page=shop.product\\_details&flypage=shop.flypage&product\\_id=171&category\\_id=1&manufacturer\\_id=0&option=com\\_virtuemart&Itemid=41](http://www.licentia.no/index.php?page=shop.product_details&flypage=shop.flypage&product_id=171&category_id=1&manufacturer_id=0&option=com_virtuemart&Itemid=41)

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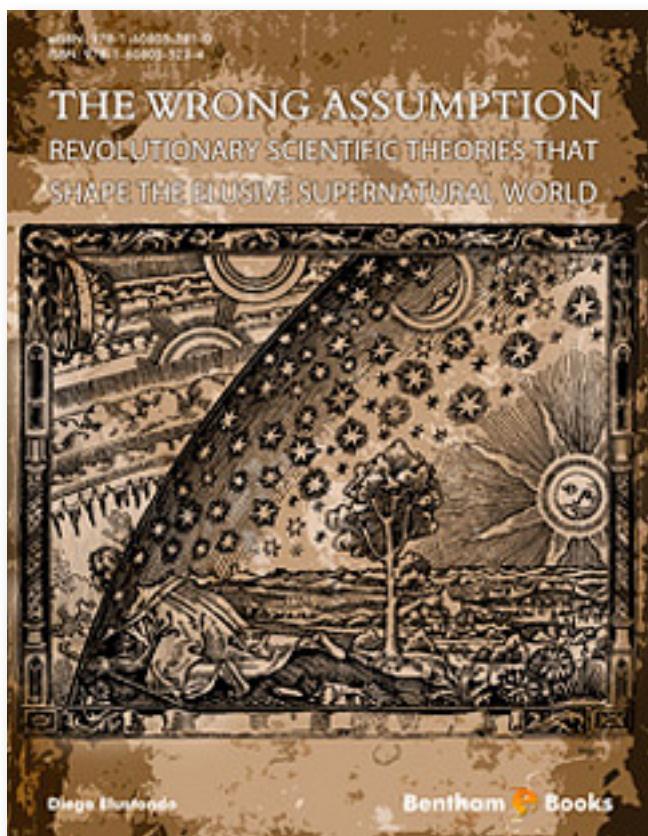
<http://en.arch.uoa.gr/research/programmes/e-j-haaland-project.html>

### THE WRONG ASSUMPTION: REVOLUTIONARY SCIENTIFIC THEORIES THAT SHAPE THE ELUSIVE SUPERNATURAL WORLD

Diego Elustondo, *The Wrong Assumption: Revolutionary Scientific Theories That Shape the Elusive Supernatural World*. 2012, eISBN: 978-1-60805-381-0

See:

<http://benthamscience.com/ebooks/9781608053810/index.htm>



This study provides a scientific approach to philosophical thinking and encourages readers to explore their spiritual beliefs. By using simple language and honest scientific rigor, this e-book illuminates fascinating and revolutionary scientific theories that provide physical shape to the otherwise elusive concept of the supernatural world. Readers are exposed to a large variety of scientific theories that justify the existence of spiritual beliefs. Unlike other similar books that explore the connection between science and religion, this e-book refrains from manipulating science to fit a particular dogma; rather, it highlights scientific concepts remarkably similar to those ideas traditionally associated with spiritual beliefs. This e-book condenses the scientific knowledge that is currently dispersed throughout many books into a reader friendly volume.

## SACRIFICES HUMAINS

A. A. Nagy, F. Prescendi (Eds.), *Sacrifices humains*.

*Dossiers, discours, comparaisons Actes du colloque tenu à l'Université de Genève, 19–20 mai 2011.*

Genève 2013.

See:

[http://www.brepols.net/Pages>ShowProduct.aspx?prod\\_id=IS-9782503548098-1](http://www.brepols.net/Pages>ShowProduct.aspx?prod_id=IS-9782503548098-1)

Les auteurs de ce volume, historiens des religions, anthropologues et archéologues, étudient des rituels traditionnellement appelés ‘sacrifices humains’, choisis dans leurs domaines respectifs de recherche – des tombeaux royaux d’Ur aux rites anthropoctoniques égyptiens, grecs, romains ou indiens, et des mises à mort rituelles des Gaulois et anciens Mochica aux crimes d’honneur des rapports onusiens. Leur questionnement tourne autour de problèmes méthodologiques fondamentaux pour l’histoire des religions: quand et pourquoi ces rituels ont-ils été décrits comme des ‘sacrifices humains’? Est-il possible, souhaitable, voire nécessaire d’interpréter autrement de telles mises à mort? Au fil des diverses interventions, on se rendra compte combien ces ‘sacrifices barbares’ hantent notre imaginaire scientifique, aujourd’hui comme par le passé. Il s’agit en fait d’un concept opératoire, hérité de l’Antiquité classique et consolidé par la culture judéo-chrétienne, qui sert indifféremment de grille de lecture pour expliquer les rituels les plus variés.

## 9.2 JOURNALS & SERIES

### JOURNAL OF ETHNOLOGY AND FOLKLORISTICS

*Journal of Ethnology and Folkloristics* 6, 1 (2012).

Special issue: Dynamic Discourse and the Metaphor of Movement, co-edited by Art Leete and Aimar Ventsel.

See: <http://www.jef.ee/index.php/journal/issue/view/10>

### ETHNOLOGIA BALKANICA

*Ethnologia Balkanica. Journal for Southeast European Anthropology* 15 (2011) (published in 2012).

Special issue on Southeast European (Post)Modernities: Changing Practices and Patterns of Social Life, edited by Klaus Roth and Jutta Lauth Bacas.

More than twenty years of rapid political, economic, social, and cultural change have turned Southeast Europe into a laboratory of transformative processes – processes that have deeply affected the structures of everyday life and that have resulted in a variety of (post-)modern life styles. The contributions by native and foreign researchers to this first of two volumes shed light on the changing practices and patterns of everyday life in Southeast Europe, many of which differ from those in other parts of Europe. The concepts of 'multiple modernity's' and 'post-modernity' appear to be highly appropriate for a region in which – under the combined impact of post-socialist transformation, globalization, and EU integration – everyday life is marked by sharp dichotomies and tensions. Understanding these paths to (post-)modernity is relevant for those interested in the Balkans, as well as for those generally interested in processes of socio-cultural change.

## TRADITIONES

Two new volumes, the first 41,1 (2012) is edited by Jurij Fikfak and Laurent Sébastien Fournier, containing the papers from the 7th Ritual Year WG conference, held in Ljubljana in 2011.

See: <http://isn.zrc-sazu.si/index.php?q=sl/node/301>

This issue has been edited as a book, too, under the title *The Interplay of Performances, Performers, Researchers and Heritages*.

The second volume 41,2 (2012) is edited by Ingrid Slavec Gradišnik) and forms an interesting collection of papers on tradition and heritage from all over Europe, an outcome of the 60th anniversary conference of the institute in Ljubljana.

See: <http://isn.zrc-sazu.si/index.php?q=sl/node/296>

## JEWISH CULTURAL STUDIES SERIES

This series seeks themes and guest editors. The editor-in-chief of the Jewish Cultural Studies series (JCS) published by the Littman Library of Jewish Civilization (Oxford, England, and Portland, Oregon), now in its fourth volume, seeks themes for future volumes in Jewish cultural studies and editorial leaders to pursue those themes. The JCS offers cutting-edge perspectives on Jewish culture as it has been constructed, symbolized, produced, communicated, and con-

sumed around the globe. For more information, see <http://littman.co.uk/jcs/>

In documenting and interpreting the diverse ways in which Jews express themselves as Jews – in custom, festival, narrative, art, architecture, music, dance, dress, performance, language, and food – the series contributes to a greater understanding of the dimensions of Jewish identity as perceived by Jews and non-Jews. It comments on the societies in which Jews live, and the tapestry of life formed from cultural exchange, conflict, and integration. It explores the cultural dimensions of homeland and diaspora, assimilation and separation, in Jewish experience and belief. As an inquiry into cultural identities and expressions, it also considers the range of institutions that represent and respond to Jewishness, including museums, the media, agencies, synagogues, and schools.

With its wide-ranging, interdisciplinary focus, the Jewish Cultural Studies series offers an innovative forum in Jewish studies. It covers the cultural practices of secular Jews as well as of religious Jews of all persuasions, and from historical as well as contemporary perspectives. While drawing especially on perspectives from folklore, anthropology, history, the humanities, and sociology, contributions from other disciplines are welcome so long as they are cutting edge and widely accessible.

For information and inquiries, write Professor Simon Bronner, editor of the JCS, at [sbronner@psu.edu](mailto:sbronner@psu.edu).

# Intriguing Images I



*Are these Liz Taylor's hands?*

*The politics of corporeal representation of Madame Tussaud. Photo Peter Jan Margry.*

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# Intriguing Images II



## *Snowstorm in Estonia?*

No, 'teepee job' on neighbours - not to be confused with native teepee housing. This popular US-practice of throwing toilet paper in trees is explained as follows: 'Ever wanted to prank a friend? Get someone back for being mean? Toilet papering is a fun, harmless prank that can be remembered as a thrilling experience for years to come.'

Harmless but with a scatological connotation and difficult to clean it up; pranked friends or neighbours have to wait until rain washes it away. Will also this practice go to Europe, like Halloween and other American feasts? Photo Internet commons.