

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

ISSN 2213-3607

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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1	Letter from the President	2
2	The 12th International SIEF Congress in Zagreb, 2015	3
3	50th Anniversary of SIEF	5
4	Historical Portfolio: SIEF's Past	7
5	National Ethnology Report on Hungary	12
6	SIEF Young Scholar Prize	19
7	New Working Group on Archives	19
8	New Working Group Space-lore and Place-lore	20
9	Working Group on Food Research	21
10	Working Group on the Ritual Year	22
11	Working Group on Cultural Heritage and Property	24
12	Obituaries	24
13	Upcoming Events, Conferences & Courses	25
14	New Publications	28

EDITORIAL

DEAR COLLEAGUES,

We bring you an exciting Newsletter. But ...
 can Newsletters actually be exciting?
 They can.

This spring issue for example brings you the fascinating theme for the upcoming 12th International SIEF congress, which will be held in Zagreb, the capital of Croatia in the summer of 2015.

We are going to address there 'Utopias, Realities, Heritages. Ethnographies for the 21st century'. You will find the elaborate description of that inspiring theme, drawn up by SIEF's



scientific committee, hereafter. That is for 2015. This year we are dealing in a special way with the past, *our* intriguing past to be precise. In the afternoon of Tuesday 8 September 1964 the so called 'gang of four' decided to propose the members of the *Commission des Arts et Traditions Populaires* if they wanted to continue their organization in the same manner and under the same naming. It was decided, by a narrow majority – or was it a *coup d'état?*, to do it differently and create the present International Society for Ethnology and Folklore, in which both main disciplinary lines came to the fore. Important was that henceforth the organization consisted of individual members. It formed the basis for a new professional organization in which scholars ruled and rule and the politicized 'national committees' structure was abandoned. To underline this basic principle

and celebrate its historical role, the present board has decided to honour SIEF's 50th anniversary of scholarly independence and individual representation with a special Jubilee Symposium with esteemed scholars and an extraordinary General Assembly on 12 September in Amsterdam. All members are cordially invited to be present. Next to our regular sections, the Newsletter contains some historical materials, referring to 1964 the developments since, but also to the events leading up to the creation of SIEF. We congratulate the Ritual Year working group as well with their tenth anniversary on which they inform us! The national ethnology report deals this time extensively with Hungary in past and present.

Peter Jan Margry

1. LETTER FROM THE PRESIDENT

*Nature gives you the face you have when you are twenty.
Life shapes the face you have at thirty.
But it is up to you to earn the face you have at fifty.*

Coco Chanel

DEAR COLLEAGUES,

The International Society for Ethnology and Folklore turns 50 this year. By another count, it is already an octogenarian.

Originally a commission under the League of Nations, complete with national delegations, CIAP (*Commission Internationale des Arts Populaires*) was founded at a congress on popular arts in Prague in 1928. At a heated meeting in Athens in 1964, it was reconstituted as a scholarly society with individual membership under the banner of SIEF. Both the reconstitution and the new name were contested at the time (as SIEF's historian, Bjarne Rogan, has demonstrated in colorful detail), but both have, I think, proven themselves to be in the best interest of the society and the field(s) that it embraces, represents, and promotes.

Whether it is 50 or 86 years old (of course it is both), SIEF has lived through the rise to prominence and fall from grace of any number of schools of thought – functionalism, structuralism, semiotics, the linguistic turn, cultural studies, poststructuralism, postmodernism, and so on and so forth – and an equal number of buzzwords and hot topics – from

national culture to cultural heritage. Indeed, SIEF has also outlasted many rival organizations.

Building on this enduring foundation, SIEF has emerged in the last two decades as a strong professional organization, a major platform for critical dialogue in its discipline(s), and a primary international affiliation for many members. Its biennial congress, biannual newsletter, website, announcements, members directory, and its nine working groups (with their own meetings, publications, websites, and directories) provide an indispensable infrastructure for carrying on the important conversations in its field(s) and moving the discipline(s) forward. By the end of this anniversary year, SIEF is more vital and dynamic than ever.

To mark the occasion, SIEF will organize a jubilee symposium and an extraordinary general assembly at its headquarters in Amsterdam on September 12 this year. The symposium provides an occasion to reflect on the shape of the field and society, its past, present, and future, and the lineup of speakers includes previous SIEF presidents Konrad Köstlin and Regina Bendix, as well as SIEF's historian Bjarne



Rogan, the chair of the scientific committee for SIEF2015 and our host in Zagreb, Jasna Čapo Žmegac, and special invited guest, Orvar Löfgren.

At the extraordinary general assembly, the board will propose to move SIEF into an age of digital democracy, in which future general assemblies need not be limited to physical meetings of whatever part of the membership happens to

2. 12TH INTERNATIONAL SIEF CONGRESS IN ZAGREB, 21–25 JUNE 2015

2.1 THEME: UTOPIAS, REALITIES, HERITAGES. ETHNOGRAPHIES FOR THE 21ST CENTURY

‘A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which Humanity is always landing. And when Humanity lands there, it looks out, and, seeing a better country, sets sail. Progress is the realization of Utopias’, wrote Oscar Wilde at the beginning of the 20th century. If his time heralded progress as the realization of utopias, the past century has buried many visions of future: big modern projects and the idea of linear progress itself are dead.

The public fascination with heritage in recent years might be understood in the context of this history of temporal imaginations: burying various visions of the future, we exca-

be present at a particular congress (and has not gone to the pub) but can also take place between congresses by means of online voting, where all SIEF members have the opportunity to take part.

The jubilee symposium and extraordinary general assembly are advertised elsewhere in this newsletter, but on behalf of the board and the society I hereby extend an invitation to SIEF members to join us in Amsterdam in September.

Happy birthday to SIEF! May its middle age prove to be happy and productive, and its face richly deserved.

Sincerely, from SIEF’s headquarters at the Meertens
Institute in Amsterdam,
Valdimar Tr. Hafstein, SIEF president

P.S. Please start thinking about what panel you would like to propose for the SIEF’s congress in Zagreb next year. You’ll find the congress theme below.

ZAGREB CONGRESS COMING UP!

Call for Panels November 2014
Call for Papers December 2014
Registration from March 2015

vate multiple visions of the past. Indeed, heritage also presupposes a projected future for which we must safeguard it, populated by future generations who we imagine will care. In between utopia and heritage are day-to-day realities, the ordinary and the routine: the practices and expressions that ethnologists have long taken as their principal objects. It is in this most mundane of realities that people realize their utopian visions and heritage imaginaries, motivating their action and interpreting their existence in the context of imaginary pasts and futures.

The congress theme takes the triad of utopias, realities, and heritages as a challenge and seeks to relate it to the ethnographic study of expressive culture and everyday practices: from religion to politics, from heritage to spatial imagina-

tion, from the physical to the virtual, from narrative forms to the food chain, from music to the museum, and from nationalism to tourism.

The theme brings into focus discourses and practices of utopia and heritage, from times past and present, and the congress asks prospective participants: How do utopian visions, realities, and heritages materialize? Where do they circulate? How are they narrated, envisioned and practiced? What are some utopian signifiers and signifieds: human solidarity, national sovereignty, quality of life, preservation of culture and eco-systems, sustainable development, peace, love and understanding? What place do these have in the heritage imagination? And how do heritage and utopia inform our understanding of daily realities here and now?

After the end of progress, various scientific, political, and religious efforts still strive to define a vision of the future and an image of the past with the strength of utopian imagination. In that endeavor, ethnology, cultural anthropology and folklore studies take an active role, while also recording the production of imaginaries, projections, wishes, frustrations and anxieties that people have with regard to the future. In one sense, that has always been their role, since these fields took shape in the 19th century and helped to produce a vision of harmonious rural communities, their tales, customs, and worldviews for an urban, middle-class reading public. The 21st century likewise confronts humanity with a series of challenging questions. Vernacular culture and everyday life are central arenas for confronting these

2.2 ZAGREB: A WELCOME FROM THE ORGANIZERS OF THE SIEF CONGRESS 2015

After two decades of state independence, Croatia, the youngest member state of the European Union, is still undergoing political and economic transformation and recovery from the difficult period of the 1990s. Located at the juncture of Central and Southeast Europe, Croatia and Croats perceive themselves at the crossroads of the Mediterranean, Central European (Alpine, Pannonian) and Balkan cultural spheres. Throughout history Croatia has been under Venetian, Austrian, Hungarian, Ottoman and, more recently, Yugoslav political influences.

Iconic places exhibit the country's multilayered cultural and political history: Dubrovnik and Split on the Adriatic coast, Istrian coastal towns and interior villages, the old town of Zagreb, which stands in sharp contrast with the hectic



University of Zagreb

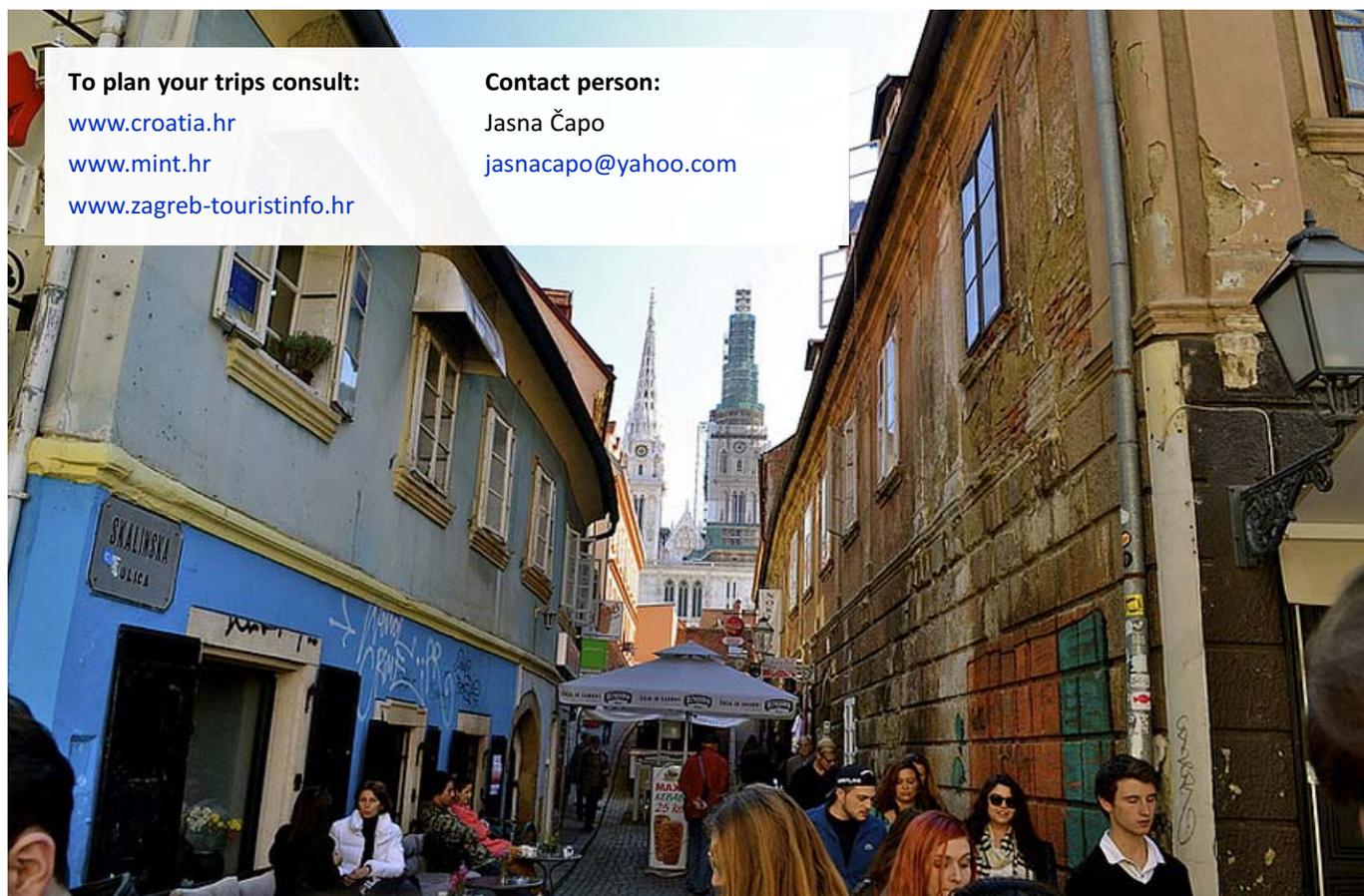
questions and for answering them with reference to social and cultural dynamics and in the context of new economic, political, religious and cultural visions.

The congress offers a critical platform for debating contemporary and historical imaginaries of utopias, realities, and heritages. Participants are encouraged to frame the debate with keywords from ethnological and folkloristic inquiry, such as circulation, performance, community, genre, visual culture, material culture, digital culture, migration, home, memory, morality, gender, religiosity, discipline, hegemony, governmentality, ethnicity, corporeality, and so on and so forth.

downtown area of the modern city and the less renowned northeastern area – Slavonia and Baranja – which has recently been developing village tourism based on ecological production. Croatia is also famous for its thousand islands (e. g. Kornati, Hvar, Korčula, Mljet), crystal clear sea water, pebble beaches, sailing opportunities, pristine nature (e.g. Plitvice and Krka lakes), good wines, well preserved cultural heritage...

Zagreb is an excellent point of departure for excursions to the rest of the country and, following the Congress, spending a moment at some of the Adriatic resorts outside the high season.

SIEF 2015 Congress organizers, Zagreb



Old town of Zagreb

3. 50TH ANNIVERSARY OF SIEF

We will celebrate SIEF's 50th anniversary this year with a Jubilee Symposium and an extraordinary General Assembly on the same day, September 12 – SIEF's founding date is September 1964.

Both activities will take place in Amsterdam in the historical palace called the Trippenhuis, formerly the home of one of the wealthiest families in town, now the seat of the Royal Netherlands Academy of Arts and Sciences (KNAW).

3.1 JUBILEE SYMPOSIUM IN AMSTERDAM

In special celebration of its anniversary, SIEF will hold a golden jubilee symposium in Amsterdam. All SIEF members are invited to join us in Amsterdam on Friday, September 12, for a celebration of 50 years of collaboration, dialogue, and critical debate in ethnology and folklore – and in a toast to the next 50 years.

Reflecting on the shape of the field(s) and society, their past, present, and future, the illustrious line-up of speakers at the jubilee symposium includes two of SIEF's ex-presidents, SIEF's official historian and special invited guests. The following speakers are already confirmed:



- ♦ Konrad Köstlin
- ♦ Regina Bendix
- ♦ Bjarne Rogan
- ♦ Orvar Löfgren
- ♦ Jasna Čapo Žmegac
- ♦ SIEF's Young Scholars WG

Those who would like to participate in the General Assembly and/or the Symposium should register at sief@meertens.knaw.nl



Trippenhuis in Amsterdam: the two chimneys on top have the form of a cannon, a reference to the successful arms production which brought the family their wealth. Nowadays seat of the Royal Netherlands Academy of Arts and Sciences (KNAW).



3.2 JUBILEE GENERAL ASSEMBLY

On the occasion of SIEF's its 50th anniversary the board has decided to have an extraordinary General assembly to underline the importance of the jubilee. At this assembly the board will propose to move SIEF, after 50 years, into a new age of digital democracy. Its current bylaws allow a number of decisions to be made only by a show of usually a rather limited amount of hands in physical meetings in connection with SIEF congresses.

Now that technology actually allows the society to reach all of its members by means of an online voting facility, not only those who are present at particular congresses (the demographics vary a great deal depending on where the congress is held), the SIEF board believes it is high time to allow the society to develop its decision-making capacities in this more inclusive manner, which will also allow for faster decision making when that is called for. The agenda will be sent out later.

The SIEF board proposes to amend article 9 of the bylaws. Currently, article 9 is as follows:

Art 9: The General Assembly shall meet in connection with each congress of the Society. All members present may vote. The duties of the General Assembly shall be:

- (1) to elect for the period until the next General Assembly the President, the Vice-Presidents, and the members of the Executive Board,
- (2) to approve the accounts of the financial position of the Society
- (3) to give advice on time, place and topic of the next congress,
- (4) to set new membership fees,
- (5) to amend the bylaws,
- (6) to decide any other matter laid before it by the president and/or the Executive Board.

The SIEF board proposes to add at the end of art. 9 the following two sentences:

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

4 Historical Portfolio: SIEF's Past

Under the auspices of the *Commission Internationale des Arts et Traditions Populaires* an International Congress of Folklore was held at the Netherlands Open Air Museum in Arnhem on 20–24 September 1955.

The delegates dealt with issues that would ultimately lead up to the dissolution of CIAP and the creation of SIEF in 1964. Therefore we present some historical photo's from the museum archive on SIEF's forerunners.

The publication of the acts of the congress reflects the ongoing discussion about the discipline's naming: instead of 'Folklore' the title mentions 'Regional Ethnology'.



Welcome by Winand Roukens, director of the Open Air Museum. Next to him on the left: P.J. Meertens (Amsterdam), G.H. Rivière (Paris). The invited papers examined the relationship between folklore / ethnology and the other humanistic disciplines and the social sciences. Included: the discussion on the name of the discipline.



Board meeting in the Open Air Museum. Clockwise: Helmut Dölker (Stuttgart), Milovan Gavazzi (Zagreb), Sigurd Erixon (Stockholm), Stith Thompson (Bloomington), Albert Marinus (Belgium), Reidar Th. Christiansen (Oslo), Jorge Dias (Coimbra), Georges Henri Rivière (Paris), Pierre-Louis Duchartre (Paris).



The Board of CIAP, posing on the village street 'Zaanse Schans' in the Open Air Museum. From left to right: Erixon, Marinus, Christiansen, Dölker, unknown woman, Dias, Rivière, Duchartre, Thomson, Gavazzi.

Historical Portfolio:



The participants of the congress in front of a farmhouse in the Open Air Museum.



Excursion to the village of Volendam. Right picture, from left to right: M. Maget (Paris), guide from Volendam, P.J. Meertens (Amsterdam), P. Zinsli (Bern), B. Schier (Münster).



Excursion of the officials to Amsterdam, escorted by the police.



On the boat through Amsterdam. 1st row: H. Stigum (Oslo); 2nd row: K. Uldall (Lyngby, Denmark), D. Orel (Ljubljana); 3rd row: M. Gavazzi (Zagreb); 4th row: M. Valonen (Helsinki), E. Burgstaller (Linz, Austria).

FOUNDATION OF SIEF, ATHENS 1964

The SIEF Archive in Amsterdam contains many documents on the foundation and development of SIEF. Below, a selection is shown. Unfortunately there are only few photos from that period of transition.



The reformative so called 'gang of four', from left to right: Roger Lecotté (Paris), Roger Pinon (Liège) and Robert Wildhaber (Basle) and Karel C. Peeters (Antwerp). They prepared a report on the reorganization of CIAP together with a proposal for statutes of the new SIEF.

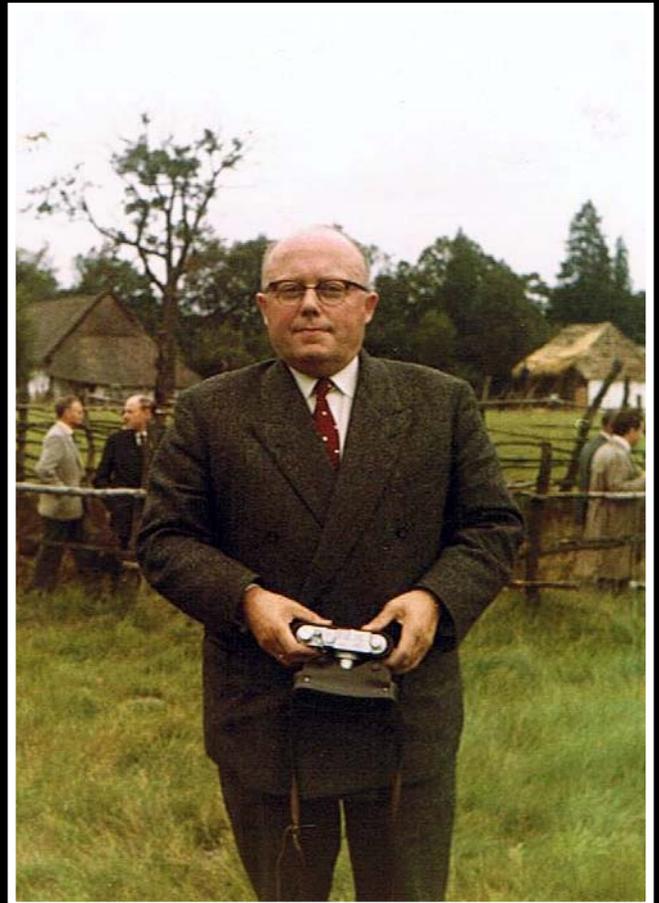
8 - Prüffrom	12 Lacourcié
21 - Dias	20 Tenège
13 - Bratanic	4 Schwarzbaum
35 - Pinon	13 Atley
24 Rouiers	17 Norder
14 Cistor	23 Nicolaisen
14 Rivière	25 Tilkhagen
19 - Sanderson	29 Wildhaber
7 - Gorman	-1
26 - Sternity	
8 Thompson	
35 Pop	
11 Nider	
31 Raulke	
26 - Dorson	
27 - Orntary	
5 - Kolrand	
13 - Tochi	

One of the lists for electing SIEF's new board.

Conseil ne pouvant se mettre d'accord sur le maintien du nom de la C. I. A. P. ou sur son remplacement par "Société internationale d'Ethnologie et de Folklore" (S.I.E.F.) les deux dénominations sont soumises au choix de l'Assemblée, qui donne 15 voix au maintien de C. I. A. P. et 17 au changement en S. I. E. F. Le choix de Stockholm est entériné, comme a été entériné la veille la proposition de créer un Comité des Ressources.

Christianson
Erixon

Marinus
Rivière
Thompson



Karel C. Peeters (Antwerp), first President of SIEF (1964-1971), here at work during the International Folklore Festival in the Open Air Museum of Bokrijk (Belgium) in September 1962. Photo Svi Sofer.

Last page of the minutes of the General Assembly.
A small majority voted for the new name SIEF in place of CIAP.



First letterhead of SIEF, representing an 'enlightened' whole (scholarly) world. After the foundation of SIEF the division of the disciplines ethnology and folklore was cemented in the new name of the society.



Mihai Pop (Romania) and Georges Henri Rivière (Paris) discussing the future of SIEF, arm in arm at the harbor of Antwerp, after the Board Meeting in Antwerp, 16-17 September 1967.

S. I. E. F.
Société Internationale d'Ethnologie et de Folklore
Bulletin d'Adhésion

Je, BAUSINGER, Hermann
Nous (institution), _____

Titre(s) : Prof. Dr. phil.

affirme affirmoms par ce bulletin d'adhérer à la S.I.E.F. et à ses statuts.

Mes Folklore en général (I.), Poésie populaire (XVI.),
Nos spécialisations sont (1) : Conte (XVIII.), Spectacles populaires (XIX.) etc...

Ma Notre langue la plus familière parmi les langues officielles de la S.I.E.F. est : le français, l'anglais, l'allemand (2).

Je verse ma cotisation 1965 (à savoir 2 \$ ou leur équivalent
Nous versons notre cotisation 1965 (à savoir 2 \$ ou leur équivalent-
en Deutsche Mark, soit ~ 1 - DM.)
en _____, soit _____)

par chèque bancaire au trésorier, M. Roger Lecotté, 38, rue Truffaut, Paris XVII^e, France ;
par mandat postal au même ;
par versement au compte de chèques postaux Paris 1062.55 de Roger Lecotté, Trésorier S.I.E.F., 38 rue Truffaut, Paris XVII^e, France ;
par versement au compte en banque n° 111.486 K. - Crédit Lyonnais (agence centrale) 19, boulevard des Italiens, Paris II^e, France ;
par coupons UNESCO (que l'on peut obtenir à la poste) adressés au trésorier M. Roger Lecotté.

(1) Dans le domaine de notre discipline, évidemment. Pour le détail se reporter au plan Hoffmann-Krayer de la bibliographie.
(2) Souligner la langue la mieux connue : barrer celle(s) que l'on ne connaît pas.

A renvoyer au secrétaire général, M. Roger Pinon, 64, avenue Blondin, Liège (Belgique).

(Annexe. S.I.E.F. - Informations, I (1964) n° 1)

Registration form of Hermann Bausinger, 1964. SIEF consists of individual members. The former CIAP worked with a membership system based on national committees.



SIEF's Board met then regularly, on 11-12 March 1966 in Göttingen.

LITERATURE ON THE HISTORY OF CIAP/SIEF

Bjarne Rogan, 'The Institutionalization of Folklore', in: Regina Bendix, Galit Hasan-Rokem (eds.), *A Companion to Folklore*. Oxford: Blackwell 2012, pp. 598-630.

Bjarne Rogan, 'From CIAP to SIEF: Visions for a Discipline or Power Struggle?', in: Máiréad Nic Craith, Ulrich Kockel, Reinhard Jöhler (eds.), *Everyday Culture in Europe. Approaches and Methodologies. Progress in European Ethnology*. Aldershot: Ashgate 2008, pp. 19-63.

Bjarne Rogan, 'The Troubled Past of European Ethnology. SIEF and International Cooperation from Prague to Derry', *Ethnologia Europaea* 38, 1 (2008), pp. 66-78.

For PDF's on SIEF's history see SIEF's e-library:
www.siefhome.org/publications/elibrary.shtml

5. NATIONAL ETHNOLOGY REPORT ON HUNGARY

EUROPEAN ETHNOLOGY IN HUNGARY

Compared to the country's size, European ethnology in Hungary can boast of a significant past and good results. For 150 years this discipline focused mainly on the past, while the last two decades showed a trend towards present day research.

ROMANTICISM IN THE 19TH CENTURY

As in most of Europe, European ethnology in Hungary took shape under the influence of 19th century romanticism. Right from the moment of its birth it was a descriptive and historicizing discipline that regarded living folk tradition as having museum value and as a source for learning about history. This is why throughout almost the whole of the 19th century the emerging Hungarian folkloristics was regarded as a discipline with a specific interest in Hungary's mythical foundational era, in prehistoric times.

Research at first focused on folk poetry and mythology. The publication of *Märchen der Magyaren* (Vienna, 1822) by György Gaal marked the beginning of the collection of folk poetry. In the 19th century the center of folklore research was the Kisfaludy Society. The first classical studies were produced in response to its request: the three-volume *Népdalok és mondák [Folksongs and Legends]* edited by János Erdélyi, and Arnold Ipolyi's *Magyar Mythologia* published in 1854. The reconstruction efforts made by Ipolyi, a Catholic priest, were fully in line with the idea suggested by German romantic learning that all peoples hold an archaic epic and have their own mythology, and while it may have been lost over the course of history these sources can be rediscovered through diligent research. The search for the Hungarian epic and what was thought to be the Hungarian archaic religion influenced national folkloristics for a long time.

One of the most important collections of Hungarian folk poetry is *Vadrózsák [Wild Roses]*, was made in Transylvania, in the Székely region by János Kriza in 1863. It is indicative of the ethnically mixed culture of the former 'Great Hungary' that a sizeable Romanian-Hungarian scholarly dispute arose over the collection (the Vadrózsa case). The Romanian Julian Grozescu – groundlessly – accused Kriza of deception because two of the ballads were also present in Romanian folklore therefore he claimed them to be

Romanian. The case was important because, next to the search for national characters, it turned attention towards comparative analysis.



POSITIVISM IN THE 1870s–1930s

The positivism that in Hungary primarily meant collection and classification without interpretation followed the period of romanticism from the 1870s right up to the 1930s. Apart from the important collections that were build up and the descriptive work on them, no one came forward with any theories, except for Lajos Katona who at the end of the 19th century tried to find the answer how the language, origin, geographical circumstances, history and world-view effected the folklore and folk culture of different ethnic groups? On comparative sources from different parts and historical periods of Europe analyzed whether there can be found connection between ethnicity and culture? His unfinished catalogue of Hungarian folk tales was among the first in Europe.

The first ethnographical institutions were also established during the period of positivism. The Budapest Museum of Ethnography in 1872, the Hungarian Ethnographical Society in 1889. The first issue of the Ethnographical Society's independent journal *Ethnographia* appeared in 1890. The journal focused on the variety of ethnic groups in Hungary.

The celebration of the millennium of the Magyar Conquest of the Carpathian Basin in 896 gave a big impetus to both research and development of the institutions. Among the

main attractions at the 1896 millennial exhibition was the 'ethnographic village', the first – temporary – open air museum in the country that presented twelve Hungarian and twelve non-Hungarian ethnic groups of Hungary.

Compared to the interest shown in folkloristics, the collecting of folk art started rather late. Dezső Malonyay's monumental *A magyar nép művészete [Art of the Hungarian People]* appeared in five volumes between 1907 and 1922. The series is still the most extensive printed source on decorative art of the Hungarian people.

Géza Róheim, the father of psychoanalytical ethnology, stands apart from all the ethnographers in Hungary in that period. He established through psychoanalysis a method with which he tried to explore and explain the deepest layers of human culture. In his analyses he took into account not only the Hungarian people but also the neighboring peoples and all other ethnic groups that Hungarians had at one time been in contact with. On the basis of his findings Róheim claimed that Hungarian folklore can only be labeled as 'European' moreover he stated that Hungarian folk beliefs are mainly rooted in Slavic culture. After the Trianon Peace Treaty (1920) that mutilated Hungary his opinion didn't meet with success.

The four-volume *A magyarság néprajza [Ethnography of the Hungarians]* by Zsigmond Bátky, István Györffy and Károly Viski, published in 1933–37, in which they aimed to present the whole of folk culture, marked the end of the period of positivist ethnography.

The Trianon peace treaty (1920) between Hungary and the World War I allies dismembered the country and brought a big change in the scholarly approach. The annexation of large territories and the loss of several million Hungarian-speaking inhabitants reinforced the nationalist trends, and research on the nation's own culture. Hungarian ethnography lost a large part of its research object as the most 'archaic' regions went to the neighboring states. In the 1920s Hungarian ethnography turned inwards, thus causing major damage. The search for the 'ethnicus specificum' invaded during the Interbellum the social sciences, including ethnography. Perhaps the most important historical debate of the period was over the question whether the Hungarian people had 'eastern' or 'western' cultural ties. Within this frame folklorist Györffy, for example, examined the eastern elements of Hungarian culture in the areas of farming and settlements.

An important renewal in these years was the creation of the first university departments of ethnography. The first one was in Szeged in 1929 headed by Sándor Solymossy, followed by the University of Budapest. However, it was the Museum of Ethnography in Budapest that became the center of research and the leading institution till the 1980s.

The collection of folk music in Hungary is outstanding, even by international standards. Besides collecting data, Béla Bartók, Zoltán Kodály and László Lajtha examined musical interactions with the neighboring peoples, the historical layers and the nature of the different genres.

The transformation of society and the poverty of the villages turned the attention of researchers to the actual peasant communities in rural areas. Members of the so called 'village research movement' published detailed descriptions and a large number of monographs on the living conditions of individual settlements and social strata. Their aim was not only to reveal but also to improve the conditions, but their efforts in this direction proved fruitless after the World Crisis.

THE COMMUNIST TAKEOVER

One of the most important figures in 20th century Hungarian folkloristics, Gyula Ortutay, emerged from this circle. Dissatisfied with mere descriptive character of Hungarian folklore research, he published his programmatic essay *Magyar népismeret [Hungarian Ethnography]* (1937). The keywords of his method are 'structure' and 'function'. In his view the essence of ethnographic investigation is not an examination of phenomena taken out of context or the sociographic reporting of fieldwork, but the fullest possible analytical and overall exploration of peasant life. Instead of the static state he emphasized the importance of showing historical change. Ortutay was interested in the general rules of oral tradition and the psychology of creation, and aesthetic aspects of the birth of the folk tale. His name is associated with the international fame of Hungarian textual folklore, the method of tale research known as the 'Hungarian' or 'Budapest' school that achieved important results from the 1950s on. His students included the renowned American scholar Linda Dégh.

Apart from the research on pagan beliefs that had a long tradition, the study of the sociology of institutional religions began rather late. The beginnings can be associated almost exclusively with the name of Sándor Bálint. Rather than

focusing on prehistorical conceptions, he turned attention to research on the Middle Ages and the Baroque period. As early as the late 1930s he stressed the importance of research on experienced or lived religiosity.



Bronze head of Sándor Bálint (1904-1980), Szeged's famous professor of Ethnology of Religion. Photo PJM.

After 1945, the communist takeover also brought a big break in ethnography. During the Rákosi dictatorship Ortutay was minister for religious affairs and education (1947–1950), and so unquestionably became the most influential person within Hungarian ethnography in the following decades. The discipline of ethnography was regarded by the communist government as a nationalist science that had to be renewed in the spirit of Marxism-Leninism. The consequence of this was an ideological restriction of its horizon. It was in this spirit, for example, that Sándor Bálint was removed from the university of Szeged and condemned in a show trial and then forced into retirement. After all he continued to work and once restrictions were eased in the 1970s, his important works on the ethnology of religion

were published (*Ünnepi kalendárium [Calendar of Feasts]* and *Karácsony, húsvét, pünkösd [Christmas, Eastern, Pentecost]*). But under political pressure the discipline had to turn towards contemporary research, examining the socialist reorganization of agriculture and the socialist industrial towns, with few notable results.

From the 1960s important events occurred. The Ethnographical Research Group of the Academy of Sciences became an independent institute (1967). Several projects were started: the writing of the *Magyar Néprajzi Lexikon [Lexicon of Hungarian Folk Culture]*, the collecting of material for the *Magyar Néprajzi Atlasz [Atlas of Hungarian Folk Culture]* and the writing of the second handbook of the discipline, *Magyar néprajz [Hungarian Ethnology]*, the publication of which was not completed until 2011. Also important was the publication of the volumes of the *Magyar Népzene Tára [Corpus Musicae Popularis Hungaricae]*, a project initiated by Bartók and Kodály.

Interest in prehistorical Hungary still remained significant in this period. Vilmos Diószegi achieved important results in the study of shamanism among the Finno-Ugrian and more remote eastern groups; his work was continued by Mihály Hoppál. The discovery and publication of archaic folk prayers by Zsuzsanna Erdélyi represented a new direction. Together with these studies on a historical plane, the demand for contemporary research was also growing. László Kósa and Tamás Hofer examined the transformation of peasant culture and the impacts of modernization.

CHANGES DUE TO THE FALL OF THE IRON CURTAIN

After 1990 new possibilities opened up. One was that Hungarian minorities in the neighboring countries formed a whole series of autonomous organizations: the Kriza János Ethnological Society in Kolozsvár/Cluj (Romania), the Hungarian Ethnological Society in Slovakia and the Kiss Lajos Ethnological Society in Vojvodina (Serbia). In Cluj a high standard department of ethnography was set up under the direction of Ferenc Pozsony, Vilmos Keszeg and Vilmos Tánzos. This department has also achieved important results in the training of young researchers like Lehel Peti and Albert Zsolt Jakab.

Besides the existing *Ethnographia*, new journals were launched such as *Néprajzi Látóhatár* and *Ethnica* in

Debrecen, as well as *Tabula* (Museum of Ethnography, Budapest), *Replika* and *Kultúra és Közösség* that focus mainly on contemporary research.

The earlier mentioned inward orientation came to an end in the 1980s. A new generation of English and German speaking ethnologists like Péter Niedermüller, Zoltán Fejős, László Kürti, and Mihály Sárkány, came up with innovative research. Also a change in the institutional network took place. At the turn of the millennium, under the direction of Zoltán Fejős a paradigm shift took place within the Museum of Ethnography: its focus turned to studies that not only saw the past and the collection legacy as part of a story but also examined it in an interpretative and critical way. A critical review of the collections of the Museum of Ethnography was executed. This critical approach is hence also reflected in the museum's exhibitions. The vast collection of the Museum of Ethnography serves as a scholarly research center. The online database which contains over 100,000 records on the museum's website is now the biggest public collection database in Hungary (<http://public-en.neprajz.hu/main.php?ab=neprajz&tmpl=neprajz>). The thematic study of and the access to the collection are strengthened by a series of 19 object catalogues launched in 1993. The Museum of Ethnography's exhibition program over the past 10–15 years, based on collection and field research, reflects its complexity. It includes not only representations of the legacy of traditional historical ethnography but also the changes of the recent past and the contemporary culture of daily life in Hungary. It is an important change of in the scholarly approach that they now strive not only for unreflected presentation but also for critical reading.

As the institute network of the Hungarian Academy of Sciences was reorganized, the Institute of Ethnography, which was founded in 1967, became a constituent of the new Research Centre for the Humanities from 2012. Before this date some major collective works of the institute were finished: the publication of the eight volumes of *Magyar Néprajz* (*Hungarian Ethnology*, editor-in-chief Attila Paládi-Kovács) was completed in 2011, and the publication of the *Atlas of Hungarian Folk Culture* (nine volumes) was supplemented with a survey of the regional structure of Hungarian folk culture based on a computer analysis of the data of the *Atlas* (Balázs Borsos). The elaboration of the *Hungarian Encyclopaedia of Folklore* started in 2010. It was preceded

by a series of conferences on *Folklore in Hungarian cultural history* (organized by Ágnes Szemerkenyi), which revealed the necessity for conceptual clarification and for a renewal of Hungarian discourse on folklore. Social anthropologists of the Institute initiated the investigation of the process of modernization in Siberia, Mongolia, China, Vietnam, Kyrgyzstan, in the United States and among Roma in Europe. This series of *Encyclopaedia of Uralic Mythologies* is edited and published in international cooperation, the chief editors are Mihály Hoppál, Anna-Lena Siikala and V.V. Napolskikh. New achievements of Hungarian ethnographic, folkloristic and cultural anthropological research will be presented with many illustrations in the planned two volumes in English of *Encyclopaedia of Hungarian Folk Culture*. The editors are Balázs Balogh (the leader of the institute) and Balázs Borsos. The institution's yearbook is called *Ethnolore*.

ELTE university in Budapest has the largest number of ethnology students in Hungary: around 20 students per year. The Institute of Ethnography includes an independent Department of Folklore (headed by Dániel Bárh) and a



SIEF colleague (or High Priestess?) before the 'Hungarian altar - the altar of light - we are the children of light', placed on Vértó Hill (Vértó = Blood lake), created in the 1970's in Szeged by a right wing movement on a presumed ancient sacred burial place, September 2012. Photo PJM.

Department of Ethnography (headed by Tamás Mohay). The department's professor emeritus Vilmos Voigt is unquestionably the internationally best known and most multiple versatile figure in Hungarian ethnography. Since the 1960s Voigt has published important studies in several languages on the aesthetics of folklore, folklorism, semiotics, historical folkloristics, and Jewish folklore. His name is associated with the three most important handbooks of religious studies in Hungary. His wife Kincső Verebélyi, is one of the leading living Hungarian researchers on folk art and folk customs. Young researchers of the department recently launched the journal *Etnoszkóp*.



Interview with the organizer, István Povedák, of the Ethnology of Religion September 2012 conference in Szeged. Photo PJM.

The Department of Ethnography founded in Debrecen in 1949 by Béla Gunda is the only Hungarian department with two professors. Every year around ten new ethnology students register at the department. For many years research on folk beliefs and folk customs was one of the strengths of the department thanks to professor emeritus Zoltán Újváry. The then head of the department, Elek Bartha, focused its research on vernacular religion, on interethnic cultural relations in the north-eastern region of the Carpathian Basin, and on the interaction of the traditional ethnic cultures over there. Professor Róbert Keményfi focuses his research on an analysis of ethnicity and life along the border, as well as on

spatial concepts. The Ethnographical Research Group of the Academy of Sciences is attached to the department; its aim is to study the ethnological, ethnic, religious denominational manifestations and traditional phenomena of the cultural changes occurring parallel to and partly as a consequence of the historical, social and political processes that took place in the north-eastern region of the Carpathian Basin in the 20th century.

Well known professors from the Department of Ethnology and Cultural Anthropology of the University of Pécs are the founder of the department Bertalan Andrásfalvy, who emphasized the ecological approach, Eszter Kisbán, who deals with nutrition culture, and Éva Pócs who regularly organizes international conferences in her field of research, folk beliefs and vernacular religion. In 2013 she set up a research group of fourteen members for five years with her FP7 project on 'Vernacular religion on the boundary of Eastern and Western Christianity'. Before that professor Gábor Vargyas operated a research group in the department for an FP6 project on 'From Hungarian Ethnography to European Ethnology and Cultural Anthropology'. The department also has a strong extra-European orientation: Vargyas carries out research on religious anthropology of Oceania and Southeast Asia, department head Zoltán Nagy analyses the religious anthropology and culture of mainly Finno-Ugrian ethnic groups in Russia.

The Szeged Department of Ethnology and Cultural Anthropology (around ten new students per year) has extensive international relations. Gábor Barna is the professor of the department that cultivates the legacy of religion researcher Sándor Bálint; Barna is the best known researcher in Hungary on vernacular religion, veneration of saints and pilgrimages. He has been chair of SIEF's Ethnology of Religion and Ethnocartography working groups. The latter is currently in a transformation process towards a Space Lore and Place Lore Working Group. He is the head of the Academy's Research Group on Religious Culture formed in 2013. The research group is working on comparative analysis of religious culture in topics ranging from prayer books (Krisztina Frauhammer), through Jewish identity (Norbert Glässer) to contemporary paganism and celebrity cult (István Povedák). The department's international integration is reflected in the fact that in the past five years Barna and Povedák have organized three SIEF Working Group conferences (Ethnocartography 2009,



The traditional Busójárás (Busó walking) Carnival at Mohács has been inscribed on the Representative List of the Intangible Cultural Heritage of Humanity in 2009.

Source: www.mohacsibusojaras.hu/

Ethnology of Religion 2012, Ritual Year 2013) and that Povedák is the leader of the Ethnology of Religion Working Group. For two decades the editorial board of the English-language *Acta Ethnographica Hungarica* has operated here. The department has also joined in international teaching on folk dance within the Choreomundus program.

The Department of Cultural and Visual Anthropology (head: József Kotics) has been operating in Miskolc since 1992, set up by Ernő Kunt who was one of the most outstanding representatives in Hungary of visual anthropology and thanatology. Besides making anthropological films the department devotes special attention to the study of the identity and changes in the culture of areas of mixed population beyond the borders, local models of coexistence and economic anthropology (Gábor Biczó, Zoltán Ilyés).

The Department of Cultural Anthropology at ELTE university in Budapest was founded by Lajos Boglár. In addition to traditional, extra-European orientated Hungarian cultural anthropology the department also focuses on the analysis of the coexistence of cultures, the identity and changing culture of the minorities – particularly the Gypsies (Csaba Prónai) and Jews (Richárd Papp).

In an age of blurred borders and great interdisciplinarity, it is not possible to separate the topics studied by departments of ethnology from other disciplines. A number of leading researchers in Hungarian ethnology work in institutions belonging to other disciplines. A good example of this

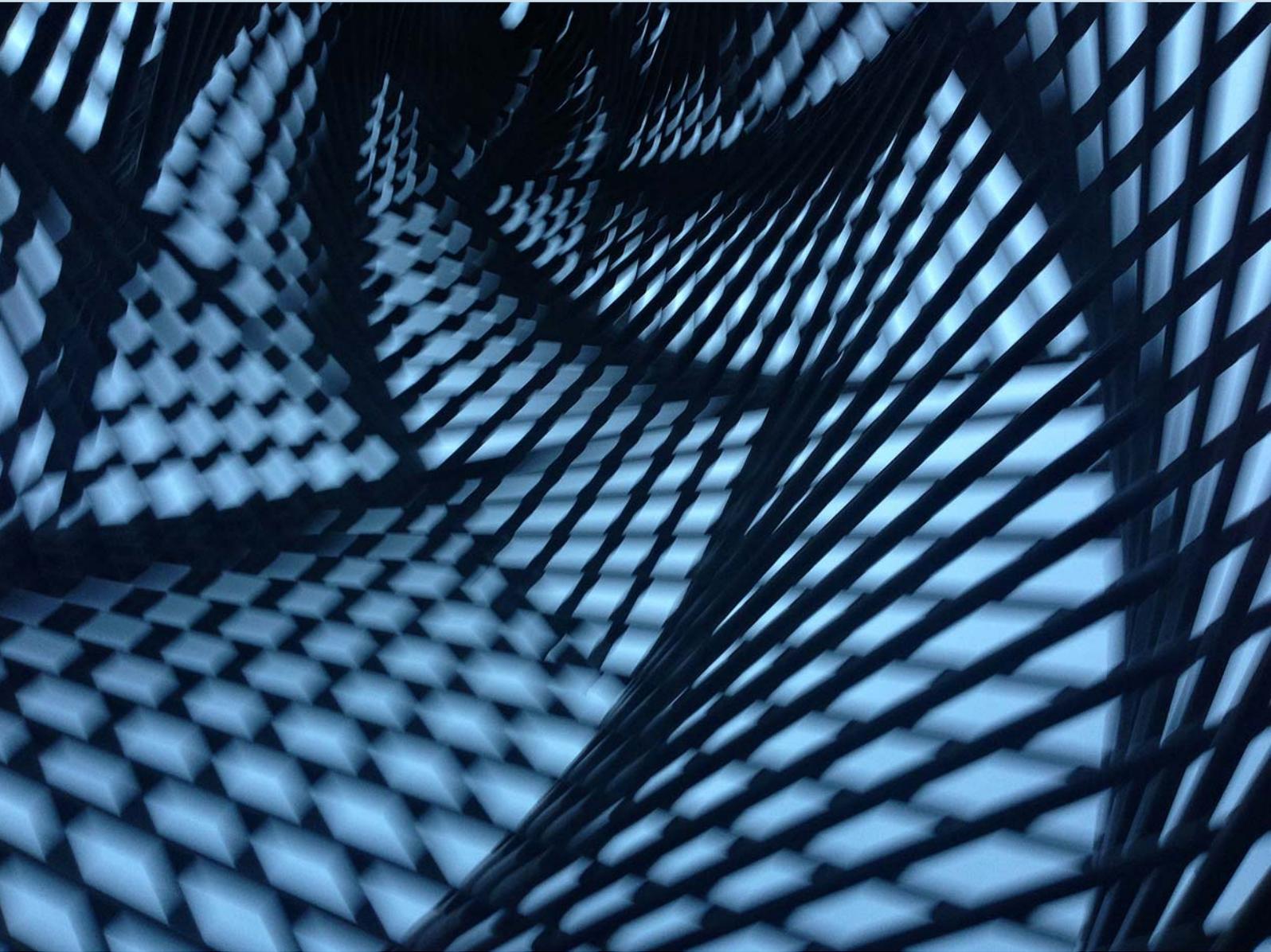
is the Department of Communication and Media Studies at Pécs. Its first department head is Péter Niedermüller, who was earlier editor of *Ethnologia Europaea* and has published important works in several languages on cultural changes following modernization. Professors Ágnes Kapitány and Gábor Kapitány, leading Hungarian researchers on modern mythologies, contemporary cultural changes and symbolical anthropology are research fellows of the HAS Institute for Sociology. Mention should also be made of András A. Gergely, Hungary's leading researcher on political anthropology at the HAS Institute for Political Science, Margit Feischmidt at the HAS Institute for Minority Studies who examines the cultural manifestations of national identity.

Perhaps the most important international achievement of Hungarian ethnology was the organization of the 7th SIEF congress *Times, Places, Passages* in Budapest in 2001.

Hungarian ethnology still has a relatively big influence within the Hungarian Academy of Sciences: Attila Paládi-Kovács is president of the whole first Scientific Section of the Academy. It is however expected that within a few years ethnology will lose influence, as the succession of the older 'big names' was not well anticipated and the economic crisis is neither favorable. This is maybe also visible in the sharp decline in applications to departments of ethnology. In some cases (Pécs) the very existence of the department is threatened. Within the present frame – four departments of ethnology and two of cultural anthropology – higher education in the field of European ethnology is disproportionate in Hungary compared to the small number of students. It will therefore be a challenge for a promising new generation of Hungarian ethnologists to keep the well-equipped scholarly infrastructure up, to attract new students with an innovative educational program and to convince the university boards of the relevance of their very existence with well-positioned (inter-) national publications

István Povedák

Intriguing Images I



The Göttingen Synagogue Memorial (1973) stands on the site of a synagogue destroyed in 1938. The metal construction is a three-dimensional abstraction of the Star of David. Photo PJM.

6. SIEF YOUNG SCHOLAR PRIZE

In recognition of the important contribution of young scholars to the field and as a symbolic gesture to stimulate their research and participation in the society, SIEF offers a young scholar prize for the best ethnological research published in between its conferences.

The winner of the next prize, in the amount of € 500,-, will be presented at the SIEF meeting in Zagreb in 2015. S/he will be invited to give a special prize lecture in plenary.

WHAT?

The prize is awarded for journal articles or book chapters based on original research and published in refereed publications in the three years preceding the next SIEF meeting. Thus the prize presented in 2015 will be awarded to:

a refereed article or chapter published in 2012, 2013, 2014. Works that are still in press will not be considered, but their authors are encouraged to submit them for the next prize once they are published.



WHO?

For the purposes of the prize, young scholars are defined as scholars who completed their PhD degree 4 calendar years or less before the publication date. Scholars who are not members of SIEF are welcome to join the society before submitting.

WHEN?

A journal article or book chapter should be submitted along with a short CV by **December 1, 2014**, to:

sief@meertens.knaw.nl

HOW?

The best research will be judged on the basis of originality, contribution to knowledge and overall scholarly quality. A committee from the board will read all submissions and select a winner.

WELL?

If you are unsure whether you or your submission are eligible, or if you have any other queries, please send an e-mail to sief@meertens.knaw.nl.

7. NEW WORKING GROUP ON ARCHIVES

During the last SIEF congress in Tartu in July 2013 the participants of the panel *The Role of Archives in the Circulation Chain of Traditions* decided to propose to the board of SIEF a new working group. Subsequently during fall 2013 the working groups tasks were drafted and the group was officially established.

The tasks and fields of activity of the working group can be summarized as follows:

- ♦ Establishing an international network of archives
- ♦ Bringing together practitioners and theorists in archival research and in various fields of humanities
- ♦ Reflecting on the meaning of archives within scholarly research and for society at large
- ♦ Debating ethical issues related to personal data and privacy within legal and academic contexts
- ♦ Following and acting on new systems of archival description and cataloguing

- ♦ Working on standards and practices for management and long-term storage for all kinds of records
- ♦ Developing common platforms and database solutions
- ♦ Exploring the potential of the Internet and Social Media for collecting data
- ♦ Evolving methods of participatory content management and crowd-sourcing

CHALLENGES OF THE DIGITAL ERA FOR ARCHIVES

Traditionally, the main role of archives has been to collect cultural heritage materials, to protect the collected items and make them accessible. The materials in archives have traditionally existed and still exist in the form of friable paper, brittle sound tapes, or fragile photographs, and the archives continue to take care of all these unique documents. However, during the past decades, major change has taken place in the work of archivists. To an ever increasing extent, archives are turning digital as original (analog) mate-

rials have been digitized in order to protect and secure the items. The Internet has opened up entirely new possibilities to make archives accessible for a wide audience. Moreover, more and more materials of interest for archives are created digitally, either expressly for the archive, as e.g. field-work recordings, or as products of cultural expression and communication, which has to a great extent turned digital as well. In fact, the Internet has become one of the most essential links in the circulation chain of tradition.

The working group wants to follow these changes, both in the understanding of digital and born-digital material, and with regard to possibilities for storage and access to the growing number of new forms and formats of records. It also pays attention to the challenges of the digital era for archives which include:

- ♦ Long-term preservation of digital items: the digital world is changing very quickly, so it is essential to follow international standards in file formats and metadata, as well as to provide secure storage means.
- ♦ Reasonable and meaningful selection, collection or harvesting of contemporary documents representing the social memory of our own time amongst the huge amounts of cultural expression in Internet
- ♦ Providing access to digital archives in a way that meets the needs of researchers and the public as conveniently as possible

- ♦ Questions of authorship, personal data and privacy in making archival collections available via the Internet
- ♦ Using IT possibilities in order to bring archival materials closer to people, to involve people in the work with archival materials in such a way that they could enjoy it and at the same time acquire the knowledge they need (crowd-sourcing actions, collection campaigns, gamification, more than mere 'making accessible archival materials').

The next meeting of the working group will be incorporated into the next SIEF conference in Zagreb. There the working group will organize one or more panels on themes related to its main fields.

SIEF members who want to participate in this working group, should send an email to one of the board members mentioned below:

- ♦ Lauri Harvilahti (chair), Folklore Archives, Finnish Literature Society
lauri.harvilahti@finlit.fi
- ♦ Kelly Fitzgerald, University College, Dublin
kelly.fitzgerald@ucd.ie
- ♦ Theo Meder, Meertens Institute, Amsterdam
theo.meder@meertens.knaw.nl

8. NEW WORKING GROUP ON SPACE-LORE AND PLACE-LORE

The new Working Group Space-lore and Place-lore was instituted at SIEF's General Assembly in Tartu on 2 July 2013

Ever since ethnography emerged as a discipline it has devoted great attention to the spatial manifestation, spread, similarities and differences of cultural phenomena. It strove to trace the history of their origin and how they spread. Theories were born on the basis of this approach: e.g. the theory of *Kulturkreis* or the Finnish geographical-historical school. Ethnography turned its attention principally to the spatial manifestation of rural, village, peasant culture interpreted as traditional. Cultural areas, zones and cultural trends were described. From the first third of the 20th century work began in many countries on ethnographical atlases and was concluded largely by the end of the 20th

century. A common feature they all share is a reference to geographical determinism.

Space is one of the basic determinants of human life. People and their communities are separated from each other by strict or virtual boundaries. We use many different kinds of maps. The individual experiences space as place. This space is locality about which the individual and the community have special awareness, and to which people can be attached in special ways. We can have different experiences and perceptions of space, which is why our mental spatial maps may differ and may have different biographical context. These recognitions appeared in anthropology, radically modifying the earlier approach of the discipline to space and place.

From the mid-20th century attention turned, besides the village, also to cities and the complex, modern and post-modern society. Industrialization that had reshaped the world also transformed the earlier structure of space and society through strong internal and international migration. All this is influenced by the growing globalization. Borders really became virtual as a consequence. It brought the appearance of very similar, uniform non-places (airports, shopping centers, etc.). People and their communities shape these spaces that in turn influence them and their culture. The concepts of space, place, locality, landscape have become diverse. Political and natural, social, symbolical, religious, ethnic, linguistic and other borders crisscross our lives, continuously shaping the space and place of our lives, contact-zones, the landscape and in cases producing a distinctive regionalism and regional consciousness.

The working group wants to examine these themes, mainly in ethnographical and anthropological case studies, with a global and local outlook or comparative approach. It

draws on the experiences of the International Ethnography Working Group which is regarded as the forerunner. The working group welcomes all those researchers who wish to deal with maps and spatial experience from a historical, ethnographical and anthropological or other disciplinary angle, or from the viewpoint of different disciplines (European ethnology, geography, sociology, cultural studies, urban studies, anthropology, anthropology of religion, heritage studies, etc.).

The Board of the Working Group consists of:

- ♦ Gábor Barna (chair)
barna@hung.u-szeged.hu
- ♦ Jiří Woitsch (secretary)
jjiri.woitsch@post.cz
- ♦ Helena Ruotsala
helruo@utu.fi
- ♦ Jelka Vince-Pallua
jelka.vince@gmail.com

9. WORKING GROUP ON FOOD RESEARCH

**20th International Food Conference, 3–6 September 2014,
University of Łódź, Poland**

As SIEF celebrates the 50th anniversary of its foundation as an international scientific organization in 1964 on September 12 this year, SIEF's Food Studies Working Group is holding its 20th International Ethnological Food Research Conference, also in September. Organized by Professor Violetta Krawczyk-Wasilewska, and hosted by the Department of Ethnology and Folklore, Institute of Ethnology and Cultural Anthropology, University of Łódź, Poland, the conference takes place on 3–6 September 2014. The conference theme is 'Food and the Internet'. The conference deals with the phenomenon of food culture in the age of virtualization and the spread of computer technology, and it aims, inter alia, to discuss the influence of the global character of the Internet on national, regional, and local culinary cultures.

See: www.20foodconference.uni.lodz.pl/

The conference theme, which has appealed to graduate students and early-career academics in ethnology, folklore, and neighboring disciplines, in addition to established foodways and independent scholars, has attracted participants

from many parts of Europe, as well as from countries much further afield such as Brazil, Canada, Japan and the USA. A Book of Abstracts has been prepared and a draft program is available. The conference features opening and keynote lectures, together with six sessions of presentations arranged under the following rubrics:

- ♦ The Internet as Local, National and Global Cook-book and Culinary Research Tool
- ♦ Food, Marketing, and the Internet
- ♦ Food, Identity, Gender and the Internet
- ♦ The Internet and Food Values: Ethics, Aesthetics, Environment, Health and Lifestyle
- ♦ Food Blogging as a New Internet Genre
- ♦ Food: Past and Present in the Light of Internet Sources

The scientific program is broadened and complimented by a range of culinary experiences and visits to a variety of food-linked sites, which are planned to take place during the conference. Plans for the publication of the conference papers are also underway.

For the draft conference program see:

www.20foodconference.uni.lodz.pl/program/

Patricia Lysaght

10. WORKING GROUP ON THE RITUAL YEAR

10 YEARS OF SCHOLARLY ACTIVITY!

In 2014, also SIEF's Working Group on The Ritual Year is celebrating an anniversary: its 10th conference.

The group was created according to the ideas of Emily Lyle (University of Edinburgh), who is still the chair.

The program of the group, presented by the late Dr George Mifsud-Chircop (Malta), was approved and established at the SIEF Congress in Marseille in 2004.

Since that time the group annually holds its international conferences and publishes a yearbook. After the inaugural meeting in August, 2004 in Edinburgh, the first conference took place in 2005 in Malta and was organized by George Mifsud-Chircop. Then each conference was held under a major title. The list of conferences runs as following:

- ♦ 2006, Gothenburg (Sweden) 'The Ritual Year and Diversity'
- ♦ 2007, Stražnice (Czech Republic) 'The Ritual Year and History'
- ♦ 2008, Cork (Ireland) 'The Gender'
- ♦ 2009, Kaunas (Lithuania) 'The Mask'
- ♦ 2010, Tallinn (Estonia) 'The Inner and the Outer'
- ♦ 2011, Ljubljana (Slovenia) 'Researchers and performers co-designing heritage'

- ♦ 2012, Plovdiv (Bulgaria) 'The Migration'
- ♦ 2013 in Szeged (Hungary) 'Politics – Feasts – Festivals'

In 2014, the 10th conference will take place in September 25–28, Innsbruck (Austria) under the title 'Magic in Ritual. Ritual in Magic'.

The papers presented at the conferences are being published in a yearbook. By now, eight volumes are published:

- ♦ **Mifsud-Chircop, George** (ed.), *The Ritual Year 1: Proceedings of the First International Conference of the SIEF Working Group on The Ritual Year*. Malta, March 20–24, 2005. San Gwan. Malta: Publishing Enterprises Group 2006. 568 p.
- ♦ **Lina Midholm and Annika Nordström** (eds.), *The Ritual Year 2: The Ritual Year and - Ritual Diversity*. Proceedings of the Second International Conference of the SIEF Working Group on The Ritual Year, Gothenburg, Sweden, June 7–11, 2006. Gothenburg: Institutet för spark och folkminnen, 2007. 377 p.
- ♦ **Irina Sedakova** (ed.), *The Ritual Year 3: The Ritual Year and History*. Proceedings of the Third International Conference of the SIEF Working Group on The Ritual Year. Stražnice, Czech Republic, May 25–29, 2007. Stražnice: Národní ústav lidové kultury, 2008. 208 p.



The volumes of The Ritual Year Working Group

- ♦ **Jenny Butler** (ed.). *The Ritual Year 4: The Ritual Year and Gender*. Proceedings of the Fourth International Conference of The SIEF Working Group on The Ritual Year. Cork, Ireland, June 22–26, 2008. Edinburgh: Traditional Cosmology Society (a joint publication with *Cosmos* 25), 2011. 251 p.
- ♦ **Arūnas Vaičekuskas** (ed.). *The Ritual Year 5: The Power of the Mask*. Proceedings of the Fifth International Conference of The SIEF Working Group on The Ritual Year. Kaunas, Lithuania, July, 2–6, 2007. Kaunas: Vitautas Magnus University, 2013. 150 p.
- ♦ **Kõiva, Mare** (ed.). *The Ritual Year 6: The Inner and the Outer. The Yearbook of the SIEF Working Group of the Ritual Year*. Proceedings of the Sixth International Conference of The SIEF Working Group on The Ritual Year. Tallinn, Estonia, June 4–7, 2010. Tartu, 2011. 400 p.
- ♦ **Jurij Fikfak and Laurent Sébastien Fournier** (eds.). *The Ritual Year 7: The Interplay of Performances, Performers, Researchers, and Heritages* Proceedings of the Seventh International Conference of The SIEF Working Group on The Ritual Year. Ljubljana, Slovenia, November 11–13, 2011. Ljubljana, ZRC Publishing, 2012. 270 p.
- ♦ **Lina Gergova and Dobrinka Parusheva** (eds.). *The Ritual Year 8: Migration*. Proceedings of the Eighth International Conference of The SIEF Working Group on The Ritual Year. Plovdiv, Bulgaria, June 26–29, 2012 (In print)
- ♦ **Barna, Gábor and Povedák István** (eds.). *The Ritual Year 9: Politics, Feasts, Festivals*. Proceedings of the Ninth International Conference of The SIEF Working Group on The Ritual Year. Szeged, Hungary. March 14–16, 2013. Szeged, 2014

The group always organizes thematic panels during the SIEF Congresses. In Derry (2008) there were two panels and one film panel organized (Terry Gunnell, L.S.Fournier, I.Sedakova) in Lisboa (2011) two panels (L.S.Fournier & I.Sedakova) and in Tartu (2013) – one panel (L.S.Fournier & I.Sedakova). Besides the panels, the members of the group submit their papers to other SIEF panels according their current projects and interests. A Ritual Year panel has been organized also at the VIII Congresses of ICCEES in Stockholm, in 2010. Another panel is planned for the forthcoming IX ICCEES Congress in Japan (August, 2015).

The Ritual Year group consists of scholars who work in various spheres of ethnology, folklore, history, linguistics, musicology, etc. Together they give to the conferences and collaboration very inspiring and innovative vibes, discuss traditional and find new ways to look at the old and new Ritual Year(s) in all its complexity. Besides from taking part in the conferences and congresses under auspices of the SIEF, the scholars have established very fruitful academic contacts and collaborate in many ways. The scholars of Neo-paganism arranged several meetings and conferences, the specialists in the Balkan and South Slavic studies are permanently involved in the Balkan meetings and publications, scholars of modern rituals and cults also have developed a network for collaboration. The members of the Ritual Year group collaborate with other SIEF Working groups, mostly with 'The Ethnology of Religion'.

The co-production of the members of the WG is very well presented in publications. Articles by the Ritual Year scholars have been published in Scotland (*Cosmos*), Russia (*Zhivaja Starina*), Estonia (*Folklore*), Slovenia (*Traditiones*), Bulgaria (*Bulgarska etnologia*) and others.

The group is growing in its numbers. The conference in Innsbruck will bring together approximately one hundred participants. Many of them are new to the group, while the core of the group – those who have been participating from the very beginning is still there.

During these ten years the group has developed its own 'ritual year', counting the annual conferences, SIEF congresses and other important events. The life circle of the group includes several weddings and babies being born to the members of the WG. Unfortunately, the losses are an inevitable part of any life cycle. We are grieving the loss of our dear friend and valuable colleague Dr Mifsud-Chircop. He was the one who assisted in establishing the group in Marseille, he was the one who organized the first official conference of the group in Malta and published the first yearbook. He was a very precise and decent scholar, an interesting interlocutor and a very nice human being.

Emily Lyle, chair
e.lyle@ed.ac.uk

Irina Sedakova, secretary
Irina.a.sedakova@gmail.com

11. WORKING GROUP ON CULTURAL HERITAGE AND PROPERTY

The SIEF Working Group on Cultural Heritage and Property was established at the 2008 Derry congress, to address the growing interest in the field of cultural heritage, its symbolic and economic power, as well as contingent political implications.

Besides sponsored sessions at the Lisbon 2011 and Tartu 2013 congresses, the group has arranged annual meetings to contemplate this contested topic from versatile perspectives. The first meeting, under the general goal to discuss 'Cultural Heritage and Property' gathered at the University of Tartu, Estonia in the summer of 2009, led by Kristin Kuutma. The second workshop focused on 'Heritage and Power' was arranged in Universidade Nova de Lisboa and the University Fernando Pessoa in Portugal in 2010, led by Luís Silva and Paula Mota Santos. The meeting of 2011 was organized in Pori campus of the University of Tampere as a big conference to discuss 'Heritage and Individuals', led by Katriina Siivonen. The fourth meeting addressed the theme 'Local Impact of Heritage-Making' at the University of Barcelona in 2012, led by Meritxell Sucarrat and Luís Silva.

We have tried to organize these meetings alternately in the northern and southern parts of Europe, to attract participation as well as specific themes or case studies from subsequent regions.

The fifth meeting of the SIEF Working Group on Cultural Heritage and Property took place on March 6–7, 2014 at the University of Bergen under the title 'The Transformations of Culture into Heritage: Commodification, Mediatization,

Governmentalization', led by Torunn Selberg and Hans-Jakob Ågotnes. The meeting raised various research issues: frictions between local perceptions versus environmental or heritage policies; industrial heritage versus archaeological sites or living memories; staging of heritage sites versus local community perspectives; the collapse of time in museological presentation of technology; spiritual practices and heritage; the impact of administrative regulations on living traditions; interpretations of grave memorials. It appears that the favourable format of meetings for this Working Group has been a workshop-type gathering with countable number of participants, which at the same time allows great opportunities for thorough discussions and versatile debates. Thus also this time presentations of concrete case studies from the Nordic region led to more general and theoretical elaborations on:

- ◆ Local experience, perception and decision-making processes related to sites in the context of heritagization
- ◆ Production and effects of an institutionalized discourse on history and heritage, and the impact of administration on local cultural practices
- ◆ The role of personal narratives and visual symbols for mediating experience of the past and social change

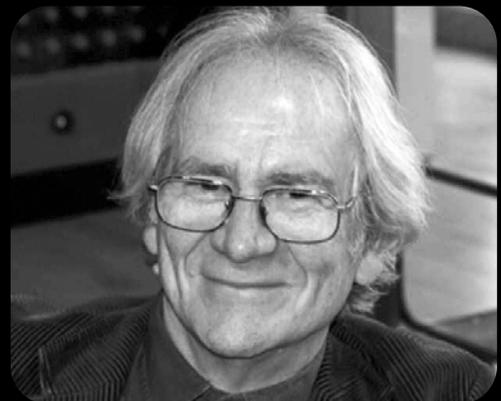
This collegial and inspiring event provided ample possibilities for scholarly exchange, as well as incited plans for further cooperation.

Kristin Kuutma and Anita Vaivade

12. OBITUARIES

Prof. dr. Alfons K.L. Thijs
22 March 1944 – 14 January 2014

Alfons Thijs was professor of history at the University of Antwerp between 1988 and 2004. Furthermore, he was director of the *Centrum voor Bedrijfsgeschiedenis* (Centre of Business History, 1982–1991) and director of the *Centrum voor Antwerpse Cultuurgeschiedenis* (Centre of the Cultural History of Antwerp,



1996–2004). For twenty years he was a dedicated editor of the Flemish journal on European Ethnology *Volkskunde*. Colleagues knew Alfons Thijs as a renowned expert of the historiography of folkloristics. He is well known for his work on the textile industry in Antwerp from the end of the 15th until the beginning of the 19th century and his research on devotional prints and printers and various other ethnological topics. For his publications see: www.uantwerp.be/en/staff/alfons-thijs/publications/



Dr. Adelhard Zippelius
20 June 1916 – 09 May 2014

Adelhard Zippelius was founder and director of the *Rheinisches Freilichtmuseum Kommern/Landesmuseums für Volkskunde*, one of the most popular open air museums of Germany. He was also founder of the Association of European Open Air Museums of which he was president between 1976 and 1982. In 1974 he published his still relevant *Handbuch der Europäischen Freilichtmuseen* (Handbook of European Open Air Museums). Zippelius continued being involved in the museum debate into old age, taking a broad European and comparative perspective.

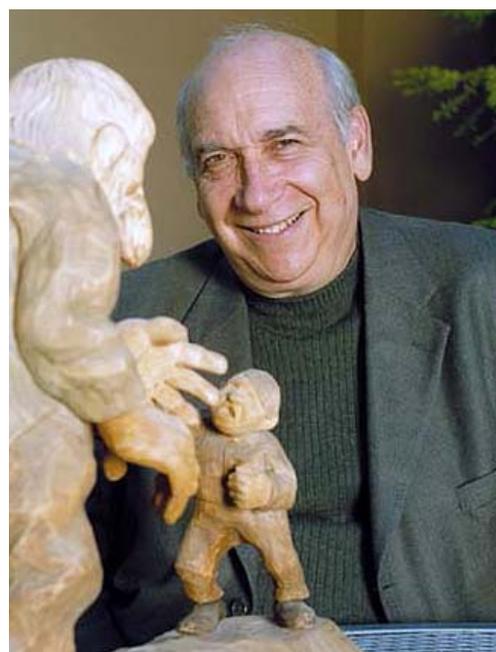
13. UPCOMING EVENTS, CONFERENCES & COURSES

1 CONFERENCE WE ARE THE FOLK: RETHINKING FOLKLORE IN THE TWENTY-FIRST CENTURY LISBON, 22–24 OCTOBER 2014

Call for Papers

Anthropologist and folklorist Alan Dundes would turn eighty this year. Inspired by this date, the Instituto de Estudos de Literatura Tradicional (IELT), at Universidade Nova de Lisboa, Portugal, is organizing an international conference that will take his proclamation 'Who are the folk? Among others, we are!' at face value and explore its implications from a wide range of disciplines, from science to humanities and the social sciences, to the visual and performative arts, philosophy, and politics, amongst others.

The manner in which folklorists study what they see as the creativity and richness of the ways people put meaning in their existence has often been taken as too static and decontextualized. The notion of 'folklore' carries profoundly contradictory meanings and connotations. In Portugal, it has particularly been the case as a result of the interest in 'popular culture' for propaganda purposes associated with the Estado Novo regime. Nonetheless, folklore's appeal on the public is undeniable. Its presence in everyday life takes on many forms and appears in the vitality and diversity of social practices that call for renewed, less reductive approaches. This



Alan Dundes with a wooden Norwegian statue of a tale called 'Squeezing the Stone'

conference wishes to confront different perspectives and terminologies associated with the studies of culture, evaluating the practicality of the concept of folklore, the multiplicity of its meanings and its capacity to integrate interactions between traditional and contemporary expressions and appropriations in particular social, cultural and historical contexts.

Drawing on the growing interest cultural heritage has raised in the public sphere, and, simultaneously, on recent advances in the study of the uses of culture and memory, it is crucial to rethink the concept of folklore as well as the complexity of its manifestations and its impact on an increasingly interdisciplinary and participatory research.

Keynote Speakers: Alison Dundes Renteln, Christian Bromberger, Jorge Freitas Branco, Mário Correia, Pertti Anttonen e Tok Thompson.

We welcome proposals in Portuguese or English dealing with all aspects of Folklore, focusing on (but not limited to) the following **topics**:

- Folklore Genres: Tales, Proverbs and Legends
- Folklore and Identity
- Folklore and Popular Culture
- Folklore and Cultural Heritage
- Folklore and Modernity
- Folklore Materialities
- Folklore and Tourism
- Folklore and Literature

2 FOLKLORE FELLOWS' SUMMER SCHOOL, TURKU, FINLAND, 11–18 JUNE 2015, DOING FOLKLORISTICS IN THE DIGITAL AGE

The next Folklore Fellows' Summer School will take place at Turku University's research station on the island of Seili, 11–18 June 2015. The theme of the international summer school, the ninth to be organized in Finland, is investigation of the Internet and digital culture from a folkloristics perspective.

The **keynote speakers** include Anneli Baran, Trevor J. Blank, Lauri Harvilahti, Robert Glenn Howard, Timothy Lloyd, Lynne S. McNeill, and Jaakko Suominen.

What form are the objects of folkloristic research and the

- Folklore and Music
- Folklore and History
- Folklore and Environment
- Folklore and Law
- Human/animal bond in Folklore
- Gender and Folklore
- Children's Folklore
- Folklore and the Contemporary Arts
- Transgressive Folklore
- Monstrosity in Folklore
- Editing Folklore
- Folklore and Translation
- Folklore Archives
- Folklore in the Digital Age

Please include the following information with your proposal:

- ♦ the full title of your paper
- ♦ a 250 word abstract
- ♦ your name, e-mail address, institutional affiliation and position
- ♦ a short 150 word bio note

The **deadline** for proposals is 15 June 2014. Participants will be notified of acceptance by 15 July 2014.

Inquiries and proposals should be sent to the following e-mail: wearethefolk2014@gmail.com

questions it poses adopting in a digital age?

How have cultural and social changes affected folkloristic methodology, and especially the questions that folklore seeks to pose? What are the objects of folkloristic research like in the context of the Internet, where social and professional boundaries are weak? What identities are built up on the Internet? What facilities does folk-

loristics have recourse to, when everyday communication has shifted from the oral to the digital? How does folklore arising digitally fit in with our earlier con-



ceptions of cultural tradition and its protection? What means are archives and other storage centers for memorabilia to use to carry out their recording and cataloguing work on the Internet?

The program of the summer school consists of five themes:

- ♦ Online communities and creativity
- ♦ Authorship and popular culture
- ♦ New heritage and curation
- ♦ The Internet as a field for folkloristics
- ♦ Digital archives, interoperability and common practices.

Each theme will occupy one day, with two plenum lectures and participants' introductions and discussions.

The summer school is targeted primarily to doctoral students, but postdocs and other researchers are also welcome to attend. The participant quota for the summer school is 20; there will be 10 tutors in all. The language of the summer school is English. The school will be open for **applications** from June 2 to September 30, 2014. All applications are to be sent online; guidelines for the application and the application form will be published on the Folklore Fellows website. Participants will be selected on the basis of

their application, and applicants will be informed of their acceptance by 30 November 2014. The participation fee is € 500,-, which covers tuition, accommodation and full board for the period of the school, as well as journeys between Turku city and the Seili research station in the Turku archipelago. Unfortunately Folklore Fellows cannot subsidize fees, and therefore encourages applicants to seek out other sources of funding and will provide letters of recommendation for those accepted to the summer school.

The Folklore Fellows Summer School is arranged in collaboration with the departments of folkloristics at the University of Turku, University of Helsinki, University of Eastern Finland and Åbo Akademi, and the Finnish Literature Society.

Information:

www.folklorefellows.fi

Pekka Hakamies, pekhak@utu.fi or

Anne Heimo, anheimo@utu.fi

University of Turku

3 40TH CONFERENCE OF THE DEUTSCHE GESELLSCHAFT FÜR VOLKSKUNDE (DGV) ZÜRICH, SWITZERLAND, 22-25 JULY 2015

Call for Papers

The 40th Conference of the Deutsche Gesellschaft für Volkskunde upon invitation of the ISEK (Institute for Social Anthropology and Cultural Studies), Popular Culture Studies, will take place from the July 22 to 25, 2015 in Zurich, making it the first of the organization's conventions to be held outside of Germany.

Inspired by the convention's host, the topic will be: 'Cultures of Sense. Approaches to the Sensuality of the Social World'.

In the framework of sociality, perception and action are simultaneously corporeal and cultural entities. The use of the senses, the 'sensual', is thus an elementary component of that, which we commonly understand to be culture. As self-evident as such an understanding seems it nonetheless

demands explanation, even in academia; this may in part be because it is so readily manifest, or indeed, because the dominant concepts of cultures have left only contingent space for the sensual and often relegated them to the realm of nature. A similar paradox is evident in ethnological traditions of thought. While the canon of studies, in keeping with its holistic standard, has included image, music, food, dance, clothing, and belief in its representation of the sensual – and extrasensory – dimensions of daily life, yet has done so without conceptualizing the associated sensual processes and their meanings.

In contrast, recent anthropological attention to the plurality of sensual experience and system has positioned the senses at the discursive center of a variety of disciplines. In recent years, it is at this space between disciplines, with its open borders and increasingly fluid paradigms, that a 'sensory turn' has been established. This stems from the growing skepticism of modern conceptual standards, which presume a supposedly increasing sensory overload that necessarily leads and is leading to sensual loss. For a long period

of time, the social and cultural situation of such assumptions in the knowledge systems of modernity itself have remained unrecognized. Within the examination of the senses in cultural and social sciences, this positioning functions as a prerequisite for accesses, which emerge from descriptions of sensually experienced objects to the analysis of sensory practices and thus must in turn make themselves sensible.

The conference will provide a platform by which this current and broadly discussed (both in and outside of academia), 'return of the senses', is made the object of cultural studies analysis and in which the expertise, which lies in the tradition of the subject's research, may be uncovered. The themes and queries of the congress will join this complex conceptual space, which has expanded without opposition in recent years. In addition to the general presumption of a sensual shift, the congress will primarily focus on 'sensual/sensory anthropology' in the fields of cultural and social anthropology, which is not simply based on an understanding of 'sensual culture', (D. Howes) but on an accessible form of 'sensuous scholarship' (P. Stoller). This also

marks the specifics of historical and anthropologically based cultural research, for which the study of sensual practices may additionally lead to forms of knowledge that have thus far remained outside of rational and ocular centric perceptual methodologies (C. Classen). Thus, in recent years, epistemic reflection and discussions regarding a methodological expansion have gained ground, while a broadening of traditional ethnography to 'sensory ethnography' (S. Pink) has been enabled.

Proposals for individual papers and organized panels should be submitted by **15 August 2014**, via e-mail to:

geschaefsstelle@d-g-v.de

For all the details:

www.d-g-v.org/sites/default/files/cfp_english-version.pdf

14. NEW PUBLICATIONS OF MEMBERS

14.1 Books

ETHNOLOGY AND FOLKLORE. A CRITICAL BIOGRAPHY OF CULTURAL HISTORY IN NORWAY

Bjarne Rogan & Anne Eriksen (eds.), *Ethnology and Folklore. A Critical Biography of Cultural History in Norway / Etnologi og folkloristikk. En fagkritisk biografi om norsk kulturhistorie.*

Oslo: Novus forlag 2013, 697 p., ISBN 978-82-7099-723-7, Orders: novus.mamutweb.cam

In Norway ethnology and folklore were for a long time two independent disciplines, in spite of their common origin. Shortly after the year 2000 they fused to one discipline again, designated Kulturhistorie at the University of Oslo and Kulturvitenskap at the University of Bergen. In this volume 24 authors give, in Norwegian, a broad overview of the history and the development of the two disciplines during the 20th century. The book contains individual biographies of the most prominent scholars and chapters on the main research institutions – collections, archives, research cen-

ters and university institutes. In addition it contains presentations of the disciplines' central research fields during the century: fairy tales, legends and popular poetry; folk songs and ballads; popular beliefs; popular medicine; material culture and materiality; clothes and textiles; vernacular architecture; agrarian history. The biographies present non-living scholars, whereas the chapters on research institutions and thematic fields cover the history up to the present time.

Norwegian ethnologists and folklorists on a study trip to Sølensjøen, renowned for its rich inland fisheries, in 1964. Inland fisheries were a popular research topic. Standing in the boat: Brynjulf Alver (professor at the University of Bergen - and participant at the 1964 SIEF meeting in Athens). Sitting in front of Alver, from the left: Tore Fossum (director of the Norwegian museum of forestry, Elverum), Olav Bø (professor at the University of Oslo), Mortan Nolsøe (researcher in Oslo and later professor at the University of Thorshavn, Færøyene), and Hilmar Stigum (researcher at the Norwegian open-air museum in Oslo - and key note speaker at the 1955 CIAP congress in Arnhem).

Photo Ingrid Lowzow >>

Bjarne Rogan og Anne Eriksen (red.)



Etnologi og folkløristikk

En fagkritisk biografi om norsk kulturhistorie

INSTITUTTET FOR SAMMENLIGNENDE KULTURFORSKNING

NOVUS FORLAG

DIE MUSEALISIERUNG DER GEGENWART. VON GRENZEN UND CHANCEN DES SAMMELNS IN KULTURHISTORISCHEN MUSEEN

Sophie Elpers & Anna Palm (eds.), *Die Musealisierung der Gegenwart. Von Grenzen und Chancen des Sammelns in kulturhistorischen Museen.*

Bielefeld: transcript 2014, 218 p., ISBN 978-3-8376-2494-6, € 28,99

This book, on 'The musealization of the present: on the limitations and prospects of collecting by cultural history museums' offers a contribution on the recent debate about collecting the present by cultural history museums. The opening-up of the museums to contemporary topics has happened gradually. At present nearly every museum follows this process which is rooted in the democratization and the commercialization of museums, and in the contextualization of old and new collections.



Within this frame, the role of museums as institutions of society and for society is being renegotiated and the present is being discovered as a topic to be collected. As a consequence of that the methodology of collecting is questioned and the role of expert knowledge of 'traditional' museum professionals is discussed in relation to opportunities for new professional networks and wider cooperation.

The publication brings together theoretical articles and contributions on museum practices from Germany and the Netherlands, discussing recent collecting concepts and strategies. The museums under discussion are, among others, the Amsterdam Museum, the Rautenstrauch-Joest-Museum in Cologne, the Deutsches Hygiene Museum in Dresden and various open air museums. The publication deals with both the collecting of material culture and of intangible heritage.

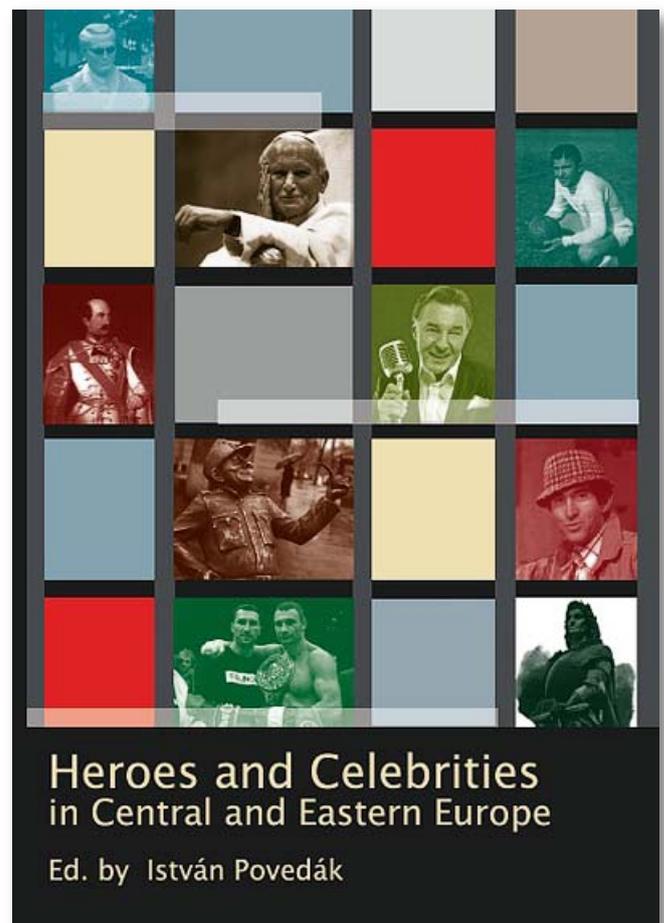
The articles are written in German – with English summaries – and in English.

HEROES AND CELEBRITIES IN CENTRAL AND EASTERN EUROPE

István Povedák (ed.), *Heroes and Celebrities in Central and Eastern Europe.*

Szeged 2014, ISBN 978-963-306-255-5

The aim of this book is to examine the cult of heroes and celebrities in Post-Socialist Europe, a topic which so far has been hardly addressed in a scholarly way. The seventeen contributions analyze the role of heroes and celebrities in the permanent transformation process of Central and Eastern European societies. A theoretical introduction is followed by case studies on various topics, e.g. the grassroots memorials after the death of the former Polish president Kaczyński, the cult of captain Arkan in Serbia, the representation of present prime minister Viktor Orbán in the Hungarian vernacular culture etc.



DEMOKRATIE ERSCHREIBEN. BÜRGERBRIEFE UND PETITIONEN ALS MEDIEN POLITISCHER KULTUR 1950-1974

Michaela Fenske, *Demokratie erschreiben. Bürgerbriefe und Petitionen als Medien politischer Kultur 1950-1974*.

Frankfurt am Main: Campus 2013, 437 p., ISBN 978-3-593-39572-2, € 34,90



After the end of World War II, the federal republic of Germany became a democracy in whose future shaping the population participated. Letters were an important medium in this process. In letters and petitions addressed at politicians and political institutions, the citizens voiced their needs

and anxieties as well as their wishes and critique. The analysis of the citizens' mail conveys hitherto unknown insights into the problems and difficulties the young republic faced. It demonstrates how the German people developed a new understanding of the working of state, politics, and democracy.

CULTURAL HERITAGE IN TRANSIT, INTANGIBLE RIGHTS AS HUMAN RIGHTS

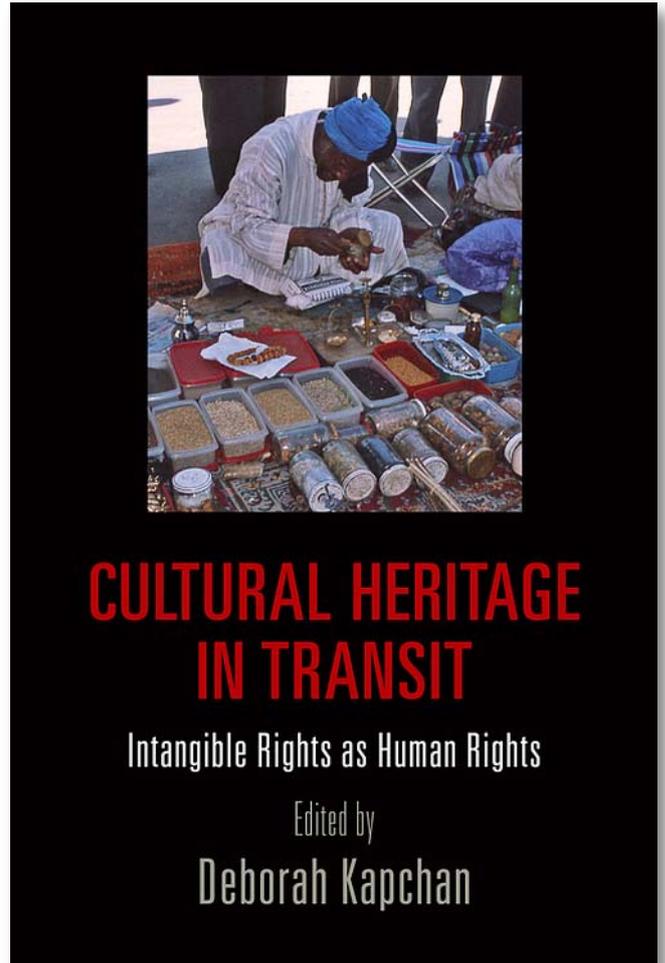
Deborah Kapchan (ed.), *Cultural Heritage in Transit, Intangible Rights as Human Rights*.

Philadelphia: University of Pennsylvania Press 2014, 248 pages, ISBN 978-0-8122-4594-3.

<http://muse.jhu.edu/books/9780812209464>

Cultural Heritage in Transit examines the intangibilities of human rights in the realm of heritage production, focusing not only on the ephemeral culture of those who perform it but also on the ambiguities present in the idea of cultural property in general—who claims it? who may use it? who should not but does? In this volume, folklorists, ethnologists, and anthropologists analyze the practice and performance of culture in particular contexts – including Roma wedding music, Trinidadian wining, Moroccan verbal art,

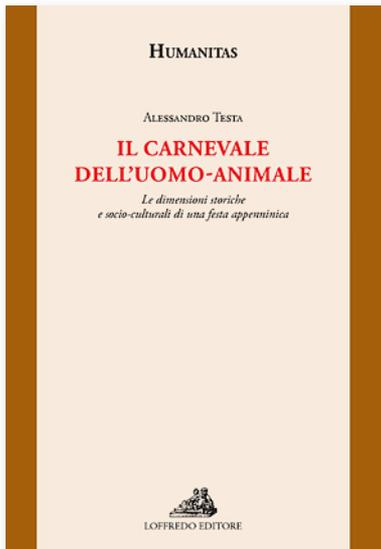
and Neopagan rituals – in order to draw apart the social, political, and aesthetic materialities of heritage production, including inequities and hierarchies that did not exist before. The authors collectively craft theoretical frameworks to make sense of the ways the rights of nations interact with the rights of individuals and communities when the public value of artistic creations is constituted through international law. Contributors: Valdimar Tr. Hafstein, Deborah Kapchan, Barbro Klein, Sabina Magliocco, Dorothy Noyes, Philip W. Scher, Carol Silverman.



IL CARNEVALE DELL'UOMO-ANIMALE. LE DIMENSIONI STORICHE E SOCIO-CULTURALI DI UNA FESTA APPENNINICA

Alessandro Testa, *Il carnevale dell'uomo-animale. Le dimensioni storiche e socio-culturali di una festa appenninica / The Carnival of the Animal-Man. The Historical and Socio-Cultural Dimensions of a Festival in the Apennines.*

Napoli: Loffredo 2014, ISBN 978-88-756-4675-2, € 34.50



The main object of analysis of this book is a very characteristic Carnival festival which takes place in Castelnuovo al Volturno, a village of the Central Apennines, Italy. This festival represents the point of departure for comparative reflections which actually transcend the specific case-study

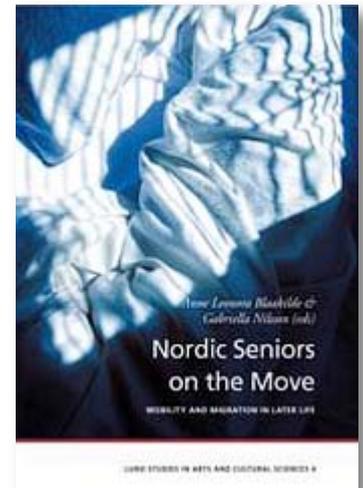
and its local (i.e. historical and ethnographic) dimensions. Apart from theory one finds in the book a (micro-)history of the village of Castelnuovo al Volturno and a section devoted to the history and the interpretation of the Carnival of the animal-man from Castelnuovo, and a comparison between this and similar European cases in which the ritual motif of the zoomorphic mask is present. Another section presents and develops the results of the ethnographic field-work undertaken during 2010-2011.

NORDIC SENIORS ON THE MOVE. MOBILITY AND MIGRATION IN LATER LIFE

Anne Leonora Blaakilde & Gabriella Nilsson (eds.), *Nordic Seniors on the Move. Mobility and Migration in Later Life.* Lund Studies in Arts and Cultural Sciences 4, 2013. 228 p. ISBN 978-91-981458-0-9

This anthology is about seniors on the move. In seven chapters, Nordic researchers from various disciplines, by means of ethnographic methods, attempt to comprehend the phe-

nomenon of Nordic seniors who move to leisure areas in their own or in other countries; covering International Retirement Migration, life style migration and rural migration. Furthermore, these Nordic experiences are contextualized in an international perspective by the architect



Deane Simpson who has studied and worked with gerotopias around the world. Anne Leonora Blaakilde and Gabriella Nilsson are ethnologists from respectively University of Copenhagen, Denmark, and Lund University, Sweden.

www.ht.lu.se/en/skriftserier/serier/kulturvetenskap/70/

TELL IT TO YOUR CHILDREN, AND THEIR CHILDREN TO THE NEXT GENERATION

Elena Nosenko-Stein, *'Tell it to your children, and their children to the next generation'. Cultural Memory of Russian Jewry Today.*

Moscow: MBA Publishers 2013, 575 p.

For many centuries 'to be a Jew' meant to 'perform ceremonial laws of Judaism' i.e. religion determined identity, culture and cultural memory. In this book the author attempts to define 'pillars' of Jewish cultural – both historical and collective – memory in contemporary Russia. Based on various sources – texts of interviews, surveys, statistics, fiction, press and web-resources – E. Nosenko-Stein examines different aspects relevant for the construction of Jewish memory: religion(s), family, friends, anti-Semitism, State of Israel, communal life, Holocaust, language practices and others. The author tries to clarify the mechanism of transmitting cultural experience between people of Jewish origin and demonstrates what they want to remember and what they prefer to forget. The book is written in Russian!

METHODEN DER KULTURANTHROPOLOGIE

Christine Bischoff, Karoline Oehme-Jüngling & Walter

Leimgruber (eds.), *Methoden der Kulturanthropologie*.

Bern: UTB 2014, 576 p., ISBN 978-3-8252-3948-0, € 29,99.

www.utb-shop.de/methoden-der-kulturanthropologie-1.html

This book, 'Methods of Cultural Anthropology', presents the most important methods, research approaches and research styles of Cultural Anthropology:

- ♦ How do I design a research project and develop a research question?
- ♦ Which qualitative research methods are appropriate to work on my topic? How do I collect qualitative data and how do I analyze, interpret, and present the data?
- ♦ How do I conduct fieldwork, and how does research in a team work?

The authors of this book show exemplarily and practically how qualitative research is done in Cultural Anthropology. The book is written in German.

POLITICS, FEASTS, FESTIVALS

Gábor Barna & István Povedák (eds.), *Politics, Feasts, Festivals*.

Szeged 2014, ISSN 2228-1347

This ninth volume of the SIEF The Ritual Year Working Group, the proceedings of the eponymous conference, contains 24 articles. The book is divided into three thematic sections: Politics and the remembrance of the past introduces the various forms of collective memory. Politics and the transformation of rituals investigates how political ideologies try to find their way to people through festivals and how contemporary rituals gain political character. Finally, Politics in rituals analyzes the grassroots rituals generated as a reaction to political processes.

ONLINE: THE ENCYCLOPAEDIA OF SLOVAK TRADITIONAL FOLK CULTURE ON THE INTERNET

Tradičná ľudová kultúra Slovenska slovom a obrazom
Elektronická encyklopédia / The Traditional Folk Culture of Slovakia in Words and Pictures. Electronic encyclopaedia,
www.ludovakultura.sk/index.php?id=11.

Chief editor: **Gabriela Kiliánová**, Centre for Traditional Folk

Culture of SĽUK, Institute of Ethnology of the Slovak Academy of Sciences, Bratislava, Slovakia

In March 2012, the Institute of Ethnology of the Slovak Academy of Sciences in Bratislava together with the Centre for Traditional Folk Culture of the Slovak Folk Art Collective (SĽUK) in Bratislava – Rusovce, Slovakia, published on the internet the electronic encyclopaedia *Traditional Folk Culture of Slovakia in Words and Pictures* in Slovak language. The encyclopaedia contains 1,813 entries prepared by 62 authors from various scientific and cultural institutions of Slovakia. The entries sample brief, but comprehensive, information on traditional folk culture phenomena in Slovakia and on the every-day and holiday life of its inhabitants – Slovaks and members of ethnic minorities.



Homepage of the Slovak electronic encyclopaedia.

14.2 JOURNALS & SERIES

ETHNOLOGIA BALKANICA. JOURNAL FOR SOUTHEAST EUROPEAN ANTHROPOLOGY

16/2012 (published December 2013): Southeast European (Post)Modernities.

Klaus Roth, Jennifer Cash, Jutta Lauth Bacas (eds.), *Part 2: Changing Forms of Identity, Religiosity, Law and Labour*.

Berlin et al.: LIT-Verlag 2013, 376 p., ISSN 1111-0411, ISBN 978-3-643-90439-3

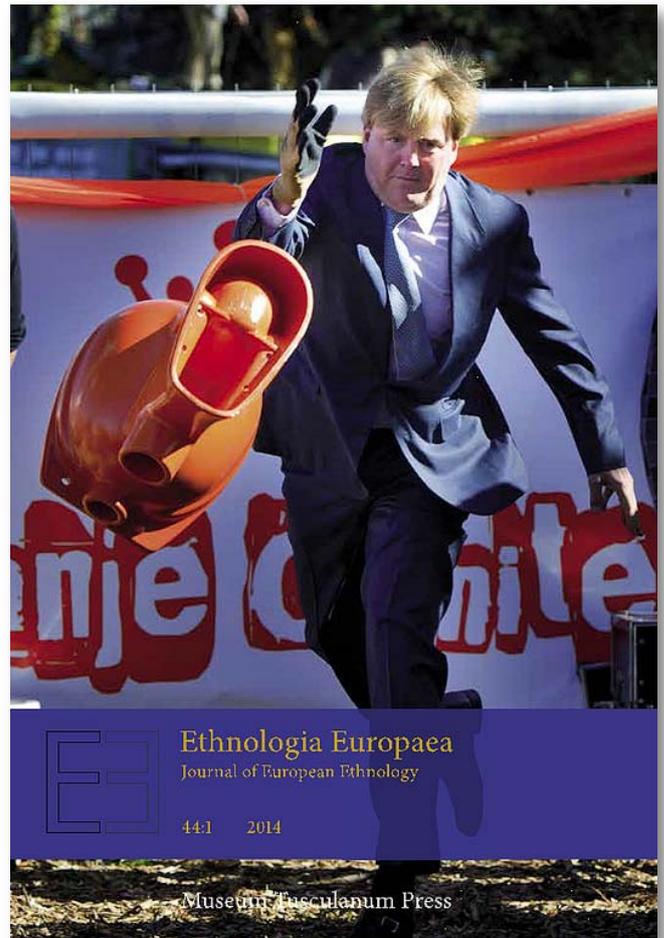
More than twenty years of rapid change under the combined impact of transformation, globalization, and EU integration have deeply affected the structures of everyday life in Southeast Europe and have produced a variety of (post-)modern lifestyles. The contributions focus on the changing practices and patterns of everyday life. The concepts of 'multiple modernities' and 'post-modernity' appear to be particularly appropriate for a region in which everyday life is marked by often sharp contrasts: the coexistence of modern and traditional labor relations and legal concepts, the return to traditional religions and the adherence to new religious forms, the enthusiasm for modern communication technologies and the reliance on national identification. Understanding these paths to (post-)modernity is relevant for those generally interested in processes of socio-cultural change, but particularly for those interested in the Balkans.

ETHNOLOGIA EUROPAEA

Marie Sandberg and Regina Bendix (eds.), *Ethnologia Europaea* 44:1 (2014).

Copenhagen: Museum Tusulanum, ISSN 1604-3030

Disorder and order are among the principles through which the articles in this issue are connected. Peter Jan Margry grasps the exuberant excesses surrounding the Dutch monarch's birthday with the term 'mobocracy' and sees in the suspension of rules a means to reconcile Dutch republicanism with the anachronism of a monarchical system. Ongoing disorder of a rather different nature is experienced by migrant workers from Poland in Denmark. Niels Jul Nielsen and Marie Sandberg accompany them at work and in their different home settings and analyze the divergent interplay of the Polish labor niche and family dynamics on different constructions of 'orderly work conditions'. Stefan Groth uncovers the structuring power of new tools and



events to measure performance in recreational cycling; competitive norms are shown to permeate a leisure activity. Old age, too, is not free from the structuring arm of social and health regimes. Through his analysis of billiards – a game favoured by the older men he studies – Aske Juul Lassen critiques aging policies striving to 'activate' the elderly and overlooking the rhythms inherent to a traditional game – and activity. The issue concludes with Tuuli Lähdesmäki's comparison of how local heritage actors choose to narrate the transnationally launched European Heritage Label. Within an initiative to foster Europeanization, she finds actors formulating European identities in different moulds.

Intriguing Images II



Yarn Bombing or Urban Knitting is a cultural practice, invented in the 1990's in the US, and since 2000 also found around Europe. In a non-permanent way yarn is attached to trees, lamp-posts, bicycle's etc.

COLOPHON

Editor Peter Jan Margry, Amsterdam (PJM)
Assistant editor Sophie Elpers, Arnhem
Design Yvonne Mathijsen, Hilvarenbeek
Production International Society for Ethnology and Folklore
Closure copy 25 May 2014