

The Ritual Year Newsletter

No.2/July 2016

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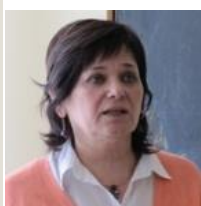


The-Ritual-Year

CONTENTS

1. [LETTER FROM THE CHAIRS](#)
2. [EVENTS OF THE RITUAL YEAR WORKING GROUP OVER THE PAST SIX MONTHS](#)
 - 2.1. [The 12th Annual Conference of The Ritual Year Working Group: *Regulating Customs* \(Findhorn, Scotland, United Kingdom, 8-12 January 2016\)](#)
 - 2.2. [The IUAES Inter-Congress: *World Anthropologies and Privatization of Knowledge: Engaging Anthropology in Public* \(Dubrovnik, Croatia, 4-9 May 2016\)](#)
 - 2.3. [International conference: *Festivals and Rituals in the Urals-Volga Region: Traditions and Innovations in Contemporary Culture* \(Samara, Russia, 23-25 June 2016\)](#)
3. [FUTURE EVENTS OF THE RITUAL YEAR WORKING GROUP](#)
 - 3.1. [The 13th SIEF Congress: *Ways of Dwelling: Crisis - Craft - Creativity* \(Göttingen, Germany, 26-30 March 2017\)](#)
 - 3.2. [The 30th Workshop of the FER-Eurethno Network \(Council of Europe\): *Cataloging European Festivals. Comparisons and New Methods of Study* \(Aix-en-Provence and Marseille, France, 8-10 September 2016\)](#)
4. [PUBLICATIONS OF THE RITUAL YEAR WORKING GROUP](#)
 - 4.1. [Recent publications](#)
 - 4.2. [Past publications](#)
5. [NEWS FROM OUR MEMBERS](#)
6. [OTHER PUBLICATIONS OF INTEREST](#)
7. [CALL FOR PAPERS](#)
8. [MEMBERSHIP DIRECTORY](#)

1. LETTER FROM THE CHAIRS



Dear Members,

Welcome to the second annual newsletter of the SIEF Ritual Year Working Group, a group of scholars, teachers, students and other interested parties dedicated to the research of the Ritual Year, past and present, in all its manifestations, ranging from ancient cosmological patterns to life rituals and rural annual festivals, and the invented seasonal traditions established to meet the demands of modern urban society. As noted at the start of the last newsletter (see <https://www.siefhome.org/wg/ry/newsletter.shtml>), our Working Group has now been running for twelve years, ever since its establishment in Marseilles in 2004, Working Group conferences taking place annually alongside smaller panels that have been organised as part of the larger SIEF congresses. The aforementioned annual conferences have to date resulted in a total of 11 published volumes of the Working Group's annual peer-reviewed yearbook, "The Ritual Year" (ISSN 2228-1347), which includes a range of articles based on conference papers. Two further volumes are on their way. The most recent (twelfth) conference took place at Findhorn in Scotland (in January 2016), and preparations are already underway for a Ritual Year panel at the next SIEF Congress in Göttingen, Germany, on 26-30 March 2017.

The aim of the Newsletter is to provide members with information about the various activities of the Working Group over the past six months, in the form of conference activities and publications by the Working Group as a whole and its members, as well as providing information about forthcoming conferences relevant to our interests.



As the Newsletter indicates, this has been another active year for the Working Group. In addition to the highly successful annual Working Group conference in Findhorn, members have taken part in at least two other international conferences directly relating to our activities: the IUAES Inter-Congress in Dubrovnik in May, and another conference on Festivals and Rituals in the Urals-Volga Region which took place in Samara, Russia in June. Here they not only convened panels but also presenting papers on a wide range of subjects. The Newsletter also contains information about a new publication based around papers presented as part of "The Ritual Year" panel at the 12th SIEF congress in Zagreb, and four other books written or edited by members of the Working Group.

As always, we would like to express our thanks to all Working Group members for their continuing interest, their enthusiastic academic work, their organisation of the aforementioned conferences and panels, their editing and proofreading of the Ritual Year volumes, and not least for the warmth and friendship that clearly characterises and feeds our ritual academic family.

We look forward to meeting you all again in person at at least one of the gatherings that will be taking place over the next year.

Irina Sedakova and Terry Gunnell

2. EVENTS OF THE RITUAL YEAR WORKING GROUP OVER THE PAST SIX MONTHS

2.1 The 12th Annual Conference of The Ritual Year Working Group: *Regulating Customs* (Findhorn, Scotland, United Kingdom, 8-12 January 2016), by Irina Stahl

The 12th Annual International conference of the SIEF working group on The Ritual Year took place in Findhorn, Morayshire, Scotland, on 8-12 January 2016, under the general title of *Regulating Customs*. The academic event was organized by Thomas McKean, with the assistance of conference committee members: Frances Wilkins; Athanasios Barbaletis; and Marlene Hugoson, under the auspices of the Elphinstone Institute, University of Aberdeen.



Photo: Arūnas Vaicekauskas

The conference was timed to coincide with the main ritual attraction of the region – The Burning of the Clavie at Burghead, a nearby fishing village and site of a major first-millennium Pictish fortification. The Clavie is a fire festival marking Aul Eel (Old Yule), which takes place on 11 January, according to the Julian calendar.

The conference consisted of 25 papers organized into five panels: *Transitions, Regulation and Control, Adaptations, Negotiating Oppositions*, and *Creating Identities, Creating Traditions*. Scholars from 13 countries dealt with field research data from various world regions and time periods, encompassing ethnography, cultural anthropology, sociology, history, religious studies, folklore, and linguistics. Additional papers were delivered by MLitt students at the Elphinstone Institute.



Photos: Arūnas Vaicekauskas

During their stay, conference participants had the opportunity to experience the local culture and history of the area, in addition to listening to traditional Scottish storytelling, and Gaelic and Scots songs. After the conference, they enjoyed a day-long excursion around Morayshire, which ended with the Burning of the Clavie through the streets of Burghead.



As usual, the publication of the papers presented has been planned and a call for papers is to be expected in the near future.

Photo: Skaidrė Urbonienė



Photos: Arūnas Vaicekauskas

More information about the conference and the papers presented can be found in the detailed conference review by Tom McKean and Irina Sedakova, published in the last issue of the *Revista Română de Sociologie* [Romanian Journal of Sociology] (1-2/2016), at: <http://revistadesociologie.ro/en/sites/default/files/10-viataast.pdf>

2.2 The IUAES Inter-Congress: *World Anthropologies and Privatization of Knowledge: Engaging Anthropology in Public* (Dubrovnik, Croatia, 4–9 May 2016), by Nina Vlaskina

On May 4–9, 2016, the beautiful city of Dubrovnik (Croatia) hosted one of the most important scientific events of the year within the field of humanities: the Inter-Congress of the International Union of Anthropological and Ethnological Sciences (IUAES), dealing with *World Anthropologies and Privatization of Knowledge: Engaging Anthropology in Public*. It included keynote lectures, poster sessions, 146 panels with 695 papers from all over the world, scheduled meetings of several councils and commissions, along with ethnographic film screenings and a social programme.

Participants of the Congress presented various examples reflecting the successful collaboration of scholars, businesspeople, social activists, and government representatives as well as narrow in-depth studies within the different sub-disciplines of anthropology.



At the plenary session on *Futures of Anthropology*
Photo: Nina Vlaskina

The programme of the Congress included discussions which were divided into several groups of problematic issues with a particular thematic accent each working day.

The first day was devoted to the geographic diversity of anthropologies discussing the concepts of the centre and the periphery, marginal societies, and different spaces and landscapes like the beach or the steppes, islands, and urban areas and activities typical of each of them. On this day, Nevena Škrbić Alempijević, a member of The Ritual Year working group, assisted by Tanja Bukovčan organized Panel 431 on *Body and Performances in Urban Spaces: Applying Cultural Anthropology in Cultural Policies?* Here she presented a paper entitled: *Performing Art, Making the city: A Case Study of Zagreb* focusing on observing how different agents imagine, use and redefine the city with their performances.

The majority of the next day (May 5) focused on the general topics of migration, mobility and displacement, the privatization of knowledge, and different issues concerning heritage preservation and management, and the museum and tourism industry.

The agenda for the panels on May 6 included a variety of discussions on applied anthropology, health issues, the opposition of the rural and the urban as well as different forms of artistic expression. On this day, two members of The Ritual Year working group delivered presentations: Jaka Repič convened the Panel 501: *Art and Mobility* together with Juan Carlos Radovich and Nadia Molek and talked about *Art and Mobility in Slovenian Diasporas* of Argentina and other countries. He juxtaposed the life trajectories and production of artists and their social contexts to explore the correspondence between art and different meaningful places. Miha Kozorog presented a paper on *Resisting Institutionalized Boredom with Punk Music and Art: Notes on the Bosnian-Herzegovinian Refugees' Struggle in Slovenia in the 1990s* as part of Panel 562: *Music and Society: Resistance and Globalism*. Here the author analysed the case of the punk rock group Nešto između with members drawn from young Bosnian-Herzegovinian refugees living in Slovenian camps, raising theoretical questions concerning different aspects of refugees' life.

Several panels on May 7 discussed various problems relating to engaged anthropology, sustainable development and also traditional knowledge systems. Three presenters from The Ritual Year working group shared results of their work here. Attracta Brownlee (Panel 449: *Magic in Contemporary Settings of Knowledge, Practices, and the Senses: Interrelations with Science and Religion*) gave a her presentation *Crossing Boundaries: Magic and Religion in Contemporary Ireland* dealing with two case studies analysing the interrelation of magic and religion as lived experience in contemporary Ireland. Andres Kuperjanov participated in Panel 276: *Spatial Humanities: Visualization of Knowledge for Engaging Anthropology with the Public* with his paper on *The Use of GIS and GPS on Traditional Cultural Objects to Create Digital Map Layers*. He told about the digital map of Estonia which has several layers, containing the information on material objects and elements of the landscape as well as legends, photos, historical and cultural descriptions. Nina Vlaskina's paper on *The Russian Connection: On the Issue of Anthropological Participation in a Social Project Aimed at the Consolidation of Confessional Communities* (Panel 147: *Exploring New Freedoms? Moving Anthropological Writing into Spaces of Public Engagement*) dealt with a project realized by actors from various professions and life positions with the common aim of strengthening the bonds between related religious groups of Old Believers in Russia and abroad.

The final day of the conference (May 8) consisted mostly of panels about medical and food issues. Here Mare Kõiva presented her research on *Anthroposophical Medicine in the 21st century City Milieu* (Panel 200: *Visions of Suffering: Interdisciplinary Analysis of Diverse Cultural Concepts of Health*). Here she explored the development of Waldorf medicine over the last several decades through two case studies on anthroposophic healers.



Mare Kõiva's presentation
Photo: Nina Vlaskina

The general concerns raised during final discussions and throughout all the event dealt with the drastic decrease of government support for anthropology in general and anthropological education in particular all over the world; the role of anthropologists in contemporary society; the users of the anthropological knowledge; anthropologists as mediators; the ways for anthropologists and the discipline to survive in the context of the neoliberal policy; and the perspectives of interdisciplinary and applied studies, and importance of popularization of humanitarian knowledge.

The programme of the congress and the abstracts of each panel and keynote speakers are available at: <http://iuaes2016.com/>

2.3 International conference *Festivals and Rituals in the Urals-Volga Region: Traditions and Innovations in Contemporary Culture* (Samara, Russia, 23–25 June 2016),

by Tatiana Minniyakhmetova

The international conference on *Festivals and Rituals in the Urals-Volga Region: Traditions and Innovations in Contemporary Culture* was held on 23–25 June 2016 at the Samara State University of Social Sciences and Education and Samara Government Institution, “The House of Peoples’ Friendship”, in Samara (Russia). The conference was dedicated to the 30th anniversary of the Department of Philosophy, History and Theory of World Culture of SSUSSE and the 10th anniversary of the “The House of Peoples’ Friendship”. The conference was organized by Ekaterina Iagafova, A. Gokina, I. Kazakova, E. Safonova, A. Demidov, L. Agadzanyan, E. Shvyrkova, Yu. Shirinskikh, D. Zamuraev with the financial support of the Russian Humanitarian Foundation and the Association of Universities “Samara Regional Scientific and Educational Complex” (Project № 16-11-63502). Most participants were from Russian academic centres and universities, others coming from Lithuania, France, Estonia and Austria. The SIEF Working Group on the Ritual Year was represented by 10 of its members: Ekaterina Iagafova, Žilvytis Šaknys, Jonas Mardosa, Rasa Paukštytė-Šaknienė, Guzel Stolyarova, Rozalinda Musina, Nadezhda Rychkova, Sergey Rychkov, Nailia Almeeva, and Tatiana Minniyakhmetova.

The programme of this meeting included two plenary sessions and seven panel sessions examining subjects on the festive ceremonial culture of various ethnic groups from the Urals-Volga region in Russia. The broad discussion encompassed many different aspects and issues of traditional religious practices, holidays and rituals of ethnic communities in multinational urban areas and the countryside in modern society. More narrowly focused topics considered ritualism in the family, ritual food, and methodological approaches in research and education on ethnological and cultural studies. The conference opened the floor to both established scholars and other bright minds who are just beginning their professional careers.



The Uyav festival.
Photo: Žilvytis Šaknys

Ekaterina Iagafova and Žilvytis Šaknys gave plenary presentations on the Chuvashs' modern festive culture as a research problem, and on problems of the functioning of traditional festivals in a modern multicultural city. Numerous other papers were devoted to the urban and urbanised ethnic and popular festivities and cultures, their developing features and reasons for their disappearance. The role of processions and marches in urban areas as a means of renewing and creating traditions was the subject for discussion raised by Jonas Mardosa. Rasa Paukštytė-Šaknienė analysed the concept of family festivals in contemporary Lithuanian cities, and Rozalinda Musina discussed modern trends of development of family rituality among the Tatars. The phenomenon of the multi-ethnic city and the influence of migration on changing rituals in the modern world was a very common topic in the meetings.

Guzel Stolyarova presented her studies on the festive ceremonial culture of the Tajiks of the city of Kazan (Tatarstan). Studies on religions included various aspects of everyday and festive life of believers and their neighbours. Nutrition and food as an important component in the religious way of life; and 'Halal' and 'Haram' in festive food and in the food system of the urban Tatars-Moslems were discussed by Nadezhda Rychkova, Sergey and Ekaterina Rychkovs.

Traditional ritual practices offering new field-research results, and developing tendencies in the present were regular topics at the scientific meetings. Field-records on archaic cults in connection with Orthodoxy made in 2013-2015 were completed and represented by Nailia Almeeva in her paper about celebration of the trinity among the Tatars-Kryashens; peculiar features of this rite and singing manners being fixed in her anthropological film. The sacred time and sacred space of Udmurt ritual culture and the ways in which traditions are often ignored nowadays were analysed by Tatiana Minniyakhmetova.

The topic of the conference as a whole embraced multi-ethnic cultures, participants representing various anthropological approaches and methods of exploration. The most important feature of the conference was the way in which it drew together a group of concerned people to take part in lively discussion, providing many opportunities for future contacts and relations.

Within the framework of the conference, participants were also invited to observe the 10th All-Russian Festival on Chuvash culture, *Uyav*, which took place in the neighbouring town of Nurlat in Republic of Tatarstan. This was an exciting event for the region, also enjoyable and memorable for the many scholars.

During the conference, various other excursions were organised in the old and new towns of Samara, on the River Volga, students in cultural studies elaborating on the history of the area through special excursion programmes and sightseeing in Samara and the Volga area. Aleksandr Demidov also informed the group about the detailed historical developments in the region and town.



The Uyav festival.
Photo: Žilvytis Šaknys

A volume of the proceedings *Праздники и обряды в Урало-Поволжье: традиции и новации в современной культуре* [Festivals and Rituals in the Urals-Volga Region: Traditions and Innovations in Contemporary Culture]. Самара [Samara] 2016, 214 p. was published for the conference, at which participants also distributed their own books and various volumes published by their institutions.

The proceedings (with texts in Russian and English and English abstracts) are available at: https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/Samara_conf_proceedings_2016.pdf

The conference programme is available at:

https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/Samara_conf_programme_June_2016.pdf



Participants to the conference.
Photo: Mikhail Matlin

3. FUTURE EVENTS OF THE RITUAL YEAR WORKING GROUP

3.1 The 13th SIEF Congress: *Ways of Dwelling: Crisis – Craft – Creativity* (Göttingen, Germany, 26-30 March 2017)



The next international SIEF congress on *Ways of Dwelling: Crisis – Craft – Creativity*, will take place in Göttingen, Germany, on 26-30 March 2017. The call for panels will be now open until 12 September 2016. As always, our working group will be offering panels about which we will keep members informed. Should any of you have any proposals for panels you would like to suggest to us, please write to us at ritualyear@siefhome.org. The call for papers will open on 22 September 2016. For a more detailed description of the congress theme, keynote speakers, organisers and key dates, access the SIEF page: <https://www.siefhome.org/congresses/sief2017/index.shtml>

3.2 The 30th Workshop of the FER-Eurethno Network (Council of Europe): *Cataloging European Festivals. Comparisons and New Methods of Study* (Aix-en-Provence and Marseille, France, 8-10 September 2016)

The 30th workshop of the FER-Eurethno Network (Council of Europe), entitled *Cataloging European Festivals. Comparisons and New Methods of Study*, will take place in Aix-en-Provence and Marseille, France on 8-10 September 2016.

The meeting will bring together French-speaking ethnologists and anthropologists from the FER-Eurethno network (Council of Europe), from SIEF and from the IDEMEC research unit (UMR 7307 CNRS-Aix-Marseille-University). It will examine methods of cataloguing festivals in past and present Europe, trying to think about the possible renewal of older catalogues and their usefulness in today's context; globalization; urbanization and tourism; and building up regional and national identities.

The conference programme is available for download at:

https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/XXX_Eurethno_plaquette.pdf

4. PUBLICATIONS OF THE RITUAL YEAR WORKING GROUP

4.1 Recent Publications



Revista Română de Sociologie, new series, year XXVII, nos. 1-2, 2016, *Transformation of Traditional Rituals*, Guest Editor Irina Stahl, 162 p.

The papers presented during one of the two panels organized by the SIEF working group on “The Ritual Year” at the 12th SIEF congress in Zagreb, last June, have recently been published in a Romanian academic journal, issue 1-2/2016 of the *Revista Română de Sociologie* (Romanian Journal of Sociology), edited by **Irina Stahl**, the convenor of the panel dedicated to: *Transformation of Traditional Rituals*. The volume, published in English, regroups the panel papers into three sections: 1) Rituals confronted with modernity (Tiziana Soverino, *Midsummer (Saint John's Feast) in Ireland: The Old and the New*; Kinga Povedak, *Aspects of Catholicism and Modernity through the Example of Christian Popular Music*; Agnes Hesz, *The Story of Funeral Home: Ritual Modernization and Its Reception in a Transylvanian Village Community*); 2) Rediscovery and Transformation of Rituals (Anders Gustavsson, *Rediscovery and Transformation of Traditional Rituals within a New Religious Movement in Sweden: The Oasis Movement*); and 3) Rituals in Evolution (Alexandru Rusu, *Demons and Exorcism in the Roman Catholic Mind-Set: Probing the Western Demonological Mentality*; Aigars Leilbārdis, *The Tradition of May Devotions to the Virgin Mary in Latgale, Latvia: From the Past to the Present*). An additional three sections complete the volume: 4) Religion in Romania (Manuela Gheorghe, *Confessional Affiliation of Romanians: A Historical and Statistical Perspective*; Irina Stahl, *Has Romania Become Secular?*); 5) Academic Life (Thomas McKean and Irina Sedakova, *Regulating Customs*, the 12th Annual International Conference of the SIEF Working Group “The Ritual Year”, Findhorn, Scotland, 8-12 January 2016); and 6) Book Reviews and Reading Notes (Manuela Gheorghe, *Ion Petrică, Religiosity and Social Institutions in Romania, Iași, Editura Institutului European, 2013, 137p.*; Irina Stahl, *Tatiana Minniyakhmetova and Kamila Velkoborská eds, The Ritual Year 10. Magic in Rituals and Rituals in Magic, Innsbruck, Tartu: ELM Scholarly Press, 2015, 598 p.*).

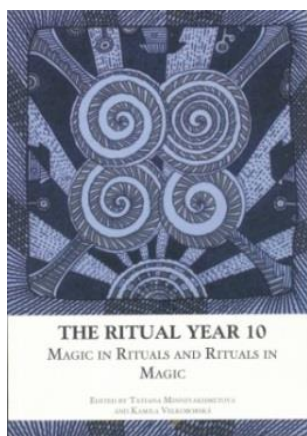
The full volume is available for download at:

https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/RRS_no.1_2_2016_volume.pdf

Individual articles can be read and downloaded at:

<http://revistadesociologie.ro/en/content/nr-1-2-2016>

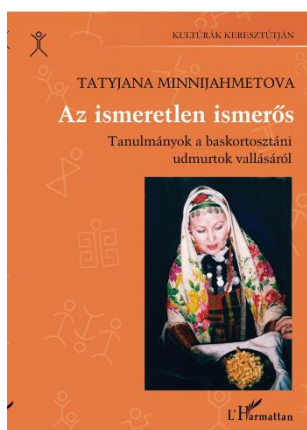
4.2 Past publications



For those of you interested in our past publications, the Ritual Year 10 volume dedicated to magic is now available for download at:

https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/RY10_Magic_2015.pdf

5. NEWS FROM OUR MEMBERS

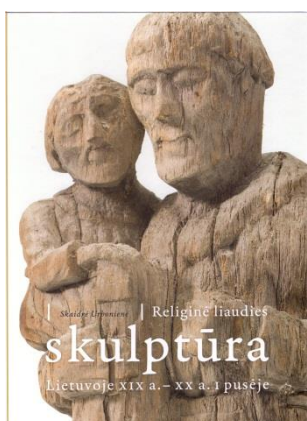


Tatyjana Minnijahmetova, a member of the Working Group has recently published a book in Hungarian: *Az ismeretlen ismerős. Tanulmányok a baskortosztáni udmurtok vallásáról* [The Unknown Well-known: Essays on the Religion of the Udmurts in Bashkortostan], MTA BTK Néprajztudományi Intézet - PTE Néprajz-Kulturális Antropológia Tanszék, Pécs: L'Harmattan, 2016, 194 p.

Originally published in Russian, the monograph has now been translated into Hungarian by Békési Boglárka, Nagy Zoltán and Szapannos Kata.

The volume contains ethnographic-anthropological research into the small ethnic group of the Udmurts in Bashkortostan, Russia. This study includes twelve parts, which analyse the traditional spiritual worldview focusing on the deities and spirits, the cultural feature of sacrifice, the cyclicity of time and

space, birth and death, and the underworld. Special attention is paid to the orientation in space reflected in the location of sacred places, the house/home, the sauna, the well and related customs. The effect of supernatural forces on life and the impact of temporal parameters on the treatment, and ways to influence on one's fate using a dead cat and a dead dog are also examined, helping to disclose the essence of the Udmurt worldview. One part of the book discusses the problems of methodology of field-researches.



Ritual Year member **Skaidrė Urbonienė** has recently published: *Religinė liaudies skulptūra Lietuvoje XIX a. – XX a. I pusėje* [Folk Religious Sculpture in Lithuania from the 19th to the First Half of the 20th Century], Vilnius: Vilniaus dailės akademijos leidykla [Vilnius: Vilnius Academy of Arts Press], 2015, 392 p.

This monograph discusses the visual expression of piety dominant in the rural cultural environment off Lithuania from the 19th to the first half of the 20th century. Research focuses on wooden folk sculptures found in sacred monuments involving small-scale architecture.

The author analyses this folk sculpture in its authentic environment revealing the influence of traditions of piety on iconography. The author also explores the problems of understanding and function of the plots, and defines the

meaning and importance of the images in traditional culture. Folk sculpture is viewed as a reflection of everyday spiritual life of Lithuanian people, the iconographic tradition of folk sculpture being described in the context of the history of piety, and its relation to the cycles of agricultural works. Its utilitarian and spiritual aid functions are also shown. The volume answers various questions about

the position of sculpture in the system of Lithuanian family life, the relation of folk art to the works of church art, and the presence of specific local Lithuanian features in the iconography of sculptures. The monograph indicates that piety, professional church art and folk religious art are closely interrelated.

Urbonienė reveals that the popularity of certain iconographic types widespread in folk sculpture was determined by officially promoted Church cults, the features of local religiosity, folklore, mythical world perception, and often also by the images based on the magic of similarity. The most popular plots of Jesus, Mary and the holy patrons reflect the features of peasant mentality – only the images relevant to peasants were acceptable: their importance was determined by an image of holy persons that was understandable to village people and close to their worldview, and by their main utilitarian goals (those of protecting their families, homes, farms and harvest from various calamities) and spiritual needs (ensuring the salvation of the soul after death). The purposefully chosen images and their arrangement in a monument thus expressed a certain iconographic programme that was easily readable in the local community. Quite often two iconographic programmes were featured in a monument: one of them expressed a concrete occasion or the intention behind building the monument, while the other was related to the client or endower. The first programme was more important and the images expressing it were set out in more honourable spots of the monument. The second programme can be called auxiliary or supplementary and expressed additional meanings.

The 331 illustrations focussed on are an important part of the story, revealing characteristic elements and peculiarities of folk iconography, various iconographic programmes and features of veneration.

The English abstract of the volume can be downloaded at:

[https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/Urboniene Folk Religious Sculpture Lithuania 2016 .pdf](https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/Urboniene_Folk_Religious_Sculpture_Lithuania_2016.pdf)



Several of our members, **Rasa Paukštytė-Šaknienė**, **Jonas Mardosa** and **Žilvytis Šaknys**, together with **Irma Šidiškienė**, have recently published the volume *Šventės šiuolaikinėje vilniečių šeimoje* [Festivals in contemporary Vilnius Families], ed. Rasa Paukštytė-Šaknienė, Vilnius: Lietuvos Istorijos Institutas [Lithuanian Institute of History], 2016, 376 p.

Various studies and monographs exploring Lithuanian calendar festivals and holidays have been published. Most of them have focused on the expressions of traditions from the past. None of these ethnological works, however, have researched how such feasts or public holidays (except for Christmas Eve and Mother's Day) are celebrated at home. This monograph is the first study of the contemporary situation in Lithuania. It is also the first study to compare the traditions of different ethnic groups, and the first book dedicated to the research of urban festivals. The work is also the first large scale study of

calendar festivals celebrated by Lithuanian families.

The dominant model of Lithuanian society is national rather than civil, something it shares in common with East Central Europe, where the family plays a more important role in ethnic processes. This investigation was conducted by a team of researchers (R. Paukštytė-Šaknienė, J. Mardosa, Ž. Šaknys and I. Šidiškienė) who have been concerned with Lithuanian, Polish and Russian family traditions. These ethnic groups are most numerous in Vilnius (Lithuanians 63.2%; Polish 16.5% and Russian 12%). The comparative aspect is of great importance in revealing aspects of ethnic and cultural identity. Attention was focused upon the most popular traditional holidays (Christmas Eve and Christmas, New Year, Shrove, Easter Holidays, St. John Day, Assumption Day, and Commemoration Days of the Dead) and modern festivals (The Day of the Restoration of the Lithuania State, the Day of Restoration of the Independence of Lithuania, International Woman's Day, Mothers' Day, and Father's Day) as well on aspects of the celebration place, those members participating, festive food, gifts, and festive traditions which are maintained in urban families. Fieldwork was conducted in the city of Vilnius in 2012 and 2013, with the assistance of students from the Lithuanian University of Educational Sciences.

The study reveals that the family remains the main area in which the festive culture of these ethnic groups functions. While the content of celebrations is only slightly differentiated by ethnic characteristics, the recorded fading of religious aspects and customs to a greater extent is associated with the rise of secular symbols and symbolic actions. Festivals play a significant role in maintaining, or even strengthening, national and religious identity. Calendar festivals in the family are also the basis for integration processes within the society and education for citizenship. The monograph was written and published under the support of the Research Council of Lithuania (research and publishing projects No LIT-5-6 and LEI-15079).

The authors of the volume consider their research important for the building of civil society, as well as in amending the list of holidays and memorial days which is constantly in debate by the public. As noted above, the monograph is the first Lithuanian glance into the world of urban family traditions. Indeed, the authors would like to promote further research of the urban culture.

The volume, with English abstracts (pages 26-27, 70-73, 101-103, 120-121, 142-143, 185-187, 218-221, 260-261, 286-289, 309-311 and 334-335), can be downloaded at:

https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/Vilnius_paprociai_2016.pdf



Our Board member, **Laurent Sébastien Fournier**, together with Vilmos Keszeg (Babeş-Bolyai University, Cluj-Napoca) and Tekla Tötszegi (Ethnographic Museum of Transylvania, Cluj-Napoca) has edited the collective volume *Les langages de la communication rituelle en Europe*, Cluj-Napoca: Asociația Etnografică Kriza János, 2016, 259 p.

The volume reunites the papers presented during the 29th workshop of the FER-Eurethno network (Council of Europe) held at the Babeş-Bolyai University of Cluj-Napoca (Romania), 11-13 September 2015.

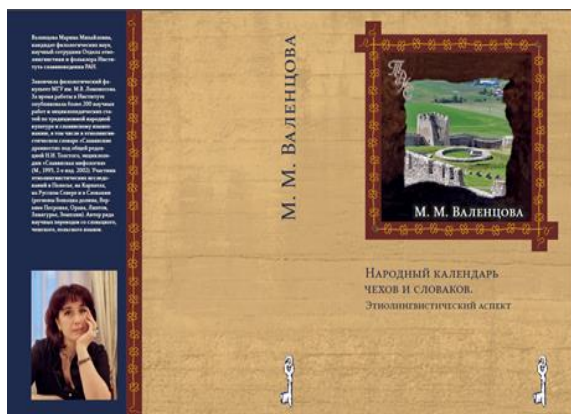
The introduction and Table of Contents can be downloaded at:

[https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/Les langages de la communication rituelle en Europe 2016.pdf](https://gallery.mailchimp.com/b6a51e93972c009220eb8eb40/files/Les_langages_de_la_communication_rituelle_en_Europe_2016.pdf)

It might also be noted that **Alessandro Testa**, a member of the SIEF Working Group on the Ritual Year, also the co-chair of the SIEF Young Scholars Working Group, has been appointed as Lise Meitner Postdoctoral Research Fellow at the Department of European Ethnology, University of Vienna.

6. OTHER PUBLICATIONS OF INTEREST

M. M. Валенцова [**Marina Valentsova**], *Народный календарь чехов и словаков. Этнолингвистический аспект* [The Folk Calendar of the Czechs and Slovaks: Ethnolinguistic Aspects], Москва: «Индрик» [Moscow: Indrik, 2016], 616 p., ill.



The monograph is devoted to the traditional folk calendar of the Czech and Slovak peoples, viewed through the prism of its terminology, i.e. the names of holidays and related ceremonies. The bulk of the book is comprised of Czech and Slovak ethno-linguistic dictionaries, including chrononyms (names of holidays, days and periods), names of rites, ritual and ceremonial acts, realia (props, food, decorations, fires and so on), names of performers and participants in the rites, terminology of folk forms (songs, games, jokes, sayings, etc.). The dictionary entries are provided with definitions, illustrations, and geographical and bibliographical documentation.

The monograph is based on published lexicographical works, ethnographic descriptions, archival materials and the author's field work and notes. In addition, this volume discusses the main problems in the studies of calendar terminology with regard to a range of different aspects including semantic, symbolic, semiotic, structural, and genetic aspects.

The publication addresses specialists in Slavic studies (linguists and ethnologists), experts on the history and dialectology of the Slovak and Czech languages, ethnographers, folklorists, as well as anyone interested in Slavic traditional culture.

7. CALL FOR PAPERS

The board of the SIEF Young Scholars Working Group announces its first international conference, *Coming of Age: Young Scholars in the Fields of Folkloristics, Ethnology, and Anthropology*, which will take place in Göttingen, on March 26, 2017, before the official opening of the SIEF biennial congress. The main aim of the conference will be to reflect upon the academic, intellectual, and existential conditions of being young scholars in these fields, notably for those working in and/or on Europe. **Deadline for papers: October 1, 2016.** Those interested in participating without giving a presentation should announce to the organizers their intention to attend the conference before **December 20, 2016** at YSWG@siefhome.org. For further information, see: <https://www.siefhome.org/wg/ys/events.shtml>

8. MEMBERSHIP DIRECTORY

The Ritual Year Working Group currently includes 70 members. Consistent with SIEF regulations, we can only include in this number those members who are SIEF-affiliated. However, it should be stressed that we consider all of you who are non-SIEF-affiliated as associated members and we are glad to address all of you through this Newsletter. The list of our members, together with their email addresses, can be found on our SIEF web page: <http://www.siefhome.org/wg/ry/index.shtml>. Please check whether your name and e-mail have been given correctly. If not, please write to ritualyear@siefhome.org and let us know.

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