



## **CITY RITUALS**

**13<sup>th</sup> bi-annual conference of The Ritual Year Working Group (SIEF)  
7-9 November 2018, Bucharest, Romania**

## **ABSTRACTS**

### **KEYNOTES:**

**Irina Sedakova**

**Chair of The Ritual Year WG (SIEF)**

(Institute for Slavic Studies, Russian Academy of Sciences, Russia)

### **Celebration of Name Days in Russia and Bulgaria: Meaning, Forms and Values**

Comparative analysis of the name days' festive complexes in Russia and Bulgaria has never been the focus of the scholars, though it opens many issues for an academic discussion. It puts such questions as:

- religiosity/secularism of the two societies;
- strategies of choosing the name for the new-born in families;
- hierarchy of most popular names and venerated saints;
- principles of christening in the two Churches;
- role of the Gregorian/Julian Church calendars in celebrations;
- value of a personal name;
- traditions of personal and household names' celebrations in Bulgaria, etc.

The name day is connected with and dedicated to the commemoration of a Christian patron saint (both countries), veneration of the angel (Russia), celebration of a Church feast (Bulgaria). The Bulgarian list of names includes many pre-Christian, non-Eastern-Orthodox Christian and invented names which are accepted by the Bulgarian Church as baptismal ones, while in Russia invented names are absolutely prohibited. There is a system of "choosing" the date in the Christian ritual year to celebrate as the name day for those whose names are not in the Christian list of saints

(similar semantics, phonetics, etc), e.g. Easter is the name day for Anastasia, Vazkresia, etc. Palm Sunday is celebrated as the name day for those who have "floral" names.

The paper gives a diachronic view on the dynamics of the name day celebrations and is based on field material, published and archive sources, including modern Internet data.

## **Sabina Cornelia Ispas**

**Member of the Romanian Academy, Director Institute of Ethnography and Folklore**

(The "Constantin Brăiloiu" Institute of Ethnography and Folklore, Romanian Academy, Romania)

### **Processions and religious celebrations in the city: New trends and terminology**

The public display of religious ceremonies in Bucharest has constantly increased during the past decade. Among these displays are various religious processions which have proliferated in the city's streets, gathering large numbers of people. Religious authorities and members of the clergy, carrying icons or relics of saints, precede faithful inhabitants, who follow in respectful silence or quiet prayer. The sound of the semantron opens the cortège, breaking the sounds of the surrounding city, while the smoke from the thurible scents the air with the smell of incense. Although most of these processions have historical precedent, today they are conducted in new forms, corresponding with current social and political realities. New and reinterpreted rituals have emerged in addition to new religious objects.

This presentation focuses on one specific example: the Sunday of the Triumph of Orthodoxy procession in Bucharest. Celebrated on the first Sunday of the Great Lent, it celebrates the victory of the iconodules over the iconoclasts during the Seventh Ecumenical Council, when the use of icons was restored in services and devotional life of Christians. A short movie will accompany the talk in an effort to illustrate key points.

Particular attention is given to the terminology designating new religious manifestations. Such terms as "procession", "pilgrimage" and "hram" (from sl. *hramŭ*, the patron saint of a church, by extension, the celebration of the patron saint) will be discussed. The distinction between archaism and neologism is drawn along with a discussion of the etymology of words and their powerful ability to influence thought and perception.

## **Laurent Sébastien Fournier**

**Co-Chair of The Ritual Year Working Group (SIEF)**

(IDEMEC UMR 7307 CNRS-Aix-Marseille-Université, France)

### **Les rituels urbains dans la longue durée: permanences et changements**

Qu'apporte la perspective de la longue durée à l'analyse anthropologique des rituels urbains? Dans cette communication je voudrais proposer une approche des rituels urbains européens fondée sur l'anthropologie historique. Cela suppose d'analyser les différents types de rituels dans l'histoire, mais aussi l'évolution des représentations associées à la ville. Dans la longue durée, l'anthropologie historique permet de repérer des permanences, mais aussi des changements. A travers différents exemples historiques et ethnographiques de fêtes urbaines, je présenterai d'une part quelques grandes structures invariantes des rituels urbains européens, et d'autre part quelques-unes de leurs transformations modernes. Les notions de jeu, d'autorité et de structure sociale seront d'abord interrogées pour comprendre l'ancienneté de certains rituels. Les notions de mobilité, de rationalité et d'économie culturelle seront ensuite convoquées pour rendre compte des grandes innovations de l'époque contemporaine. La comparaison des caractéristiques anciennes et nouvelles des rituels urbains européens sera en dernier lieu mise en relation avec la perception évolutive du cycle annuel des saisons.

## **PAPERS:**

### **Maria Bernadette Abrera**

(Department of History, University of the Philippines, Philippines)

#### **Ritual and Conflict in a Maytime Festival: Turning Pilgrims into Tourists**

Antipolo is called the Pilgrimage City of the Philippines because of its historical tradition of pilgrimage during the month of May, when thousands visit this mountain shrine of the renowned Marian icon, Our Lady of Peace and Good Voyage. This Maytime festival has a long tradition directly rooted in the history of the statue having kept safe all the Spanish galleons that traversed the Pacific which carried the image. Petitions related to travel such as finding employment abroad and obtaining a travel visa, car blessings, as well as thanksgiving, bind the pilgrims in a religious homage that begins on May Day eve. The trek to the mountain starts from a Church in Quiapo, Manila 25 kms west of Antipolo which houses the equally popular image called "Black Nazarene." The pilgrimage season lasts until July. However, after Antipolo became a city in 1998, the local government attached to the Maytime ritual a tourism program called the "Sumakah Festival", an acronym for the primary products of the city, suman (a rice delicacy), mangoes, cashew nuts and hammocks. The city government now organises talent competitions, cultural fairs, various contests and a beauty pageant during the month which has distracted the people from the purely religious rituals. This has caused friction between the local government and the local clergy, the festival now becoming more non-religious despite the recognition that what draws the people to the city is the Marian image.

### **Honey Libertine Achanzar-Labor**

(Department of Arts and Communication, University of the Philippines, Philippines)

#### **Philippine Urban Rituals Amidst Calendar Change**

The change of the academic calendar has been proposed and is now slowly being implemented in the Philippines. It is said to be primarily a scholarly move and an attempt to foster ASEAN cooperation/collaboration.

However, the study will show that the change has consequences on the performance of both sacred and secular rituals, particularly in urban areas where most of the country's premier universities are located.

The cessation or continuous pursuit of the conduct of these rituals reveal valuation.

Factors in the innovative conduct of some of these rituals will also be discussed.

### **Ekaterina Anastasova**

(Department of Comparative Folklore Studies, Institute of Ethnology and Folklore Studies with the Ethnographic Museum, Bulgarian Academy of Sciences, Bulgaria)

#### **"Cyprian's Prayer" in the Church "St. Nedelia" in Sofia**

The paper is dedicated to the "Cyprian's Prayer" (*Kipriyanova molitva*) - a church rite, held every Thursday in the Cathedral of St. Nedelia (Sunday) in Sofia. It represents an intriguing combination of liturgical action and magical practices. The "Cyprian's Prayer" is also one of the most popular rituals in the Bulgarian capital.

The paper presents, in particular, the structure, the grammar (verbal, activities' and pragmatic plan – according to N. I. Tolstoy), and semantics and development of functions of the rite (from a rite aimed at prevention of black magic to a rite protecting troubled children). The origin and history of the rite in Bulgaria and its importance for the modern Bulgarian urban culture are presented as well. The paper considers the church, liturgical and traditional context of the "Cyprian's prayer".

The Bulgarian rite is discussed in comparison with "Cyprian's prayer" practiced in other Slavic and Balkan countries (Russia, Ukraine, Greece, Romania, etc.). The Bulgarian version is distinguished by its activities and pragmatic plan, connected with an exhibition of cloths collected from believers and blessed by the priest. Also interesting to mention is the fact that a Bulgarian horror movie has been created based on the idea of "Cyprian's prayer".

The paper is based on fieldwork observations of the author, combined with media and internet materials.

## **Vihra Baeva**

(Institute of Ethnology and Folklore Studies with National Ethnographic Museum, Bulgarian Academy of Sciences, Bulgaria)

### **Local Cults in the City: Idiosyncratic Holy places, Relics and Rituals in the Bulgarian Capital**

The paper offers a study of holy places in Sofia where specific local cults are still preserved and functioning in the present. I dwell on the devotion to St. Therapontius in the St. Petka the Old Church; the homage paid to the so-called St. King, i.e. the Serbian king Stefan Uroš II Milutin whose relics are kept in the church of St. Nedelya, and the veneration of the "newest" saint Archbishop Seraphim Sobolev (canonized 2016) in the Russian church of St. Nicolas of Mirla the Miracle Worker. The specific rituals performed there are analysed as an intrinsic element of the system of the local cult, including also feasts, images, miraculous objects, narratives and beliefs.

## **~~Rowena Bailon~~**

(Department of History, University of the Philippines, Philippines)

### **Translacion: Implications in City Administration**

The city of Manila is the busiest place in the Philippines. It is the centre of political, commercial, and cultural life of the country. Every January 9, Manila hosts around 6-12 million people who flock into the city to participate in the biggest conglomeration of devotees from different parts of the world. Hence, the city government declares the date as a non-working holiday. The main object of devotion is the Black Nazarene believed to possess miraculous power of healing the sick. The Spanish friars transported the icon to the Philippines from Mexico in the 17<sup>th</sup> century. The transfer of the image from its original home church to its new church located in Quiapo, Manila is being commemorated through a ritual called "Translacion". The ritual starts with a midnight mass and kissing of the image by the devotees, followed by a procession that lasts sometimes 12 hours and more. During the procession, people use any cloth to wipe the image because devotees believe that the miraculous element from the image is transferred to the cloth. Consequently, because of the huge number of participants, the event affects the administration of the city. Traffic, garbage, and security are just some of the issues of concern. Hence, looking through the lens of history and anthropology, this paper will show the historical and cultural relevance of the ritual and will examine its effects on city administration.

## **Nebi Bardhoshi**

(Institute of Cultural Anthropology and Art Studies, Albania)

### **Day of the many: Exploring changes on the meaning of afterlife**

Day of the Many (alb. *Dita e të shumtve*) is celebrated every 1<sup>st</sup> of November in some regions of Albania and Kosovo. As in many other parts of the world, especially in the Christian hemisphere where it is known as Day of the Dead, Dia de Mourtos, All Saints day, or All Souls Day, it is a day that the living people commemorate (in memory of) all the ones who have "change life", the ones living in the "afterlife", the ones that died. The presentation, based on ethnographical materials,

describes the modalities of how this day is celebrated among the catholic communities of northern Albanian and Kosovo. Particularly, our focus will be devoted to critically reflect on how the new social, economic and political contexts of post-socialist Albanian and post-independent Kosovo are also reflected in the practice and meaning of the ritual. The selected case studies will draw attention to the temporal, spatial and corporal experiences of people as means to understand changes on rituals structure, belief system, and the meaning of "afterlife".

## **Alfonsina Bellio**

(Groupe Sociétés, Religions, Laïcités, Paris, GSRL / Institut d'Études Avancées de Nantes, IEA, France)

### **Coexistences : pratiques interreligieuses à Paris**

Les épisodes de violence qui ont affecté la ville de Paris et ses habitants dans les dernières années, si d'un côté ont failli exacerber une certaine attitude au suspect et à la séparation entre membres de confessions différentes, de l'autre encouragent de plus en plus au partage et à la connaissance réciproque. Des associations interreligieuses sont nées, ici comme ailleurs, telle que Coexister, « Un mouvement interconvictionnel de jeunes dont la vocation est de militer pour le vivre ensemble entre les croyants de toutes confessions et les non-croyants ». L'objectif commun est de se connaître, de souligner les points de contact entre religions et spiritualités différentes, de vivre des moments de partage dans le respect réciproque, d'éduquer à la culture citoyenne aussi par le biais des valeurs communes. Juifs, chrétiens, musulmans, hindouistes, bouddhistes, agnostiques, mais aussi athées, multiplient les occasions de partage et établissent les étapes d'une nouvelle ritualité, mise en place à partir d'éléments majeurs de rapprochement. Cette communication, au travers d'une étude ethnographique, abordera ces nouvelles pratiques interreligieuses, qui se réapproprient de lieux de culte habituels, leur conférant un nouveau visage. S'agit-il d'une nouvelle forme de ritualité qui s'instaure dans la ville symbole de la diversification confessionnelle européenne ?

## **Cătălin Berescu**

(Research Institute for Quality of Life, Romanian Academy, Romania)

### **Identity in times of forced displacement**

When it comes to drawing a distinction between the *spoitori* Roma and other Roma groups it is often pointed out that they are the only ones that celebrate *Hiderlezi*. Though not entirely true, as some other groups have feasts and rituals that come from the same springtime ritual, their celebration is more important in terms of size, logistics and of the identity policy that is born from the interplay with the *gadje* and other out-groups. My research in Călărași, a Romanian town where a *spoitori* community lives, and in Naples, their preferred migration destination, shows how this particular group manages to organize, manage and maintain their cohesion through collaborative housing strategies and how *Hiderlezi*, as a specific ritual, reinforces the identity consciousness of this group. Moreover, they also invest massively in cultivating links amid families through spectacular weddings. This is often a topic of conflict with their neighbours and of persecution from the authorities and the police since a wedding involves the presence of hundreds of people that have to visit the bride's place and start the party there. Their story is profoundly connected with their forced displacement in the '80s, when, after being expelled from the city they had to move around the neighbouring villages for more than ten years. That ended in a spectacular return to the city when the community was reunited through what can be labelled as an "informal collaborative housing project" with a soft touch of what nowadays is called an occupy strategy.

## **Anna Berza**

(Independent researcher, Romania)

### **The identity-building ritual of bicyclist marches in Bucharest**

Newly emerged city-rituals have a big impact both on the community as a whole and on the subcultures that are performing them.

As Earth Day (22<sup>nd</sup> of April) and Car Free Day (22<sup>nd</sup> of September) approach, social media groups of the bicyclist community in Bucharest are flooded with gathering calls for the two annual marches called "We want a city for people". These procession-like events that gather all kinds of bicyclists (alongside users of other alternative transport means) take place twice a year since 2012. They take a well-established route, always on the first Saturday following the 22<sup>nd</sup> of April and 22<sup>nd</sup> of September, starting and ending at approximately the same hour.

My paper analyses the ritualistic features of this new urban tradition, the impact it has had on the bicyclist subculture of Bucharest and the ways in which it contributed to the building of this community's identity. My research is based on semi-structured interviews with bicyclists and community leaders, as well as on participant observation during the marches and in social media groups. I am also following the coverage of these events in mainstream media and the ways in which public perception changed during the years, as seen in readers' feedback.

## **Alexandra Bitusikova**

(Institute of Ethnology, Slovak Academy of Sciences, Slovakia)

### **The role of urban festivals in city making and marketing**

Urban festivals, fairs and other festivities have been increasingly an important tool of city making and marketing. In the era of urban competitiveness, many towns and cities try to raise their images and profiles by revitalising older cultural traditions with the aim of strengthening local identity, and also to attract visitors and tourists. This trend is usually part of official urban policies and strategies, covered often under the umbrella of new "creative city" strategies. The paper focuses on the Radvaň Fair, an urban festival in the Slovak city of Banská Bystrica, which has been organised annually since 1655 – first in a nearby village of Radvaň, later in various parts of the city until it has recently moved to the city centre as the main cultural attraction of the year. The Radvaň Fair was inscribed on the National Inventory of Intangible Cultural Heritage in Slovakia in 2011 and it aspires to be inscribed on the UNESCO Intangible Cultural Heritage List. The paper explores transformations of the fair from a regional economic event to a cultural and social event of a national/ international value, the relationship between the fair and urban space, and the role of the fair in identity building.

## **Tobias Boos**

(Free University of Bozen-Bolzano, Italy)

### **The *palio* of Siena as 'deep play': agonistic neighbourhoods, territory, and temporal appropriations**

Based on the case study of Siena's *palio* it is argued that this urban festival induces an agonistic public into city life. Furthermore, it is revealed how the *contrade*, the neighborhoods of the inner city, temporally appropriate public spaces in the course of the festivities. The *palio* is the point of reference from which private and public spaces and territories of the city are reconfigured in a playful and rhythmical manner by the citizens and audiences. The paper proposes that the *palio* can be interpreted as a "deep play" (Geertz 1983) of negotiating the inner and outer boundaries and the contents of the city society.

The *palio* is a horse race which takes place two times a year on Siena's central square. During the festival the seventeen *contrade*, which are the main protagonists, encounter each other on the

square in a competitive manner showing great emotional involvement. At the same time they form an agonistic public presenting their competitive unity to a multilayered audience. While throughout the year the limits of the neighbourhood's districts are rather invisible for outsiders, during the festival the territories are decorated with the *contrada*-symbols such as their flag and colours and some streets and squares of their district are closed for traffic and non-members. Thus during the festivities the districts in some aspects become under the *contrade's* control. During the *palio* the *contrade* and other protagonists appropriate specific urban places and in a play over control they make private places public and public places private.

## **Dace Bula**

(Institute of Literature, Folklore and Art, University of Latvia, Latvia)

### **Gendered Cities: Experiencing International Women's Day in Baltic Urban Space**

Public space is a gendered arena. However, on March 8, cities of the Baltic states (and other ex-socialist countries) become a stage for a multivocal, multivisual and multisemantic spectacle aimed at celebrating women's presence in society. For women, on that day, it is hardly possible to be out and not to receive reminders of their sexual identity. Tulips from minibus drivers, Rafello sweets in supermarkets, glasses of champagne in the hairdressers' salons, colourful billboards passing greetings from the municipal officials — urban space provides multiple channels for celebratory messages and sudden surprise. Based on empirical material from the three Baltic capitals — Riga, Vilnius and Tallinn, the paper will examine meanings of International Women's Day in the post-socialist era, which are diverse and controversial.

## **Vito Carrassi**

(Università della Basilicata, Italy)

### **The Resurrecturis: Reviving an old ritual (and a traditional belief) in the public space of a cemetery**

The worship of dead, and in particular of holy souls in Purgatory, is a traditional one in Southern Italy. The related beliefs and rituals concern both the calendric customs (November as the month dedicated to the faithful departed) and the life cycle customs (the surviving connections with our dead loved ones). One of the most widespread practices was the recitation of "100 Requiem", a sort of rosary during which the participants recited ten sets of ten *Requiem aeternam*, the main catholic prayer meant to invoke the eternal deliverance of the faithful dead. This ritual could be individually or collectively performed within domestic/private or sacred/public spaces (churches, chapels, cemeteries). In my paper I deal with a collective ritual called *Resurrecturis*, which a secular confraternity has recently revived in Castellaneta (Taranto, Apulia). While originally (until 1960s) it took place in a small and closed location belonging to the confraternity, now it is set within the wider and (half)open space of the cemetery, in the form of a procession passing through the tombs and other cemeterial buildings. The participants, walking behind a Crucifix, recite 100 *Requiem aeternam* and read pious texts along an itinerary in ten stations (like a Via Crucis). Significantly, instead of being bound to a specific period (i.e. November), this ritual is performed the first Sunday of every month. In so doing, the *Resurrecturis* enables a dynamic reconfiguration of a sacred, liminal, urban space (the cemetery) through a revived and innovated ritual, whose monthly reiteration makes a traditional practice almost vanished, an event quite ordinary in the town (also by means of public advertisements) and a deeply felt experience (for some of its members) of life/death relationships.

## **Milana Černelić**

(Faculty of Humanities and Social Sciences, Department of Ethnology and Cultural Anthropology, Croatia)

## **Marijeta Rajčević Iveta**

(Faculty of Humanities and Social Sciences, Department of Ethnology and Cultural Anthropology, Croatia)

### **Dužijanica - city festival in Subotica existing over one hundred years: continuity and transformations**

The paper deals with a specific cultural manifestation of the Croatian subethnic group Bunjevci in Serbia (county of Voivodina), which derived from the celebration marking the end of the harvest called *dužijanica* in the rural surroundings of the city Subotica. Belonging to the traditional heritage of the Bunjevci it transformed into a public city event in 1911. Since then it has continuously existed with occasional ups and downs in different state and political regimes. Since 1968 it has become a public manifestation of the Bunjevci subethnic group in the city of Subotica, taking place in various forms and contents during the summer months. Its church and civil segment existed separately up to 1993. Since then both aspects of the celebration have been united and enriched with new cultural contents. In our paper we will present the continuity of *dužijanica* as well as the transformations which this city festival went through in different periods in its more than a hundred years of existence in a multi-ethnic and multicultural environment. While it has some permanent characteristic features, it is constantly being updated by introducing new events almost every year, as a complex culture phenomenon and a living tradition that has stood the test of time and adapted to economic and political context of the contemporary society.

## **Alexandra Dugushina**

(Peter the Great Museum of Anthropology and Ethnography "Kunstkamera", Russian Academy of Sciences, Russia)

### **Female urban rituals: the case of the city of Ulcinj (Montenegro)**

Despite the changes of gender status of women and their social role in modern post-industrial society, Balkan cultures continue to maintain traditional "patriarchy" and therefore gender remains a powerful factor in formation of subcultures. In rural and urban circumstances, the idea of the reproductive capacity plays a significant role in women's communication networks. Important aspects of female life cycle (well-timed conception, pregnancy, childbirth, etc.) are still the actual conditions for community creation functioning in up-to-date religious, ethnic, leisure, commercial and other socially relevant practices.

One of the modern female city locations is The women's beach (Montenegr. *Женска плажа*/*ženska plaza*, Alban. *Plazhi i femrave*) of the city of Ulcinj (Montenegro) which is a multi-ethnic and multi-confessional urban centre inhabited by Albanian Catholics, Albanians-Muslims, Serbs, Montenegrins, Montenegrins-Muslims and many others. Originally known as a place of ritual healing for female infertility, due to the specific natural environment and sulphur water spring, the beach area is currently used as a commercial tourist site offering women-only nudist vacation, as a gender-marked urban social platform for women's leisure and as an acceptable resting place for Balkan Muslim women. Despite the wide range of facilities, the main advantage of the beach – a spring healing from childlessness – is stably attracting woman all over the world who want to become a mother. The paper will focus on the special ritual script performed on the beach and its ritual objects and actors as well as on the specifics of female interactions leading to consolidation of different ethnic and confessional communities. Research was funded by a grant from the Russian Foundation for Basic Research (project "Modern female subculture in the Western Balkans in the perspective of interethnic and inter-confessional interaction" no.18-39-00159).



## **Jurij Fikfak**

(Institute of Ethnology, Slovenian Academy of Sciences and Arts, Slovenia)

### **Carnival Rituals between Local and Global, Rural and Urban**

Quite a few years ago, this researcher compared the rural and urban manner of celebrating Mardi Gras or Carnival. The idea was to compare the basic elements of these events, such as who the re-producer of tradition is, who this ritual addresses in the village or town (men or women, social status, etc.), what functions the ritual has (social, self-presentation, or spiritual), whether any sanctions were applied, what the ritual represents, and how the ritual is structured and organized (number of participants, choreography, financing, oral or written culture, etc.). The next step was checking and comparing Turner's phases of liminality in both types of ritual production. The final steps were oriented toward the role of the media in revival of the ritual and to the invisible role that a researcher plays (or may play) in the field and in reproduction.

This paper reexamines some starting points regarding the rural and urban phenomena of wearing costumes and celebrating carnival for two specific phenomena that have been studied for many years. The first is the rural carnival groups known as Škoromati in several villages, and the second is the urban Carnival, or *pust*, celebration on the Karst Plateau on the Italian–Slovenian border.

## **Lavinia Frâncu**

(National University of Music, Bucharest, Romania)

### **The power of music: street protests in Bucharest 2017**

Urban environments, being marked by densification, offer an adequate context for protest, through the possibility of gathering crowds, who express their dissent and forcefully demand change. So it happened in Bucharest, at the beginning of 2017, when the government emitted the Emergency Ordinance 13 (OUG 13), regarding the amendment of the Criminal Code and the Criminal Procedure Code. The protests reached their peak on February 5<sup>th</sup>, when almost 600,000 Romanians went out on the street, protesting under the "#rezist" symbol. Their determination impressed the whole world, and the protests have been reported by the BBC, CNN, NYT, AFP, Euronews, Le Monde, as well as the press from neighbouring countries, or from China and South America.

Through this ethnographic research I try to discover the role played by music in these street events, by analysing: first, the rhythm of the scansion, similar to the children's rhythm (which was theorized by Constantin Brăiloiu); then, the instruments used by people, such as vuvuzelas, whistles, drums or other improvised percussion instruments (pots and spoons for example), but also how these demonstrations turn into syncretic performances that include music, dance, lights or projections.

## **Ghislaine Gallenga**

(Aix-Marseille Université / Institut d'ethnologie méditerranéenne européenne et comparative, UMR 7307 CNRS, France )

### **Aporie ou performativité? Les rituels dans les institutions urbaines**

Certains concepts anthropologiques comme rite, rituel, mythe, clan, tribu connaissent une inflation d'usage. Quand on s'intéresse à « l'anthropologie du monde moderne contemporain » et notamment aux études urbaines le cas est patent. Les institutions urbaines dont l'entreprise publique ou privée est emblématique constituent un terrain heuristique pour étudier cette inflation d'usage. En effet, le milieu de l'entreprise et l'anthropologie partagent une zone de leurs terminologies respectives qui leur est commune. Ces termes que l'anthropologie a contribué à conceptualiser avant de les populariser ont en effet été réappropriés par les entrepreneurs qui en ont fait des catégories indigènes dans les années 1980.

Je retiendrai ici le rite et rituel comme exemplaire de ce traitement et abus conceptuel, à travers la littérature consacrée à l'entreprise. Cette communication se propose donc de questionner, d'un point de vue anthropologique, la pertinence de l'utilisation du « rite » dans les études sur l'entreprise. Que se passe-t-il lorsqu'on confronte ces concepts à l'épreuve de ces institutions ? C'est à la croisée des imaginaires de deux mondes souvent pensés, par le discours de la modernité, comme relevant de deux ordres de vérité distincts, voire antagonistes, que je situe la réflexion menée sur les rites en entreprise. Je formule l'hypothèse que l'entreprise, terrain peu étudié par les anthropologues, suscite un recours plus important à ces concepts canoniques de la discipline pour d'une part légitimer la présence d'ethnologues et pour d'autre part combler un manque d'outils analytiques spécifiques à l'entreprise. Je montrerai que le recours à ces concepts est une aporie, vide de sens à la fois pour les ethnologues que pour les informateurs, ni efficace ni performatif.

## **Lina Gergova**

(Institute of Ethnology and Folklore Studies with Ethnographic Museum at the Bulgarian Academy of Sciences, Bulgaria)

### **St. George's Day as Town Holiday in Bulgaria**

St. George's day is perhaps the most complex holiday within the Bulgarian national and local, civic and religious, urban and rural, traditional and modern calendar. Currently it is celebrated on 6 May (although Bulgaria has adopted the so-called reformed Julian calendar) as the Bulgarian Armed Forces Day, as a big religious observation, as a rural patron's day (*sabor*), as the second most popular name day and – in some Bulgarian towns – as the town holiday. On the territory of Bulgaria, one can observe a variety of rituals and actors connected with this holiday's military, traditional and Christian meanings.

In the proposed paper I try to present the multiple layers of the holiday putting the accent on the celebration of the St. George's Day in Kavarna, Mezdra, Petrich, Pomorie, Ruse, Tervel and Yakoruda where it was declared a town holiday in 1990s-2010s. This particular focus will outline the holidays' features connected with its history, rituals, and the role of the town holiday in the identity policies of the present Bulgarian towns' authorities and communities.

## **Natalia Golant**

(Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) Russian Academy of Sciences, Russia)

### **Vlachian Christmas in Vienna**

The report is dedicated to the celebration of Christmas among the Romanians (Vlachs) from eastern Serbia, who live permanently or temporarily in Vienna. The author compares customary practices of Christmas celebrations by Vlach-tsarans from eastern Serbia (the villages of community Zaječar, district Zaječar, and the ones of communities Negotin and Kladovo, Bor district) with those of the people from the same places who live in Vienna. In particular, the report examines such ceremonial realities as a Christmas log (*badnjak*) and a Christmas cake with things for divination (*banica, česnica*).

The report is based on the field materials collected by the author in 2013 — 2018 in eastern Serbia and 2016 — 2018 in Vienna.

## **Cozette Griffin-Kremer**

(Centre de Recherche Bretonne et Celtique, Faculte des Lettres et Sciences Sociales, Universite de Bretagne Occidentale, Brest, France)

### **Tradition in a city fête: from invention to innovation**

The nineteenth and twentieth centuries were a heyday for founding festivals, some of which were to die on the vine, while some continued until meeting an especially rough obstacle (like a world war), and yet others have carried on to become centenarians. There are ample records of particular people as “inventors”, often philanthropists whose generosity and personal attraction motivate crowds to attend an event, as long as the originator is there. An inventor whose ambition is to see a festival take hold and survive her/his own influence for the greater benefit of the community offers a tantalizing opportunity to examine the process of moving from invention to innovation. This distinction is made regularly in the history of technology, with invention meaning finding and often developing an artefact, product, or technique, while innovation is understood as the process of its acceptance and wider adoption by society. What appears to be an overarching vision of this, as applied to an invented festival, comes together in a town outside Paris, France, and a mayor whose professional life straddled the big city and the smaller place, whose many terms in office bridged the close of the long nineteenth century and the belated beginning of the twentieth after the first world war. He sought to mobilize the energies of the town folk and create a festival with multiple benefits, from providing an event that would embrace the symbol of their identity in a forest region, make everyone pleased with a lasting impact on tourism, underwrite a congenial interest in making money through commerce, and construct a more long-term influence on development of the town as residentially desirable. He was not, nor did he wish to be, alone in this endeavour, although he did indeed wish to be recognized as the originator of the festival and he seems to have laid out the basic structure of what has kept the fête going now for over one hundred years. Everything comes from somewhere, so this examination will attempt to trace the landscape of social events and often impressive personal networking that enabled an inventor to carry his festival over into broad acceptance and make of it, as he explicitly states, a tradition.

## **Terry Gunnell**

(University of Iceland, Iceland)

### **Ritualising Reykjavík: Developments in Iceland 2000-2018**

This lecture will provide an update of the “ritual year” in Reykjavík, the capital city of Iceland, as it has developed in the twenty-first century, at a time when almost half of the population of Iceland lives in the city. In a previous Ritual Year lecture/ article, I discussed the way in which the Icelandic year seems to have been divided into two from an early point (winter and summer), festivals reflecting a move from the national and public in mid-summer, to the private at Christmas. In this lecture, I will consider how things have developed since, looking at the nature of the new city festivals that have been created (such as “Iceland Airways”; “Culture Night”; “Museum Night” and the annual Reykjavík Arts Festival). The emphasis will be placed on the viewpoint of performance, considering the timing, the spaces focused on, the organisers, the participants, and the purpose behind each festival, considering where it should be placed on Richard Schechner’s ritual-play dyad. If there is time, some attention will also be given to the way in which Halloween is developing in Iceland.

## **Evy Johanne Håland**

(Independent researcher, Norway)

### **The Festival Dedicated to Agios Nektarios in his Monastery on the Island of Aegina, Greece**

In Greece the festival dedicated to the healing saint, Agios (Saint) Nektarios, is celebrated on the island of Aegina on 9 November. This is an important healing festival dedicated to one of the most recently deceased saints; that is, the former bishop of Pentapolis, who lived a secluded life on Aegina until his death in 1920. The bishop was canonised as Agios Nektarios in 1961, becoming the island's patron saint. His monastery is situated in a geographical area where the cult of deceased holy persons has been particularly important. An important ritual during the festival is connected with a chapel that is reserved to women. This chapel is part of the monastery dedicated to the saint and housing his skull. When I first visited the monastery in 1990, I learnt that Agios Nektarios' relics reposed in more than eighteen churches in Greece and Cyprus. Today this has changed, since his relics have been spread out among many more sanctuaries, inside and outside of Greece; that is, worldwide. His body is indeed of the highest importance for the worshippers, and although several churches both in Greece and abroad today have a share of it, the main pilgrimage centre on Aegina possesses the most important part: his head that rests in a crown made of gold, while the saint's relics repose in a casket inside his chapel.

The paper is based on fieldwork which I have carried out on Aegina where I attended the festival in 1991, 2011 and 2012. The paper explores especially into the healing function of the festival both for Greeks and the many pilgrims coming from abroad, especially from Romania.

## **Marlene Hugoson**

(The Institute for Dialectology, Onomastics and Folklore Research, Department of Dialectology and Folklore Research, Uppsala, Sweden)

### **Folk Knowledge in an Urban World New Paths of Transmittance**

In 2010 the folklore staff within the Institute for Dialectology, Onomastics and Folklore Research in Sweden initiated the project *Naturen för mig* (i.e. "Nature for me"), a documentation of current Swedish knowledge and customs related to nature, thereby connecting to the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage.

The project focused on how people in their everyday lives relate to nature, and in this paper I will discuss how the patterns of how folk knowledge are transmitted is changing in an increasingly urban world, where people live further away from the places, phenomena and beings spoken of.

Folk knowledge does not die away but finds new paths: stories shared by older generations with the young are being replaced by nature guides, web pages and apps in the smartphone. Sometimes at specific times of the year. The verbal transmittance of legends related to beings and places is thus being professionalised and technologized. In my presentation, I will give a few examples of this development.

## **Adina Hulubaş**

(Romanian Academy, Iaşi, Romania)

### **Childbirth customs from Moldavia in a changed scenery. Migrants and their cultural demeanour**

Romania is still characterized by a rural type of society where traditional knowledge prevails. When confronted by a completely different social setting (in towns from Romania or from host countries), people tend to develop a closer relationship with the customs and superstitions they learned about while being at home. The paper uses data gathered as part of the research for "Migration and identity" project from The Romanian Academy, Iaşi Branch. The informants

described childbirth beliefs and customs as a performance that reinforced their cultural origins. Moreover, the study conveys the conclusions of a previous project that studied urbanites in a comparative manner.

The most striking example of a ritual adaptation to the urban environment consists in offering a towel and soap to doctors and nurses from maternity hospitals, in order to maintain the practice performed while giving birth at home more than half a century ago. Midwives are also celebrated in other Balkan countries on a specific day from the calendar (January the 8<sup>th</sup>). Nevertheless, the Romanian women continue to make the ritual gesture, immediately after the birth, and most of the time the reason is limited to cultural pressure.

The third database used in this paper is provided by The Folklore Archive of Moldavia and Bucovina, which was founded in 1970. The information creates a relevant time background for the present form of rituals.

### **~~Ioana Gabriela Duicu~~**

(Musée National du Village « Dimitrie Gusti », Bucharest, Romania)

### **~~Eugen Cătălin Păunescu~~**

(Épiscopie d'Alexandrie et Teleorman, Roumanie)

#### **Dès Grand Carême à l'Ascension du Seigneur**

Avec la bénédiction de Son Excellence Galaction, Evêque d'Alexandrie et Teleorman, par cette étude, nous proposons une analyse du degré d'implication de la communauté urbaine du Teleorman dans les rites de l'Eglise et dans les coutumes locales pratiquées au cours de ces 13 semaines incluses dans le cycle pascale qui commence par la célébration de la fête *Lăsata Secului*, qui marque le début du Grand Carême, et se finit avec la fête de l'Ascension du Seigneur.

Pour les fêtes, nous nous sommes concentrés, principalement, sur les vieilles coutumes qui sont pratiquées dans la région, sur le degré d'implication de la communauté dans le déroulement du rite religieux et communautaire, mais aussi, sur la façon dont elles se déroulent – naturel ou mis en scène.

De même, nous avons suivi les coutumes qui ont encore préservé dans les endroits isolés et la façon dont ils ont été « mis à jour »; nous avons en attention aussi des coutumes importées d'autres communautés ethniques des régions voisines ou occidentales.

Le type de recherche choisit était le quantitatif qui, par sa technique d'enquête basée sur un questionnaire appliqué à un échantillon groupé par sexe et âge, nous a facilité la création d'une base de données. Son interrogation nous a permis d'obtenir l'image de la façon dont les coutumes pascales sont respectées dans les zones urbaines de Teleorman.

### **Corina Iosif**

(National Museum of the Romanian Peasant, Bucharest, Romania)

#### **Honour and shame in the Oaş Country: Murder as an intra-communal bond**

The normative systems characterizing the regional cultures from the Eastern Europe in the last 25 years were seriously put to the test. Affected by the process of market society (Polanyi, 1944) globalization, by the political processes characterizing Europe in this period, by the demographic changes due to the migration phenomenon, these systems (like moral codes, those of honour or those of power relationships between generations) were perturbed and lead to reconfiguration. These changes can appear as dissolutive factors but also as factors confirming the social (community) bond.

I will focus on one of the reference fields of the group cohesion, that of honour, together with its corollary, shame. These reciprocal moral values, considered as founding principles of the group affiliation, represent, respectively, the image of the measure of consideration the group is conferring to the individual, the measure of the "public opinion" an individual can expect and on

which he depends. (Pitt-Rivers, 1965; Gilmore, 1987) I propose a discussion on the place of crime in the moral system characterizing the Oaş country, and on the way in which the social domain of crime can circumscribe/define the individual cultural identity. Crime will be analysed in this context also as mode of group affiliation and, implicitly as a phenomenon producing social ties, but also according with its ritual function, which marks an individual's debut in society and then attests his entry into adult life.

## **Anamaria Iuga**

(National Museum of the Romanian Peasant, Bucharest, Romania)

## **Georgiana Vlahbei**

(Independent Researcher, Romania)

### **Masked Rituals at the Outskirts of Bucharest**

The presentation is based on research conducted in two different communities in Romania. One is the Plisot Aromanian community in Pipera (a neighbourhood of Voluntari city, North of Bucharest), where the ritual of *Julamila*, held on every Epiphany Day, involves young unmarried men from the community, costumed and masked, who perform a ritual scenario from house to house accompanied by music and dance. The other community is a mixed one, Bulgarians and Romanians, situated in Brănești (North-East from Bucharest), where the carnival custom of *Cuci* takes place on the first day of Lent, with the use of ritual attire, masks and props, and ritual gestures meant to provide protection.

The main goal of the presentation is to compare the two rituals, looking at the way the communities get involved in their structuring, in order to maintain continuity. The first ritual is a custom is provided solely by the joint effort of the young performers and the members of the receiving community; the second custom has been constantly influenced and guided by the local intellectuals who, since 1991, have contributed to transforming it into a local festival. In addition to this, we will also look at the functions of the disguise, the mocking of passage rituals (wedding, funerals), but also the irony and critics of the contemporary society, represented by several characters in the masked group. Thus, we will present two different evolutionary paths of masked rituals at the outskirts of Bucharest.

## **Laura Jiga Iliescu**

(The "Constantin Brăiloiu" Institute of Ethnography and Folklore, Romanian Academy, Romania)

### **Urbanisation of the "Archaic": Turning a Ritual into a Legend through Ethnographic and Journalistic Strategies**

As eclectic as they are, metamodern times express a multileveled predisposition to re-actuate "archaic tradition" (whatever it means, but for certain, in connection with another contemporary obsession, namely "authenticity") as a returning to nature movement. This process is often formalised through new rituals, which do not absorb specific old rituals (already vanished) but is based on their descriptions and interpretations. In this regard, the public access to both reality and to the ethnographic texts is considerably mediated by the journalistic and fictional ones, which, all together, create a specific context for the rituals' narrativized "second life" (in Lauri Honko's terms), with the potential for stimulating the very performance of the constructed rituals.

The case that will be properly discussed is taken from the Romanian tradition and is represented by the wedding in a vegetal sanctuary (rom. *biserica de brazi*) I shall analyse certain articles published in "Formula As", a new-age local magazine, with a large audience, in order to analyse the strategies of ritual legendarisation, that occurs at the interference between the ethnographic and fictional texts.

## **Ksenia Klimova**

(Lomonosov Moscow State University, Russia)

### **Folk Orthodoxy in Contemporary Greek City Culture: the case of *fanouropita*.**

In the modern city, many religious traditions associated with the so-called "Folk Orthodoxy" are inevitably lost. However, some of them not only successfully adapt to the modern conditions of existence, but also spread to new areas, and consolidate in traditional culture.

A good example is the tradition of celebrating of the day of St. Fanourios, according to which women bake a special pie, which is called *φανουρόπιτα*, the "pie of St. Fanourios". According to popular beliefs, this cake is baked "to commemorate the soul" of St. Fanourios' mother, who was a great sinner, so St. Fanourios told the faithful people to remember her so that she could go free from hell (compare the Slavic plot about St. Peter's mother, or ATU-804). St. Fanourios is an interesting figure of a "quasi-saint" (term by A. Moroz), which obviously appears on the island of Rhodes, as a result of the "popular interpretation" of the epithet of St. George. The cake *φανουρόπιτα*, is traditionally baked by women who want to find lost things, or young girls who want to know their future husband, due to the folk etymology of the name of St. Fanourios – "showing".

Initially, the area of distribution of this custom was Rhodes, then Crete and Cyprus, other islands of the Aegean Sea, Greek mainland: Arahova, Florina, etc. Now this tradition has spread throughout the Greek world with incredible speed, which is facilitated by modern technologies, primarily by television and Internet. During my field research in the Serres area, I was lucky to write down a unique text about how this custom became known in the northern Greek region a few years ago and was incorporated into the local folk church tradition during the period of five years. The special characteristics of this ritual seem to be the most "attractive" for modern urban culture, and that allows a new, essentially rural, tradition to be incorporated into the modern urban space.

## **Mare Kõiva**

(Tartu Estonian Literature Museum, Estonia)

### **Andres Kuperjanos**

(Tartu Estonian Literature Museum, Estonia)

### **Tartu city festivals: Expressing the ethnic and historic connections**

The paper examines selected student, agricultural, and Hanseatic festivals. The analysed student customs are related to the celebration of Walpurgis Night (this is the only night all student corporations open their doors to the public). Secondly, the celebration of the anniversary of Tartu University on the 1<sup>st</sup> of December is analysed.

The selected agricultural events adapted to the city environment include Saint John's Eve at the Estonian National Museum and so-called Cow Day (voting of the prettiest cow) at the Estonian Agricultural Museum.

Celebration of the Hanseatic Days in July is a diverse event focusing on handicraft, national food or food prepared of local raw material, workshops, spontaneous and scheduled concerts; also, a temporary town of science and technology is open. The programme includes the performance of the Ghost of Tartu. The same format of celebration is typical also of other events. The basic questions of this study are the following: How do ethnicity, specifics of Tartu, and general tendencies of festival culture match? Do they contain anything unique? How useful is the festival format for different celebrations?

## **Svetlana Korolyova**

(Perm State University, Russia)

### **Victory Day in Komi-Permyak village. Contemporary official commemoration and traditional family practices**

During the last few years, the ways of celebrating Victory Day in Russia have changed drastically. Urban commemoration involves multiple practices which basically involve public and collective forms of activity. Some of them are common official actions: solemn meetings, visits to military monuments, ceremonies of laying wreaths, usage of official symbols (elements of military uniform, St. George Ribbon), etc.

Similar official ways of celebrating Victory Day apply in rural areas. But there they intertwine with vernacular peasants' practices. One can see a tendency to celebrate the 9<sup>th</sup> day of May as a traditional commemorative day and perform rites for remembrance of relatives – participants of the war. Sometimes this tendency has formed independently of the Russian Orthodox Church practice to chant requiem for the killed soldiers on this day. Traditional commemorative rites were actualized gradually and spontaneously in the 1990s, because of death of many former soldiers. In the past, relatives and fellow villagers congratulated them at home and during an official event (near the military monument, in the village club, etc.). Now relatives visit the cemetery. Celebration of the 9<sup>th</sup> of May is involved in the spring calendar period - perhaps because of the fact that it is usually not far from another significant day - *Radunitsa*, which opens the period of visiting of cemeteries after a long winter.

One of original vernacular practices was found in Komi-Permyak village Pelym (in Perm Region, Russia). Collective commemorative rituals take place near the typical military memorial and include some official acts. At the same time, the plates of the monument are perceived by the villagers as a kind of cenotaphs, where they remember their relatives killed in the war. Every year one of the elderly women weeps for her brother at this cenotaph and gives out memorial food to the people. After that, many families go to the cemetery taking traditional food which they put on the graves, sometimes including one hundred grams of vodka, and attach St. George ribbons to the tombstones. Contemporary rural rituals for the 9<sup>th</sup> day of May have a complex structure: the beginning and the end of the ritual day are based on the model of the commemorative calendar celebration, and the middle of this day includes participation in official practices.

## **Victoria Legkikh**

(University of Vienna, Austria)

### **Russian St. Valentine day: The feast of SS. princes Peter and Fevronia**

In 2008, in Russia the feast of family and faithfulness was established. This day was connected with commemoration of Russian saints SS. Peter and Fevronia, saint patron of the family. The initiative came from Murom since SS. Peter and Fevronia are saints of Murom. Since 2008, it has become a popular feast in many Russian towns. The feast has its own symbol (chamomile) and awards (medal of love and faithfulness). The most probable reason of establishment of this feast was an increased popularity of St. Valentine's day. The feast of SS. Peter and Fevronia, a prince and a peasant woman, who were faithful to each other and died the same day, had to replace a western feast with a Slavic equivalent. The reason of choosing this pair of saints was their uncanonical vita of Ermolaj-Erasm, connecting elements of vita with elements of fairy tale. SS. Peter and Fevronia were locally canonized in 1547 but their veneration is known from the 15<sup>th</sup> century. The most famous vita of Ermolaj-Erasm was ordered for a menology but it was refused because of its non-canonical character and replaced by a more canonical one. We still do not know exactly who they were since in the Chronicle there is not a clear mention of this prince. In 1547, after canonization, a service to new saints was written. The main model of this saint was a service to another saint prince – to St. Alexander Nevsky, which indirectly shows that originally SS. Peter and Fevronia, like almost all Russian saint princes, were patron saints of princely kin and helpers in



wars. The paper is devoted to comparison of the image of SS. Peter and Fevronia in hymnography and hagiography and their modern image in the popular feast of family.

## **Aigars Liebārdis**

(Archives of Latvian Folklore Institute of Literature, Folklore and Art at the University of Latvia, Latvia)

### **Healers in City Environment of Contemporary Latvia**

Healers, charmers, fortune-tellers and others who are engaged in disease diagnostics, healing, and future foreseeing are actors of movement who, after national independence was gained, rapidly flourished in the 1990's. The change of political system gave rebirth to traditions of folk medicine and fortune telling because the prohibitions of the Soviet period in relation to religion and magic ceased to exist.

The presentation gives insight into history of charming and folk medicine traditions in comparison with present day habits in city environments, and analyses the official position of the state towards the business of healers.

The actors of this movement can be divided into representatives and members. The representatives from the rest of society can be distinguished mostly by their occupation. This group has its own folklore (folk medicine and a genre of charms); members of the group create unions, associations, thus maintaining their different identity. Currently in Latvia the professions of a healer, psychic, fortune-teller, occultist, astrologer and chiromancer, as well as a specialist in bioenergetics are legally recognized. As regards the members of the movement of healers, any citizen of Latvia who visits healers, fortune-tellers, astrologers, is interested in healing, fortune telling, and gets involved in thematic public discussions and thematic exchange of literature etc. can be considered as a member. Also, those members of society, who use methods of folk medicine for their own needs, on the basis of knowledge inherited through generations or based on folklore, but are not professionals, can be included in this group.

## **Federica Manfredi**

(Instituto de Ciências Sociais da Universidade de Lisboa, Portugal)

### **New practices and ancient roots. The rise of European body suspension in a comparative perspective.**

The history of the anthropological discipline shows us that it is not uncommon to find the same behaviour in different spots of the world and during different ages. The same practice can rise independently in several societies or it can be transmitted in unexpected ways. This is the case of body suspension, a traditional rite of passage performed by some American Natives societies and in several parts of Asia. This practice is becoming very popular among contemporary Europeans and United States citizens.

Body suspension is the act of hanging a human consenting body in the air through metal hooks pierced into the skin of the practitioner. Although few cases of traditional body suspensions are documented, Western practitioners of modern suspensions are quickly increasing in Europe and USA, as well as festivals dedicated to the practice, but also educational seminars, web pages and companies producing suspension equipment.

The present paper aims to compare the practice of body suspension between the traditional context of the Sundance, still realized by Mandan society in central North America, and the modern approach of Western practitioners. Exploring the different perspectives and backgrounds, goals and functions, roles and expected behaviours, the comparison will propose a reflection on the transformations of the body suspension in the urban context and considerations about increasing self-mutilation strategies in the Western societies.

## **Jonas Mardosa**

(Lithuanian University of Educational Sciences, Faculty of Education in Humanities, Department of Lithuanian History, Lithuania)

### **Feast of the Three Kings (Epiphany) in Post-Soviet Vilnius**

Various rituals and ceremonies of religious type were an important part of the ritual culture in Vilnius during the pre-Soviet period. In the post-soviet time there is a transformation of town ethnic rituals and customs including of the Christmas period. At the end of the Christmas period in the Catholic liturgy is the feast of the Three Kings (Epiphany). The paper sets out to analyse the feast of Three Kings' Day held on 6 January in Vilnius in the end of 20<sup>th</sup> century – the beginning of the 21<sup>st</sup> century, with processions of maskers walking across the city. It addresses the major feast related topics, traditional actions performed by the bands of maskers and the present-day view of the processions taking place in Vilnius. The origins of the processions on the feast of Epiphany are religion-based, but the actions of maskers also have the element of folk piety. In pre-Soviet times the Vilnius' maskers acted in the context of the Polish religious culture, but by their form the processions resembled the Epiphany traditions characteristic of the Lithuanian village. However, in contemporary Vilnius, modern Three Kings feast rituals do not include the elements of Polish religious culture. During post-Soviet period, the city processions were revived as an ethno-cultural fact of the Lithuanian urban religious culture and as a symbol of the end of the Christmas season in modern-day Vilnius life.

## **Karine Michel**

(CHERPA, Aix-en-Provence, France)

### **Commemorations of genocide in France and Germany: affirmation of legitimacy**

In the urban space, there are numerous memory spaces, both in their form and in their meanings. Attached to a specific event, they refer to populations, which do not necessarily use them. Rituals, that can be the subject of these memory spaces, attests to a use of these places, yet very punctual, even annual, or touristic. Of what relevance then are these memory spaces? And especially what role is attributed to the celebrations held there? What meaning is to given to commemorations?

This communication will deal with the annual commemorations of genocidal events, in France and Germany, among the Jewish and Armenian populations. Shoah commemorations in Marseille, Aix-en-Provence (France) and Leipzig (Germany), as well as the inauguration of a poster to memory of Armenians in Marseille (France) will be described. I will examine the question of the meaning of these urban events, for individual and collective actors. Each commemorative event has certain modalities: a place in the public or private space, a ritual (recitations, silences, speeches, pathways, etc.), actors (institutional, official, private, collectives). These commemorations, in their course and rituality, are obviously about the memory of the group. But the members of these minorities, Jews and Armenians, are few at these celebrations. Finally, it is mainly a question of public representation, that is to say a legitimization of the existence of the minority population in the public space, in that each commemoration, through official speeches, comes to recognize the group in the urban public space.

## **Tatiana Minniyakhmetova**

(Independent researcher, Austria)

### **Ritual Calendar of Children: A Rite as a New Anthropological Construction in Non-Traditional Conditions**

This study explores and analyses the manner in which calendar feasts, festivals and other related celebrations are conducted in city kindergartens using an empirically grounded theoretical

reconceptualization. Although kindergartens' events calendars usually correspond to the official administrative calendar of the country in which these institutions are located, other celebrations are included as well (such as birthday celebrations). Calendar celebrations are present, but the content and decoration of the rituals performed has little, if nothing in common with the traditional rituals usually performed for the occasion. The present kindergarten celebrations are thus rather new, re-invented versions of traditional celebrations, in the functioning of which the teacher/educator has a defining role.

Whether the celebrations concern the entire institution or certain classes/groups of children independently, everything is organised within the kindergarten or in the group's premises. The teacher prepares the programme of the event a few weeks in advance and rehearses with the children the part each one will have in the event.

The collective, annual calendar celebrations are paralleled with the individual celebrations of each child's birthday. These too are prepared beforehand and festively celebrated.

## **Akvilė Motuzaitė**

(University of Turku, Finland)

### **Strategies in negotiating cultural forms of festivals within urban mixed families from the foreign woman's perspective**

The subject of the paper is cultural strategies in negotiating forms of festivals and rituals within urban Finnish-Lithuanian and Greek-Lithuanian Families in Finland and Greece respectively. The object will be approached mainly from the Lithuanian women's perspective, since most of the mixed marriages involve Lithuanian females and rarely Lithuanian men in the countries chosen.

Physical distance from the socio-cultural life in Lithuania creates a certain cultural space, which is very much up to individual initiative and preferences to which cultural elements – native, local or some other – may fill that space. This space becomes a certain medium for potential transnational movements and cultural mixing. The flows of different elements can be combined, balanced with some dominating more than others. In this context, native traditions can be adapted in the foreign environment, combined with local customs or ignored. They also can be chosen and practiced according to the locality of celebration – in the native country or abroad in the place of residence. Also, the family, its social circle, communal and organizational contexts on the occasion may direct the form of festival, if it is being performed at all. Such cultural mobility and fluidity make an impact on the women's identity reconstruction and also influences other members of the mixed family including children. The impact may extend to the wider social circle and even the society. Different strategies are applied to find the most suitable form of celebration within the mixed marriage abroad.

## **Fabio Mugnaini**

(Università di Siena, Italy)

### **Re-enacting the past, moulding identities for the future: urban festivals, heritage and identarian policies.**

Central Italy offers a rich sample of the current and global wave of neo-medievalism, as part of the historical and recursive passion for re-enacting the past. More and more towns present themselves on the year calendar of public events, proposing re-enactments, parades, pageantries, markets, celebrating in various ways- and for different purposes- the medieval past, as "their" main and most appreciated heritage as well as their identarian asset. The governance of urban collectives requires ideals, ideas and means of awareness, valorisation and promotion of local resources in order to select the way of self-presenting on the identity scene (or on the tourist-scape). Drawing on R. Schechner's notion of "performance" as actualization of a previous behaviour, and also on B. Kirshenblatt-Gimblett's dichotomy between contemporary/contemporaneous, the paper will focus on the ambiguities and possible risks of that specific restoration/simulation/summoning of

medieval past as authentic and essential for today's local communities identity, in the frame of reviving nationalisms, without the necessary critical stance and notwithstanding the rhetoric of UNESCO' global heritage policies.

## **Alexander Novik**

(Peter the Great Museum of Anthropology and Ethnography –“Kunstkamera”, the Russian Academy of Sciences; St. Petersburg State University, Russia)

### **Male Circumcision: A Custom among Urban and Rural Populations of the Western Balkans**

The circumcision of Muslim male believer (*hitan*, Arab. *ختان*; *hatna*, Arab. *أخيه*; *syunet*, Turk. *sünnet*; *суннат* — Islamic termin, that means ritual of circumcision in many areas of the Russian Federation) is one of the most important demands of Islamic practices in most regions of the world. Modern ritual practices of the Balkan Muslim population regard this religious custom as highly obligatory. We can find different variants of the rituals among inhabitants of urban and rural areas in Albania, Kosovo, Bosnia and Herzegovina, Montenegro, Macedonia (FYROM), Bulgaria, Turkey etc.

In human history we can trace the very early stages of circumcision practices [van Gennep 1999: 69-72], (Lat. *circumcisio*). Many authors are of the opinion that circumcision was determined by hygienic considerations; not a few anthropologists and ethnologists claim that this practice was born not from medicine knowledge but according beliefs in sacred purity.

Most of the branches of Islam accept male circumcision as a required ritual although the Koran has no reference to this custom.

For Muslim populations in Albania, Kosovo, Bosnia, etc. the ritual of circumcision is considered one of the most important stages of a man's life (for example: Alb. *dásma e vógël*, 'small wedding'). For many Balkan families, the choice is simple because it's based on cultural and/or religious beliefs. But for others, the right option is not as clear. The paper is devoted to traditions and revitalization of traditions of the rite of male circumcision in the Western Balkans.

## **Rasa Paukštytė - Šaknienė**

(Lithuanian Institute of History, Lithuania)

### **The Problem of Family Festival in Soviet Lithuania**

From the very beginning of occupation, Soviet authorities changed the entire system of calendar holidays in Lithuania. Soviet ideologists, in their efforts to “distance” the soviet population from religion, sought not only to establish holidays which were of the “right” content but also to routinely observe and control their celebration. And that was possible only by transferring holidays to the public sphere, since it was difficult to control any holiday celebration held in the family home as long as it did not violate laws. Therefore, mass celebrations of public holidays garnered the greatest attention of the Soviet officials. On the other hand, one can observe modest attempts by Soviet authorities to construct socialist Family Day. In my report I will try to analyse such attempts, public discussions about the forms of celebration, and disclose which holidays really were celebrated by Vilnius families during the Soviet period.

## **Florența Popescu-Simion**

(The "Constantin Brăiloiu" Institute of Ethnography and Folklore, Romanian Academy, Romania)

### **Mihaela Nubert-Chețan**

(The "Constantin Brăiloiu" Institute of Ethnography and Folklore, Romanian Academy, Romania)

#### **Prayer letters to the graves. Practices in an urban catholic cemetery**

In the 19<sup>th</sup> century, the "Bellu" Catholic Cemetery in Bucharest (the oldest catholic cemetery in Bucharest) became the stage of a folk religion cult. A number of graves there (varying between nine and thirteen or more) are revered as miraculous and wish-granting. In time, a ritual has been created around these grave sites. Many people perform the ritual in order to see their wishes fulfilled.

The allegedly miraculous graves gained their celebrity due to different and, in some cases, random characteristics. Of course, not all these monuments were considered to be sacred in the same time and we think it is possible to trace a "dynamics of their inclusion" in the ritual process.

Our research began two years ago, when our attention was drawn by some short TV documentaries and articles in newspapers. After reading and watching the mass-media materials, we started to look for scientific information. We only found the contribution of Irina Stahl, who in her article, "The nine miraculous graves: Seeking help from beyond" (The Ritual Year 10, Innsbruck – Tartu, 2015), focused on the sociological aspects of this phenomenon. We then proceeded to observe the ritual and collect information from people performing the it, as well as from letters left by the graves.

The ritual consists of three parts: the believers light candles by the chosen graves (and make their wishes while touching the stone or the cross of the grave) in a sort of circuit which takes nine days; they leave alms by the graves as a last act of the ritual. People also place "wishing letters" in the interstices of the funeral monuments or around the graves, in a manner which puts them in full contact with the graves.

Our research focuses on the classification and analysis of these letters.

## **Lucyna Przybylska**

(University of Gdańsk, Poland)

#### **Seasonality of artifacts left at memorial crosses. The case study of Gdynia, Poland**

Roadside memorials (e.g. crosses, flowers, candles) commemorating people who died by motor vehicle accidents proliferate in many countries around the world. They are also popular in Poland. A two-year observation (2017-2018) of six memorial crosses erected at right-of-way of public roads in the Baltic city of Gdynia was scheduled to be conducted quarterly. It involved photographic documentation of memorials to demonstrate the seasonality of social practices. Periodic and repetitive changes of artifacts left at roadside memorial crosses has already been observed. Additionally, an interview conducted with a woman, who erected such a cross for her beloved son, gives an insight into the world of meanings and motivation. The paper is part of the research project, "Memorial crosses along Polish roads". It has been sponsored by National Science Centre, Poland according to decision number DEC-2016/21/B/HS1/00823. The aim of the project is to describe the form and function, and to explain the meaning of erecting memorial crosses along public roads in Poland.

## **Ioana Repciuc**

(Romanian Academy, Iași, Romania)

### **The great urban intrusion. Changes and challenges of traditional mumming**

In its earliest recorded aspects, ritual house-visiting performed by guizers during winter holidays was described as a mixture of masking, singing, whistling, revelling – all performed by groups of young men for the sake of their entire close-knit community which would be fuelled henceforth with the season's positive magical energies. Belonging to the golden age of early modern European peasant societies, winter ritual public performances were later appropriated by the urban culture, and became cherished symbols of the city's supposed cradle and archaic roots, but in the same time objects of consumption and entertainment. Opposing this assumed direction of development, the paper will outline the inverse path, i.e. the gradual settling of urban forms and contents in rural mumming. Analysis of this evolution would put into use especially Romanian examples documented since the late 19<sup>th</sup> century to present times, but the argument will be also supported by other European case studies. Their aesthetic side, their heterogeneity and capacity of incorporating various outside cultural influences, transformed these folk collective rituals into significant witnesses of the rural-urban encounter. The resulted mumming forms that could be observed today attest to the complexity of this cultural and functional blending.

## **~~Helena Ruotsala~~**

(University of Turku, European Ethnology, Finland)

### **How to celebrate festivals in a twin-city? New Year Celebration as an example.**

Border and cross-border areas are very interesting places in European Ethnology. Important places in the cross-border region of Tornio Valley are the twin-cities, Tornio and Haaparanta. These two towns have merged together, but an international border divides them. Before becoming members of the European Union, both towns took advantage of the Nordic passport freedom, so that people could cross the border without passports. Transnationalism has been an important part of daily life as people cross the border to attend school and kindergarden or to go work in the different state. The border between these two nation states, Finland and Sweden is over 200 years old and several historical episodes have been played in this area. Naturally, there have been several bordering, de-bordering and re-bordering processes at different times historically. I have been studying the current processes.

The two towns and their different organizations use the common place called Victoria Square for multiple purposes. The one-hour time difference, which causes problems for people in everyday life, has been taken as a resource in different festivals and celebrations as well as in tourism industry. e.g. the joint golf field is one example, where a hit can take an hour. The time difference means, that several festivals can be celebrated twice. My aim here is to discuss about the New Year Celebrations, which are a good example of this kind of festival, where the time difference is taken as an advantage. Some questions I shall address are: Are these festivals meant for the inhabitants or for tourist? How the joint space has been occupied and by whom?

## **Žilvytis Šaknys**

(Department of Ethnology and Anthropology, Lithuanian Institute of History, Lithuania)

### **The Creation of a National Holiday in Lithuania: The Aspect of Seasonality**

The report analyses the formation of national holidays in the aspect of seasonality. At first glance, such an aspect of research would seem impossible. One or another important state event (for example the announcement of independence, the adoption of a constitution, etc.) is not applicable to a specific fixed date in advance of the celebration of this event. However, that date later becomes a day absorbing the values of national identity and is more or less convenient for public

celebration. For example, 16 February, the day in 1918 when Lithuanian independence was proclaimed, was not convenient for a public festival as it fell in Lent in some years. A bigger problem arose in 1927 when the noted political figure, Jonas Basanavičius, died on that day, giving 16 February an undertone of a day of mourning. Attempts were made to create a new main state holiday. Even 4 holidays pretended to become the main national holiday of the Republic of Lithuania in 1918-1940. Also 3 National holidays (2 of them new) have been established since 1990, when the Republic of Lithuania was restored as an independent state. In the report, based on personal fieldwork in Vilnius, I will try to answer the question, whether seasonality, links to religious calendar or other reasons, determines the popularity of a National Holiday.

## **Daniela Salvucci**

(Free University Bozen-Bolzano, Italy)

### **Ritual practices in urban and extra-urban spaces: the festival of the Virgin in Catamarca, Argentina**

Presenting ethnographic material from the perspective of cultural anthropology, the paper aims to analyse the relations between places and ritual practices during the festival of the Virgin of the Valley, which is celebrated every year in the city of Catamarca and its surroundings, in North Western Argentina.

I will compare rituals people perform in urban and extra-urban spaces, underlining the role of institutions, such as the Church, in controlling or not, different ritual practices in diverse ritual places.

During the festival, participants and pilgrims arrive from the entire region. They occupy the city, above all the main square in front of the cathedral where the colonial statue of the Virgin is located, and express their ritual creativity during the official procession in the city centre. Never the less, the Catholic clergy control those rituals that take place in the urban space. On the contrary, the cave of the Virgin in the wild mountainous area only a few kilometres from the city constitutes a less controlled ritual space. Here, participants and pilgrims offer to the Virgin several votive objects and spread all around the cave their personal and little family shrines, including several statues of Virgins and Saints, some of which are not recognized by the Catholic Church.

## **Jack Santino**

(Bowling Green State University, OH, U.S.A.)

### **Rituals of grievance, Carnivals of Grief**

Keeping with the theme of "city rituals", I propose to look at public protest events as a ritualesque genre that is related to ritual, festival, and carnival. Emmanuel Le Roy Ladurie's *Carnival in Romans* (1979) and Natalie Z. Davis' studies of charivari in early modern Europe (1975) concern a concatenation of performance activities pressed into the service of public censure. "Rough music," for example, refers basically, to noise—banging of pots and pans, noisemakers, rattles, instruments played loudly and with no attention to musical qualities, all directed at a person or persons who have violated a social norm. The offense could be a violation of relationship norms (Thompson 1971; Thompson 1991, 467-583). Men who beat their wives; women who beat their husbands, someone who remarries too soon after the death of their spouse—all these and more were met with rough music serenades at night. Social historian E. P. Thompson (1971) writes how those who upset the moral economy—overcharging for grain, for instance—were subject to this folk justice. The charivari as studied by Natalie Zemon Davis (1975), was a similar type of rough music aimed at newlyweds. In these cases, pranking was expected but the actions were not violent.

What scholars in these areas have contributed to is an extension of the literature on ritual and festival to include stylized, symbolic performances that were often overtly political in nature, and which developed a clear, contesting, and oppositional symbolic vocabulary. Such performances are

apparent in protests nationally and internationally, such as the 2017 Women's March in opposition to the Presidential Inauguration of Donald Trump in the US. —the effigy and flag burning, for instance, and the use of noise as a kind of weapon. These actions, when seen in the context of ritual and festival, lead to a consideration of these genres as socially performative in contested situations. Thus, the researcher views ethnographically the dramatis personae of the actions by asking who is involved, what symbols are chosen, and where does the action take place? Protest demonstrations are not festivals, but they share a great deal with festival, in the use of the genres listed above. There are certain factors to take into consideration, among them place, time, size, and symbolism.

## **Dalia Senvaitytė**

(Vytautas Magnus University, Kaunas, Lithuania)

### **Feasts of Native Faith Pagan Groups in Lithuania**

The presentation will deal with specific ritual year feasts celebrated by different Baltic native faith pagan groups in Lithuania. Feasts will be analysed as a phenomenon that unifies native faith pagans into the imaginary community, create their cultural and group identity, demonstrates their self-representation and self-expression. The most popular contemporary ritual year celebrations will be presented, specific interpretations of the celebrations, their rituals, places of the celebrations and related topics will be discussed. The presentation will be built on empirical research conducted by the author in 2011-2018.

## **Irina Stahl**

(Institute of Sociology, Romanian Academy, Romania)

### **Sudden death Memorials in Bucharest: Funerary Rituals in the City**

This research paper addresses the particular set of circumstances, related to the fall of communism in Romania and the return of religious freedom of expression and practice that followed. This regained freedom is witnessed mainly in the urban public space as attested to by the proliferation of memorials. Since 1990, Bucharest has been subject to a significant increase in the number of memorials erected in places where people unexpectedly lost their lives.

Based on the study of more than 200 memorials registered in Bucharest since the year 2000, a case is argued against the use of the established term 'roadside memorial' in the Romanian context, substituting it with the term 'sudden death memorial'.

The data base contains information concerning the distribution of the memorials and details about the persons to whom they had been erected. Additional information was collected from secondary and indirect sources (newspaper articles) and directly from interviews conducted to substantiate this data.

The act of erecting sudden death memorials in Bucharest is part of pre-existing mortuary rituals. Death memorials are a culturally determined form of expressing grief and are related to religious practices and beliefs regarding the soul and the afterlife. The religious context in which it is situated is, however, complex, due to the cultural diversity of the urban population. Aside from the conventional orthodox traditions relating to death, remnants of various ancient folk practices and beliefs are involved. These various aspects of memorialization form a whole in a rather homogenous mixture/blend, that allows identification of some specific local traits/characteristics. Investigating sudden death memorials in Bucharest provides a window into contemporary Romanian society, with its recent accelerated transformation, but also its constant, high religiosity.



## **Rodica Stan**

(Independent Researcher, The Netherlands)

### **Sinterklaas in The Netherlands - between tradition and actuality**

Sinterklaas is one of the yearly festivals which are widely celebrated in the Netherlands. Sinterklaas, also known as Sint Nicolaas, is dear to the Dutch children. They can recognise him by his red cape, red mitre and his long white beard. The good holy man comes each year to the Netherlands in mid-November, on a steam boat, together with his helpers, and brings gifts.

Originally known and respected as a family celebration, Sinterklaas became in recent years the subject of public debate, involving all levels of the Dutch society, all the way to the political life. Thus, an intimate moment of gathering together of the (extended) family on *pakesajvond* (the night before Saint Nicholas' Day) is now for about two-three months a year a hot topic, involving contradictory discussions on important social themes, such as colonisation, slavery, discrimination.

As we could witness, especially in 2017, political and social debate and even street actions of different groups, pleading pro or against Sinterklaas and the symbols of this festival, have hardly influenced the way Dutch people choose to celebrate it in their private environment.

This study is an attempt to describe the traditional celebration of Sinterklaas in the familiar space and, at the same time, to offer an image of the social in the political context from an ethnological point of view. Next to better or less known publications about this subject, I am planning to use mass-media material (news, YouTube films, advertising material) to illustrate the impact the discussion had upon the Dutch society in 2017.

## **Ana Stefanova**

(Medical University, Varna, Bulgaria)

### **Fire-dancing near Varna, Bulgaria**

The fire-dancing, *nestinarstvo*, is Bulgarian traditional ritual from times unremembered. Nestinarstvo, as a phenomenon, could be defined as Bulgarian folklore and as an archaic fertility cult, expressed through the Nestinarski ritual complex. It is inherent to some villages in Stranja mountain, where, in the past, the inhabitants were of Bulgarian and Greek origin. Some researchers express the idea that there is a difference between fire-dancing/*nestinarstvo* and fire-walking and the latter is the profane one, a new form, deprived of 'deep meaning'. As many other rituals, *nestinarstvo*, too, during the time has been spreading to new places, changing some elements of its structure and dynamics, but preserve others. This paper is based on my field research in 2013 in the cottage area of Varna and presents a neopaganistic ritual, a result of transformation of the traditional *nestinarstvo*, performed four times in the cycle of the year, for the needs of a small group of people of Varna.

## **~~Justyna Szymanska~~**

(Institute of Ethnology and Cultural Anthropology, Faculty of History, University of Warsaw, Poland)

### **Celebration and engagement. Old and new rituals in a post-conflict town**

Ukrainian state and local holidays are usually triggers for questions about the future of civil society and models of political and economic development in the country. It is especially the case of Donbas region, space usually associated with a pro-soviet nostalgic attitude of its inhabitants. Therefore, annual celebrations held there are often tools of strengthening the state power and 'right' patterns of official memory that are often treated with ambivalence locally.

I would like to show that phenomenon on the case of Donbas monotown of Kramatorsk, presenting examples of celebrating Independence Day and Liberation Day (commemoration of the freeing of the city from pro-Russian separatists in 2015). Both are planned as symbols of national

or regional unity, but similarly both gather most of the town inhabitants on the streets - on at least two different sides. As the former may be considered an 'old' ritual (celebrated since 1991) and the latter is quite 'new' (first celebrated in 2016), their practice differs in spite of seeming similarity as people's motives behind those social and political mobilisations are rarely as obvious as the official narratives would like to see it. Consequently, I argue that those celebrations cannot be easily explained without a closer look on a merge of old and new rituals and different modes of celebrations that shifts outgoing modes of civic engagement.

## **Sandrine Teixido**

(Laboratoire Georg Simmel, EHESS, Paris, France)

### **Inscrire la diversité culturelle de Mulhouse dans l'agenda culturel**

Cet article se propose d'analyser l'inscription de l'événement « Mulhouse Capitale du Monde » créé par des militants culturels et des musiciens immigrés, dans le calendrier des célébrations et événements culturels récurrents de la ville de Mulhouse. Situé en Alsace, Mulhouse appartient à la région transfrontalière à quelques kilomètres de Bâle et de Fribourg-en-Brisgau. « Mulhouse Capitale du Monde » se propose de mettre en valeur la richesse migratoire de Mulhouse par l'organisation de rencontres musicales dans des lieux alternatifs de la ville. Les organisateurs tentent de se démarquer d'un calendrier institutionnel des événements de la ville (festivals, carnaval, marchés de Noël, etc.), au moyen de récits et d'une occupation de Mulhouse qui se veut un contre-modèle de la politique culturelle locale en proposant une relecture de l'histoire militante de la région. Nous examinerons de quelle manière cette inscription fabrique ou non un territoire musical diversifié de même que la difficulté rencontrée par les organisateurs pour inscrire cette manifestation dans un calendrier récurrent.

## **Rita Treija**

(Institute of Literature, Folklore and Art of the University of Latvia, Latvia)

### **Calendric Customs: Latvian Perceptions of Inceptions**

The holiday calendar in modern Latvia is multi-layered and represents at least three partly overlapping layers: traditional festivities based on the solar cycle, official patriotic State holidays, and Christian festivals, which are celebrated according to the liturgical calendar of the Church. Starting in the late 20<sup>th</sup> century and continuing even now, several new calendric customs have been introduced in Latvia. These customs usually begin in urban centres and only later spread to the rural areas. It has been observed that the younger generations are the first who easily adopt the new traditions.

This paper seeks to analyse the perceptions and misperceptions of these new festivals. Based on feedback published in the press and on the Internet as well as interviews carried out later, three case studies will be examined: (1) Halloween; (2) Valentine's Day (both were introduced in Latvia in the 1990s, but, were observed by Latvian diaspora representatives in the USA and other exile countries much earlier); (3) the White Tablecloth Festival (*Baltā galdauta svētki*), which is the most recent addition, celebrated on the Restoration of Independence Day on the 4<sup>th</sup> of May (2016).

The Latvian people's attitudes toward the imported calendric newcomers (Halloween and Valentine's Day) varies. However, they demonstrate mainly cautious feelings. Some of the scepticism was based on the argument that many Latvians feel their own traditions are being overshadowed by these "foreign celebrations". The White Tablecloth Festival is particularly worthy of attention. Being a manifestation of patriotic marketing, this new tradition was received with great responsiveness.

## **Leonidas Tsiantis**

(Department of Tourism Promotion, Directorate of Tourism, Region of Central Macedonia / Independent Researcher, Greece)

## **Milica Jovanović**

(Independent Researcher, Serbia)

### **Urban festive behaviours. Similarities and differences between two urban cities**

As the world is increasingly urbanized, customs are globalized, identities changed, history forgotten and the thing that holds it all together—customs—become pointless and a silly way to get something that we want. It is a question what are the customs and how important are they for national sociology, physiology and, at the bottom line, even tourism. In this paper, we will discuss and research through the traditional celebrations, customs and life of the urban environment. We will pay particular attention to two cities in two different countries connected by borders and history—Thessaloniki, Greece and Belgrade, Serbia. These two cities have many similarities in culture, customs and urban life of its citizens such as traditional celebrations, religious celebrations and connection between people.

Usually, the thing that shows the temperament of one country is its celebrations and important ceremonies. In the latest years, in Europe, rural areas are starting to diminish and urbanization of, once productive and successful agro culture villages becomes inevitable. But let us take a moment to consider how are these changes effecting the development of cities and therefore, countries. Is it safe to urbanize all the time or are we missing some core values of the society? And finally, how do new generations participate in the festive days of their city?

## **~~Ciprian Tudor~~**

(Institute of Quality of Life, Romanian Academy, Romania)

### **November 30, Feast of St. Andrew's: between popular rituals, religious ritual and political re-symbolization.**

Saint Andrew, the "first-called" apostle, is today considered (both by the Romanian Orthodox Church and by the state authorities) to be the one who evangelized the Romanians. This ecclesiastical and political fact has, however, a short history: it was only in 1995 that the Feast of St. Andrew was marked in the orthodox calendar with a "red cross", and only in 1997 that November 30 was declared a "National church holiday" and the Holy Synod proclaimed St. Andrew the "Protector of Romania". That is how the last day of November became part of the calendar of Romania's most important religious orthodox rituals.

This phenomenon has surely had a deleterious effect – both in the urban and the rural setting – on what there is left of the popular rituals connected to St. Andrew (the banishing of strigoi, guessing the one girls were destined for, interceding for luck in the coming year etc.). This was due not only to the disconnect between the popular (pre-Christian/syncretic) ritual and the canonical church ritual, but also to a massive political and nationalist reconfiguration of the "Apostle who evangelized the Romanians" figure. Without going into the historical debate about who converted the Scythians/Thracians to Christianity, my presentation will focus on the establishment of St. Andrew's Day as a national, identity-defining holiday, which greatly contributes to the process of abolishing/forgetting of popular rituals related to St. Andrew in the rural setting.

As an illustration of the political and nationalist reconfiguration of the November 30 holiday, my presentation will take a closer look at a relevant case study: the religious feasting of St. Andrew in 2018, when – almost at the same time – the National "People's Salvation" Cathedral will be inaugurated in Bucharest, and the whole country will celebrate the Centenary of the Romanian State (December 1<sup>st</sup>).

## **Digne Ūdre**

(Archives of Latvian Folklore, Institute of Literature, Folklore and Art, Riga, Latvia)

### **Contemporary Calendar: virtual ethnography as a research method for a ritual year**

Since the foundation of the Archives of Latvian Folklore (ALF) in 1924, one of the essential tasks besides researching and publishing folklore materials has been the collection of folklore. Questionnaires were used as a method for collecting data of traditional culture at that time, but since the end of 1940's fieldwork expeditions with face to face in-depth interviews with informants became the main method for collecting folklore.

Following the tendencies in the field of digital humanities in 2017 ALF launched its first digital survey. The first questionnaire that was devoted to the 8<sup>th</sup> of March — International Women's Day. This marked the beginning of the online study of contemporary calendric practices in Latvia. These activities of virtual ethnography are a part of the larger project called "Empowering knowledge society: interdisciplinary perspectives on public involvement in the production of digital cultural heritage" which is carried out by ALF. After the first questionnaire, 14 more online surveys followed covering all the main seasonal, religious and political festivals and holidays in the course of the year 2017. The project is directed towards two objectives: studying the calendric practices of individuals in 21<sup>st</sup> century Latvia and elaborating virtual tools to enable continuous ethnographic surveying.

Looking back at the first year of the project, the presentation will focus on the challenges and opportunities that arise when the contemporary calendar year is studied through virtual surveys. Mapping the international context of collecting folklore online, the presentation will introduce the role of online data collection in the discipline of contemporary Latvian folkloristics.

## **Skaidrė Urbonienė**

(Lithuanian Culture Research Institute, Lithuania)

### **Memorializing historical events in the urban space: temporary memorials, monuments, rituals**

The paper discusses temporary memorials and monuments, which are related to the important dates of the restored Lithuanian republic. Vilnius city, the capital of Lithuania, is the only focus of the research.

Temporary memorials and monuments that commemorate certain events, especially tragic events related to the death of people in places where these temporary memorials appear and demonstrate people's respect for the dead or expressing other feelings, thoughts or ideas, are examined. Two categories of temporary monuments may be distinguished. Some of these memorials were created as temporary shrines (or spontaneous shrines according to Jack Santino) for mourning rituals; others reflected some kind of protest or political elements. Later some of these temporary signs are replaced by permanent monuments. Citizens use these sites for memorial services and other rituals of commemoration at the time of the event and later on relevant dates.

The paper will review temporary memorials and permanent monuments which are (or were) connected with the events of Lithuanian Rebirth movement; March 11 (day of restoration of independence of Lithuania in 1990) and January 13 (or "Bloody Sunday" in 1991 when 14 civilians were killed and 702 were injured by Soviet military actions in an attempt to restore Soviet rule). It will highlight official and unofficial rituals and commemorations at the temporary memorials and permanent monuments as well.

The report will analyse what message is transmitted through these temporary memorials and what is the purpose and significance of permanent monuments in the city's rituals?

## **~~Elena Uzeneva~~**

(Institute of Slavic Studies, Russian Academy of Sciences, Russia)

### **Ritual Year of the Russian Old Believers in Poland: keeping tradition**

The report will briefly present the history of Old Believers' settlements in Poland, located in different ethnic and confessional environments for several centuries.

Their cultural and linguistic specificity will be shown on the basis of the author's field research materials conducted during 2017.

It was revealed that the Russian language along with the Church Slavonic, in which books are written and services are conducted, is recognized by the bearers of tradition as the basis for the formation and preservation of their identity.

The Traditional culture is preserved not only in its external forms and manifestations (clothing, national cuisine, calendar and family celebrations, songs), but is also supported by the community, and passed on within the family from the older generation to the younger one. The report will analyse the main features of the cultural tradition of the Polish Old Believers, in particular the archaic features related to the North-Russian and Eastern-Slavic traditions in general, and also borrowings from Polish culture.

The main attention will be paid to researching the mechanisms of preserving identity through maintaining of the calendar rituals. In particular, the Easter holiday, *Paska*, will be overviewed in detail.

## **Arunas Vaicekauskas**

(Kaunas City Museum, Lithuania)

### **Shrovetide in the urban space: masquerade vs agricultural rites**

The analysis of the differences between town and village Shrovetide celebration will be presented in the paper. The first mention of the Shrovetide tradition in Lithuania is found in sources closely connected with the urban space, but nothing was known about the form of disguising. We know of the Shrovetide disguising tradition in the village environment from 19<sup>th</sup> and the first half of the 20<sup>th</sup> century sources. Shrovetide tradition has its form of the agricultural rite until the transformations of the second half of the 20<sup>th</sup> century. Additional information about the disguising tradition in the town comes from the very end of the 18<sup>th</sup> century. From that time until the end of the 20<sup>th</sup> century it has taken the form of a masquerade.

## **Maria Vasekha**

(Institute of Ethnology and Anthropology, Russian Academy of Sciences, Russia)

### **Elena Fursova**

(Institute of Archaeology and Ethnography, Russian Academy of Sciences, Russia)

### **Moscow public Baths: women urban rituals**

Traditions of washing in the urban (public) and village (private) bathhouse were divided in Russia back in the Middle Ages. Rituals, beliefs and mythology around a private bath of different regions were well-studied by ethnographers. Little has been written about the urban custom of visits to the stream room. What has been written is placed in the context of other events. Nevertheless, modern ethnographic materials show a rich established tradition of the "Feast of the body and soul" - as informants call their visits to a public bath. In the report I will analyse the traditions, rituals and motivation of the visitors of the female sector of the bath (due to the fact that the author is a woman).

Women who constantly go to the same bathhouse prepare in advance for their "holiday of the body": roles and bath-products are distributed among visitors. The order of the bath procedures

are defined and known by all members of the community: for example, you first need to “breathe” the steam, and only then allowed a broom to beat. Sometimes there is a conflict of traditions. For example, a group of women goes to another bathhouse and they try to introduce their traditions, which conflicts with local community traditions. Due to the reduction in the number of urban baths (commercially unsuccessful), the city bath tradition gradually died beginning in the 1990s.

## **Meglana Zlatkova**

(Department of Ethnology, University of Plovdiv “Paisii Hilendarsky”, Bulgaria)

### **Sensory mapping the public urban spaces in the performance of rituals in Bulgarian towns and cities**

How is the urban space, as an embodiment of politics and managed by policies, used, transformed and re-evaluated by the urban rituals in Bulgarian cities and towns? To approach these questions, I will try to map the urban rituals as happening and sensory experience in an active and negotiable shared and urban space and will discuss the simultaneous bordering of the public space and the transformation of the spaces of everyday life, consumption and leisure into an extraordinary event, expressing collective and/or individual positions. The physical and symbolic places of the urban rituals are mostly the urban centres.

A sensory mapping of the rituals is expressed by visible physical (bodily and sensory) flows and movements in the towns and cities, as they escape from the routines of the everyday roads and places and are participating in a ‘new’ time and space, in one and the same urban area. The initial statement is that despite being the capital city, the urban policy and management design in Sofia establish the places of urban rituals as extra-ordinary spaces, appropriating the usual functions of the streets and squares from the traffic and the consumption. This appropriation of the spaces happens on two levels: on one hand, by controlling the physical movements by the municipal and state authorities and services, and, on the other hand, by the creativity of the participants in the rituals, who change the urban scenery with artistic, even carnival re-evaluation of places.

## **MOVIES:**

### **Movie 1: Compilation of films representing cultural practices included on the Lists of the Intangible Cultural Heritage of Humanity**

**Căluș** – produced by Visi Ghencea  
(2008, originally released in 2005) – 10 min.

The Căluș ritual dance was performed in the Olt region of southern Romania on Whit Sunday each year. The ritual dance features a series of games, skits, songs and dances, and was enacted by all-male Călușari dancers who were thought to be endowed with magical healing powers. Călușari dancers went from house to house, promising good health and prosperity to the Căluș villagers.

**Doina** – produced by the Ministry of Culture and Cults and The “Constantin Brăiloiu” Institute of Ethnography and Folklore, Romanian Academy, Romania.  
(2009) – 10 min.

The “*doina*” is a lyrical, solemn chant that is improvised and spontaneous. Until 1900 it was the only musical genre in many regions of the country.

**Craftsmanship of Horezu ceramics** – produced by the National Centre for the Preservation and Promotion of Traditional Culture (CNCPCT)/Ministry of Culture and National Patrimony, Romania.  
(2012) - 10 min.

Handmade in the northern part of Vâlcea County, Romania, Horezu ceramics reflect generations of knowledge and craftsmanship. The colours are vivid shades of dark brown, red, green, blue and 'Horezu ivory'.

**Men's group Colindat, Christmas-time ritual in the Republic of Moldova and Romania** – Produced by The "Constantin Brăiloiu" Institute of Ethnography and Folklore, Romanian Academy, Romania.

(2013) – 10 min.

Each year, on Christmas Eve groups of young people go from house to house performing festive songs. Ritual performers also sing special, auspicious songs for unmarried girls and dance with them – a practice said to help them find a husband within the next year.

**Lad's dances in Romania** – produced by Zamfir Dejeu.

(2015) - 10 min.

Lad's dances are a genre of men's folk dance in Romania. The dances are performed as a part of community life on festive occasions, such as weddings and holidays. Each community has its own variants, all of which display virtuosity and harmonious combinations of movement and rhythm.

**Traditional wall-carpet craftsmanship in Romania and the Republic of Moldova** – produced by the Romanian Ministry of Culture and the Ministry of Culture of the Republic of Moldova: Studio Video Art.

(2016) - 10 min.

Wall carpets produced by weavers in communities of Romania and the Republic of Moldova were used not only as decorative features and sources of insulation but also as part of a bride's dowry.

**Cultural practices associated with the 1<sup>st</sup> of March in Bulgaria, The Former Yugoslav Republic of Macedonia, Republic of Moldova and Romania** – produced by Tsvetelina Dimitrova, Pavel Hadzihev, Bulgarian National Television-Archive (Bulgaria); Opetcheska Tatarchevska, 2014 (Macedonia); Ministry of Culture of Republic of Moldova; The "Constantin Brăiloiu" Institute of Ethnography and Folklore, Romanian Academy, 2016 (Romania).

(2017) - 10 minutes

This film presents cultural practices associated with the 1<sup>st</sup> of March celebrations in the four countries. These practices consist, in part, of making, offering and wearing a red and white thread, considered to provide symbolic protection.

## **Movie 2: Transhumance: An Archaic Hypostasis of Sheepherding**

Produced by **Lucian David**, The "Constantin Brăiloiu" Institute of Ethnography and Folklore, Romanian Academy, Romania.

(2014-2015) - 24 min.

Moving the sheep down to lower pastures for the winter, or transhumance, was practiced by Romanian shepherds from the 16<sup>th</sup> century and reached a peak in the 18<sup>th</sup> and the 19<sup>th</sup> centuries. Shepherds drove their flocks sometimes hundreds of kilometres in an effort to use pastures and hayfields efficiently. These grazing areas were located in the Danube delta meadows, on the Adriatic coast and the straights the Bosphorus or in the steppes of the Caucasian Mountains and the Caspian Sea. The shepherds created "sheep roads" and "salt roads" which later developed into important travel routes. Transhumance sheepherding took place exclusively outside of the village heart, in all four seasons. This was due to the lack of grazing fields and the hay necessary to feed the animals through the winter.

There were two forms of transhumance:

- *Simple* – the sheep spent the summer together with the village cows, at the sheepfolds built on land belonging to the villages in the Rucăr-Bran Corridor (Southern Carpathian).

While the cows were kept in the village for the remainder of the year (autumn, winter and spring), the sheep from the villages in the Bran region were taken to lower lands in Țara Bârsei and Țara Făgărașului; and the sheep from the villages in the Rucăr region were taken to the Muscel area, in the Târgoviște Plain.

- *Amplu* – sheep spent the summer together with the village cows, at the sheepfolds built on the land belonging to the villages from the Rucăr-Bran Corridor (Southern Carpathian). While the cows were kept in the village for the remaining of the year (autumn, winter and spring), the sheep were taken further south, to the Wallachian (Romanian) Plain.