

## BNN CFP ABSTRACTS

SPEAKERS	PAPER TITLES	SUBTOPIC	SINGLE ABSTRACTS
<p><b>1. BNN</b> Desmond L. Kharmawphlang</p>	<p>The U Ngat Puri Legends: The Crafting of Ecocritical Discourse</p>		<p>This paper is an attempt to (1) rediscover, in ecocritical terms, the supernatural beliefs of a modern urban community and also the rhetoric and other techniques through which those beliefs are presented. (2) to investigate the disappearance of the cycle of urban legends centering around men who are believed to have conjugal relationships with female spirits supposed to live in streams and rivers and to trace ecocritical discourse in this phenomenon. These fantastic creatures called Puri in Khasi are believed to ensnare men, take them to their watery realms where the humans take up temporary residence with his puri spouse and their puri offsprings. They are also believed to be beautiful creatures and even today, in colloquial speech, a woman of distinct pulchritude is termed as ka puri blei or the divine puri. The divine quality evoked here is of some significance which we shall return to in due course. The men who are identified as husbands of these creatures are known individuals hailing from different parts of Khasi and Jaintia hills and have been collectively been labeled u ngat puri or the puri ensnared. This has a literary history. Although the coinage is of a recent origin, yet the phenomenon of the ngat puri is very old as it figures dominantly in at least one foundation legend of great consequence and a stock of etiological narratives collected. Having heard and collected some of these stories, Webstar Davies Jyrwa, a prolific Khasi writer penned a novel entitled U Ngat Puri which overtly is a love story, but which subtly tries to relate in human terms the belief, the experiences and predicament of individuals who are identified as puri- ensnared. The coinage has gained an almost generic currency of description and has also extended as a trope to those categories of individuals who are obsessed with angling, a common sport of the Khasi male. This is not to say that the Khasi female are not avid anglers but the gender fixity of the labeling makes its application cover only male angling enthusiasts.</p>

<p><b>2. BNN</b> Miriam Mencej</p>	<p>Social uses of narratives about werewolves</p>		<p>Werewolfery, which in the Balkans refers either to a living person or a dead body transforming into an animal (and vice versa), has long been haunting the imagination of folklorists, historians, physicians, psychiatrists and other scholars. The belief in shape-shifting as such has been discussed from various perspectives, but there has not been much focus on the social functions that narratives about werewolves play in the communities where they are being narrated. Based on my recent fieldwork in Bosnia and Herzegovina, this paper discusses strategic uses of narratives about werewolves, highlighting didactic and other functions they have in the communities of my field research.</p>
<p><b>3. BNN</b> Tok Thompson</p>	<p>Listening to the Elder Brothers: Animals, Agents, Posthumanism</p>		<p>Contrasting with much of Western discourse, Native American myths frequently ascribe world-creating deeds to non-human animals. Further, Native American stories display a remarkable slippage between the worlds of the human and non-human animals, a slippage that continues into worldview, rituals, and everyday life. Using these stories as a starting point, this presentation seeks to connect the current theoretical movements in posthumanism with those in mythology, in line with Graham Harvey’s call for “academic animism”, a re-appraisal of the role of non-human agency and culture. New developments in animal studies have revolutionized the way scholars perceive of non-hominid mental lives and abilities, which has led to challenges to traditional Western beliefs and practices. Many of these new concepts would be old news to Native Americans, whose traditions fundamentally and categorically posit radically different relationships than the non-Native. Pushing further, this presentation seeks to investigate the foundational role of pre- and non-human culture and narratives, and the ways in which different discourses (including the scientific) have understood this process. In short, this presentation will present a mytho-evolutionary blueprint for broadening our understanding of culture and narrative far beyond the human, yet including the human as well, as part and parcel of cultural life on earth.</p> <p>Cited: Harvey, Graham. “Animals, Animists and Academics”, <i>Zygon: Journal of Religion and Science</i> 41.1 (2006): 9-19.</p>
<p><b>4. BNN</b> Reet Hiimäe</p>	<p>Soul-animals in the Estonian contemporary folklore</p>		<p>My paper will focus on the images, communication modes and belief narratives connected with soul-animals in Estonian folklore. In older Estonian folklore, soul-animals are mainly depicted in the form of an insect (fly, butterfly, bee), they are simply the manifestation of a person’s soul and no active communication takes place</p>

		<p>between them and humans. Since the 1990ies, when esoteric teachings and rituals connected with Native American culture reached Estonia, the concept of soul-animal as protector, helper and spiritual guide of a person has spread in Estonia not only in esoteric groups but also in the mainstream internet forums and children folklore. In my paper I will describe how the old local soul concepts have intermingled with the imported concept of the soul-animal and how narratives describing the verbal or non-verbal communication with a soul-animal sometimes become part of life history narrating. I will describe repeated elements in the manifestation forms (e.g. bears, wolves, but no coyotes) and behaviour of soul-animals, contexts where they occur (in the course of rural sweat-lodge rituals as well as in urban settings) and try to find out about their sources.</p>
<p><b>5. BNN Jelka Vince Pallua</b></p>	<p>What does the frog tell us? The rich symbolic language of the frog in relation to humans through time and space</p>	<p>In mythologies throughout the world, frogs are associated with the primeval waters out of which life arose. In this paper we will try to listen to the rich symbolic language of the frog, the tiny animal which can tell us so much and interpret a lot. We will enter into the symbolic world that this amphibian has in relation to humans with a special stress on evident female symbolism – the lunar attribute, fertility, fecundity, abundance, rain-bringer, wetness/life, regeneration, renewal of life and resurrection, pregnancy, symbol of the womb, eroticism, milk, protector of mothers and the newborn etc. On the basis of recent, as well as of contemporary imagery, beliefs about the frogs, as well as some picturesque customs that focus on this animal found in Croatia and in neighbouring countries, quite a few parallels will be drawn with some prehistoric art presentations of the frog. A special accent will be put on the interpretation of the names for a frog in several languages (also in its diminutive form) to show its etymological but also its evident symbolic connection with some important female mythical characters not only in the Slavic world. In the ISFNR Interim Conference Call for papers the renewed interest in "identifying the origins of themes and motives, the reconstruction of their history, the process of their spread, their journeys and their metamorphosis" is underlined. The interdisciplinary comparative way of treating the motive of a frog through time and space in this paper is exactly on this research path. Within the ISFNR – BNN/Belief Narrative Network with the "Human-Animal Relationships in Belief Narratives" topic in Ragusa, this paper is at the same time its ethnological/cultural anthropological and archaeological contribution.</p>

<p><b>6. BNN</b> Maria Ines Palleiro</p>	<p>Animals, tale types and belief narratives in Argentinean folktales</p>		<p>The aim of this paper is to discuss the relevance of belief narratives in an Argentinean Index of Tale Types. According to the ATU classification, the first volume of this Index I am dealing with should include animal tales (ATU 1-299). Nevertheless, in the Argentinean context, the protagonists of tales such as ATU 1030, “The crop division”, are only animals, and therefore these and other folktales should be classified as animal tales. Besides, in many versions, animal tales are mixed up with belief narratives. A clear example is ATU 225, whose narrative itineraries deal with etiological narratives connected with local beliefs. Such beliefs, regarding the relationship between humans and animals, are part of an Andinean worldview.</p> <p>All these considerations lead me to propose a classification of Argentinean tale types in narrative matrices, which share not only thematic but also structural and stylistic features. Following the model of Kropelj and Noia Campos, who include in their Indexes of Slovenian and Galician Folktales examples of the local textualisation of each tale type, my aim is to present an index of Argentinean folktales in which tale types could be considered as narrative matrices to be transformed in different contexts. Thus, the selection of the Argentinean folktales to be included as examples of each tale type will be focused in the contextual variants. The purpose of this Argentinean Index is to show how local beliefs transform universal tale types in expressions of local cultural identities.</p>
<p><b>7. BNN</b> Suzana Marjanić</p>	<p>Cockroaches: From Belief Narratives to the Contemporary Visual Practice of Catherine Chalmers, or How the Cockroaches Survived on Earth for More Than 320 Million Years</p>		<p>In my paper, I will present the role of cockroaches (of which there are around 3500 species) in customs and beliefs of specific ethno-traditions in which the former play a prominent role. It is exactly the aforementioned that has been demonstrated by the exhibition Cockroaches – A Lingering World (Croatian Natural History Museum, 2017) presenting the universally-hated insects, but also animals that will remain in this world even after the human race dies out following the potential – and entirely realistic, according to certain political circles – scenario of nuclear war.</p> <p>In his book Animal Symbolism in Slavic Folk Tradition (1997), Aleksandr Gura thus points out that the basis of Russian beliefs (belief narratives) on cockroaches is the belief that they are the forecasters of abundance and material prosperity. Such folk beliefs generally only refer to black cockroaches, and not red-brown ones. According to certain accounts of lore, large black cockroaches thus herald abundance, and farmers consider it a sin to exterminate them; in other words, if large numbers of black cockroaches are settled in a household, this is a sign of upcoming good fortune.</p>

		<p>Naturally, all of this is now a thing of the past; the aforementioned nurturance has nowadays been replaced by lethal insecticides.</p> <p>To conclude, I would like to bring to mind the photographic works of Catherine Chalmers, the art of whom demonstrates that even the “humble” cockroach can become a subject of so-called high art. Perhaps this humbleness is also the key to the comprehension of the fact that the cockroaches have survived on Earth for more than 320 million years.</p>
<p><b>8. BNN Margaret Lyngdoh</b></p>	<p>Human–Animal Transformations into Sangkhini: Examining the Folklore of Water Among the Khasis of Northeastern India</p>	<p>‘Sangkhini’ are human-animal shapeshifters who can be found in West Khasi Hills District in Northeast India. They are directly connected to and correlated with Khasi folklore concerning water and water-spirits. Described as having the body of a snake and the head of a bull, the sangkhini serves multiple functions among the Lyngngam and Nongtraï Khasi sub-groups. Only certain members of society are ‘gifted’ with the ability to transform into sangkhini, and the capability to do so is usually conferred upon the human by a particularly influential sangkhini with the power to grant this transformative facility. A person who can shift into a sangkhini must conform to a specific code of conduct; there exists also an intimate connection between the sangkhini and the ‘earthly’ world. The primary role of the sangkhini is to function as a mediator between the human and the environment, upholding the ‘natural order’ that delineates the boundaries between the wilderness and the community in Khasi ontology.</p> <p>A direct correlation exists between the physical body of the human (in human form) and the sangkhini manifestation. If a sangkhini suffers an injury (in its ‘snake-bull’ state), the human structure will evince the wound in a parallel manner. While the physical presentations of a given essence are varied — depending on whether the sangkhini is currently human or hybrid — the physical interactions and consequences that a sangkhini experiences occur simultaneously in either ‘reality’.</p> <p>This paper draws on material collected during interviews with two sangkhini as part of a larger four-year primary fieldwork investigation into Khasi folklore about water and water-spirits. Analyses of the experiences described by these sangkhini and narratives concerning their identities and actions as shapeshifters will form the corpus of this presentation. I aim to explore conceptions of personhood as they are represented by these sangkhini and to locate these ideas within the greater context of the Khasi indigenous worldview. As a native Khasi, I am able to merge my inherent emic perspective on sangkhini with a folkloristic investigation that will contribute to the</p>

			manner in which we represent, understand, and contextualise water-spirits — and the ‘supernatural’, more broadly — among this particular ethnic community of Northeast India.
<b>9. BNN</b> Shailesh Kumar Ray	A critical analysis of Human- Animal relationship in an ancient Indian epic Ramayana		<p>Ramayana is the most ancient Indian epic which presents the ethical and philosophical elements of the ancient Hindu teachings. It is an epic poem of 24,000 verses. The text, originally written in Sanskrit language has as many as 300 versions in India and is the cornerstone of the Hinduism. Ramayana is sung, recited, enacted, narrated and believed by every Hindu in India.</p> <p>Ramayana is the plethora of mythological figures (human and animal figures). The relationship between animals and humans is very interesting one and is beautifully portrayed in the Ramayana. It is also an epitome of the deep and balanced ties that the ancient India had with nature. It depicts the beautiful relationship between the two Hindu gods as well as the central characters in the epic Ramayana, Lord Rama and his devoted follower Lord Hanuman. This beautiful and ideal relationship has always remained the central theme and are deeply rooted in Indian folklore, songs and narratives. In Ramayana, animals like monkey, deer, vulture, bear are represented with human qualities and characteristics. In my presentation I will attempt to critically analyze the relationship between human and animal in the Ramayana with the theoretical perspective of Storytelling, cultural interaction, functionalism and memory, as through the social institutions in India, one can easily analyze the roles that animals play in human society and the human attitude towards those animals. I will also attempt to analyze that how these mythological figures and the imagined characters of one’s mind dwell and are imbibed in the core of Indian culture and belief, how this human-animal relationship in Ramayana is a representative case of an ideal relationship, oral history and transgenerational memory in India.</p>
<b>10. BNN</b> Vita Dzekcioriute	Frog in Some Traditional Lithuanian Belief Narratives		<p>The paper analyses data on some beliefs, customs and legends about frogs which were typical in rural Lithuanian communities at the end of the 19th century and in the first half of the 20th century. Various aspects of the mythical notion of the frog are revealed in this six-part presentation.</p> <p>The first part of the paper focuses on a clear difference between the mythical perception of the frog and toad in traditional Lithuanian culture. The second part of the presentation discusses the significance of the frog in ethnometeorology. Mythically, the frog reveals here as an accumulator of atmospheric water. Then, the</p>

		<p>use of frog in Lithuanian ethnomedicine is described, with a special focus on the relationship between its healing power and its cold-bloodedness. Part four analyses the mythical conception of the frog as a zoomorphic part of human body. Such frog-like creature can be perceived as a natural part of the human organism or as a foreign body and can be found in the belly or on the brain. Part five of the paper focuses on close connections between frogs and children in traditional Lithuanian beliefs. According to them, people came from water bodies. Furthermore, this association is enhanced by the fact that adults called little children frogs in Lithuanian and explained to them that they had been brought by the stork. The last part of the paper presents the frog as a threatening aquatic creature, which is used to frighten children and make them stay away from water. The frog is therefore considered as a possible prototype of all other frightening beings residing in water.</p>
<p><b>11. BNN</b> Nidhi Mathur</p>	<p>Humanity and Non-Humanity: A critical analysis of Human-Animal Relationship in Hermann Hesse's Tales</p>	<p>As already known, Hermann Hesse is famous for his Oriental philosophy. In his works one can easily establish his deep connections to his hometown and his childhood experiences. The German romanticism, psychoanalysis, and the oriental religions had influence on him as a writer. He wrote tales between 1904 and 1933, i.e., between the two world wars. This was the time, when the degradation of the nature and the environment thrived through industrialization and the two major world wars. While reading Hesse's fairy tales, one can easily observe that almost in all his tales the environment and wildlife play an important role. The most remarkable features in his fairytales are, the use and the transformation of the elements of the folk tale to reach a new level of meaning and the representation of human- animals relationship. In his stories, animals/birds play an important role and the relationship between humans and animal is determined from the social context. Humans seem largely to exploit animals for their own purposes. In modern times animal world has become subordinate to the mankind. The theme of the exploitation of animals and nature is central not only in Hesse's tales, but also in his view of the world. His tales also reflect the anxieties of the period between the two world wars and represent the then political, economic and social situations of Germany?</p> <p>In this paper I will attempt to critically analyze the relationship between humans and animals in Hesse's Tales with theoretical perspective of human-animal studies, storytelling and conflict theory.</p>

<p><b>12. BNN</b> Laura Jiga Iliescu</p>	<p>Contemporary Functions Of Some Legends About The Mother Of God And The Oracular Sheep</p>		<p>At least starting with the end of the 16th century, apocryphal texts, as a category of the so-called popular books, have been translated into vernacular languages and became important vehicles for images, motifs and ideas spread among both literate and non-literate people and among different cultures, languages and religious confessions, as well. The Dream of the Mother of God was such a text, which, even if was censured by the official Churches, had a high popularity, partly because of its inner repertoire of dramatic images (often painted on the Orthodox churches' walls) and partly due to its ritual handling for therapeutic, divination or protective purposes. This apocrypha is still well known among common Eastern Christians of our post(post)-modern time.</p> <p>The paper I would like to present follows two interrelated directions:</p> <ol style="list-style-type: none"> <li>1. The relation between the text's content and its oral performance, as a source of intertextual interferences between orally and literary cultural expressions.</li> <li>2. There are some references that assert the Dream's ritualized aloud lecture performed in order to get an oracular animal. Our interest consists in narrative contextualization of the ritual's memory: legends about the far-seeing sheep, as attested in the Carpathian trans-national chain.</li> </ol> <p>We deal with an unit – literary and oral verbal variants, beliefs, ritual gestures – that hands over a message about destiny and free agency, a message coming from a Christian past, which might have relevance for our times of new-religiosities and second orality.</p>
<p><b>13. BNN</b> Kristel Kivari</p>	<p>Senses as the genuine part of dowsing lore</p>		<p>Senses comprise often the starting point of a reflection over the places of supernatural quality.</p> <p>Discussion over the supernatural that is incorporated into the various contemporary usages of dowsing practice involves the personal bodily validation of the quality of the place. Some places feel safe, some places feel dangerous, most of such situations are the genuine part of dowsing lore.</p> <p>In the presentation which is based on the fieldwork material, recorded in Estonia during the 2010 onwards, my aim is to bring the non-verbal part of contemporary vernacular thinking into focus, joining it to the web of stories and practices, for folklore goes beyond verbal expressions, 'the text' includes the senses, impulses and environments.</p> <p>The focus on the bodily aspect comes naturally from the material discussed here: feeling and sensing places are essential parts of dowsing practice. Assigning authority to bodily impulses makes the human body the instrument for clairvoyance,</p>

			affording the possibility of apprehending supernatural reality intuitively as instant cognition, which is the foundation for further actions. Considering the various uses of the body in the web of practices and stories around dowsing reminds us that vernacular religion and knowledge emerge through practice. Belief is not presented here as coherent ideology, but is echoed in actions, decisions, and the web of verbal hints and accounts; it occurs on the holistic continuum of the interaction between different human subjects with the living sphere, negotiated with particular local and transnational traditions, and drawing authority from these and personal experience.
<b>14. BNN</b> Lidija Bajuk	New Cultural- Animalistic Contributions Of Real-Unreal In Croatian Oral Literature		Trying to interpret the world, oneself and the other in the world, a traditional man has established a real world and an otherworld. Specific animal characteristics were ascribed to particular people who allegedly had the power to communicate between worldliness and transcendence. Vice-versa, some human characteristics were linked with the animal mediators. These attributes were reinterpreted in folkloristic way as miraculous powers. Such supernatural beings from Croatian and other South Slavic oral literature have been largely associated with the pre-Christian Slavic deities and their degradations. Nevertheless, their perceptions were based on the observed real vegetal and animal species with the attributes feared and at the same time respected by the pre-scientific person. Several real animals (insects, arthropods, fish, reptiles, birds, beasts, horned cattle) presented in Croatian narrative motifs, such as hob, marvellous tree, spindle, liner, <i>baba</i> (ominous old woman), beautiful Mara, spell and angel are analysed in this paper. Within the ISFNR – BNN/Belief Narrative Network with the "Human-Animal Relationships in Belief Narratives" in Ragusa, the interdisciplinary comparative way of treating the Croatian folkloristic real-unreal motifs through time and space in this paper is at the same time its ethnological, animalistic and anthropological contribution.
<b>15. BNN</b> Romina Werth	The Man-Bear: Shape-Shifting in Medieval Icelandic Prose and Later Fairy Tales		This paper aims at exploring the wide-ranging meaning of the shape-shifting motif from human into a bear and vice versa in medieval Icelandic literature and later fairy tales. In studies of Old Norse belief, the figure of the man-bear has often been connected to the Old Norse word <i>berserkr</i> , describing a Norse warrior in trance-like fury, who cannot be harmed in battle. The shape-shifting motif is apparent in some medieval Icelandic texts, as for example in <i>Landnámabók</i> , <i>Hrólfs saga kraka</i> , and <i>Svarfdæla saga</i> , as well as in later Icelandic fairy tales, collected in the 19 <sup>th</sup> century. The Old Norse sources have often been analysed in comparison to the Old English epic poem <i>Beowulf</i> , as well as the folktale of the <i>Bear's Son</i> or <i>Bärensohnmärchen</i> , which

			<p>is considered to be a motif (B635.1) connected to a variety of folktale types, as for example ATU 300 <i>The Dragon Slayer</i>, ATU 301 <i>The Three Stolen Princesses</i>, and ATU 650A <i>Strong John</i>. While being a <i>berserkr</i> refers first and foremost to a change in the state of the human mind without an actual shape-shifting taking place, the folktale motif of the <i>Bear's Son</i>, however, can include a metamorphosis, a change in appearance of the protagonist. Therefore, this paper will discuss how different ideas of the man-bear reflect in medieval Icelandic textual sources and later fairy tales, by drawing on recent research in the field of Old Norse literature and belief.</p>
<p><b>16. BNN</b> Fumihiko Kobayashi</p>	<p>Narrating Symbols of Heavenly Wealth: The Story Nezumi Jōdo 鼠浄土 (the Underground Mouse Paradise] in Japanese Folklore</p>		<p>Folklore revolves around various topoi. Among them, an attractive narrative topos well established and widely shared throughout Eurasia revolves around the image of small animals that hoard gold, staple grains, and other treasures in a hidden subterranean world. The symbolism of this topos perfectly reflects the desire, greed, and envy that exist for real in human societies. By rearranging and embellishing this fanciful topos with local coloration, storytellers throughout history have created diverse narrative variations on this theme of human adventure into a secret animal world. Eventually, a new variant developed, one in which animals constituted symbols of heavenly wealth and, moreover, symbolic objects of worship, to become the embodiment of humanity's ceaseless desire to possess inexhaustible natural resources and limitless wealth.</p> <p>Japan provides an excellent opportunity to deepen the study of this topos. Therefore, this paper will focus on pre-modern Japanese views of actual animal societies and their abstraction into an unattainable dream-world by shedding new light on a time-honored Japanese folklore called <i>nezumi jōdo</i> 鼠浄土 [the Underground Mouse Paradise], which contains stories about small mice that amass unlimited treasure that they stealthily conceal in an underground paradise just beyond the walls and surfaces of human habitation. The study's results show how people observed animal activity through the prism of their own human-animal relationships, and transformed those observations into a new topos by projecting an iconography of heavenly treasure upon one of these animals, thereby creating a meaningful narrative about their own human society.</p> <p>As part of the Belief Narrative Network (BNN) conference whose conference theme is "Human-Animal Relationships in Belief Narratives," I will present the above topic at the ISFNR Interim Conference in 2018.</p>
<p><b>17. BNN</b> Terry Gunnell</p>	<p>Werewolves and Werebears on the</p>		<p>In this lecture I will discuss the absence of shape-changing legends in the later Icelandic folk narrative collections (in comparison to the proliferation of such legends</p>

	<p>Move: Cultural Movement and The Lack of Shape-Changing Legends in Iceland</p>		<p>in Norway and Sweden), considering not only the influence of effect of environment, but also the effect of that migration can have on folk beliefs and legends, not least as a result of two differing cultures intermingling with each other. Here I will be considering not only the early Viking-Age migration from Scandinavia, Scotland and Ireland to Iceland, but also the later 19th-century migration of Icelanders to Canada and the United States. As will be noted in the lecture, there is strong evidence that the early settlers of Iceland brought beliefs in shape-changing with them, and that they also had (closely related) deeply-rooted beliefs that people were born with animal <i>fylgjur</i> (protective spirits) that followed them throughout their lives. Similar ideas are reflected in the ideas of the <i>berserkir</i>, animal totems on helmets, and customs where people dressed up in animal costume as part of seasonal customs. It seems that while they continued to be passed on as part of sagas and <i>rímur</i> ballads, these beliefs soon disappeared from folk legends dealing with more contemporary figures and events. Outside the sagas, the only feature that remained was the use of the animal costume as part of early dance traditions. The lecture will discuss why this might have taken place in Iceland, but not in mainland Scandinavia.</p>
<p><b>18.BNN</b> Aðalheiður Guðmundsdóttir</p>	<p>The Double Nature of the Werewolf</p>		<p>People throughout the world have long been fascinated by the idea of shape-shifting. In all corners of the world there are stories about people who have the ability to transform themselves into animals. The ability is generally viewed negatively, and those with such powers are sorcerers or witches. While the environment may determine the species into which human beings are transformed, the result is most often large predatory animals, for example leopards, lions, hyenas, jaguars, tigers and – not least – wolves and bears. Traditions about shape-shifting have been studied from different perspectives; literary, folkloric, historical, anthropological and even etymological. This paper will focus on stories about werewolves in a wolf-free country, Iceland.</p> <p>In Iceland, the werewolf motif is found in fourteen indigenous sources, and may be divided into two categories/variants. The older variant is characterized by the innate ability to shape-shift, which is usually associated with war and warlike activities. The more recent variant came to Iceland with French romances in the thirteenth century and is believed to have a Celtic origin; in this variant, the wolf nature is in most cases a result of a spell. In a few instances, the legends are combined, and show characteristics of both the older and the more recent variants. I will explore whether single narrative motifs can help us to decide the origin of each tale.</p>



From General CFP List:

<p><b>19. BNN</b> Anoop Vellani</p>	<p>Terror – it- or- real: Reverberations from the wandering Vampires</p>		<p>The paper tries to explore the imprinted memories associated with the supernatural especially allied with the concept of death and other world, exemplified by <i>Yakshis</i>, and thus tracing a political history of transformation of the Travancore state to modern Kerala.</p> <p>Yakshi-stories are associated with the <i>Yakshis</i> (female vampires). They both inhabit and embody the magical world and imagines memories of land. They are usually those who have been once denied of the rites of passage as their movement to death was either unusual or accidental. The alternate cosmologies and spatial world generated by the, thus banished, often contravene the existent social order. This space is vibrant with multiple dialogues. It is significant that the believer of the magical world of <i>Yakshis</i>, are still implicated in the social order. As conflictual or even ‘false representation’ of the real, the magical offers an interactive domain. Thus it provides all the ingredients to generate alternate histories and genealogies.</p> <p>The idea is explained and exemplified using case material from Travancore, one of the erstwhile princely states, that later joined into modern Kerala (November 1<sup>st</sup>, 1956). This territory is now spread across the states of Kerala and Tamil Nadu. Oral Narratives Collected from the region and the text called ‘Vennatu Yakshikal (Vampires of Vennattu)’ by K. Remeshan Nair will become a prime source of analysis. The point the paper makes is that magical narrations and social spaces are not linear in structure. Rather it is a discourse of multi-faceted and polyphonic social structures. Thereby this paper becomes relevant as a model for constructing local and political histories out of the imprinted memories and imageries of the magical world.</p>
<p><b>20. BNN</b> Kinga Markus Takeshita</p>	<p>Bozorgmehr and the Snake. An episode of the Iranian National Epic in the Perspective of Classical Mythology and Middle Eastern Folk narratives</p>		<p>The figure of Bozorgmehr, the wise vizier of the Sasanian period (A.D. VI. century) is well known from the medieval Iranian narratives of the <i>Shahname</i> and <i>Hamzaname</i> as well as the Iranian wisdom literature and popular narratives. From the childhood Bozorgmehr showed the signs of supernatural wisdom and clairvoyance. The <i>Hamzaname</i> says that he learned his knowledge from the book of Jamas(p). The <i>Shahname</i> of Ferdowsi on the other hand narrates that as a child while asleep he was visited by a big black snake that sniffed Bozorgmehr from his head to his feet. A witness to the strange event considered it as the sign of the future greatness of the boy ( <i>Shahname</i>, Moscow edition, verses 1010-1015)</p> <p>In my paper, I will interpret this episode in the context of various folk narratives concerning snakes that convey supernatural wisdom (Armenian and Turkish folktales of <i>Shahmaran</i>, the story of Bulukiya from <i>the Thousand and One Nights</i>) in contrast to the conventional imagery of the serpent as the embodiment of the Evil. In the Greco-Roman mythology snakes are often sacred earth spirits, related to gods and heroes. The symbolism of the benevolent aspect of the snake is also found in Iranian folktale materials (Khaste Khomar, Ahmad the Hunter, The Lazy Boy, Human Eye).</p>

			On the basis of such data I come to the conclusion that the snake in the enigmatic episode of Shahname is a guardian spirit of Bozorjmehr.
<b>21. BNN. JoAnn Conrad</b>	Into the Hall of the Mountain King (Jutulsberg): Old Tale (type), New Perspective		<p>Tales of the Stupid Ogre [ATU 1000 – 1199] conventionally involve the vanquishing/besting of a large and menacing, but dull-witted ogre, who lives at the outskirts of settled, human society by a smaller, clever human. But this convention is fraught with inconsistencies: Ogres also populate the so-called Tales of Magic (ATU 300-749) where they often radically break type from their stupid relations. Additionally, many Ogres are never vanquished, and remain at large to threaten others. Ogres also promiscuously defy narrative categories, roaming across tale and legend effortlessly. Finally, Ogres are not always stupid, and can be cunning purveyors of magic, capable of feats such as shape shifting, and in possession of magical tools and great wealth.</p> <p>In encounters between humans and Mountain Trolls in Scandinavian material, a common element is often that the “hero” seeks out the Troll/Ogre for these magical skills and what results is more a negotiated exchange, not a vanquishing. This project seeks to review the data on Trolls in Scandinavia, using collections, children’s magazines and also archival material – in particular the interactive saga map from the Swedish Institutet för språk och Folkminnen <a href="http://www.sprakochfolkminnen.se/om-oss/kartor/sagenkartan.html#/places">http://www.sprakochfolkminnen.se/om-oss/kartor/sagenkartan.html#/places</a> and the similar tale and legend map from the University of Oslo <a href="https://www2.hf.uio.no/eventyr_og_sagn/index.php">https://www2.hf.uio.no/eventyr_og_sagn/index.php</a> to review and perhaps update the typology of Trolls, but also to investigate the interplay between the written and oral as stories have circulated through cheap, popular material. These published versions could have disproportionately skewed the data, so that re-entered into the orally-collected realm they appear more numerically significant. Nonetheless, this potential overrepresentation again is repeated in both collections and in subsequent publications, so that perhaps the origins of the singularity of the stupid ogre is located more in recent publishing histories than in the distant past.</p>
<b>22. BNN Rahmonov Ravshan</b>	Mythological Stories Among Tajiks		<p>Among Tajik people there are still stories that reflect some kind of mythological imagination of the people. Some people believe that these kind of stories have the real basis. Specialists on folklore call these kind of stories mythological. They are about supernatural creatures such as evil spirit, div, giant, ghost, spirits of the dead and others.</p> <p>In these kind of stories evil spirit braids horse’s hair, a fairy marries the human being, a giant wrestles with a wrestler, ghost is met in a black and white frightened images. The brave people are not afraid of these kind of creatures but the coward one while seeing them get sick. If somebody who has seen these kind of creatures and became sick, people usually try to bring him to the local doctors called tabib, fortunetellers or mullahs.</p> <p>Up to the second half of the 20 century, many people usually narrated these kinds of stories. Even today in the villages of Tajikistan, some people tell you these kind of mythological stories. Unfortunately, these kinds of text were not collected or recorded among the Tajik people, in spite of the fact that these kinds of stories have close connections with the life of the people.</p>

			<p>Mythological stories reflect the local view of the people. They reflect social notions as life and death, past and future, reality and false, good and evil deeds. These types of texts to some extent reflect the spirit and psychology and the belief of the people. They are bind together with the natural environment. In the mythological stories the living environment of the people, the surrounding nature, everyday' s life of the people and other activities is described.</p> <p>Mythological stories can be found among both man and women. The storytellers of this types of stories retell them with passion and make reader to believe that these events really have taken place. Sometimes a discussion takes place between the storyteller and the listener and the storyteller emphasizes the reality of the story.</p> <p>In our speech on this topic, we will provide examples and we show some films that have been prepared on the discussed topic.</p>
<p><b>23. BNN Sandis Laime</b></p>	<p>Raganas legends: some comments on the most popular motifs</p>		<p>In my paper I will focus on the analysis of north-east Latvian raganas tradition. In contemporary Latvian ragana means ‘a witch’ – a meaning which has had a long and complicated development. Linguists suggest that the word initially was attributed to some kind of restless soul. The linguistic assumption is supported by folklore data – more than 400 texts including approximately 300 belief legends and memorates.</p> <p>Most of the legends on raganas were written down at the end of the 19th century and the first half of the 20th century when tradition area still covered the north-eastern part of Latvia, i.e its peripheral area bordering with Estonia and Russia. Legend motifs suggest dividing raganas tradition area in two variants. The western variant is represented by ~320 texts from northern Latvia with the most popular legend motif being ‘raganas beat laundry’. The eastern variant consists of ~50 texts from eastern Latvia with motifs ‘raganas comb their hair’ and ‘raganas tickle people to death’ being among the most popular. The aim of the paper is to analyse the typical legend motifs of both tradition variants and their possible migration routes.</p> <p>Nowadays raganas tradition has almost entirely vanished.</p>
<p><b>24. BNN Ülo Valk</b></p>	<p>The supernatural and laughter: on the appropriate incongruity of legends and jokes</p>		<p>Folklorists have characterised legend as a genre that splits reality, contradistinguishing everyday life and the supernatural otherworld, which confronts man and makes him feel insecure. Jokes on the other hand carry the modality of humour and sense of superiority. According to Linda Dégh legends and jokes are alternative genres that provide necessary living conditions for each other and are carried by two conflicting ideologies – of rationalism in jokes, and mystic transcendentalism in legends (1995). How to explain the fact that even though legends are dramatic, even creepy, their narration is often accompanied by spontaneous laughter?</p>

		<p>The paper reflects on previous scholarship, offers some examples of legend telling events, and claims that there is a hidden link between legends and jokes. Both rely on a semantic contradistinction, an incongruity between two different planes, domains or scripts. Both deal with the transgression of the normal and deviation from the ordinary world as we usually perceive it. Hence, although seemingly opposite to each other, legends and jokes converge. Elliott Oring has conceptualised appropriate incongruity as “the perception of an appropriate interrelationship of elements from domains that are generally regarded as incongruous” (1992: 2). Legends and jokes are related in the same way.</p> <p>References:  Déggh, Linda 1995. Symbiosis of Joke and Legend: A Case of Conversational Folklore. In: Narratives in Society: A Performer-Centred Study of Narration. FF Communications No. 255. Helsinki: Academia Scientiarum Fennica.  Oring, Elliott 1992. Jokes and Their Relations. Lexington: The University Press of Kentucky.</p>
<p>25. <b>BNN Dilip Kumar Kalita</b></p>	<p>Humans in Animal shape in Folk Narratives</p>	<p>Folk narratives in the Assam, the North-Eastern State of India, abounds infolk narratives having characters who transform into animal shapes for one reason or other. There are folktales, myths, legends and epics prevalent in the region where we find such animals which regain their human shape with the help of ‘donors’. Sometimes they are doomed to animal shape forever for their misdeeds. The animal shapes that human beings acquire in the narratives are pythons, ducks, tortoises, dogs, tigers,etc.</p> <p>In most of the cases the people look at the animal shapes of humans as figments of imagination. But there are some cases where people believe that taking of animal shape and coming back to human shape is a fact. However with the dissemination of scientific point of view through modern education people, particularly the young educated ones no longer believe in such transformations.</p> <p>There are around sixty ethnic groups living in the area speaking different languages and having their own traditional religious faiths. Almost all of the ethnic groups have such beliefs ingrained in their folk narratives.</p> <p>The verse narrative centering round the serpent goddess Manasa is quite popular and a large number of people believe that the goddess bites Lakhindar the son of Chando in the shape of a serpent. Lakhinders wife bring him back to life from the other world. As a consequence of</p>

			<p>belief in this narrative people even now do not cremate the deadbody of a person who dies of snakebite in the belief that it will come back to life if treated by a proper medicineman who can cure skaake bite. At times village medicineman apply magical remedies to the body of dead for days after his death before finally giving up.</p> <p>The belief in weretigers is also still prevalent among some of the people. Though people are almost sure that nobody can get transformed into a tiger at present, people believe that it was possible in the past and there are some such stories which are believed by some of the people to be true.</p> <p>Thus humans in animal shape are both a myth and a reality to the people.</p>
<p>26. BNN Uwe Skoda</p>	<p>-----  “Dustbin beauties”  – animals, humans  and waste</p>		<p>-----  Abstract  In October 2017 a Facebook video went viral depicting a women in a temple in South India worshipping not only the local deities in the main temple and shrines of lesser gods around it – as it is customarily done in many holy places -, but also a dustbin in the form of a kangaroo. The short clip was used to poke fun at villagers who were – in the long list of comments written afterwards – described as foolish, gullible or simply innocent devotees of everything around them. Dustbins in animal form have become popular in many places all over India (and beyond) with polar bears, crocodiles, dolphins and other creatures dotting an often highly artificial landscape of religious sites, national monuments, tourist spots or universities. Taking up this so far neglected aspect of visual culture the paper begins to explore ideas and interactions, beliefs and narratives around such “dustbin beauties”.</p>

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## **Speaker Bionotes**

### **1. BNN          Desmond L. Kharmawphlang**

Desmond L. Kharmawphlang is a poet and folklorist. He has published collections of poetry and books on folklore and folkloristics. He has compiled folk narratives and songs of the different communities of North-East India. He has published widely in scholarly journals in India and abroad. A recipient of the Dyason Fellowship, Australia, he is on the executive board of the Belief Narrative Network of the ISFNR and is Vice President of the Indian Folklore Congress. He is also a member of the Folk Fellows and has been a Visiting Professor of the International Institute of Education, New York, U.S.A. Currently, he is engaged in a project to explore the Shared Cultural Histories of the Welsh and the Khasi Peoples, a project sponsored by the Leverhulme Trust. He is Professor and Head, Department of Cultural and Creative Studies, North-Eastern Hill University, Shillong, India where he also looks after the Design Innovation Centre of the Department.

### **2. BNN          Miriam Mencej**

Mirjam Mencej is full professor of Folkloristics at the Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Slovenia. Her main area of interest are belief narratives, witchcraft, vernacular religion. She is the current chair of Belief Narrative Network Committee of the ISFNR and a member of the ISFNR Committee. She is currently a member of the ERC project „*East-West*”. *Vernacular religion on the boundary of Eastern and Western Christianity: continuity, changes and interactions.*

### **3. BNN          Tok Thompson**

Tok Thompson was born and raised in rural Alaska. He attained degrees in Anthropology and Folklore from Harvard College and the University of California, Berkeley. He is now an associate professor in Anthropology and Communications at the University of Southern California, where he teaches on folklore, mythology, Native Americans, language revitalizations, and the internet. He has also taught and researched at Trinity College (Ireland), University of Ulster (Northern Ireland), University of Iceland, and the University of Addis Ababa (Ethiopia). While still in graduate school, he co-founded the journal *Cultural Analysis: An Interdisciplinary Forum on Folklore and Popular Culture* (now associated with SIEF), which he co-edited for 15 years. From 2013-2017 he was the editor for *Western Folklore*. He is currently working on a textbook entitled *The Truth of Myth: World Mythology in Theory and in Everyday Life* (and editing an accompanying book series), and a casebook entitled *Posthuman Folklore*.

#### **4. BNN          Reet Hiimäe**

Reet Hiimäe (PhD) is a folklore researcher in the Department of Folkloristics of the Estonian Literary Museum in Tartu, Estonia. Her main research interests are the psychological aspect of folklore, supernatural experiences, magic, belief narratives, and mental protection mechanisms in folklore. She has written several books (in Estonian) about the plague legends (1997), protective magic (2012), omens and foretelling (2013), love in Estonian folklore (2015), the psychology of folk wisdom (2017). Guest editor of the „Belief Narratives“ special issue of the journal *Folklore. Electronic Journal of Folklore* 65 (2016): <http://www.folklore.ee/folklore/vol65/index.html>.

#### **5. BNN          Jelka Vince Pallua**

Jelka Vince Pallua is a Research Advisor (in institutes equivalent of full professor) of the Institute of Social Sciences Ivo Pilar, Zagreb, Croatia, where she has been employed from January 2007. For 20 years she worked at the Department of ethnology and cultural anthropology, Philosophical Faculty, University of Zagreb, where she has been teaching at the PhD level from 2009. During the 2001/2002 academic year, she was a teacher fellow at UCL/University College London, SSEES/School of Slavonic and East European Studies, and from 2002 to 2004 taught an introductory course in cultural anthropology as part of the UniAdriion program at the University of Bologna. The areas of her scientific interest include Croatian and Slavic ethnography; the history of Croatian ethnology in the European context; Mediterranean studies and traditional cultures of the Adriatic; Mythology, legends and traditions. She has published approximately fifty papers in Croatian and international journals and publications and presented papers at twenty nine international and fourteen Croatian scientific conferences.

#### **6. BNN          Maria Ines Palleiro**

Ph D Philosophy and Literature (Ph D) Buenos Aires University (Argentina). MA in Modern Philology Bologna University. Italy. Full Researcher National Council for Scientific Research- Buenos Aires University. Argentina. Chair of Methodology of Folk Research. National University of Arts. Argentina. Ex Associated Professor Buenos Aires University (Faculties of Social Sciences and Philosophy and Literature. Vice President for Latin America International Society for Folk Narrative Research. Special Award in Folklore 2004, National Award in Ethnography and Folklore 1995. Author of more than 200 articles, books and papers on Argentinean Folk Narrative. Published Books: Four folk narrative collections and 15 scientific studies in Folk Narrative. Last ones. *Oralidad, narrativa y archivos. Tradición y cambio social en el contexto argentino (Narrative, orality and archives. Tradition and social change in Argentinean contexts 2015)*, *Cuerpos que narran (Narrating bodies 2016)*, *El cuento folklórico riojano.*

*Aproximación a la narrativa oral (Folktales from La Rioja, Argentina. An approach to oral narrative 2016), Discursos de migración, desarraigo y exilio en el Cono Sur: entre la oralidad y la escritura (Discourses of migration, uprooting and exile in South America: orality and literature 2017)*

#### **7. BNN            Suzana Marjanić**

Suzana Marjanić (1969), a research advisor, is on the staff at the Institute of Ethnology and Folklore Research in Zagreb, where she realises her interests in the theories of ritual and myth, animal studies and the anthropology of performance (art). She published the book *Voices of “Bygone Days”: Transgressions of Worlds in Krleža’s Notes 1914-1921/22* (2005) and the book *Chronotope of Croatian Performance Art: From Traveler until Today* (2014). She co-edited the collection *Cultural Bestiary* (Zagreb, 2007) and its sequel *Literary Animal: Cultural Bestiary 2* (2012) with A. Zaradija Kiš, *The Folklore Studies Reader* (2010) with M. Hameršak, *Mythical Anthology* (2010) with I. Prica and *Krleža’s EU/rope furiosum* with B. Koštić. Editorship: Editorial Board Member of *Narodna umjetnost, Treća: Journal of the Centre for Women’s Studies* (from 2004) and the bi-weekly journal *Zarez*.

#### **8. BNN            Margaret Lyngdoh**

Margaret Lyngdoh (PhD, 2016) is a Junior Researcher in the Department of Estonian and Comparative Folklore, University of Tartu, Estonia. Her research documents and explores supernatural traditions among the Khasi communities of Northeast India. Her previous work has addressed Khasi approaches and comprehensions of the ‘vanishing hitchhiker’ tale type, human-tiger transformation, spirit propitiation and corpse reanimation, demon deity rearing and practice, and divine possession. Her work examines indigenous agency and assertions of selfhood in response to the policies of the political Indian State, particularly as they are revealed through the lens of indigenous supernatural narratives; and records, considers, and interprets folk practices as they transition in tandem with Christianity, modernity, and the increasing influence of Western cultural norms.

#### **9. BNN            Shailesh Kumar Ray**

I, Shailesh Kumar Ray, a native of Motihari City, Bihar, India is a research scholar at Jawaharlal Nehru University, New Delhi. I have received my Bachelor of Arts in German Studies at EFLU, Hyderabad and my Masters of Arts in German Studies at JNU, New Delhi, the working title in Masters

is 'Analyse des jugendlichen Gewaltphänomens in Elfriede Jelineks Roman ,Die Ausgesperrten' . Currently, I am writing my M.Phil. in German Studies, in the School of Language, Literature and Culture Studies at Jawaharlal Nehru University, the working title is 'The Representation of Female Protagonists in Häutungen, Autobiografische Aufzeichnungen. Gedichte. Träume. Analysen. by Verena Stefan and Die Liebhaberinnen by Elfriede Jelinek'. I have decided to do my PhD in Human-Animal Studies. Currently, I am not the member of ISFNR but soon apply for the membership.

#### **10. BNN Vita Džekčioriute**

Vita Džekčioriūtė-Medeišienė is a PhD student (Humanities, Ethnology) in the Faculty of Philology, Vilnius University, Vilnius, Lithuania. She is currently writing her thesis on the topic of "Children's Mythical Fears in Traditional Lithuanian Culture". She is also a Junior Scientific Researcher in the Department of Folk Narrative, the Institute of Lithuanian Literature and Folklore, Vilnius, Lithuania. With other scientists of the Institute, she is working on the third and fourth volumes of fundamental paremiological publication "Lithuanian Proverbs and Proverbial Phrases". Her main research interests are children's mythical fears, children's folklore, the functions and manifestations of mythical images in culture, the functions of proverbs in culture (especially situational sayings), biocultural diversity and its manifestations. Since 2013 Vita Džekčioriūtė-Medeišienė has published 7 articles in the field her research, in Lithuanian peer-reviewed scientific publications. She has participated in 14 national and international scientific conferences, seminars and symposiums in Lithuania and abroad.

#### **11. BNN Nidhi Mathur**

I, Nidhi Mathur, a PhD scholar in German Studies at Jawaharlal Nehru University, New Delhi, have received my Bachelor of Arts and Masters of Arts in German Studies at Doon University, Dehradun. Recently, I have completed M.Phil in German Studies at JNU, New Delhi. The working title in M.Phil is 'The critical Analysis of human- animal relationship in Hermann Hesses tales "Der Zwerg" and "Vogel"'.

#### **12. BNN Laura Jiga Iliescu**

Laura Jiga Iliescu was born 1968 in Sighisoara, Romania. She graduated in philology at the University of Bucharest. She defended her doctoral dissertation in 2004 at the Romania Academy and University of Craiova. The topic of her dissertation was *orality and literacy in early modern Europe* (as expressed through Alexander Romance, hagiographic legends, and a certain funeral commemoration). Her main domains of interest are: interference between oral and written cultural expressions during European pre-industrial and early modern times;

traditional, modern and virtual religious narratives, rituals and practices; mountainous culture; the formalized externalization of knowledge in oral performance; fieldwork and archiving techniques. In 2000–2005 Laura Jiga Iliescu was coordinator of the project *Creating and archiving oral culture documents* in the Archive of the Institute of Ethnography and Folklore. Presently she is senior researcher at the Constantin Brailoiu Institute of Ethnography and Folklore in the Romanian Academy (Bucharest, Romania).

Affiliation: senior researcher, the `Constantin Brailoiu` Institute of Ethnography and Folklore, Bucharest and full professor collaborator at the University in Bucharest. She is also working in the research group of the ERC grant project *EAST-WEST 324214 Vernacular religion on the boundary of Eastern and Western Christianity: continuity, changes and interactions*.

### **13. BNN Kristel Kivari**

Researcher at the University of Tartu, Estonia, Department of Estonian and Comparative Folklore. PhD, University of Tartu 2016, “Dowsing as a link between natural and supernatural realms. Folkloristic reflections on water veins, Earth radiation and dowsing practice.” Field of study: contemporary discussions over the supernatural, spiritual aspects of nature, encounters with the supernatural: paranormal experiences and the field of study.

### **14. BNN Lidija Bajuk**

Lidija Bajuk is a doctoral candidate in post-graduate studies of Croatian culture, employed as an assistant in the Institute of Ethnology and Folklore Research in Zagreb. She graduated ethnology and anthropology, and worked as a teacher, writer and musician. She is one of the founders of the contemporary Croatian world music scene. As a member of the Association of Croatian Writers, the Croatian Composers Association, the Croatian Ethnological Society and Matrix Croatica, she has won several Croatian awards and Ukrainian one. She has initiated or co-organized a few ethnographic field research throughout Croatia; also two symposiums in Croatia; the female traditional music *VestaFesta*, the web-site *Virtual Traditional Music Museum of Međimurje*, and e-exhibition *About Traditional Croatian Music of Međimurje*. She published seven music albums, eleven poem and story books, one publication about her native province of Međimurje, one ethnographic film, as well as about thirty papers in Croatian and international journals and publications and presented papers at twelve international, and also twelve Croatian scientific conferences.

### **15. BNN Romina Werth**

Romina Werth is a PhD-student at the University of Iceland in the Faculty of Icelandic and Comparative Cultural Studies. She holds a MA-degree from the same University in Folkloristics. Her main research topic is on the fairy tale in Old Norse literature.

## **16. BNN      Fumihiko Kobayashi**

Fumihiko Kobayashi received his Ph.D. in Jewish and Comparative Folklore studies from the Hebrew University of Jerusalem in Israel. He is an independent scholar working on comparative folklore studies and socio-cultural history. His book *Japanese Animal-Wife Tales: Narrating Gender Reality in Japanese Folktale Tradition* (New York: Peter Lang, 2015) scrutinizes the gender-specific behaviors of both the animal woman and her human husband in terms of Japanese pre-modern sociocultural and historical contexts. His approach to analyzing folkloristic and sociocultural texts highlights how people tend/ed to verbalize, visualize, and textualize their cosmology as a form of folklore by using their socio-culturally limited knowledge. He is currently completing articles entitled “Japanese Saru Monkey Husband tales” and “Stories of Azukigayu Red-Bean Porridge against Smallpox Demons in China, Korea, and Japan,” and “Lion Dance Performance Travelling along from Central Asia via Baekje to Ancient Japan: A Hidden Story of Lion Dance Performance in Gigaku (Masked Drama-Dance Performance) for Exorcising Epidemic Demons from Ancient Japan.”

## **17. BNN      Terry Gunnell**

Terry Gunnell is Professor of Folkloristics at the University of Iceland, author of *The Origins of Drama in Scandinavia* (1995); editor of *Masks and Mummification in the Nordic Countries* (2007); *Legends and Landscape* (2008); and co-editor of *The Nordic Apocalypse: Approaches to Völuspá and Nordic Days of Judgement* (2013: with Annette Lassen) and *Málarinn og menningarsköpun: Sigurður Guðmundsson og Kvöldfélagið 1858-1874* (2017: with Karl Aspelund). He has written numerous articles on folk legends and belief in the Nordic countries, folk drama, performance, and Old Norse religion, and is project manager of the Icelandic *Sagnagrunnur* database of Icelandic folk legends in print. He is also the organiser of the international *Grimm Ripples* project on the background of the earliest folk legend collections in the Nordic countries.

## **18. BNN      Aðalheiður Guðmundsdóttir**

Aðalheiður Guðmundsdóttir is Professor of Medieval Icelandic Literature at the University of Iceland. Her research interests focus on Old Norse literature, specifically *fornaldarsögur*, chivalric romances, folk tales, ballads and *rímur*. Some other themes in her research include manuscript studies, the history and narrative role of magic, the history of dancing in Iceland, gender studies, fairy tales, folk poetry, narrative motifs (incl. werewolves, berserkers and the evil stepmother), picture stones and the supernatural. Her publications include the monographs *Úlfhams saga*, 2001, and *Strengleikar*, 2006, as well as numerous articles, the most recent being “How do you know if it's love or lust?” in *Interfaces 2*, 2016, and “Tales of Generations: A comparison between some Icelandic and Geatish narrative motifs” in *Scripta Islandica 67*, 2016.

### **3. Anoop Vellani**

Anoop V., Asst. Professor, Dept. of Malayalam, Sree Sankara Vidyapeetom College, Valayanchirangara and Co-ordinator of Sree Sankara Samskarika Patanakendrem (Sree Sankara Cultural Study Centre). His areas of interests include Malayalam literary studies, Language and linguistics, Cultural Studies, Folklore, Theatre and Music. He was the co-ordinator of Thudikalasangam (A performance group of folk Music) and has organized various workshops on folk music and theatre. He has published a book “Cherukadu” – biography of Cherukadu (Published by State institute of Languages, Thiruvananthapuram) and has published articles in various national and international journals. He has presented papers in various seminars. He was the co-ordinator of UGC sponsored National Seminar on Manthravadam (Witchcraft): History, Folklore and Cultural studies conducted on 24-25 September, 2014 at Sree Sankara Vidyapeetom College, Valanchirangara. He has presented papers at various national and international conferences and seminars. He is doing Ph.D on “Cultural politics of Manthravadam (Witchcraft)” at M.G University and doing a minor project on “Encountering Prethems (Vampire)” sponsored by University Grants Commission.

### **7. Kinga Markus Takeshita**

I graduated from the Faculty of Letters, Department of Latin and the Iranian Studies of the University of Eotvos Lorand (ELTE), Budapest in 1973. I had my postgraduate studies at the University of Tehran between 1973-1975. In 1976-1980 I was a lecturer of Persian language and literature at the University of Eotvos Lorand. I received my doctorate in Iranian philology in 1980 from the same university. I was a lecturer of Persian at the Sophia University in Tokyo (1983-1989) and at the University of Chicago (1989). Currently I reside in Japan. My publications on folk narrative themes include articles on the Iranian versions of the Juniper Tree (AT 720) in Hungarian (Ethnographia XCV/1, pp. 31-52. Budapest. 1984) and in Japanese (Sekai koshobungei kenkyu. Vol. 5. pp. 643-696. Osaka, 1984) Also in English: “The Tarpeia Theme in the Middle Eastern Tradition”. Artes Populares 16-17. pp. 567-574. Budapest, 1995. “From Iranian Myth to Folk Narrative. The Legend of the Dragon Slayer and the Spinning Maiden in the Persian Book of the Kings” Asian Folklore Studies. LX-2. pp. 204-214. Nagoya, 2001. In German: Singender Knochen. Enzyklopaedie des Maerchens. Bd. 12. pp. 707-713. 2007

## 10. JoAnn Conrad

JoAnn Conrad teaches Folklore, Gender, and Anthropology. Her current research is on the role of illustration in the epistemology of the Fairy Tale, a related component of which is the role of women illustrators, authors, and publishers in the dissemination of this “conventional knowledge” in the 20<sup>th</sup> century. This work is based on material from the United States and Scandinavia, where, of course, Trolls live, and she has a long-standing interest in Trolls and Ogres, with a publishing record that includes:

- 2012. ““This is what Trolls really look like”: the folklore that is Norway,” in *News from Other Worlds: Studies in Nordic Folklore, Mythology and Culture*, eds. M. Kaplan and T. Tangherlini. Berkeley: North Pinehurst Press: 290-316.
- 2009 “Troll” for *Enzyklopädie des Märchens*: 13.965-969. [http://wwwuser.gwdg.de/~enzmaer/Troll\\_965-969.pdf](http://wwwuser.gwdg.de/~enzmaer/Troll_965-969.pdf)
- 2001 "Polyphem (AaTh 1135-1137)," *Enzyklopädie des Märchens*. 10.1174-1184
- 2000 "Tracking the Ogre: The Politics of Shape Shifting," *Ural-Altische Jahrbucher*, band 16: 56-7

1999 "Stallo: A Historical and Material Reading of the Career of the Sami Ogre," *Kulturstudiernr.13—Kulturens Materialisering: identitet og uttrykk*, Oslo, Universitets Forlaget:103-136.

## 30. Rahmonov Ravshan

I am Rahmonov Ravshan, was born on November 11, 1954. I am a professor at Tajik National University. I graduated from this University in 1977. In 1989, I was awarded the diploma of candidate of sciences at Moscow State University. And in 1998 I defended my doctoral thesis at the Academy of Sciences of the Republic of Tajikistan. From 1978 up today, I teach folklore at Tajik National University. For more than 40 years, I am engaged in collecting and researching folklore. I participated and made a speech at many international conferences in Australia (1998), America (2001), Germany (2006), France (2006), England (2007), Sweden (2014), Russian (1988), Iran (2000-2012) and other countries. Up today, I published more than 40 book and articles about the folklore of Tajikistan, Afghanistan, Uzbekistan and Iran. Including:

- Popular literature of Afghanistan. -M., 1994. – 169+200 text = 369 pp. (in Russian).
- Dari legends. Tehran, 1998. – 622 pp. (in Persian).

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- Rahmoni R. Tajik Women as Folktale Tellers: Tales in tradition. (With video-records). Translated by D.Rahimi, I.Boyko. Dushanbe-Budapest. Moscow: Humanitary, 2002. – 72p. (in English).
- Rahmoni R. & Gabrielle van den Berg (eds.). The Story of Barzu: As Told by Two Storytellers From Boysun, Uzbekistan. Leiden University Press, 2013. – 146 p. (in English).
- The oral prose of the Tajiks of Bukhara. – Dushanbe, 2015. – 336 pp. (in Tajik).
- *Shahname* among Tajiks. – Dushanbe, 2016. – 432 pp. (in Tajik).

#### 91. Sandis Laime

Sandis Laime (Dr. philol.) is a researcher at the Institute of Literature, Folklore and Art, University of Latvia. In 2012 defended his doctoral thesis “Raganas Tradition in North-Eastern Latvia”, concentrating on the historical typology of Latvian witchcraft belief system and its origins. Besides witches and witchcraft his scholarly interests include place related legends, supernatural and sacred places, medieval rock carvings and graffiti, Latvian diaspora in Siberia. He has published 3 monographs and ~60 articles. Currently working on his postdoctoral project related to online Latvian legend motive and type index and geospatial information systems.

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