



BNN Newsletter, November 2019.

Contents

BNN Newsletter, November 2019.....	1
Baal, St. George, and Khidir. A Study of the Historical Geography of the Levant. A book by Robert D. Miller II	2
Variation in Folklore and Language (eds. Piret Voolaid and Saša Babič). Newcastle upon Tyne: Cambridge Scholars Publishing 2019.	3
Estonian Incantations I. Healing Words. Book by Mare Kõiva	5
Recent school lore collecting and its outputs in Estonia.....	6
Studies on Belarusian folk prose conducted over the past 10 years	8
Whose Tradition? Adapting Orthodox Christianity in North America. Dissertation by Lydia Ruth Bringerud. University of Newfoundland.	11
Recent publication and open lecture by prof. Jelka Vince Pallua	12
An International Symposium Celebrating the 200th Anniversary of the Birth of Jón Árnason, the Man behind Iceland's First Major Collection of Folktales. Oct. 17.-18. Reykjavík.	13
National Symposium on Urban Folklore. August 22.-23. NEHU, Shillong	14
CFA: The Winter Workshop entitled “‘Indigeneity’, Orality, and Liminal Ontologies: Methodological Pluralisms and Approaches to Culture’, 15-20 January, 2020, Diphu, Karbi Anglong, East Assam, Northeast India.....	15
Special issue of Journal of Ethnology and Folklore: Experiences, Theories and Politics of Paranormal. A Call for Contributions.	16
Fifty Five Years of Folklore Research: a Biographical Note by Robin Gwyndaf.....	17

Sincerely,
Kristel Kivari

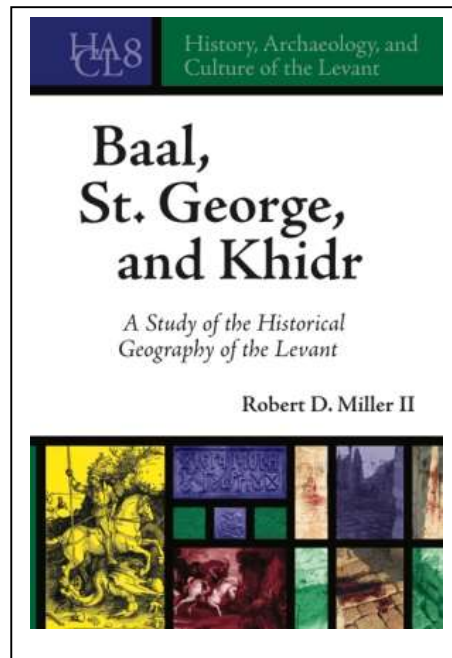
Baal, St. George, and Khidir. A Study of the Historical Geography of the Levant. A book by Robert D. Miller II

Robert Miller millerb@cua.edu

In Western tradition, St. George is known as the dragon slayer. In the Middle East, he is called Khidr ("Green One"), and in addition to being a dragon slayer, he is also somehow the prophet Elijah. In this book, Robert D. Miller II untangles these complicated connections and reveals how, especially in his Middle Eastern guise, St. George is a reincarnation of the Canaanite storm god Baal, another "Green One" who in Ugaritic texts slays dragons.

Combining art history, theology, and archeology, this multidisciplinary study demystifies the identity of St. George in his various incarnations, laying bare the processes by which these identifications merged and diverged. Miller traces the origins of this figure in Arabic and Latin texts and explores the possibility that Middle Eastern shrines to St. George lie on top of ancient shrines

of the Canaanite storm god Baal. Miller examines these holy places, particularly in modern Israel and around Mount Hermon on the Syrian-Lebanese-Israeli border, and makes the convincing case that direct continuity exists from the Baal of antiquity to the St. George/Khidr of Christian lore. Convincingly argued and thoroughly researched, this study makes a unique contribution to such diverse areas as ancient Near Eastern studies, Roman history and religion, Christian hagiography and iconography, Quranic studies, and Arab folk religion.



Baal, St. George, and Khidr

A Study of the Historical Geography of the Levant Robert D. Miller II Save 30% with code NR18.

Cloth price: \$74.95, with code: \$52.47 | Hardcover Edition

ISBN: 978-1-57506-989-0 | 104 pages

6" x 9" | 17 b&w illustrations/3 maps

<https://www.eisenbrauns.org/books/titles/978-1-57506-989-0.html>

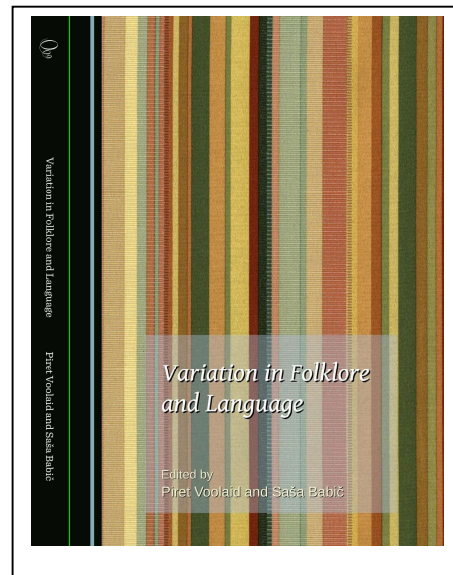
Variation in Folklore and Language (eds. Piret Voolaid and Saša Babič).
Newcastle upon Tyne: Cambridge Scholars Publishing 2019.

Piret Voolaid piret@folklore.ee

Saša Babič Sasa.Babic@zrc-sazu.si

We are happy to present to you a new publication titled *Variation in Folklore and Language*, published by Cambridge Scholars Publishing in October 2019.

The publication edited by Piret Voolaid and Saša Babič focuses on issues related to variations in language, folklore, and music/dance, and the confluences and connections between different variations. The authors of nine chapters deal with different temporal aspects of variation: synchronic and diachronic, different levels (individual, local, regional, historical), comparisons (registers, dialects, genres), factors influencing variation, and methods for studying them. Variation is seen as the main basis for the dynamics of folklore, and an issue of typology; variation makes the world go round. An



important part of the volume is dedicated to variations of myths and motifs, creativity, intertextuality, and transmediality.

The volume opens with the chapter “Ethnos in Words”, which discusses one of the frequently used methods in research culture, i.e., ethnolinguistics as a special method occurring on the borderline of linguistics, ethnology, and folkloristics.

Antra Kļavinska’s article focuses on the toponymic and anthroponymic system of the Latgale dialect and Latgalian’s analyses of the contextual semantics of the ethnonyms denoting Estonians in the texts of Latgalian folklore and in the corpus of modern Latgalian texts.

Nikolai Antropov discusses the continuation and variation of the Moscow ethnolinguistic school in the Belarusian context, emphasizes their similarities and differences, and shows how one method can manifest variations in different cultural contexts.

Elena Boganeva demonstrates the use of the motif of the Tower of Babel in the Belarusian oral Bible. Her discussion is extended with variants of the Babel motif found in Slavic folklore, as well as with parallels and similarities in the structural motifs of other topics of the Old Testament.

The second part, “Colourful Folklore”, consists of three studies on the variation of colours in folk tradition. Tiiu Jaago discusses colour variation in Estonian folk songs and focuses on the use of ‘red’ and ‘blood-red’ in Estonian *regilaul*, based on the concept of formula.

Chapters written by Piret Voolaid and Saša Babič discuss riddles and a variety of colour names within them. The articles complement each other by offering a comparison between two different languages (Estonian vs. Slovenian), language groups (Finno-Ugric vs. Slavic) and environments (north vs. south). They provide a detailed insight into folk perceptions of colours and into how the variations of their cognitive imaginaries are presented in riddles; they also discuss how the genre of riddles has varied through time.

The third part, “Culture and Entertaining Variation”, discusses festival, dance, and media variations within time and society. Yulia Krasheninnikova introduces folkloric archival data on Saint Nicholas’ Day in Kazhym and revitalization of this holiday. The next study is a folkloristic research on dance by Sille Kapper and Madli Teller. Based on the reviewed Hungarian and Norwegian examples as well as their own research in Estonia, the authors suggest that the methodical analysis of audio-visual sources – both formal and embodied – is applicable for rediscovering the bodily knowledge inherent in the variability of traditional dance.

The last chapter by Siim Sorokin takes us into the present time with today’s television genre and analyses the discourse of a television serial *Breaking Bad*, with a focus on the blogs presenting viewers’ discussions. The article gives an overview of the variety of ways that people express themselves on provocative topics.

The volume is a result of a transdisciplinary annual conference that was organized by the Centre of Excellence in Estonian Studies under the heading *Variation in Language, Literature, Folklore, and Music*, in cooperation with the Estonian Literary Museum and the University of Tartu, in Tartu, Estonia, on 7–8 December 2017. It was the fifth conference in the series “Dialogues with Estonian Studies”, and it brought together international scholars working in the spheres of culture, literature, linguistics, folklore, communication, humour studies, translation and interpretation.

The edition of this book was made possible thanks to the support of the Centre of Excellence in Estonian Studies (CEES, TK 145, European Regional Development Fund) and is related to research projects “Narrative and Belief Aspects of Folklore Studies” (IUT 22-5, Estonian Research Council) and Mobilias Pluss postdoctoral researcher grant “Tradition and Innovation: Short Forms of Folklore and Contemporary Cultural Dialogues” (MOBJD33, Estonian Research Council).

Estonian Incantations I. Healing Words. Book by Mare Kõiva

Mare Kõiva

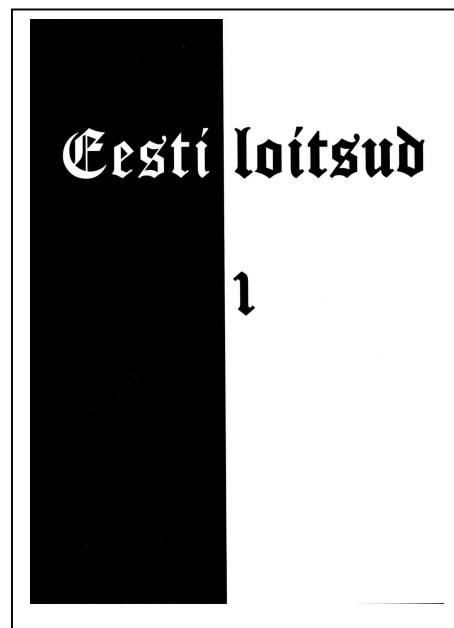
mare@folklore.ee

780 pp. ISBN 9789949677153

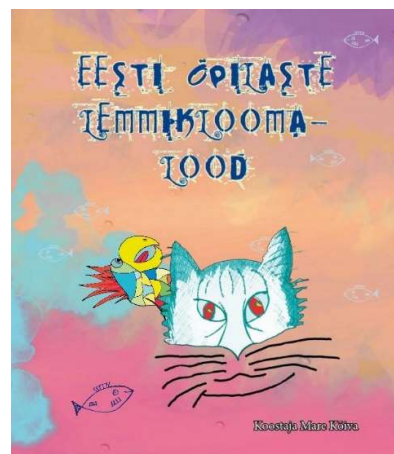
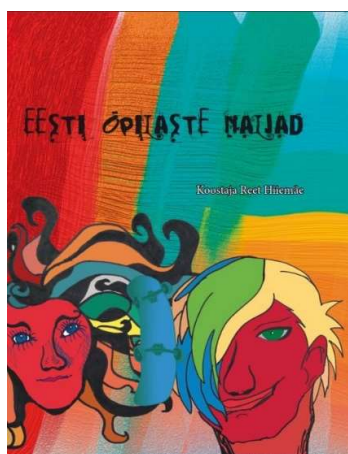
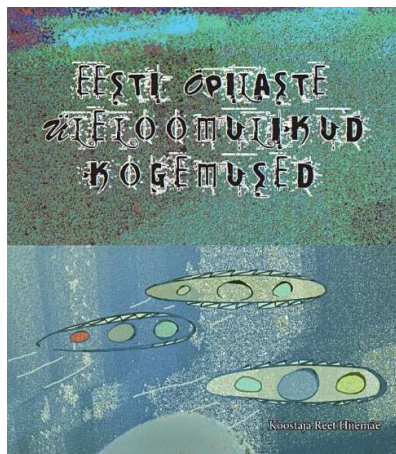
Healing with words constitutes a part of Estonians' mythic tradition, which includes older imagery, points to historic contacts between different cultural regions, and is related to many cultural spheres.

The first volume of Estonian Incantations, compiled and commented by folklorist and folk belief researcher Mare Kõiva, includes healing charms that have been used to cure people of tumours caused by infectious and internal as well as culture-specific diseases. Incantations include motifs from Christian and pre-Christian knowledge. Transmitting and dismissing of diseases, turning to assisting powers, and other methods constitute significant cross-era knowledge. The description of each disease starts with its folk names, some healing procedures, connections with other types of folklore, characterisation of the typology and spread of incantations.

For the first time ever, incantations are accompanied by data about the wider word-magic system related to their use, highlighting, for example, their connections with magic signs. The texts in the nearly 800-page book come from the collections of the Estonian Folklore Archives of the Estonian Literary Museum and those of the Mother Tongue Society.



Recent school lore collecting and its outputs in Estonia



Reet Hiimäe

reet@folklore.ee

The school lore collection campaign “School lore 2018” took place at the initiative of the Department of Folkloristics (Estonian Literary Museum) in 2017-2018. After a short pilot phase in 2017, the main stage was geared up in March 2018 with a training day for schoolteachers, under the heading “Killer clowns, protective angels, and YouTubers: School lore 2018”, which gave an overview of the current situation and discussed why and how school lore should be collected. The participants of the campaign were schoolchildren of grade 4 to 12, and vocational students across Estonia. A total of 3,717 questionnaires were returned, containing diverse information about pupils’ leisure activities, pets, fears, beliefs, belief narratives, calendar lore, games and jokes. Several schools were remarkably active (the highest percentage of participants being 67% of pupils in Voore Primary School).

Beliefs related to mythologically grounded fears and protective mechanisms as well as respective belief narratives made up a significant part of the material. The fears brought out were a mixture of psychological and supernatural fears, with strong media influence as could be expected, involving killer clowns, darkness, spiders, UFOs/aliens, and ghosts but also white vans (the latter related to mysterious abductions of young people). Additionally, a number of respondents admitted they believed in the existence of aliens, yet did not necessarily express fear for them.

When trying to outline the changes in school lore in comparison to 1990ies, the increased popularity of semiprecious stones and protective angels leaps into the eye – in the 2017-2018 material they were the most frequently mentioned means of supernatural protection. Also dream catchers derived from North American native culture and the Arabian protective eye amulets that were sometimes obtained as souvenirs during family trips were often mentioned. From older local beliefs, spirits of ancestors (mainly

grandparents and grandmothers) were described as supernatural protectors and respective personal experience narratives abounded.

Respondents were aware of a number of magical foretelling rituals (e.g., using Ouija boards, tarot cards, invocation of ghosts with the help of a small plate) and specific challenges related to ghostly beings (like Charlie Charlie challenge, Bloody Mary challenge) but in most cases this knowledge was accompanied only by few personal experiences because such adventures were perceived as too dangerous.

1.-2. November 2018 an international and interdisciplinary autumn school for PhD students was organized by Reet Hiimäe in South Estonia, titled “Dialogues with children and youth”, offering papers about children’s folklore, family humour, school memes, education, youth subcultures, moral panics related to the youth’s behaviour, hybrid forms of children’s Christian and magic beliefs in Eastern Africa (English abstracts of the event are available at: <https://folklore.ee/CEES/doktorikool/sk2018/sk2018e.htm>). A number of papers from the autumn school served as basis for a special issue of the journal *Mäetagused* (2019) that was dedicated to children and youth culture (English abstracts of the articles are available at: <http://www.folklore.ee/tagused/nr74/summ.htm>).

In addition, three popular volumes of school lore have been published by ELM Scholarly Press. In “Eesti õpilaste üleloomulikud kogemused” (Estonian schoolchildren’s supernatural experiences, 2019), Reet Hiimäe discusses schoolchildren’s belief and experience descriptions related to the supernatural world – supernatural beings, fears related to them, and ways of protection against them. The narratives cover classical graveyard stories and encounters with spirits, which could as well have been written down a hundred years ago, and also modern media-influenced descriptions; for example, recent years have added stories of the Slenderman and killer clowns, apps for conjuring up spirits have been mentioned, as well as supernatural beings accidentally photographed with the mobile phone camera. The book reveals that children’s and young people’s world of today is often inhabited by school ghosts, aliens, and grandparents’ spirits as protectors.

„Eesti õpilaste naljad“ (Estonian schoolchildren’s jokes, 2018) by Reet Hiimäe gives an overview of contemporary school humor. “Eesti õpilaste lemmikloomalood” (Estonian schoolchildren’s stories of their pets, 2019) by Mare Kõiva brings narratives describing interesting, funny, and sometimes unexpected situations that schoolchildren have experienced with their traditional or more exotic pets – stories of how pets got their name, of mistaking the pet’s gender, of pets getting lost and found, descriptions of their pranks, but also about their surprising smartness.

Studies on Belarusian folk prose conducted over the past 10 years

Tacciana Valodzina, Minsk

To this day the thesis about the extraordinary richness of Belarusian folklore (on European scale), its preservation of archaic meanings and exceptional tenacity of its basic forms and meanings has been raised at various scientific forums and especially in popular publications. While this statement seems rather ambitious, it is based on a strong evidence base. The classic peasant culture has been preserved in its authentic form in Belarusian villages, although in some cases only in passive form, despite the fact that its integrity suffers irreplaceable losses every year. That is why Belarusian folklorists continue to place great importance on preserving folk prose, learning the specifics of everyday folklife, identifying the main types and genres, determining the range of plots, subject matter, motifs, and characters, including its local and regional characteristics.

A major event in the modern folkloristics was the publication of the Traditional Culture of Belarusians book series consisting of six volumes (ten books), 2001-2013). The authenticity of the texts, accuracy of dialectal features and individual manner of speech of each person, particular focus on the context and personal experiences of the tradition bearers, and material from a variety of regions create a full panorama of the modern existence of the traditional Belarusian culture. The principal goal of the authors, as stated by T. Varfolomeyev, the head researcher and author of the idea, was to consider regional culture not only as a researcher, an outsider, but also from the viewpoint of the tradition bearers and experts.

The voice of the culture bearer is present in every part of the series. The Spoken folk discourses. Worldview expressions section allows the bearers of tradition to explain the most important philosophical and moral issues, as well as describe beliefs, customs, omens, and ideas along with the emotional assessment of the latter. The beginning of the 20 th century was marked by the release of the fundamental Smolensk Ethnographic Collection, authored by V. Dobrovolsky. The beginning of the 21st century continued in its footsteps with the publication of the Polotsk Ethnographic Collection, 2011). The second compilation is dedicated to folk prose. Folk prose includes many different genres of folklore, including etiological legends, toponymy-based stories, myths, narratives related to the history of the families and region, oral history, and the folklore picture of the world (the book contains 1483 texts). Collections of field interviews are always appreciated by researchers. Its value does not decrease with time, it only increases. Moreover, there is a pleasure in delving into the depths of tradition. G. Lopatin, a collector and publisher of Belarusian folklore provide professional commentary on rare facts about dobrokhozhiye, mermaids, sorcery, etc. (Lopatin 2008, 2015).

The Folklore of Our Region series includes a compilation dedicated to folk prose of a single region, the Oktyabrsky district of the Gomel region, compiled and authored by Alena Bohaneva. Her book presents a modern view on tradition, representing the entire variety of genres and types of folk prose (Bohaneva 2018 c).

One of the most important trends of the modern development of the Belarusian folkloristics is the actualization of genres and types of folklore that had been excluded from professional research due to ideological reasons. The publishing of the Belarusian versions of the folk Bible by E. Bohaneva is an important step for modern folklorists specialising in textology and folk prose (excluding fairy-tales). Her book presents authentic material and regional diversity of Belarusian folklore. In addition to etiological and eschatological legends, the compilation includes descriptions of genre formations, such as folk bible paraphrase, which, undoubtedly is of folklore origin, but it does not fit into any of the existing folk prose genres. The book contains an index of motifs, which in itself is a valuable source that can be used to classify, and map the material (Bohaneva 2010, 2018 a, 2018b).

Interdisciplinary research contributed significant and interesting information to Belarusian narratology. The works of the philosopher S. Sanko are focused on solving a number of fundamental theoretical problems, such as the correlation between myth and folklore as special cultural forms using the systematic dynamic approach within the semiotics of culture; the possibilities and limits of using folklore data in comparative studies of myths and religion in order to reconstruct key topics, as well as in the history of worldviews; the mechanisms of transforming mythological themes into narration, folklore and literature narratives and the reverse process of (re)mythologizing elements of folk and literature narratives both within the studied tradition and in the practice of studying traditions; as well as a number of other problems. Consistent application of methods and strategies developed by the author made it possible to draw the conclusion that the dualistic motives held a special place in the traditional culture of Belarus (Sanko 2008).

The monograph *Myth. Space. Man. The traditional cultural landscape of Belarusians* by the ethnologist U. Lobach (2013) is dedicated to semantics and ritual functionality of the natural and man-made landscapes, to their interconnections and interdependence.

During post-Soviet period a rise of the local history movement took place. The main focus is on legends and narratives, primarily of a toponymic nature. While such movements are incredibly valuable, there is also a downside associated with the intentional manipulation of folklore to fit the agenda of leaders (for example, pro-imperial and Slavic Unity ideas, etc.). Moreover, the increase in popularity of folklore in the press, and, to a greater extent, on the Internet leads to various amateur reconstructions of the archaic meanings, which affect the viewpoint of folklorists.

In 2013, the Center for the Belarusian Culture, Language, and Literature began to periodical Belarusian folklore: material and studies (chief editor Tacciana Valodzina). The annual publication publishes articles, provides a platform for discussions, and publishes rare archive and field data, including folk prose. Several

topics (legends about spots on the Moon, mermaids and werewolves) have been published in the section The Belarusian Folkloric and Ethnolinguistic Atlas. The maps depict the levels and density of distribution of certain plots and motifs across Belarus (Bohaneva 2010; 2016; 2018 b, Avilin, et al. 2016, 2018).

The advantages of field interviews, conversations with tradition bearers often go beyond the regular genre classification. Such texts are particularly valuable as part of a worldview, as well as providing a reliable source for the study of the current state of the traditional culture of Belarus.

References

Avilin, T., Antropau, N., Bohaneva, A. 2016. Беларускі фальклорна-этнолінгвістычны атлас. Русалкі: знешні выгляд [Belarusian Folklore and Ethnolinguistic Atlas. Mermaid: outside view]. In: Беларускі фальклор. 3: 232–274.

Avilin, T., Alifertchik, T., Bohaneva, A. Беларускі фальклорна-этнолінгвістычны атлас: Беларускія міфалагічныя наратывы і павер'і пра ваўкалакаў [Belarusian folkloore and Ethnolinguistic Atlas. Belarusian mythical narratives and beliefs of werewolf]. In: Беларускі фальклор: Матэрыялы і даследаванні [Belarusian Folklore] 5: 191-221.

Bohaneva, A. 2010. Belaruskaja «narodnaja Biblija» Ź sučasnyh zapisah. [Folk Bible of Belarusians]. Minsk.

Boganeva, A. 2015a. Tsennostnye predstavleniia belorusov o vere: belorusskaia “narodnaia Bibliia” i kommentarii k nei nositelei traditsii. [Axiological Representations of Belarusians about Religion: “The Folk Bible” and Comments to It of the Tradition Maintainers.] In: Kategoriiia otsenki i sistema tsennostei v iazyke i kul'ture [Assessment Category and Value System in Language and Culture] Edited by S. Tolstaia. Moscow: Indrik, pp. 285–303.

Bohaneva, A. 2015 b. Bielaruskija viersii liehiendy pra kolas: varyjantnasć, typavyja i redkija matyvvy, hieahrafija raspaŹsiudŹannia. [Belarusian version of the legend of the ear: variance, standard and rare motifs, geography distribution]. In: Bielaruski fałklor. Materyjaly i dasliedavanni: Zbornik navukovyh prac. [Belarusian folklore. Materials and Research: Research Collection], Issue 2 pp.171–189.

Bohaneva, A. 2016. Bielaruskaja “narodnaja Biblija”: historyja, uplyvy, vida-Źanravy sklad. [Belarusian “Folk Bible”: History, Influences, Genre Structure.] In: Narysy historyi kul'tury Bielarusi. U 4 t. T. 3. Kul'tura siala XIV – pač. XX st. kn.2. DuchoŹnaja kul'tura. [Essays on the History of Culture of Belarus. In 4 vol. Vol. 3. Culture Village XIV - XX century. Book 2. Spiritual culture] Edited by Lakotko et al.; Sciences. Ed. Minsk: Bielaruskaja Navuka, pp. 594–623.

Bohaneva, A. 2018a. Contemporary recordings of belarusian folk biblical and non-biblical etiological legends in the comparative-historical aspect. Folklore: EIJF, 70: 59-88.

Bohaneva, A. 2018b. Народная проза Акцябршчыны [Folk narratives of Aktsibshchyny]. Compiled and edited by Boganeva. Minsk: Belarускаia Navuka.

BoHaneva, A. 2019. The variations of the image of the tower of Babel and the associated etiologies in the Belarusian folk Bible. In: Variation Turns the World Go Round: Variation in Folklore and Literature. Ed. Piret Voolaid and Saša Babič. Cambridge Scholars Publishing, pp. 38-53.

Lobach, U. 2013. Mif. Prastora. Chalavek: tradycyjny kul'turny landshaft belarusaŹ u semijatychnaj perspektyve. [Myth. Space. Man. The traditional cultural landscape of Belarusians]. Minsk.

Lopatin, G. 2008. O narodnoj demonologii belorussko-brjanskogo pogranič'ja: dobrohoŹie, nevidimye i dr. [Folk Demonology on the Belarusian- Briyansk Border area]. Paleoslavica, XVII: 2. Cambridge.

Lapatsin, G. 2015. Byli viedźmy...: Ujaŭlienni pra viadźmarstva ŭ tradycyjnaj kul'tury Homieŭščyny. Pa materyjalach ekspiedycyj Vietkaŭskaha muziejja staraabradnictva i bielaruskich tradycyj imia F. R. Šklyarava. ["There were witches...": The concept of witchcraft in the traditional culture of Gomel. According to the materials of expeditions Vetka Museum of Old Belief and Belarusian traditions named after Fyodor Shklyarov.] In: Bielaruski faŭklor. Materyjaly i dasliedavanni: Zbornik navukovych prac.[Belarusian folklore. Materials and Research: Research Collection], Issue 2, pp.252-304.

Polatski zbornik 2011. [Polotsk Ethnographic Collection]. II. Folk narratives of Padjvinnia. Edited by U. Lobach. Navapolots: Polots Pedagogical University.

Sanko, S. 2008 — Sanko, Sergey. Duchoŭnaja pieradhistoryja Bielarusi: sviet — socyum — čalaviek u mifa-paetyčnaj karcinie svietu. [The spiritual background of Belarus: the World - Society - Man in the Mythopoetic Picture of the world] In: Historyja filasofskaj i hramadska-palityčnaj dumki Bielarusi: u 6 t. T. 1. Epoha Siaredniaviečča. [History of philosophical and political thought of Belarus: In 6 vol.. Vol.. 1. The Era of the Middle Ages.] Minsk: Bielaruskaja Navuka, pp. 137—232.

Традыцыйная культура 2001—2013 [Traditional Culture of Belarusians] . I-VI. Edited by T. Varfalameeva. Minsk: Vyshaia shkola.

Whose Tradition? Adapting Orthodox Christianity in North America. Dissertation by Lydia Ruth Bringerud. University of Newfoundland.

Lydia Ruth Bringerud
lrb681@mun.ca

I finished my PhD at Memorial University of Newfoundland this year, with my dissertation, "Whose Tradition?: Adapting Orthodox Christianity in North America." I'm presenting a chapter from this at the American Academy of Religion this November in San Diego. At AFS, I am presenting on a different project I'm working on about an American transgender nun who started an off-shoot religious tradition she calls the Universalist Orthodox Church.

Focusing on three Orthodox Christian communities – St. Paraskeva and St. Luke in Midwestern US, and St. Nicolas in Atlantic Canada – this thesis examines the complex cultural dynamics surrounding Orthodox Christianity in North America. I explore the ways believers, both the Orthodox-born and new converts, negotiate with an ancient faith in a contemporary society where this faith may appear counter-cultural. Building on Leonard Primiano's (1995) theory of vernacular religion, I propose the concept of vernacular theology to shed light on these processes. Despite the illusion of theology as the exclusive purview of clergy, laypeople exercise interpretive agency to creatively adapt doctrine to their individual life circumstances.

I consider the history of the Orthodox Church, including themes of empire, romantic nationalism, anti-Westernism, and Communism, focusing on Romania, Russia, Serbia, and Ukraine, the home countries of my Orthodox-born participants. I analyze the Orthodox Church's response to globalization and how this may affect the future of the Church in North America.

I further consider encounters between converts and Orthodox-born immigrants within the walls of North American Orthodox churches, examining how Orthodox Christian communities meet the needs of these different groups. I argue that those who convert to Orthodox Christianity create exoteric folklore about ethnicity in terms of those who have cultural connections with the faith.

Lastly, I address theory and practice in the lives of Orthodox Christians, with specific emphasis on how women navigate this patriarchal faith in a society in dialogue with feminist ideas. Themes include understandings of clerical authority, spiritual obedience, and the interpretive agency of parishioners. I offer a theory of vernacular feminisms, in which women create strategies of empowerment within a patriarchal system. By creating these choices for themselves, they simultaneously subvert and support a system that limits them on the basis of gender.

Recent publication and open lecture by prof. Jelka Vince Pallua

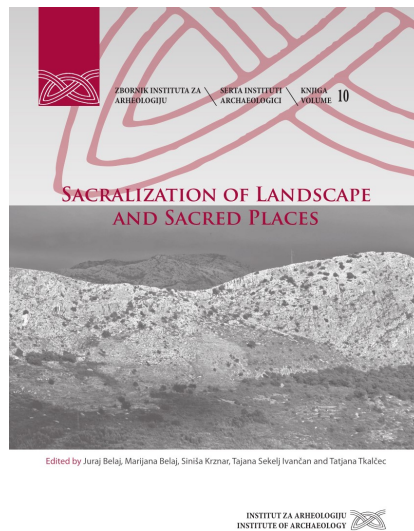
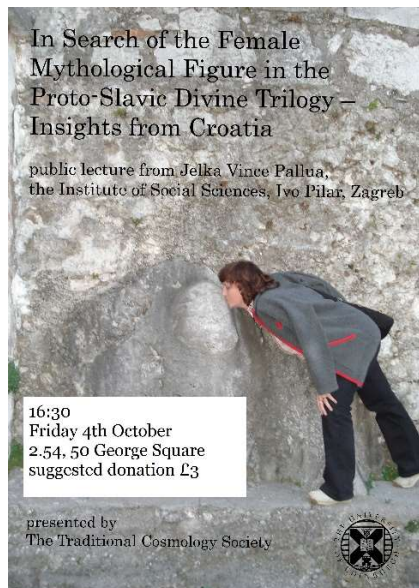
Jelka Vince Pallua

jelka.vince@gmail.com

Vince Pallua, Jelka (2018.). A newly discovered figurative representation of the mythical Baba – "Old Baba Vukoša" in St. Mary's church of Gračišće in Istria. In: (Belaj, Juraj ed.) *Sacralization of Landscape and Sacred Places*, Zagreb, 105–117.

On Friday, 4th October 2019, I had an invited lecture "In Search of the Female Mythical Figure in the Proto-Slavic Divine Trilogy – Insights from Croatia"), University of Edinburgh, Department of Celtic and Scottish Studies, The Traditional Cosmology Society. Below is the web page of my „Institute of social sciences Ivo Pilar“ where this was announced together with the poster of the lecture.

<https://thisisthetcson.wordpress.com/2019/09/25/tcs-talk-in-search-of-the-female-mythological-figure-an-insight-in-the-proto-slavic-divine-trilogy/>



An International Symposium Celebrating the 200th Anniversary of the Birth of Jón Árnason, the Man behind Iceland's First Major Collection of Folktales. Oct. 17.-18. Reykjavík.

Terry Gunnell
terry@hi.is

On October 17th to 18th 2019, an international symposium on folk tales organised by The Árni Magnússon Institute for Icelandic Studies and the University of Iceland, was held in the Nordic House in Reykjavík. Entitled "The Stories and the Man: A Celebration of Jón Árnason's Work as a Collector of Folk Narrative", the conference involved the following papers:

Thursday, October 17th

Joep Leerssen (plenary): A Hub Called Jón: On the Transnational Entanglements of Cultural Nationalists

Terry Gunnell: Íslenskar þjóðsögur og æfintýri in the International Context of the Grimm Ripples
 Júlíana Þóra Magnúsdóttir: "On the Knees of Women": Approaches to Female Storytellers in Nineteenth Century Iceland
 Ane Ohrvik: The Cultural Network of the Norwegian Folklore Collector Peter Christen Asbjørnsen in the Nineteenth Century

Fredrik Skott: Digital Dissemination: Ethical Dilemmas and New Possibilities
 Trausti Dagsson: Extending Sagnagrunnur: The Digital Collection of Places, Letters, Folklore and the Folk
 Timothy R. Tangherlini: The Making of Danske sagn: Evald Tang Kristensen and Folklore Collecting in 19th Century Denmark

Friday, October 18th

Maria Tatar: Enchantments, Spells, and Curses: The Sorcery of Stories and the Magic in Them

Rósa Porsteinsdóttir: 'So is All the World a Story': Storytellers and their Tales

Pauline Greenhill: Transgressive Tales Revisited: "Hans My Hedgehog" and Queer Transbiology

Aðalheiður Guðmundsdóttir: Old Norse Literature, Icelandic Fairy Tales, and Different Systems of Signification

Cristina Bacchilega: At the Multiple Crossroads of Wonder Tales and Contemporary Fiction

Eilís Ní Dhuibhne Almqvist: Midwife to the Fairies: My Life as a Folklorist and Creative Writer in Ireland and the World

Sjón: Days in the Company of Skoffíns

National Symposium on Urban Folklore. August 22.-23. NEHU, Shillong



Desmond W. Kharmawphlang

desmondkharmawphlang@gmail.com

The Department of Cultural and Creative Studies, NEHU, Shillong, organized a NATIONAL SYMPOSIUM ON URBAN FOLKLORE WITH SPECIAL REFERENCE TO NORTH-EAST INDIA, on the occasion of World Folklore Day which falls on the 22nd of August 2019. The symposium was held for two days with effect from 22nd-23rd August 2019 at the Conference Hall, New Guesthouse, NEHU, Shillong. The inaugural session was held on the 22nd August 2019 at 10:30AM, with Prof. Cecile A. Mawlong, Dean, School of Social Sciences, NEHU, Shillong, who graced the occasion as the Chief Guest. Prof. D. L. Kharmawphlang of the Department of Cultural and Creative Studies delivered the Keynote Address followed by an address by the Chairman, Prof. S. K. Nanda, Head of the Department of Cultural and Creative Studies, NEHU, Shillong and a speech by the Chief Guest.

There were two technical sessions on the 22nd of August 2019 and one session on the 23rd of August 2019. There was also a cultural programme on the first day, students of the department performed a number of songs and one cultural dance.

CFA: The Winter Workshop entitled “‘Indigeneity”, Orality, and Liminal Ontologies: Methodological Pluralisms and Approaches to Culture’, 15-20 January, 2020, Diphu, Karbi Anglong, East Assam, Northeast India

Margaret Lyngdoh, Dharamsing Teron

Karbiworkshop2020@gmail.com

The Workshop will be held in Diphu, Karbi Anglong, East Assam, Northeast India, organized by the University of Tartu in collaboration with the Centre for Karbi Studies, the Nordic Centre in India, the Marginalised and Endangered Worldviews Study Centre, and the University of Tartu Asian Centre, with support from the Karbi Anglong Autonomous Council.

Local hospitality anticipates hosting about 40 participants. **The last date to apply is 15th November 2019.** Accepted participants will be notified by 25th of November 2019.

Interested applicants are kindly requested to submit a 300-word motivation letter, a 250-word abstract, and a CV or brief biography to Karbiworkshop2020@gmail.com by 15 November 2019. Please also feel free to reach out with any questions or concerns you may have.

At the heart of this endeavour is an attempt to shift focus from the centre to the peripheries, examining communities on the margins of the Indian political state. These peripheries include 222 different indigenous groups who inhabit the 8 states that make up Northeast India. The Workshop will focus primarily on indigenous ontologies.

MA students, PhD students, and other researchers who have interest in indigenous issues are welcome. We expect that participants will cover their own travel costs, but all expenses will be borne by the organisers (food, accommodation, fieldwork, etc).

Please feel free to distribute this information to anyone you think you might be interested. Do not hesitate to write with any questions.

Please see the Concept Note for the event

https://www.flku.ut.ee/sites/default/files/www_ut/winter_workshop_concept_note_2020_final.pdf

Margaret Lyngdoh (organiser)
Department of Estonian and Comparative Folklore
University of Tartu, Estonia

Dharamsing Teron (convenor)
Director, Centre for Karbi Studies
Diphu, Karbi Anglong, Assam, India

Special issue of Journal of Ethnology and Folklore: Experiences, Theories and Politics of Paranormal. A Call for Contributions.

Paranormal is an ambiguous and open category for contemporary discussion on the supernatural. Despite parallel and overlapping concepts, the category of paranormal contrasts to the normal, natural and known level of reality. Various encounters with poltergeists, UFOs, ghosts and anomalous natural phenomena are woven into the web of arguments which, in active meaning-making processes, aim to form the critical and political agenda in the secular-scientific intellectual field.

Rooted in the research into psychic phenomena, ufology, dowsing and spiritualism, the paranormal bears the ideals of a scientific pursuit within cultural and religious field.

In these discussions the human experience has been brought to the centre, because other folkloric notions about the supernatural encounters in the individual's life could give an additional source of authority, validation or further enquiry. In discussion of the paranormal individual experience works as the problem, as the source and as the active means of participation at three levels: 1) the supernatural experience in the naturalistic worldview; 2) the supernatural experience as the source of existential meaning-making; 3) the supernatural experience as means of participation and communication. Examining and theorising the places of supernatural encounters unites the participants into a web of communication between different stories, places, practices and authorities.



We welcome articles discussing various aspects of paranormal in experiences, authors, media or other settings of contemporary culture.

For more information, please write kristel.kivari@ut.ee

Journal of Ethnology and Folkloristics (JEF) is a multidisciplinary scholarly forum covering the research areas of ethnology, folklore studies, museology, cultural and social anthropology. JEF is an Open Access journal that accepts contributions from scholars all over the world. All research articles in JEF are peer-reviewed.

JEF is indexed in 30 databases, among the others Elsevier – Scopus, Anthropological Index Online, ERIH PLUS, MLA Directory of Periodicals, MLA International Bibliography, Open Folklore Project.

JEF is a joint publication of the University of Tartu, the Estonian National Museum and the Estonian Literary Museum. JEF is published in partnership with Sciendo (De Gruyter Open), the world's second largest publisher of Open Access academic content, and a part of the De Gruyter group, which has 260 years of publishing history.

See: <https://content.sciendo.com/view/journals/jef/jef-overview.xml>

<https://www.jef.ee> ; e-mail: jef.editors@gmail.com

Author guidelines: <http://jef.ee/index.php/journal/about/submissions#authorGuidelines>

You can download the call from HERE: [https://drive.google.com/open?id=1CPTb7aW - 6hK1UPmSI34wxtF490kJGDJ](https://drive.google.com/open?id=1CPTb7aW-6hK1UPmSI34wxtF490kJGDJ)

Fifty Five Years of Folklore Research: a Biographical Note by Robin Gwyndaf

Robin Gwyndaf
rgwyndaf@sky.ee



In October 2019 I was very privileged to celebrate 55 years of work at St Fagans National Museum of History, as it is now known. May I, therefore, at the very beginning, express my most sincere thanks to my former and present colleagues and friends for all their kind support and friendship over the years. As we say in Welsh: ‘canmil diolch’: a ‘hundred thousand thanks’.

St Fagans, as it is popularly known, is an open-air museum in the village of the same name, five miles from the centre of Cardiff. It is one of seven national museums belonging to Amgueddfa Cymru – Museum Wales. When it was founded in 1946 it was called in English: Welsh Folk Museum, and for

a number of years later it was known as: Museum of Welsh Life. From the beginning the name in Welsh was: Amgueddfa Werin Cymru (Amguedd : treasure; Amgueddfa: museum; (G)werin: folk, people; Cymru: Wales.) In July 2019, St Fagans, won the UK Museum of the Year Award (£100,000).

At the request of the Belief Narrative Network (BNN) and colleagues of the International Society for Folk Narrative Research, and also for the information of other folklore friends, it is my very great pleasure to present the following brief profile.

Posts

1. 1964 (5 October): Research Assistant 1, Department of Oral Traditions and Dialects.
2. 1971: Assistant Keeper.
3. 1984: Curator of Folklore.
4. 1985-87: Director of the Government's Manpower Service Commission (MSC): St Fagans Information Retrieval Projects.
5. 1991-95: Head of St Fagans Warding Staff.
6. 1991-97: Head of St Fagans Tape, Film, and Manuscript Archives.
7. 1997: Head of the Department of Cultural Life.
8. 2006 (1 March): Retired.
9. 2007: Honorary Research Fellow (with an office in St Fagans).

Responsibilities as Honorary Research Fellow.

1. Publishing material, based mainly on ethnological collections, 1964 - 2019.
2. Assist researchers and St Fagans present staff in replying to enquiries.
3. Continue to develop RG's Archive of Folk Culture for the benefit of present and future researchers. Emphasis on classifying and indexing written and oral material. (During 1964-2019, c. 3,000 persons were interviewed, and 1,700 half-hour sound tapes were recorded; c.20,000 ethnological items. The tapes have all been transcribed.)
4. Lecturing and attending conferences in Wales and abroad.

Research interests

1. Folk tales, folk legends, folk traditions, folk beliefs, and dreams.
2. Folklore of fear and aspiration; deisidaimonia and pleroma; charms and customs.
3. Folk poetry, rhymes, folk hymns, and parodies.
4. Riddles, proverbs, folk speech, jokes and anecdotes.
5. Tradition-bearers, homo narrans, and repertoire studies.
6. Community studies (Uwchaled, North Wales, in particular).
7. The Welsh culture in Patagonia, Argentina.
8. Contemporary folklore.
9. World-view, and the function and value of folklore.

Keywords:

Folklore, folk culture, and ethnology; 'folklore and culture in action'; text and context; people, community, and communication; folk memory; tradition and tradition-bearers: passive and active;

orality and book-culture; creativity, performance, and 'imagination in action'; personality; patterns and motifs; the natural and the supernatural.

Publications: 1961-2019

20 books

and c. 450 articles, relating to folk culture / Ethnology,

Selected bibliography.

2018. 'Recording Folk Beliefs and Belief Narratives in Welsh Oral Tradition: a Biographical Note', Belief Narrative Network (BNN) Newsletter, July 2018, pp. 11-16.

2017. Cofio Hedd Wyn. Atgofion Cyfeillion a Detholiad o'i Gerddi. ['In remembrance of Hedd Wyn', a young shepherd poet, killed during the First World War. He became a Welsh icon, and his home, Yr Ysgwrn, in Trawsfynydd, North Wales, a place of pilgrimage.] Y Lolfa, pp. 405.

2015. Yr Etifeddiaeth Deg. O Gymru i Batagonia: 1865-2015. ['The fair inheritance. From Wales to Patagonia (Argentina), 1865-2015.'] Y Lolfa, pp. 537.

2015. 'Lois Blake: Arloeswraig Dawnsio Gwerin yng Nghymru / Lois Blake: A Pioneer of Folk Dancing in Wales'[bylingual article]. Dawns, 2014-15, pp. 36-56.

2014. 'Llên Gwerin Bro Hiraethog / The Folklore of Bro Hiraethog' [bylingual article]. Archaeologia Cambrensis, 163, pp. 298-306.

2006. 'Poetry in Action: Verse and Narration in Everyday Communication'. Folklore: Electronic Journal of Folklore (Tartu, Estonia), 33, pp. 85-94.

2006. With Llŷr D Gruffydd, The Mountain Man. A Portrayal of Evan Roberts, Capel Curig: Rockman, Botanist and Conservationist. Friends of St Julitta's Church, Capel Curig, pp.56. [This is an English version of a book first published in Welsh: Llyfr Rhedyn ei Daid ('his grandfather's fern book'), 1987. It is a portrait of a former quarryman who discovered rare Alpine plants growing in Snowdonia, North Wales.]

2004. 'Tales of Welsh Tradition-Bearers'. Text in Welsh, with an English translation and sound recording, of 32 narratives. www.welshfolktales.org

2000-01. 'Memory in Action: Narration, Communication, and the Repertoire of a Passive Tradition-Bearer' [Lewis T Evans], Folk Life: Journal of Ethnological Studies, 39, pp. 49-65.

For the older publications, please see BNN Newsletter, July, 2018

Cover photo depicts Bumchu procession, Sikkim, India. Author of the photo is Kikee Doma Bhutia, PhD candidate of University of Tartu, title of her research in progress „Prophecies, Pilgrimage and Patronage in the Eastern Himalayas: a Study of Mythic Histories as 'Lived Realities'“.



BNN Committee:

Mirjam Mencej, Willem de Blécourt, Terry Gunnell, Anders Gustavsson, Desmond Kharmawphlang, Fumihiko Kobayashi, Mare Kõiva, Kaarina Koski, Dilip Kumar Kalita, Mirjam Mencej, Maria Ines Palleiro, Tok Thompson and Ülo Valk.