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## BNN Newsletter, December 2021

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Sincerely,

Kristel Kivari

[kristel.kivari@ut.ee](mailto:kristel.kivari@ut.ee)

*On behalf of the BNN Committee: Eva Þórdís Ebenzersdóttir, Petr Janeček, Judit Kis-Halas(chair), Kristel Kivari, Kaarina Kooski, Mare Kõiva, Margaret Lyngdoh, Bela Mosia, Maria Ines Palleiro, Sonja Petrović, Nemanja Radulović, Tok Thompson*

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Publications of the Center for Typological and Semiotic Folklore  
Studies of the Russian State University for the Humanities (Moscow,  
Russia)

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Olga Khristoforova  
Russian State University for the Humanities  
okhrist@yandex.ru

**Folklore: Structure, Typology, Semiotics, Vol. 1, No 1-2 (2018); Vol. 2, No 1–4 (2019); Vol. 3, No 1–4 (2020); Vol. 4, No 1 (2021) [<https://folklore.elpub.ru/jour>]**

The academic journal “Folklore: Structure, Typology, Semiotics” introduces the reader to the results of fundamental research in theoretical folklore studies. It publishes papers dedicated to studies of oral texts and ritual practices, of the archaic myth and its contemporary modifications, including those in the wider interdisciplinary context altogether with discussing folklore problematics outside the borders of the “realm” of folklore studies.

Each issue of the journal consists of a main themed rubric with short notes “from the researcher’s desk”. Besides, the journal includes essays on world folklore, field and archive data, papers and materials on the history of folklore studies, reviews, bibliographies, reviews of books on folklore studies, reports and announcements of scholarly events. In the future, the journal aims to inform the readers about the projects dedicated to studying of folklore and mythological traditions, to also inform about research centers in Russia and abroad that dwell upon the issues of comparative and theoretical folklore studies, to suggest software and methodological developments for university courses in the discipline and to cover the ongoing events in academia in sufficient detail.

The journal promotes, as far as possible, the enhancement of academic communication between scholars, encourages aspiring researchers to partake in theoretical folklore studies and promotes implementation of research results into university education programs. Creators and editors of the journal, united in the shared understanding of their research subjects and methodological principles developed during the decades of this research school’s existence, respect alternative views on the problematics of folklore studies, other schools of research in oral traditions and implementation of other methodology as long as it is based on correct procedures compliant with contemporary academic knowledge. This principle lies in the core of the journal’s editorial policy.

There are 4 issues per annum (double issues are possible) which comprise a volume. Each issue makes up to 400 000 characters. All submissions undergo anonymous peer review. The

journal is pro bono and, with few exceptions, does not accept illustrations in color. Submissions are accepted not only in Russian but also in other languages, primarily in English.

The journal is intended for scholars in folklore and folk culture, undergraduate and PhD students and any reader interested in these topics.

**On October 4-10, 2021, the XXI International School of Folklore and Cultural Anthropology on the topic "Folklore and Anthropology of Professions" was held.** The XXI School was organized by the Center for Typological and Semiotic Folklore Studies of the Russian State University for the Humanities in collaboration with the Laboratory for Theoretical Folklore Studies of the School of Advanced Studies in the Humanities, Russian Academy of National Economy and Public Administration (RANEPA) (Moscow, Russia). Program (in Russian): [http://www.ruthenia.ru/folklore/pdf/Folklore%20School%202021\\_schedule\\_fin.pdf](http://www.ruthenia.ru/folklore/pdf/Folklore%20School%202021_schedule_fin.pdf)

Abstracts (in Russian):

[http://www.ruthenia.ru/folklore/pdf/Folklore%20school\\_2021\\_abstracts.pdf](http://www.ruthenia.ru/folklore/pdf/Folklore%20school_2021_abstracts.pdf)

International Schools of Folklore and Cultural Anthropology have been held by the Center for Typological and Semiotic Folklore Studies of the RSUH since 2003. Each of the Schools was devoted to one of the topical problems of modern Folklore Studies. The aim of the School is to discuss the central issues of folkloristics and cultural anthropology: typology and semiotics of folklore, myth, ritual; the ratio of oral and book channels of cultural communication; historical reconstructions in folklore; historical memory in folklore and problems of "oral history"; modern methods of description and analysis of folklore texts (including with the use of computer technologies) and others.

**Мелетинский Е.М., Неклюдов С.Ю., Новик Е.С. Историческая поэтика фольклора: от архаики к классике. 2-е изд. М.: РГГУ, 2021. 285 с. (Традиция – текст – фольклор: типология и семиотика.)**

**Meletinsky E.M., Neklyudov S.Yu., Novik E.S. Folklore: Historical Poetics. 2nd ed. Moscow: RSUH, 2021, 285 pp. (Tradition - text - folklore: typology and semiotics.)**

The book explores the genesis of literature and the role of oral transmission in the shaping of the poetic language, the problems of the emergence and functioning of the folklore's ethnopoetics including the voice mythology in folklore, the magic power of words in archaic traditions, spoken word in folklore, the storyteller and his text.

Contents: Editor's Foreword. – Introduction. – Chapter 1. Genesis of literature. – The origins of the art of poetry. – Folklore and its role in the genesis. – of the poetic language. – Chapter 2. Folklore traditions and their genre space. – Folklore and its genre specifics. – Folk names for folklore genres. – Criteria for genre space partitioning. – Genre nomination semantics in the narrative folklore. – Narrative texts and their functions in archaic traditions. – Chapter 3. Archaic folklore and its implicit poetics. – Introductory remarks. – Voice and its semiotic functions in the folklore and beliefs of the peoples of Siberia. – (Interpreting the voices of nature. – Sound imitations. – Acoustic masks within human community. – Ritualistic and mythological beliefs concerning music instruments and singing. – “Voice” in the narrative folklore. – of the peoples of Siberia). – The Word in archaic traditions. – (Prohibitions and injunctions connected. – with verbal behavior. – Well-wishing and curses. – Hexes. – Folklore narratives and their magical. – function). – Secret speak in real life, in the ritualistic folklore, in the shamanistic rituals. – Folklore texts and their performers. – (Receiving the storyteller's gift: otherworldly sources of folklore texts. – Witnessing formulas and the narrator's figure. – Storyteller's skill, his duties, and his destiny). – Conclusion. Spoken word in folklore.

**Неклюдов С.Ю. Отмененная «порча»: событие – ритуал – текст // Вестник РГГУ. Научный журнал. Сер. Литературоведение. Языкознание. Культурология. М.: РГГУ, 2020, № 4, с. 10–27.**

**Neklyudov, S.Yu. (2020), “Cancelled ‘hex’ as an event, as a ritual, and as a text”, RSUH/RGGU Bulletin. “Literary Theory. Linguistics. Cultural Studies” Series, no. 4 (Moscow), pp. 10–27, DOI: 10.28995/2686-7249-2020-4-10-27.**

A stranger is suspected of “hexing” the child. This suspicion becomes a starting point of an oral memorate that relates this domestic incident, then describes a purification ritual it occasioned. Finally the storyteller -- who is also the central character of the story -- re-evaluates what has actually happened. The main plot is not unique, its versions are present in other oral narratives about hexes that can weaken or kill a newborn child. The article focuses on the text-generating mechanisms that make such narrative possible and on the underlying worldview. It reconstructs “the prototypical episode”, and identifies the parts that are less rooted in reality than in traditional beliefs. Such study allows to assess the role of the mythological model that helps to enrich the memorate with the circumstantial details which at the same time assure its conceptual completeness and credibility.

The article is based on materials recorded during the field expeditions organized by the Center for Typological and Semiotic Studies of Folklore of Russian State University for the Humanities in 2006-2010.

**Неклюдов С.Ю. Тезисы о сказке // Новый филологический вестник, 2020, № 3 (54). [М.: РГГУ; DOI: 10.24411/2072-9316-2020-00063]. С. 17–31.**

**S.Yu. Neklyudov Folktales: Some Theses // The New Philological Bulletin, № 3 (54), (Moscow), 2020, pp. 17–31. DOI: 10.24411/2072-9316-2020-00063**

The article suggests a general outlook of the structure and semantics of the folktale. Its text builds up its own worldview, its contents is perceived as the state of being, unlike “non-folktale prose” where the worldview has roots beyond the genre complex in question. The space of the folktale comprises separate loci, their peculiari-ties determined by the presence of these or those characters, as well as situations typical of these particular loci. The “Self and Other” dichotomy has the following registers: “family”, “society”, “myth”. Nevertheless, the mythic in folktales is that only by its origin. The folktale has nearly always a “social ladder”, as the protagonist’s adventures must end up “with a bonus”, either possessions (wealth), or marriage (spouse), or high status (investiture). The folktale regulates the code of the relations with the other world, as well as the code of success itself. If you behave yourself “right” in this world, the energy of the world will do you only “good”. Such “ethics” is based on the exchange of “gifts”, and the protagonist’s “right” behavior shaped in the folktale. The folktale is the first verbal form in the world recognized as imitation or fiction. Its poetic structure is greatly orientated toward creating an entertaining aesthetic effect which enables break-ing off its worldview from that of actual beliefs and rituals. The formalized narrative structures of the folktale play an important part in the emergence of literature, as well as the literature of New Age.

**Неклюдов С.Ю. Владимир Пропп: от «Морфологии» к «Истории» (К 75-летию опубликования «Исторических корней волшебной сказки») // Новый филологический вестник, 2021, № 2 (57). С. 100–132.**

**S.Yu. Neklyudov.Vladimir Propp: from Morphology to History (In honor of the 75th anniversary of the first edition of the Historical Roots of the Wondertale) // The New Philological Bulletin, № 2 (57), 2021, pp. 100–132.**

V.Ya. Propp conceived two of his major works -- Morphology of the Folktale (1928) and Historical Roots of the Wondertale (1946) -- as a dilogy, its underlying principle was to describe the structure ("morphology") of the phenomenon in order to study its genesis ("history"). As the author initially defined the outlines of his research project, neither a single tale, nor a single plot were supposed to be the subject of study, all of them should have been used as material for further analysis. His “morphological formula” was not a product of the reconstruction of “proto-form” or “prototext”. Instead he constructed a model that may or may not have actual historical incarnations/ but it helped to explain the potential diversity of traditions generated by the process of evolutionary morphology, analogous to biological evolution.

Historical Roots not only provides the supporting elements of this model as well as a broad ethnographic commentary. It also builds up a ritual and mythological structure, representing

the paradigmatic aspect of the same model. In the syntagmatic ("morphological") mode, the structural elements of the narrative (functions) are connected "in contiguity" - as an inviolable "horizontal" sequence. In Historical Roots, each of these functions (in theory) acquires an equivalent in the archaic ritual tradition. The relation between the narrative elements and the ritual ones (as well as between the actual models) deserves to be called "paradigmatic".

This article considers different perspectives of the correlation of "morphological" and "historical" in V.Ya. Propp' conceptualization of the folktale.

**Неклюдов С.Ю. О «больших системах» и технике получения знаний (полемиические заметки) // Шаги / Steps. Т. VII, № 2 [2021], с. 10–27.**

**S. Yu. Nekliudov. On "large systems" and the technique of knowledge acquisition (Polemical notes) // Shagi / Steps. Vol. 7. No. 2. 2021, pp. 10–27.**

The article critically reviews a number of trends in the humanities, such as evolutionism and anti-evolutionism, structuralism and post-structuralism. It also delineates the author's methodological premises regarding present day research in the field of folklore and mythology. These premises are based on the assumption that all folklore traditions from around the world dispose of a limited set of composite elements of different levels, types and volume. Such elements, in turn, can be divided into subsets: semantic and morphological constants of verbal texts (including the plot-motif corpus and compositional-stylistic structures); the most common stereotypes of social practices; fixed ideas and images related to the "naïve" (mythological) picture of the world. Accordingly, all these traditions can be represented as a kind of topological space, a system of interconnected and grouped elements — whatever the reasons for their convergence and connection. Therefore, it becomes possible to understand some "obscure" texts of folk culture (or their elements) by drawing on data borrowed from other traditions (including distant ones). Folklorists resort to such "semantic (~ typological) reconstructions" quite regularly. In some cases, they are working not only with variants that partially preserve the hypothetical original form, but also with texts that are not genetically related to each other, but came into being as a result of the implementation of the same narrative model. In general, the universe of culture tends towards systematisms, both synchronically and diachronically. It is clearly governed by some kind of laws, although we have not yet been able to fully identify and describe them. However, we can hope that we are on the way to finding adequate analytical tools to do that.

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Publications of The Laboratory for Theoretical Folklore Studies of the School for Advanced Studies in the Humanities within the RANEPА Institute of Social Sciences (Moscow, Russia)

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Olga Khristoforova  
okhrist@yandex.ru

**Urban Folklore and Anthropology, current issues (2018—2021):**

<https://ufajournal.ranepa.ru/home/archive/2020/423663/>

(short abstracts in English, full versions in Russian)

Urban Folklore and Anthropology is a peer-reviewed academic journal dedicated to the broad spectrum of urban folklore and anthropology studies. The journal's mission is to become a forum for scholarly disputes on folklore and anthropology that would bring together researchers in urban studies from Russia and worldwide. Founded in 2018, the journal is published by the School of Advanced Studies in the Humanities (ISS RANEPА) quarterly. The journal's main objective is to publish research by scholars in the humanities both from Russia and worldwide. We accept submissions both in Russian and in English and are open for possible English-only issues. There is a number of permanent key sections of the journal that portray the past, present and future of Urban Anthropology: discuss relevant issues (Contemporary Research section), re-introduce the most significant research classics relevant to an issue's leading topic (Classics section), cover key worldwide tendencies in Urban Anthropology (Future Anthropology section), provide a space for timely presentation of field work results (Urban Field section).

2. New articles by Researchers of the Laboratory for Theoretical Folklore Studies. The Laboratory for Theoretical Folklore Studies specializes in studying oral texts as „basic” cultural texts and in studying mythological worldview in mass conscience, politics and ideologies. The research is that of folklore and mythological traditions and ritual practices, based upon field recordings from various Eurasian regions, as well as of Russian historical and quasi-historical discourse of the 20th – 21st centuries. The Laboratory staff members assume that it is impossible to understand social processes and forms of social conscience without analyzing the cultural texts the society creates. A culture's full and unbiased perception of its own self is the only way of bringing up a socially responsible citizen who is free of mythological phantoms and is at least partially protected against ideological manipulation.

**Arkhipova A. S., Zakharov A. V., Kozlova I. V. (2021) The Ethnography of Protest: Who Participated —and Why — in the Rallies of 2021. Monitoring of Public Opinion: Economic and Social Changes. No. 5. P. 289–323. [https:// doi.org/10.14515/monitoring.2021.5.2032](https://doi.org/10.14515/monitoring.2021.5.2032). (In Russ.)**

The article focuses on political street protests of 2021 in Russia. Our re-search is based on results of sociological surveys of the rallies' participants, interviews, and ethnographic observations at rallies in January and April 2021 in Moscow, St. Petersburg, and Kazan. The combination of sociological and anthropo-logical methods allows us to understand who these participants are and why they take part in street rallies. It turned out that the ideas of the protests of 2021 as a "revolution of children" or a "protest of the lower classes" are equally wrong. Most participants of the rallies, both new and old, are between the ages of 18 and 39, they have already received or are re-ceiving higher education. For 42% of the participants of the first rally on 23 January, this is the first experience of such kind. The majority of the "newcomers" are young people under the age of 25. Some of the young people perceive their participation in the rally as a political initi-ation. Not all protesters are supporters of Alexei Navalny: his support is only one of the motives for participating in the rallies. The main motivations are dissatisfaction with the political situation in general, re-quirements for compliance with the laws, support for all political prisoners, as well as social and economic stratification of the society. Rejection of political violence and social stratification became the main triggers to go out for a protest — primarily for those 42% of «newcomers».

**Kirziuk A. A. (2021) "I Have No Fear": COVID Skeptics in Search of Agency and Truth. Monitoring of Public Opinion: Economic and Social Changes. No. 2. P. 484–509. [https:// doi.org/10.14515/monitoring.2021.2.1776](https://doi.org/10.14515/monitoring.2021.2.1776). (In Russ.)**

The paper examines the formation of a skeptic view of the COVID pandemic. The author analyses semi-structured interviews with COVID skeptics (N = 21) and shows that, equally distrusting the media, they give different answers to the question, "Who needs to exaggerate the danger of coronavirus and why?". "Moderate" skeptics see a struggle of private economic interests behind the media re-ports about the pandemic, while "radical" skeptics point to a world conspiracy that threatens the life and freedom of people. Apart from that, COVID skeptics perceive restrictive measures from different angles: although the "radicals" are less tolerant of these measures, only a few of them ex-press open resistance. The paper shows that the "radical" view of the pandemic is associated, on the one hand, with the experience of agency panic (T. Melley), and on the other, with a pessimistic perception of the future. The pre-pandemic experience of being fascinated by the ideas and practices of alternative medicine plays an important role in assessing restrictive measures. The reluctance to pass the state the self-made agency (S. Harding, K. Stewart) acquired as a result of this experience pushes some "radical" skeptics towards active resistance to restrictive measures.



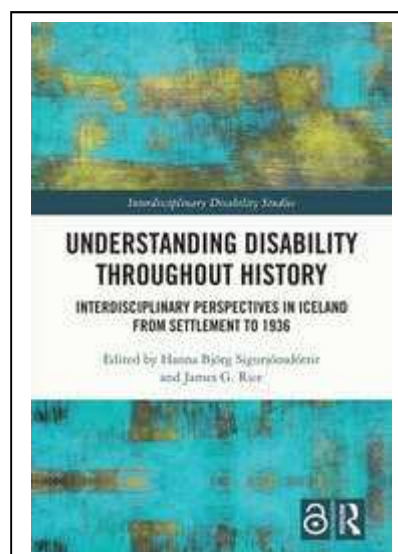
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A book chapter by Eva Þórdís Ebenezersdóttir “From a Life With a Different Body to a Recreated Folklore of Accentuated Difference. Sigríður Benediksdóttir versus Stutta-Sigga.”

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Eva Þórdís Ebenezersdóttir  
University of Iceland  
[ethe3@hi.is](mailto:ethe3@hi.is)

A new book, [“Understanding Disability Throughout History. Interdisciplinary Perspectives in Iceland from Settlement to 1936”](#) edited by Hanna Björg Sigurjónsdóttir and James G Rice was published on October 28th 2021. The book is the final product of a three-year research project called Disability before Disability (DbD) that was funded by The Icelandic Research Fund grant of excellence. The book is available in printed form and as an Open Access eBook as a whole and individual chapters.



One of the Ph.D. students in the project was folklorist Eva Þórdís Ebenezersdóttir who has a chapter in the book, cowritten with historian Sólveig Ólafsdóttir. Their chapter is number five and is titled From a Life With a Different Body to a Recreated Folklore of Accentuated

Difference. Sigríður Benediksdóttir versus Stutta-Sigga. In the chapter they follow the life and legends of a woman born in 1815 who's stories are still being narrated more than 200 years after her birth by plaiting a thread of disability studies, microhistory, and folkloristics.

<https://www.taylorfrancis.com/books/oa-edit/10.4324/9781003180180/understanding-disability-throughout-history-hanna-bj%C3%B6rg-siguri%C3%B3nsd%C3%B3ttir-james-rice>

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Article: Mencej Mirjam 2021: The Dead, the War, and Ethnic Identity: Ghost Narratives in Post-War Srebrenica, *Folklore* 132 (4): 412-433.

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Mirjam Mencej  
University of Ljubljana  
[Mirjam.mencej@guest.arnes.si](mailto:Mirjam.mencej@guest.arnes.si)

The article is available in open access: <https://www.tandfonline.com/doi/full/10.1080/0015587X.2021.1905380>

Abstract:

Based on field research, this article studies the role of ghost narratives about the dead killed in the genocide of the Bosniak people in Srebrenica. It focuses on three clusters of belief narratives spread among the Bosniaks: narratives about ghosts of the unburied dead; narratives about the dead buried in the cemetery for the victims of the massacre; and narratives about a murdered imam appearing at the site of a demolished mosque, calling the faithful to prayer. The article argues that these stories are the effects of the persistent denial of the genocide by the Serbian population and of a strong sense among Bosniaks that justice has not yet been properly restored nor the perpetrators adequately punished. Ghost narratives play a significant role in the war discourse: through them, the Bosniak inhabitants of the Srebrenica region, lacking social and political power in the Serb-dominated territory, are able to articulate and maintain their memory of the massacre, reclaim the space, acquire some sense of control over the situation, and thus, ultimately, acquire some empowerment. Moreover, ghost legends occasionally prove vehicles for the transmission of ideological messages in the post-war identity processes of the Bosniak ethnic community in Bosnia and Herzegovina.

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A work in progress by prof. Tulika Chandra 'Folk Genre of Rural Community Women: Patrons in Preservation of Folklore'

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Tulika Chandra  
Shiv Nadar University, Dehli  
[tulika.chandra@snu.edu.in](mailto:tulika.chandra@snu.edu.in)

Prof. Tulika Chandra is working on an ongoing Urbanization Folklore Project: '*Folk Genre of Rural Community Women: Patrons in Preservation of Folklore*'. The project involves empirical research that employs oral folk expressions carried on for many generations by the women in Gautam Budh Nagar villages (in the Northern part of India) with an added interest in recording, preserving, and disseminating digitally giving it stability and continuity.

I am trying to locate the changes in the folk forms and folk expressions due to urbanization, the impact of the fast-growing cities on these women voices. The study involves the identification of women's voices and their imaginative power in folk-forms and their controlling images in contrast with the male-dominated influence. We are involved in investigating and exploring the collection from fieldwork and exploring traditional tasks of folklore. With the digitization all around, 'unrecorded traditions of these women are frozen through documenting and archiving. The oral folk expressions by the rural community women

are accepting as well as adapting to the new media and helping in preserving the folklore, stepping forward to archival preservation digitization, digital preservation for researchers and anyone interested in folklore. I am gathering data, based on interviews with the women from three age groups in order to understand various manifestations of folk belief that shape multiple forms of harmonious communities.

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## A work in progress by Bela Mosia: Conspiracy Theories and Folklore

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Bela Mosia

Shota Meskhia State Teaching University of Zugdidi

mosiabela@gmail.com

### Abstract

Modern world folklore interestingly explores the idea of the folk foundations of conspiracy theories. As a collective phenomenon, conspiracy theories are to some extent related to the history of thought and become interesting in order to study the psychological or emotional state of a nation. It is associated with folk genres: fairy tales, hunting epics, myths, ancient weather management rituals, charms as the result of collective creativity. There is a worldwide tendency to pay more attention to different types of treatments with charms, phytotherapy and other similar remedies than to medicine based on research, facts and experiences. Legends that are most interestingly considered by world folklorists as an interesting genre feature of the real and the fiction.

Key words: conspiracies, folk genres, myths.

NB! The author can provide full text of the article, she also asks for the suggestions for publishing the article

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Call for papers: 7th International Conference "Demonology as a Semiotic System" May 19–21, 2022, at the Russian State University for the Humanities (RSUH), Moscow.

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On May 19–21, 2022, the 7th International Conference "Demonology as a Semiotic System" will be held at the Russian State University for the Humanities (RSUH), Moscow. It will be organized by the RSUH Centre for Typological and Semiotic Folklore Studies and Centre for Visual Studies of the Middle Ages and Modern Times.

The Conference will be held in a mixed format: at the Russian State University for the Humanities, Moscow, and online (in Zoom).

Conference working languages – Russian and English.

International interdisciplinary conferences "Demonology as a Semiotic System" have been held at the RSUH every two years since 2010. These meetings encourage fruitful communication and exchange of opinions between specialists representing different countries and academic fields (philology, history, folklore studies, anthropology, arts), open up new research perspectives and set new academic tasks.

We invite papers, which discuss the broad problem area of demonology. Topics for papers may include but are not limited to:

- demonological images and beliefs in contemporary mythology, folklore and post-folklore;
- demonological topics in rituals and ritualized behavior;
- demonological plots in booklore and visual tradition: interaction languages of image and written narration;
- the relationship and mutual influence of the church ("scholar", "book") canon and folk beliefs, vernacular demonology;
- spirit possession and related beliefs and practices;
- witchcraft beliefs: general patterns and local contexts;
- demonological models in political-ideological discourse and visual propaganda;
- demonization of out-group and / or in-group: functions, rhetoric, social contexts, cultural memory.

Deadline for abstracts (max 200 words): March 15, 2022

Notification of acceptance of abstracts: April 1, 2022

Specifications for abstract format:

Abstracts may be in Word or RTF format and should contain the following information and in this order

1. Author(s) (in bold)
2. Affiliation as you would like it to appear in the conference programme
3. Email address
4. Abstract title (in bold)
5. Abstract text

Papers accepted for and presented at the conference must be in Russian or English.

Where to send abstract: [demonology2022@yandex.ru](mailto:demonology2022@yandex.ru)

Looking forward to hearing from you,

Dr. Olga Khristoforova  
Director, Centre for Typological and  
Semiotic Folklore Studies

Russian State University for the  
Humanities, Moscow  
[okhrist@yandex.ru](mailto:okhrist@yandex.ru)  
Dr. Dmitriy Antonov

Director, Centre for Visual Studies of the  
Middle Ages and Modern Times.

Russian State University for the  
Humanities, Moscow  
antonov-dmitriy@list.ru

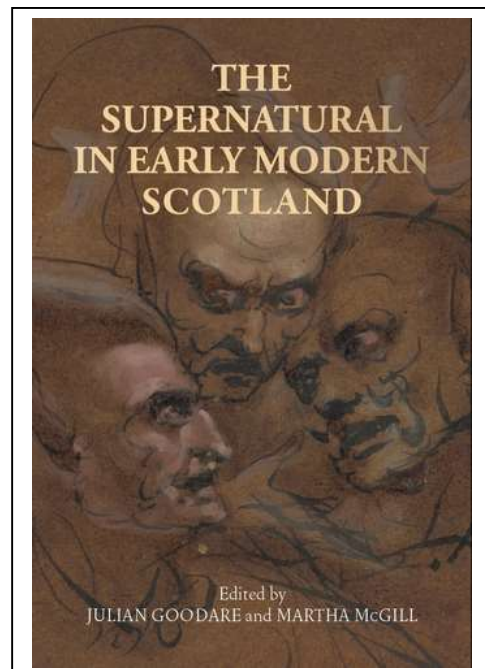
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A book “The Supernatural in Early Modern Scotland” (Manchester: Manchester University Press, 2020) ed. by Julian Goodare and Martha McGill, has been awarded the runner-up prize by the Folklore Society in its Katharine Briggs Awards 2021.

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Julian Goodare  
j.goodare@ed.ac.uk

This book is about other worlds and the supernatural beings, from angels to fairies, that inhabited them. It is about divination, prophecy, visions and trances. And it is about the cultural, religious, political and social uses to which people in Scotland put these supernatural themes between 1500 and 1800. The supernatural consistently provided Scots with a way of understanding topics such as the natural environment, physical and emotional wellbeing, political events and visions of past and future. In exploring the early modern supernatural, the book has much to reveal about how men and women in this period thought about, debated and experienced the world around them. Comprising twelve chapters by an international range of scholars, The supernatural in early modern Scotland discusses both popular and elite understandings of the supernatural.



<https://manchesteruniversitypress.co.uk/9781526134424/>

The [Katharine Briggs Award](#) is an annual book prize established by the [Folklore Society](#) to encourage the study of folklore, to help improve the standard of folklore publications in Britain and Ireland, to establish The Folklore Society as an arbiter of excellence, and to commemorate the life and work of the distinguished scholar Katharine Mary Briggs (1898-1980; Society president 1969-1972).

For the purposes of the Award, 'folklore studies' will be interpreted broadly, to include all aspects of traditional and popular culture, narrative, beliefs, customs and folk arts, including studies of a literary, anthropological, linguistic, sociological or geographical nature.

[Please also see the shortlist of previous winners of the award!](#)

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