

## NEWS IN BRIEF

### REFLECTING ON KNOWLEDGE PRODUCTION

During the past few years, folklorists, ethnologists and scholars from related fields have met to critically reflect on the disciplinary legacies and knowledge production within their fields. The meetings culminated in May 17–19, 2007 with a conference in Tartu entitled *Reflecting on Knowledge Production: The Development of Folkloristics and Ethnology*. The conference sessions were held in all the major institutions in Tartu that have had a significant impact on our disciplinary history: Estonian Literary Museum, Estonian National Museum, and the University of Tartu. Besides conference sessions, participants were granted guided tours to the archives and exhibits of the deposited treasures of those institutions. This meeting convened 26 scholars from Estonia, Finland, Iceland, Ireland, Great Britain, Russia, Latvia, Norway, Germany, Sweden and the United States, to present papers discussing the ontological entanglements and the epistemological issues involved in the development and practices in the study of folklore/folklife/ethnology. The topics under investigation were varied, reaching from the ethnographies of archival culture (Regina Bendix) to the issues of popular culture (Diarmuid Ó Giolláin) or “empty spaces” in folklore research (Stein Mathisen), from “Soviet folklore” (Alexander Panchenko) to the concept of paradigm (Pertti Anttonen), from the original formation of collections (Ergo-Hart Västriik and Johanna Björkholm) to their ownership (Andreas Kalkun and Tuulikki Kurki). Academic contributions and personal histories of major scholars were presented from fresh angles, opening new perspectives on Walter Anderson (Elo-Hanna Seljamaa), Séamus Ó Duilearga (Mícheál Briody), Oskar Loorits (Monika Tasa), Ludis Bērziņš (Rīta Treija), Gustav Ränk (Marleen Nõmmela) and Jakob Hurt (Tiina Kirss). The institutionalization of knowledge production in the fields of folkloristics and ethnology was conceptualized (Kristin Kuutma) as a trajectory reaching from the past to the present and future (Toms Kencis, Ingrid Slavec Gradišnik, Tok Thompson), while the controversial issues of heritage-production and commercialization (Pille Runnel, Torunn Selberg, Valdimar Hafstein) made also room for elaborating on human encounters (Janika Oras, Anthony McCann) involved in the ethnographic process of knowledge production in folkloristics and ethnology. The collaborative network formed via these academic events that have been supported by the Estonian Science Foundation (grant no. 5964) will continue to further the project of investigating our disciplinary histories while combining historical perspective with critical reflexive stance.

Kristin Kuutma

## PHD DISSERTATION ON RELIGIOUS PHENOMENA OF INDIGENOUS INGRIANS

**Ergo-Hart Västriik. *Vadjalaste ja isurite usundi kirjeldamine keskajast 20. sajandi esimese pooleni. Alliktekstid, representatsioonid ja tõlgendused.* [Description of Votian and Izhorian Religion from the Middle Ages to the First Half of the 20th Century: Sources, Representations, Interpretations.] *Dissertationes folkloristicae Universitatis Tartuensis* 9. Tartu: Tartu Ülikooli Kirjastus, 2007. 232 pp.**



On August 23, 2007 Ergo-Hart Västriik, head of the Estonian Folklore Archives, defended his doctoral thesis at the University of Tartu. The dissertation's supervisor was Kristin Kuutma, docent at the same university, while Riho Grünthal, professor at the Department of Finno-Ugrian Studies at the University of Helsinki, and Art Leete, professor of ethnology at the University of Tartu served as opponents at the dissertation defence. The study was supported by the Estonian Science Foundation (grant no. 5964). The public defence filled the university's council hall with people.

The thesis observes the describing of religious phenomena of Votians and Izhorians, indigenous peoples of Ingria, through the ages. In the introduction, the author has explicated

more widely used terms, such as folk religion, description of religion, religious syncretism, Orthodoxy, Paganism, etc., all of which are necessary for the understanding of other similar studies. Relying on a monograph by Kristin Kuutma (2005), the description of religion has been categorised under cultural or ethnographic description. Historical sources are approached from the point of view, which has been defined in the collection *Writing Culture: The Poetics and Politics of Ethnography* by American anthropologists James Clifford and George Marcus (1986), and according to which descriptions are never objective but depend on the historical, political and institutional context. The thesis defender contemplates on the relation of objective description of religion and missionary or other rhetoric. The study also takes into consideration the political and theological tendencies of a specific era, including also an attempt to “re-interpret” the texts for describing the ethnographic and religious reality of repeatedly mirrored texts.

The central part of the thesis consists of seven chapters, each of which analyse the description of Ingrian indigenous religion from the Middle Ages until the beginning of the 20th century, whereas *the observation of the dialogical processes of creating descriptions of religion serves as the axis which joins the chapters of the study* (p. 11).

Chapter One explores medieval sources: Prince Yaroslav's decree on roads, chronicles of the Novgorod Principality, papal bulls and the biography of St Alexander. Here-

inafter the text contains translation fragments from chronicles and documents, providing the original source in the footnote to facilitate the readers checking the accuracy of translations. The text does not include specifically descriptions of religion on the period under discussion, but the chapter as such is unquestionably important for the general overview: the discussed period, after all, entails the Christianisation of Ingrian peoples, the period at which these ethnic groups are first introduced in written sources. This period entails many speculations. The thesis defender has attempted to reintroduce studies that have so far remained secondary or unnoticed. Before making new discoveries, the possibility of which remains unfortunately insignificant, there is little new to add to the already known material.

Information on religion is shared only in the circulars of Novgorodian bishops, addressed to local popes from the first half of the 16th century, and chronicles of the period. Archbishop Macarius' herder's letters (1534) includes the earliest description of religion of the Balto-Finnic peoples in Ingria. Both the herder's letters and later documents reflect mostly attempts of the Orthodox Church to fight against the "rivaling" Paganism. While analysing these, Västriik has elaborated on the views, less known in Estonian research, by Heikki Kirkinen, historian at the University of Joensuu.

The study arrives at the view that religious knowledge has been acquired through mediation and they are described mostly with a Christian bias. According to Västriik, the documents under discussion provide, regardless of Christian rhetoric, stereotypes, and demonological views, a rather adequate overview of religious conceptions in the border areas of the state of Novgorod. The author summarises, *There emerged a local form of popular Christianity, in which the views of Christianity were supplemented by earlier non-Christian views* (p. 73).

Chapter Three investigates the 17th-century Swedish denomination policy in Ingria. The policy was implemented by superintendent Johannes Gezelius, who has written the report of a 1684 visitation. The report includes abundant religious material on specific villages. Västriik emphasises that unlike other periods at this time Lutheran clergy was not targeted against the rivalling paganism but the rivalling Orthodoxy. Owing to similarities in language, the policy was based on the view that Votians and Izhorians are "Finns" who had been led astray and had to be separated from the "Russian" (= the Orthodox). Gezelius's report reveals that at the end of the 17th century at the latest, Ingrian indigenous people were devout Orthodox Christians.

Chapter Four is one of the most significant chapters, since it presents for the first time completely unique material – the Orthodox Synod Court records from the first part of the 18th century. These are documents which mediate the so-called paganist rituals and sacrifice of West-Ingrian peasants, illustratively showing that Russian Orthodoxy has by no means been as tolerant towards paganist manifestations as has been claimed so far. The author emphasises that in religious rituals *a paradigmatic embedding of earlier pagan and Christian beliefs is revealed*, whereas their confrontation emerged *only in the contact of official (national) and popular (local) treatments of religion* (p. 115).

The next chapter explores the first topographical-ethnographical overviews which were the first scholarly descriptions of Votian and Izhorian religion in the final quarter of the 18th century. Pastor Friedrich Ludolph Trefurt (1783, 1785) was the first to study Votians, while naturalist and ethnographer Johann Gottlieb Georgi (1776) was

the first to study Izhorians. Around the same period (1789–1790) Fyodor Tumansky compiled the first manuscript describing both peoples. The manuscript was published nearly 200 years later. Having been inspired by the spirit of enlightenment, scholars of the time took greater interest in the archaic cultural features, which they saw as curious and which were formulated on the basis of single representatives as major generalisations. The aim of the descriptions was to differentiate between the ethnic groups and defining their origin. The emphasis was on syncretic interrelation of Christianity and paganism, though by mythologising, the latter were depicted as excessively pagan.

Chapter Six explores the travelogues, letters and selected works on Votians and Izhorians by the 19th-century Finnish scholars (Anders Johan Sjögren, Elias Lönnrot, August Ahlqvist, and others). The great interest towards these ethnic groups at the time was stimulated by fixation on the idea of kinship between Finno-Ugric peoples and languages and the emergence of the Finnish national movement, but also by the incorporation of Finland in the Russian Empire. Next to language, greater attention was drawn at the time to recording folk songs. The study takes a weighty look at the reciprocal (often conflicting) relations of Finnish scholars and the local population, conditioned by their different ideological and cultural orientation. The scholars attached excessive significance to archaic conceptions, underestimating the value of Orthodox elements.

The final chapter discusses the Finnish scholars Vihtori Alava and Juho Lukkarinen, indicating that at the end of the 19th and the beginning of the 20th century, religious phenomena emerged in public focus next to folklore. Changes in the political situation (Estonia and Finland gaining independence, the establishment of the Soviet Union) had a serious effect on the study of Votians and Izhorians, since fieldwork could be carried out only in a very narrow area, the so-called 'Estonian Ingria'. Next to Finnish scholars, the study of Votians was undertaken also by Estonians – namely, by Paul Ariste and Elmar Päss. The former introduced a critical turn in the research, incorporating in the discourse characters of the mythology related with Votian folk religion. Ariste represented the new (and relatively rare) type of scholars who developed particularly close relations with their informants. Päss's activities are not further discussed in the thesis. As to analysing Ariste's and other scholars' research methods, the author of the dissertation could get acquainted with the methodology of folklore collection at the time. Västriik rightly points out that the cursory description of Votian belief by Votian literatus Dmitri Tsvetkov differed considerably from the work of Finnish scholars, since he laid a greater emphasis on the importance of Russian Orthodox elements, observing the Votian traditions as a part of Orthodox popular Christianity.

Västriik has added the study a summary in Estonian and English. The list of references includes a little more than 300 titles, in addition also manuscript materials. Appended are newly published five charts on the distribution of Votian and Izhorian areas, etc.

In sum, Västriik analyses in his dissertation all the known sources containing descriptions of religion of the period and provides a comprehensive overview of the research history of Votian and Izhorian religion (including the positioning of the descriptions on the axis of subjectivity–objectivity). Unlike many young scholars today, the

study does not flaunt newer Western theories but has made moderate and practical use of these. The author has not underestimated the contents of the descriptions of religion while discussing issues of their form. The dissertation could very well serve as a methodological example for other scholars doing analogous research.

Enn Ernits

### **INTERNATIONAL ANNUAL MEETING OF THE AMERICAN FOLKLORE SOCIETY (AFS) AND FOLKLORE STUDIES ASSOCIATION OF CANADA (FSAC) IN QUEBEC**

In October 17–21, 2007 the American Folklore Society and Folklore Studies Association of Canada organized a joint annual meeting in Quebec, welcoming a great number of folklore researchers mostly from the United States and Canada, but also India, South America, Africa, and Eastern Europe. The four-day immensely intensive conference entailed inspiring presentations and poster sessions, plenary sessions, special sections' meetings and mind-stimulating discussions, not to mention several social events, receptions and the closing banquet. The leading theme of the conference was "The Politics and Practices of Intangible Cultural Heritage", allowing a number of interesting lines of thought, yet concentrating mostly on the material folklorists use and the ways they interact with their research object, both on personal and institutional level. At the same time, as the title suggests, many presentations also dealt with the practices of folklore among various groups. Combining lived/embodied heritage and academic descriptions of these traditional practices in a complex interactional set of issues was the theme of more general plenary sessions. Several of the presentations on UNESCO World Heritage projects concentrated on the academic and political discourse influencing the categorization of intangible cultural heritage. These categorizations could depend more on the local (emic) description of traditions and less on politically configured and forced interpretations, which indicate the power relations between the people practicing folklore and those regulating it. "The 2003 UNESCO Convention on the Safeguarding of ICH (Intangible Cultural Heritage): The Political and Cultural Stakes", "The Inventorization of ICH: New Technologies, New Approaches" I–II and other plenaries gave an overview of developments that have taken place after the enactment of the UNESCO convention on safeguarding intangible heritage, at the same time questioning the meaning and necessity of these actions. Critical, yet constructive approach also characterized the AFS presidential address by Bill Ivey from Vanderbilt University on folklore values discussing the special value of a folkloristic perspective and what it can do for the academy and the larger world. Most of the presenters on these issues stressed the importance of NGOs and promoted other means of citizen participation in deciding upon issues of culture evaluation, which must take place in order to extract the more "valuable" practices from the embodied everyday

folklore experience of the people. This process can, all in all, become a veritable challenge in most multicultural societies, where preferring some practices over others might end in a number of political actions taken by the ethnic groups, and even potential acts of violence (at the same time, protecting some traditions and rejecting others on the level of political decisions can also be interpreted as an act of violence against the ethnic group). Again, involving NGOs and citizens in order to promote the equality of voices and multiplicity of viewpoints will be necessary.

Individual presentations did not touch so much on these practical issues concerning the role of the folklorist in the globalizing world. Their research interests touched on the issues in a detailed and basic way which in most cases gave the listener even more inspiring moments than the largely abstract and very political discussions on the official key theme of the conference. 17 simultaneous, more specific panel sessions filled all four days of the conference. Some more prevalent and insightful presentations were those on the new media and the consequent need for new methodologies, on tourism and the creation of points of interest through active involvement in the “second life” of folklore, on health and its (re)presentation in the society, on territory and space as an important factor in understanding folklore, and on indigenous folklife.

The already not-so-new media, the Internet, tickled the academic interests of a number of folklorists at the AFS/ FSAC conference. Many presentations acknowledged the importance of social networking made much more efficient on the WWW (Facebook, YouTube, etc.), and the potential use of these also in researching and teaching folklore. Internet includes all kinds of distinct and mixed genres, doing remakes and “mashups” of known stories, beliefs, etc. As an anonymous media, it also fosters the expression of violence, protest and alternative culture online. Mastering this new electronic vernacular is simultaneously empowering some and leaving others powerless in terms of internet literacy.

The industry of tourism deliberately cultivates a number of images about the host countries. Sessions dedicated to tourism discussed the interaction of different-level imageries, policies designing these, and the dissemination of the “suitable” images across borders. At the same time, the Internet reconfigures the points of interest through active participation – everyone can suggest a destination, express opinion, describe their route and impressions, and this is affecting also the tourism industry as well as the way we look at or talk about tourism objects.

The panels involved in discussing health and its folklore examined the points of intersection between institutional and vernacular constructions of health and sickness. The implications of labelling a personal condition as illness on either level of constructions were discussed. The most interesting line of thought concerned the interaction of these two different discourses, as personal stories of illness often use vernacular as well as medical sign systems to construct and constantly reconstruct the experiences.

Concepts of space are negotiated in many contemporary societies where territory became linked to the notion of national independence. At the same time, a piece of land can convey several different notions and a host of memories for the ethnic groups inhabiting the same area. Also the question of empowerment, emic–etic and minority–majority can be tackled here. Folklorist should understand that folklore has played a major role in constructing these contestations.

Indigenous folklife was also a point that led to many different discussions, concentrating on identities and the closely related questions of inclusion and exclusion. Multiple and negotiated identities in multicultural societies were also discussed. This topic is especially relevant as the site of this year's conference was Canada, a country that has successfully combined two official languages and multiple nations in a stable state of integration.

Performances of intangible heritage can become icons of the state (in creating or maintaining identities, in tourism, etc.) or the social capital used to broker political power. The line between positive, enhancing use and manipulating, disempowering use gets very thin in the global arena of contemporary culture politics. This means heightened sense of self-reflection and responsibility for the present-day folklorist who cannot turn a blind eye to the effects of his/her actions as a researcher or a human being. Fostering a recognition of one's "folkloristic footprint" characterized the main idea of the AFS/FSAC conference in 2007.

There were also several social events, the most fulfilling of which was the Daniel Crowley Memorial Storytelling Concert and book signing presented a unique experience of doing and viewing folklore at the same time. Barbara Kirshenblatt-Gimblett interviewed her father Mayer Kirshenblatt on stage, presenting the auditorium a book with his memory drawings from Poland before the Holocaust. This academic interview and simultaneous storytelling event, embodying the essence of "listening with love", at times claimed to be the definition of folklore studies.

The numerous academic contacts, thrilling discussions and the beautiful town of Quebec made the conference an unforgettable event. I would like to thank the AFS board for granting me the International Student award for attending the conference in Quebec, Canada.

Liisi Laineste

## Conference in Honour of Ülo Tedre

On February 12, 2008 Ülo Tedre, the grand old man of Estonian folklore studies, celebrated his 80th birthday. Being one of the leading, highly versatile and prolific scholars of folklore, Ülo Tedre has authored nearly 400 articles on cultural history, linguistics, literature and folkloristics. He has compiled culture-historical maps (implemented by Olev Soans) and collections of Estonian writers' works (e.g., Karl August Hindrey), and has edited the works of leading Estonian authors (novel series by Jaan Kross). In folkloristics he has studied a wide range of topics, including novel theoretical approaches to newer and older folk songs, folk narratives and traditions can be mentioned.

On February 20–21, the interdisciplinary academic conference *Keelest meeleni 2* ('From Language to Mind 2') was held in honour of the dignified folklorist in the building of the Theological Institute of the Estonian Evangelical Lutheran Church in Tallinn.

The wide range of interests and superior intellect, which is highly characteristic of Ülo Tedre, also aptly characterises the papers held on the two conference days.

The opening paper of the conference was held by Janika Kronberg, head of the Estonian Literary Museum, who spoke about personal libraries and explored the extent and relations of book wisdom and life experience in a person's life and work. To which extent is it possible to imagine and reconstruct the person to whom the library belongs or has belonged having no other knowledge about him? Speaking to the folklorist, pipe smoker and book lover Ülo Tedre, Kronberg spoke about the pipe smoker and ethnologist Ilmar Talve and his personal library, the different aspects of which (after all, the library's owner was both a scholar (ethnologist) and a creator (writer)) imply the balance between wisdom in life and of books.

Urmas Sutrop, head of the Estonian Language Institute, gave an overview of the representations of Estonian deities in descriptions and objects connected with Estonian sky god Taara. Earlier deities (among others, ornithomorphic) have been mentioned by Adam of Bremen, Johann Christoph Brotze, in the Chronicles of Henry of Livonia, and other sources. Parallels were drawn with representations of deities of our kinsfolk (stone figures of the Sámi, Tiermes depicted on Shaman drums, etc.). From the second half of the 18th century, reports of representing Taara in fine arts are known. On the example of a fake pantheon cleverly constructed near Neubrandenburg in the 18th century, Sutrop discussed the presentation of the constructed figures as pre-Christian Slavonic gods in academic discourse. Names cut in runic alphabet, specifically created for the figures, facilitate their identification; among others, the names include that of the Finnish god Taara.

Asta Õim's paper on quantity in Estonian phraseology investigated the typical formal, and to a lesser extent, semantic ways of expressing quantity in Estonian phrases. The speaker demonstrated on the basis of an abundant corpus of material



*Figure 1. Conference participants Veljo Tormis, Elvi Pillesaar, Harry Mürk, Ruth Mirrov and Mari Sarv. Photo by Andres Kuperjanov (2008).*



cognitively acquired quantity relations, based on the comparison and gradation of the objects (somebody is compared with ordinary objects), the comparison of objects with human parameters, or based on the cognitive norm “ordinary” – *neither little nor much*. Quantity is implicitly expressed in relation to the average norm. Öim’s quantitative analysis of phrases was based on the treatment of absolute superlative formed of central norm and liminal norm: *central norm (old) – greater than central norm (very old) – liminal norm (ancient)*.

Nikolay Kuznetsov explored inflectional suffixes marking close places in Komi grammar on the basis of a corpus of one million words. His paper “How to contour inflections. Inflections marking place in Komi language from the cognitive aspect” was based on Ronald W. Langacker’s principles of cognitive grammar. Modern Komi grammar includes 22 inflections, 13 of which indicate spatial relations. Inflections marking internal and external places are quite common, whereas those marking close places, the commonality of suffixes of these inflections being *-lan’*, have emerged only recently.

Ludmila Lobanova’s paper on Maundy Thursday herding rituals among the Komi indicated that from a mythopoetic angle, parallels can be drawn between Maundy Thursday and the New Year. Tentative analysis revealed that both entail initial symbols which mark the end of the old year and the beginning of the new, and that both are associated with the idea of renewal. The speaker also touched upon the day preceding the Maundy Thursday, which was the day of witches’ visitation, marking the cattle, etc. among the Komi. The aim of rituals performed on the morning of Maundy Thursday was to protect cattle and enlarge and strengthen the herd.

Arvo Krikmann characterised in his paper “Estonians, Finns, Latvians and Lithuanians in Online Russian Jokelore” the transformation of the butts of ethnic joke in Estonia from the end of the 19th century to the end of the 20th century and in Russia during the Soviet time and after the collapse of the Soviet Union. Krikmann also explored the main types of Internet jokes (static context-free, static context-bound, dynamic context-free, and dynamic context-bound). Since the emergence of jokelore on the web, Russian websites have become perhaps the most influential sources of jokes in the entire world. Particularly intriguing is the use of the ethnic stereotypes of Estonians (for example, “hot Estonian guys/boys”) in Russian jokes and the scripts (slowness or tardiness) on which these jokes are based on.

The ethnic aspects of folklore formed also the foundation for Mare Kõiva’s paper “Stereotypes of six ethnic groups.” The paper was based on a questionnaire carried out during 1996–2002, in which people were asked to express their prejudices and stereotypes on six neighbouring or more distant peoples. Most of the paper’s citations originated in responses to the project BABEL: Classroom Cross-Cultural Exploration Dialogues (1996) in the course of which groups of students of thirty countries described ethnic stereotypes. Kõiva attempted to disclose the nature of ethnic stereotypes and proceeded from the view that a stereotype is a false or exaggerated generalisation of a group, whereas the generalisation does not apply to the individual members of the group.

Ethnomusicologist Taive Särg focused in her presentation on lore music created in modern times on the relations of terms *folk music*, *traditional music* and *lore music*. The repertoire of an Estonian folk group *Laudaukse Kääksutajad* includes self-com-

posed songs on Kalevala-metric lyrics. Taive Särg pointed out the differences in the musical creation of the folk group and the historical Estonian lore music.

Aado Lintrop's paper on alliteration in Ob-Ugrian folklore contested on the example of a rich material of examples the views of several earlier scholars (e.g., Robert Austerlitz) on the lack of alliteration in Ob-Ugrian folklore. Analogously to parallelism, which in Ob-Ugrian folklore is mainly represented by the repetition of verse, in which only one word is substituted, alliteration is represented by the repetition of word stems or the use of *figura etymologica*.

The second conference day began with a minute's silence in honour of Mari Must, honorary member of the Estonian Language Society, who passed away on February 20, 2008. The estimable scholar was most recently involved in the phraseology project led by Asta Õim.

Mare Kalda introduced in her paper "Discursive treasure field on the scale of reality" the analytical model constructed on the basis of treasure lore as a possible alternative for describing research material. Mare Kalda has developed the model proceeding from the questions to which extent might these be reports of reality; how the narratives about hidden treasures are relatable to the physical reality of people who know these tales; how the narratives and reports fit into the genre system of folklore on discursive treasure field. Answers to these questions constitute a chart, based on the subjective decisions of the scholar, in which different narrative types are shown on a horizontal scale between fiction and reality, and the research material has been systematised.

Katre Kikas explored the contributions of Hans Anton Schults, a tailor, revolutionary and folklore informant from Koeru parish, Central Estonia, who died in 1905, and the article published by Richard Viidalepp on Hans Anton Schults and Jakob Hurt. The speaker focused on how the informant read the letters sent by Jakob Hurt, which factors influenced his reading and understanding of these, and why he sent this particular material. As a theoretical framework, Kikas relied on the concept of grassroots literacy by Jonathan Fabian, and David Barton's and Mary Hamilton's idea of vernacular literacy.

The paper by Jaan Undusk, "Exile literature – truth or fiction?" discussed the issues related to literature in exile and written by Estonian emigrants. The speaker focused on the use of the concept in general: whether Estonian emigrant literature is the politically excluded part of Estonian literature, and Estonian literature is the internal other, or should one proceed from the ideological wishful thinking that there is only one and only Estonian literature. Undusk demonstrated the different fields of use of the concepts in exile since the 1950s, when some (e.g., Ilmar Talve) thought it important to speak about exile group and exile literature (as something temporary that helps to preserve the ties with Estonian culture in homeland), while others (e.g., Karl Ristikivi) preferred to avoid speaking about exile literature and spoke about Estonian literature or literature in general (be Estonians but think globally). The three-step model – emigrant (exile writer), Estonian (Estonian writer) and human (writer) – makes it possible to present opposing parties on a single scale.

Veljo Tormis' presentation on Ülo Tedre and Estonian music touched upon Tedre's contribution as a transmitter of traditional choir culture, the founding member of the



*Figure 2. Ülo Tedre and his wife Virma Murel. Photo by Alar Madisson (2008).*

Male Choir of Estonian Academy of Sciences and singer in the choir during 1958–1984. Tormis pointed out that Tedre's publications served as guidance for those involved in practising folk music. Tedre was actively involved in the period of the awakening of folk song in the 1970s, compiling *Regilaulik* ('Songs in Kalevala Metre') and introducing the term *regilaul* in academic scholarship. Ülo Tedre has arranged and compiled the texts for Veljo Tormis' work in Kalevala metre. Tormis' presentation included four sound samples, which demonstrated the different aspects in his cooperation with Ülo Tedre.

By the end of the first conference day, the former eminent head of department and folklore scholar received congratulations from previous and current colleagues from the Estonian Literary Museum, Estonian Language Institute, Under and Tuglas Literature Centre, Estonian Language Society and the many institutions in Estonia and abroad that Ülo Tedre has been involved with. Karin Maria Rooleid presented Ülo Tedre's bibliography.

The two effective conference days concluded with a tour in the underground tunnels of the Swedish and Ingrian Bastions in Tallinn, which were opened for visitors only a year ago (see <http://www.linnamuseum.ee/kok/index.php?&id=266>). During the Second World War when the tunnels were used as bomb shelters, Ülo Tedre, then only 16, survived the bombing of Tallinn on 9th and 10th of April, 1944 by the Soviet forces in these underground passageways. During the 400-metre tour the expert guide spoke about the history of the earth mound fortification and tunnels; conference participants could see the formed stalactites and hoped to encounter the rare photophobic Euro-

pean cave spider *Meta menardi*. The attending folklorists took professional interest in the ghost story of a black monk who was believed to have haunted the tunnels.

The second academic conference in the series *Keelest meeleni*, organised by the Department of Folkloristics and Estonian Folklore Institute was supported by the state-financed programme Eesti Kirjandusklassika. The programme, abstracts and photos of the conference are available at <http://www.folklore.ee/ri/fo/konve/2008/km2/>.

Piret Voolaid