

Estonian Literary Museum  
Estonian Institute of Folklore  
SIEF Ritual Year Working Group

# **The Inner and the Outer**

## **The Ritual Year Conference 6**

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ABSTRACTS

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## **Who are the Holy Brothers Cyril and Methodius? (St. Cyril and St. Methodius in Ukraine)**

*Ekaterina Anastasova (Institute of Folklore Studies,  
Bulgarian Academy of Sciences)*

The feast of St. Cyril and St. Methodius (11<sup>th</sup>/24<sup>th</sup> May) and the life and work of the two brothers take a central place in the Bulgarian national paradigm. Their life and work are celebrated by all Slavic nations (with different accents and place in the national/church calendar). The feast finds a place among the Bulgarian Diaspora in the Ukraine (the largest Bulgarian community outside the Bulgarian borders), and also in the official state calendar of the country.

The paper deals with the celebrations of the feast in the town of Odessa, Ukraine (2009) of the Bulgarians and Ukrainians, and the history of the two brothers, the interpretations about their origin, work and role for the Slavic cultures in both communities (Bulgarians and Ukrainians). The analysis represents the dynamics of the accents in the interpretation of the life and work of the two saints in the conditions of different national paradigms and state priorities.

The paper is built on the basis of fieldwork research of the author, and published and archive materials.

## **What is Remembered, Lives: Contemporary Festivals of the Dead in Salem and San Francisco**

*Molly Carter (University of Sheffield, England)*

The climax of the ritual year for neo-Pagan Witches is Halloween, or Samhain, when ancestors are remembered and death is celebrated as transformation: the snake shedding its skin. This presentation, based on insider ethnography, compares three American festivals of the dead. Salem, infamous for the witch trials of 1692, lures tourists and neo-Pagan pilgrims with readings, re-enactments, and rituals. The San Francisco Spiral Dance, hosted by the Reclaiming Collective, combines circus spectacle with a massive community ritual. The Mexican Day of the Dead, celebrated nearby with a candlelit procession and altar exhibit, attracts people of many religions and ethnicities. These festivals reveal varied conceptions of continuity with the past (ancestors, history, and religious heritage) and the process of creating tradition.

## **The Dance of the Elders. The Meaning of a School Ritual**

*Carola Ekrem (Folkkultursarkivet, Finland)*

In Finnish upper secondary school culture two days in the middle of February mark changes in the school hierarchy. The oldest pupils celebrate a carnival called “penkinpainajaiset” marking their last school day before starting the matriculation examinations. The next day the new “ruling” class celebrate their changed status. This “Day of the Elders”, originally had the character of a burlesque happening when “the Elders” dressed up either as babies or old people. Today the event is called “the Dance of the Elders” and the festivities have been inspired by American prom culture. The feast is expensive to attend, requiring festive attire and extravaganza as renting limousines, visiting hair dressers and beauty parlours and taking part in a banquet.

“Penkinpainajaiset” can be regarded an inversion rite where the pupils manifest themselves both inside and outside the school as part of all students in Finland taking the annual exams. School rules are ignored and broken. The feast of the “Elders” on the other hand is celebrated within the school community. The day recreates order in the school with the new Elders behaving in, for school conditions, an exceptional, elegant and well-behaved manner. This feast is approved of by both teachers and parents (while “penkinpainajaiset” has often been considered a potential problem). My paper studies “The Dance of the Elders” by examining interview material.

## **Vegetal and Animal Figures in Contemporary Local Festivals in France: From Case Studies to Global Interpretations**

*Laurent Sébastien Fournier (University of Nantes, France)*

Recent studies on the transformations of the local yearly festivals themes in France bring evidence of an increase in the number of celebrations directly devoted to vegetal and animal figures. First I will show how useful ethnographic data and methods can be made to build up a comprehensive typology of the different themes such festivals use. Second I will compare the uses of natural elements in the contemporary festivals and in the traditional ones. Last, I will try to enlighten the anthropological meanings of the changes I observe. I will try to interpret them both as a new tool in tourism policies and economic development and as an ambiguous means to reach the sacred in a secularized world.

## Dynamics of Slavic Neo-Pagan Rituals in Russia

*Alexey Gajdukov (Herzen State Pedagogical University, Saint Petersburg, Russia)*

Slavic neo-pagan rituals in modern Russia have the author's interpretation of an accessible ethnographic material. The relation to rituals differs in various groups ("Vened's Union" minimized and formalized rituals, in other communities ("Rodolubije") rituals makes a basis of dialogue during co-religionist's meetings. Despite lacking unity in dogmas, ideology and overall aims neo-pagan groups borrow from each other the most successful rituals, sometimes filling with their new maintenance. Neo-pagan rituals have undergone some changes during 15 years. De-baptizing rituals and calendar ceremonies on the nature are most popular among neo-pagans. Some leaders create their own calendar systems (A. Hinevich, A. Rezunkov). Appeared exclusive ceremonies: capture of obligations for the annual term ("Shoron ezh sloven") or election of the prince (tsar). Political actions often filled with sacrifice and perceived as original rituals.

## **Is She Still Inside? Social Representations about Death and Funeral Ceremonies**

*Kinga Gaspar (Pazmany Peter Catholic University, Hungary)*

Social representations about the place of deceased persons are relevant within a local culture's value system. The body's presence inside the house until the funeral is started is obviously the physical proof for him/her belonging to that place and those people owning that home. After the funeral the room is cleaned up and changed back to "normal", but there is still a very long time it is unused for living.

Insideness here means the constant presence in one's own home, even after he/she is passed away. We can study this aspect of the normative thinking through narrative and performative social representations.

Places like the bed, the chair, objects like the favourite glass, plate or blanket still keep the lost person's spirit alive. It's not only about mourning, but mostly the process of remembering. Being inside the house, or being still at home is a concept related to intentional remembering.

I study social representations from ethnographic, semiotic and socio-psychological view.

The inside-outside relations are also representational values which are interesting to be seen through the presence of narrative perspective.



## **Appropriation of the Feast (on the Feast of Saints Cyril and Methodius)**

*Lina Gergova & Grigor Har. Grigorov (Institute of Folklore Studies, Bulgarian Academy of Sciences)*

The Day of Saints Cyril and Methodius has always been an official feast in Orthodox Slavic countries (after the 19<sup>th</sup> century). Many nations consider themselves heirs of the deed of the saints – the Slavic alphabet and Slavic Orthodoxy.

In the paper we propose another view – the appropriation of the feast by local communities and ethnic minorities in Bulgaria, Slovakia and the Ukraine. We claim that there are an alternative celebrations aimed to outline the certain communities through different perception of the Saints Cyril and Methodius and their heritage. We propose a historical overview of the national celebrations of the feast (in the three countries), a comparison between the official national feast and minorities' feasts and some conclusions about the appropriations of the national feasts and its transformations for the needs of smaller communities.

## Celebration of Christmas in Contemporary Polish Society

**Bożena Gierek** (*Centre for the Comparative Studies of Civilizations, Jagiellonian University*)

Christmas was always and still is the most important religious feast for the Polish people, even if the most important event for Christianity is or should be the Resurrection of Jesus Christ – celebration of Easter. There are spiritual, as well practical preparations for the proper celebration of the feast many days in advance. Christmas in Poland is very much a family festival. Most of families celebrate it at home. Against all changes that have taken place in the modern world, including secularization, it looks like the Polish people keep their old tradition, although not free from innovations.

The most important day during the Christmas time for the Polish families is the Vigil of Christmas (Christmas Eve), when all families gather around the table at the Vigil Supper. There are special dishes served at the Supper, as well rituals and customs that are observed. The dishes may vary more or less depending on the region in Poland, but the meaning is the same everywhere.

In my paper I will present the rituals and customs observed by Polish families during the Christmas time, especially during the Vigil Supper, giving their meaning and pointing to the changes that have occurred due to the process of modernization. I will base my paper on my observations, as well on the results of the questionnaires and interviews with Polish people. Thus my paper will include both the insider's, as well as outsider's views, however, with the preponderance of the first ones.

# The Blind Sundial Makers: On the Role of Creativity in Contemporary Pagan Ritual Practice

*Léon van Gulik* (Department of Social and Cultural Psychology, Radboud University Nijmegen)

Rituals have often been depicted as static performances of pre-conceived systems of belief. Whether judging rituals as resultants of transcripts authored prior to enactment or as products of universal human cognition, in most studies the primacy of belief over action remained. Recently however, enquiries into the changing nature of ritual praxis have challenged the idea of constancy. The apparent feedback loop of rituals back to systems of belief necessitates refiguring our notion of action. Sometimes referred to as an open source religion, contemporary Paganism forms a very suitable subject area, since its continuous self-(re)construction shows the non-obvious relation between belief and action. In this paper I will therefore discuss, from a psychological perspective, the relation between creativity and Pagan ritual practice. The discussion of ritual creativity will be tied in with contemporary Pagan reconstructionism, egalitarianism, eclecticism, and its notion of immanent divinity, making a case for the importance of the phenomenon of creativity in interdisciplinary ritual studies. In addition, by elaborating on the plumber/diviner dichotomy in the work of Ronald Grimes, notions like novelty, imagination, and improvisation will be fleshed out as practical and experiential aspects of the creative roles of the participants. With the evolving systems approach to creativity, in turn, I will illustrate how the dynamic exchange and development of ideas and practises between and within adherents, peer group and theology fosters the continuous, non-intentional, and radically unpredictable renewal of the movement.

## **From the Ritual Year of Panagia at Kephallonia to Modern Cocullo and Beyond**

*Evy Johanne Håland (Norway)*

In the modern village of Markopoulo on the island of Kephallonia snakes appear annually on 6 August and disappear after the Dormition-festival dedicated to the Panagia (Virgin Mary). The snakes invade the local church dedicated to Panagia. They are thought to be healing, and several pilgrims arrive to be touched by the snakes, particularly on the eve of 15 August. In the Italian village of Cocullo, situated in the Abruzzi in the territory of the ancient Marsi, renowned for their magic arts and power over serpents, we meet a similar phenomenon: The Feast of Serpents in Cocullo is celebrated on the first Thursday in May. It is dedicated to Saint Domenico, patron saint of the village, who is credited with miraculous powers of healing, and pilgrims arrive at Cocullo to be cured at the Feast of Saint Domenico.

The paper will present the two festivals where I have conducted fieldworks and compare them with ancient material, since snakes also had an important healing function in the ancient Greco-Roman world.

## **Animist and Esoteric Ritualising Among Pagans**

*Graham Harvey (Religious Studies, The Open University, UK)*

The study of Pagan rituals and ritual praxis promises to advance both the study of Paganism and the study of ritual – and thus the study of contemporary and popular religions. Ritual has been a despised and marginalised activity in Europe since the Reformations (Protestant and Catholic). It is somewhat surprising then that it is the chief form of Pagan group activity and explicit group formation. However, the tensions between esoteric and animist currents in the evolution of Paganism cause differences in the understanding and practice of ritual. This paper will explore these different trajectories in the light of recent scholarship about ritual and performance.

## **“I Feel Pretty, so Pretty and Witty and Gay”. Queer Rituals and Theories and Practises of Camp**

*Emilia Karjula (University of Turku, Finland)*

In my paper I will approach the theme inner / outer through the concept of camp, which has been a central point of reference in studies on the role of humour in especially gay male subcultures. I will take a brief look at the ways the concept has been defined and debated in lesbian, gay and queer studies since Susan Sontag’s influential essay *Notes on Camp* (1964), and discuss them in relation to ethnographic studies on rituals of sexual minorities, such as same-sex weddings, political funerals, and Pride parades.

## Survakari, Kukeri and Others

*Mare Kõiva & Andres Kuperjanov (Estonian Literary Museum)*

Overview of the Surva International Festival of Masking, in the town of Pernik, held from 29-30 January 2010. This is one of the most important wintertime cultural events in Bulgaria, where every year more than 6,000 masked people take part in parades. Most of the local masks are called Survakari or Kukeri, but there are masked groups from neighbouring countries as well as from China, Russia, etc.

Bulgarian masks are mainly interwoven into the context of the holidays between Christmas and Easter. Survakari are masked dancers who wear coats made of goat skin and high hats. Men put on masks around New Year, during the twelve days of Christmas (Christmas till Epiphany), on Sirni Zagovezni (the Sunday before Lent), and on Todorova Nedelia (the Sunday before the start of the Easter Fast). In Western Bulgaria, the people who perform these rituals around New Year are known as Survakari while those who participate in the pre-spring masquerade games after Christmas and before Easter are referred to as Kukeri.

The rural tradition adapted to urban settings, taking on folklorism and folk dances. In the urban setting and as a festival the tradition now includes women, folk dances and bears, a traditional bear tamer, priest, cross-sex dressing, witches, travelling gypsies. Bells, large and small. The procession was headed by a policeman or general with a whistle. Traditional music bands in masking outfits and without.

The research has been carried out within the ETF grant 8137 "Cultural processes in the Internet societies. Narratives, values and places" and state financed programme 0030181s08.

## **The Inner Outerness. Researcher in Modern Traditional Wedding**

*Aado Lintrop & Janika Oras (Estonian Literary Museum)*

In the summer of 2009 we participated in two Estonian weddings that were organized in the style of a historical Estonian peasant wedding. Brides and bridegrooms of both weddings were modern highly educated folk musicians, and both parties consisted of representatives of village community (we can conditionally regard them as tradition bearers) and of city people who were not familiar with the local wedding tradition.

In our paper we will analyze inner- and outerness experienced in the weddings from two different aspects. We will compare how guests were divided in groups with different status (kindred people who had some privileges on the one hand, and uninvited guests on the other hand) in general. On the background of different groups we also observe positions of researchers with cameras. They were invited guests, but not relatives or close friends; they had to preserve some distance for possibly impersonal recording, and they had to participate in all wedding rituals.

Besides of the outer positioning of researchers it is also important to analyze their own experiences of crossing borders, their liminal status, and initiation-like events they had to pass during three or two days long weddings.



## **“Being Space” and “Play Space” Outside and Inside Houses at the Time of Performance of the Scottish Seasonal Folk Play “Galoshins”**

*Emily Lyle* (Celtic and Scottish Studies, University of Edinburgh, UK)

Unlike some house-visiting customs, the “Galoshins” custom includes the performance of a brief hero-combat or death-and-revival play and this adds an extra dimension to what can be said concerning the tour round people’s homes. I will examine the presence of the performers in various locations at various times, noting especially the boundaries involved, including that at the threshold between outside and inside.

I will explore the whole complex through the concept of the imaginative creation of “as if” subjunctive worlds.

## St. Brigid's Day in Ireland: Crossing the Threshold

*Nancy McEntire (Irish World Academy of Music and Dance)*

In many parts of Ireland, the first of February marks a significant junction in the ritual year. Especially in rural areas, people take stock of their provisions and look ahead towards warmer weather and longer days. They prepare a celebratory meal or hang a cross made of woven rushes above the door of the home. It is a time for protection as well as anticipation. Inspired by both pagan and religious traditions, St. Brigid's day provides opportunities for reflection at the midpoint between the winter solstice and the spring equinox. This paper evaluates St. Brigid's day rituals in County Limerick, including the preparations beforehand, the activities on the day itself, and the folk beliefs surrounding those activities. The paper concludes with an evaluation of the functions of St. Brigid's day customs, especially the creation of a woven cross and its placement in doorways of homes and entrances to outbuildings for farm animals.

## **Pagan Ritual Practices and Magic for Protection from Illnesses in Bulgarian Orthodox Folk Ritual Calendar**

***Katya Mihaylova*** (*Institute of Folklore, Bulgarian Academy of Sciences*)

The paper analyzes the connotation of sickness in Bulgarian folklore culture as “the Outer”, from which people protect themselves by means of ritual practices, applied in folk Christianity on firmly fixed days of the Orthodox Church calendar and in connection with particular saints. In the Bulgarian tradition, these are mainly the days when St. Haralampi (10 February), St. Barbara (4 December) and St. Catherine (24 November) are honoured. The main part in the paper is dedicated to the ritual practices and magic that protect from chicken pox and which are performed on the day of St. Barbara.

## On Structuring of Spaces and Boundaries

*Tatiana Minniyakhmetova (Institute of Strategy for Region Development)*

Traditional cosmological conceptions are reflecting on mastering, structuring, and developing of space. The structure is the basis by creating of space, and it is transmitting from generation to generation in each culture. The structure of the created space is invariable though the content is changing and developing in due of course. But the structuring of space simultaneously implies the drawing a boundary-line and hence limiting of the mastering space. So, here it is observed the principle of ensuing from each other. Each space has boundaries, and just one side of boundary is “owned” and the other side is foreign and strange. The mastered space is like stepped, and the boundaries are “slacking” moving off the centre. The centre is the most developed space.

The notion of a boundary is obviously functioning by creating and structuring the ritual practice and everyday life of the Udmurt people till nowadays. These conceptions are reflecting on organising of sacred places, arrangement of settlements and dwellings, and hence correspondingly they demand the special behaviour.

## **Òsanyìn Festival in Osùn-ún Èkìtì: A Yorùbá Tutelary Divinity of Medicine (Section B)**

*Oladele Caleb Orimoogunje (University of Lagos, Akoka)*

Òsanyìn, the tutelary divinity of Medicine is globally believed in the Yorùbá traditional milieu as the inventor medicinal herbs used by mankind. This paper is to give a detailed account of the origin of this divinity universally accepted in the Yorùbá society and his origin as a divinity among the people of Osùn-ún Èkìtì. The distinction between the Òsanyìn in Osùn-ún Èkìtì and other talking Òsanyìn in Yorùbáland will be highlighted. Furthermore, the paper will take into consideration the principal participants; procedures of ritual; and both the spiritual and symbolic implications of the objects used in the ritual during the Òsanyìn Festival.

## **Cancer Patients' Emotions in the Context of Seasonal Change and National Holidays**

*Piret Paal (University of Helsinki, Finland)*

When I was examining the Finnish cancer patients' narratives and deciding on themes for further analyses, I noticed the importance of nature and seasonal change for cancer patients. It appeared that nature in its various forms is often used as a tool for self-expression and inner identity negotiation. Accordingly, respondents make use of nature and seasonal change to express their inner feelings. The seasonal change becomes particularly significant in cases where the inner does not correspond with the outer. The cancer patients' writings also revealed that emotionally challenging times for cancer patients are various holidays that in Finland are typically celebrated in the circle of family and friends. Thus, I noticed that via cancer patients' writings it becomes possible to study the ritual year of modern Finns. In my presentation I discuss cancer patients' emotions in the context of seasonal change and national holidays in order to point out the times in ritual year that are considered meaningful in the Finnish context.

## Sacred Spaces, Sacred Places in Contemporary Hungarian “Civil Religion”

*István Povedák (Bálint Sándor Institute for Religious Studies, Hungary)*

The aim of my presentation is to introduce the construction of contemporary Hungarian “civil religion”. My goal is to reveal the “border” peculiarities of this phenomenon. It can be seen partly from the usage of space and geographical framework and from its culturally and religiously syncretic and border character. The geographical framework of the phenomena, the so-called “Great-Hungary”, the sacred “Carpathian Basin” combines the elements of different mythologies. It is important to point out that the phenomenon builds upon primarily vernacular Catholicism, especially the pilgrimage places. Besides, Hungarian “civil religion” construes its “brand new” sacred places originated first from Hungarian historical places connecting especially to the fictive Hun-Hungarian mythology and second from the contemporary “bricolage religiosity”. Besides vernacular Catholicism, the neo-pagan mythologies play a significant role in this phenomenon. The new sacred places in Hungary – such as Dobogókő, the Atilla-domb at Tápiószentmárton, the Saint George Park at Lenti Thermal Bath – generate pilgrimages. The aim of these partly spontaneous, partly organized rites is mostly healing, filling up with energy and naturally the expressing of identity and the connection with the ancient pagan heritage. Hungarian “civil religion” and neo-paganism is also closely related to political right-wing movements in contemporary Hungarian political discourse.

## **From Festivals to Liturgy: Contemporary Christian Music in Hungary**

*Kinga Povedák (University of Szeged, Hungary)*

Contemporary Christian music appeared in Hungary in the 1960s. In a unique period of Hungary when religion was suppressed and rock and roll was denounced, the merging of the two, Christian rock music was even more disapproved of during the communist regime. For many, contemporary Christian music was more than simply music; it indicated opposition against the political system. Thus contemporary Christian music was an alternative music not only from a clerical but also from a political point of view.

From the middle of the 1970s there is an annual Christian “festival” at Nagymaros (a small town in the Danube-curve, 30 kilometres from Budapest) with open-air masses and musical worships bringing ten-thousands together. Although from the 1980s contemporary Christian music has been tolerated in several parishes – this way it became indoor – the Nagymaros “festivals” remained one of the biggest and most significant outdoor Christian event in Hungary and East-Central Europe.

The research of this new genre of church music is sorely neglected. My presentation tries to analyze the transformation of these communal rites of the past 30 years and to investigate how their function and community forming effect changed? What elements were syncretized in contemporary Christian music? How this novel church music was approved and accepted in the liturgy, inside the church buildings. I also look into how these religious rituals connected to contemporary Christian music function inside and outside the church buildings.



## Seasonal Festivals in Contemporary Latvia: Tradition, Culture, Religion

*Aida Rancane (University of Latvia)*

Will the 21<sup>st</sup> century be an era of secularization, or is a new religious paradigm emerging? This is a question that is often asked in the context of the crisis that European Christianity is experiencing. Is this potential new paradigm associated with the “return of the cosmos”? Modern-day Latvians are increasingly observing seasonal festivals, which have become one of the central elements of the pre-Christian folk religion.

Although folklore ensembles are in large part responsible for the revival of these seasonal festivals, today we also see members of other social groups beginning to participate in the festivals. The mass media have begun to present and discuss the festivals, and criticism from representatives of Christian religions has also proportionately increased.

A study of religious diversity in Latvia has found that there are relatively many people who consider themselves religious yet do not adhere to one specific religious group. Instead, they have developed what could be called their own personal religion. The terms “religion” and “religiosity” are differentiated, but the latter has not been lost.

The question at the heart of my study is: what is the role of seasonal festivals for modern-day people and what is it that motivates them to observe certain ritual activities in this context?

The study is based on participant observation and interviews with festival participants.

## **Easter Witches Blessing People. *Virpominen*, a Mixture of Orthodox Traditions and Western Troll Tradition**

*Helena Ruotsala (University of Turku, Finland)*

Before all biggest festivals during the year we ethnologist are in the focus, because journalists and media contact us, because they want to get information how we Finns are celebrating e.g. Christmas, new year, Fasnacht, Easter or Midsummer. How these festivals are celebrated, where are the different traditions originally coming from and why? These kind of phone calls, or nowadays more often e-mails are familiar to many of us.

Before Palm Sunday, not only media, but the Finnish people are keen discussing about one special tradition, namely *virpominen*. Is it allowed to *virpoa*? Is it offending people? Why is it not politically correct to *virpoa* etc. are the themes in the discussion, which the modern digital media make it very easy.

This *virpominen* is an old Karelian tradition, when people on Palm Sunday used to wish good luck and health to each other by tapping their family members, relatives or neighbour with blessed willow twigs. In the western parts of Finland people used to set big fires to scare off bad witches. The habit to go around on Easter Saturday dressed as a witch greeting A Good Easter arrived in Finland from Sweden in the 19<sup>th</sup> century.

These two traditions are now mixed so that children dressed as witches are doing *virpominen* on Palm Sunday. This has created a huge debate and I am going to focus on this new tradition and discussion concerning it.

## **From Outdoors to Indoors, from Real Activity to Symbolizing it: Folk Calendar Holidays in Estonian Kindergartens**

*Taive Särg (Estonian Literary Museum)*

The Estonian folk calendar can be characterised as an agrarian calendar. Today traditional calendar holidays often are celebrated in kindergartens and schools as kind of “ethnic entertainment”. Teachers try to educate children about Estonian ethnic culture, offering them exciting activities combined with knowledge about folk customs and beliefs. In which way old agrarian customs are adapted for children, accustomed to a contemporary life style?

Circa 70 written works about applying the folk calendar in pedagogical praxis, compiled by students of the University of Tartu, have been analysed (from 2004 to 2009). Most of the students worked as teachers in kindergartens and schools. The written work could be 1) a programme for celebrating a calendar holiday (in a kindergarten, a school); 2) a programme for making children acquainted with time divisions (weekdays, seasons) and popular beliefs, associating with them; 3) about other topics.

The results demonstrate that some old calendar costumes, if adapted for children, tend to move from outdoors to indoors, change from real activity to symbolising it. Old and modern are often fused together. Information about old customs and beliefs, often presented as a short dialogue or even a play, constitutes the important part of the event.

According to analysed programmes, on Martinmas and St. Catherine’s Day children themselves do not go mumming, but stay inside and look at masked visitors. Programmes for Shrove Tuesday search alternatives for traditional sledging, e.g. there is the special work “Shrove Tuesday without snow”. Also traditional outdoor swinging on spring holidays can be transformed: the Easter Bunny, unknown in Estonian old folk tradition, “swings” in a rocking chair in the Easter programme.

## **The Inner Meets the Outer: The Ritual of the First Foot in the Wider European Perspective**

*Irina Sedakova* (Institute for Slavic Studies, Russian Academy of Sciences, Moscow, Russia)

The ritual of the First Foot is well known in some Slavic, Balkan and other European areas. This ritual is connected with the idea of the first, the beginning and as such is a very important point in the sequence of the calendar year. It is also a vivid example of the symbolic usage of the opposition inner / outer, when the first visitor is interpreted as the messenger of god(s) and donator of good luck to the household.

The archaic content of the local versions of the ritual, its structure, geography and terminology will be analysed on the basis of material in the archives of the Institute of Slavic Studies (Moscow) and the Balkan field data, collected by the author. Other European folklore and ethnological sources, such as the School for Scottish Studies Archives, will also be used. The printed sources and publications (principally by P. G. Bogatyrev on Carpathian folk culture, 1933) will be used and reconsidered.

## **Traditional (Pre-Christian) Ritual Practice in the Kama-Viatka Region**

*Nadezhda Shutova (Udmurt Institute for History, Language and Literature, Urals Branch, Russian Academy of Sciences)*

The paper provides a description of the pre-Christian elements in ritual practice population living in the Kama-Viatka region. They are observed in a honouring of Udmurt kuala in v. Porvaj in Udmurtia, Mary shrine Chumbulat and Orthodox sacred complex near v. Velikoreckoe in Kirov province etc. There are rules of visiting, role and meaning of these cult places, in the local population's life, is discussed in the paper.

## The Herdsmen's Ritual Year in the Carpathian Basin

*David Stanley* (Westminster College, Salt Lake City, Utah, USA)

Traditionally, herdsmen in rural Hungary follow a calendrical cycle in which work activities and social activities are carried out on particular days, usually saints' days, throughout the year. These include Saint George's Day, when the stock are driven out to pasture for the first time; Pentecost, when herders competed in various categories; the autumnal equinox, when animals were traded and sold; and Advent, December 1, when herders were paid for their work by the owners of the animals. These markers will be linked to social activities and compared to the yearly cycle in other stock-raising cultures.

## **Juliah Morning – How the Music Makes us Free Together**

*Ana Stefanova (Bulgaria)*

Back in the last decade of socialism in Eastern Europe, in Bulgaria there happened an interesting phenomenon. A little group of young people started an annual celebration absolutely spontaneously. In the beginning just one gathering at the Black sea coast, in Varna, without any kind of plan, this event gains a firm foothold through the years and evolves.

On the 30<sup>th</sup> of June, the eve of 1<sup>st</sup> of July 1987 a group of eighteen young people went to the pier with music and alcohol, to be together, away from the communist informers' eyes and ears and to listen their favourite music. There were a lot of songs on the audiocassette-player. The party was all night long. One of the groups was Uriah Heep, one of the songs: "July morning", someone of the boys noticed that the date is 1<sup>st</sup> of July and...the sun rises. Above the sea. It was decided this experience to be repeated again next year – same place, same time.

22 years since first time, the ritual "July morning" or "Juliah morning" (the name is something between July and Uriah, may be) still goes on, the communism is gone. Every summer, in one or other form, non-formal, arranged by municipality, or mayor, with or without guest groups, market for food and beer, different music styles, people who play guitars and sing sitting on the grass, people who come from abroad. The town isn't Varna any more; it could be in Kamen briag or somewhere else.

## Semantic Field of the “Outer” in Lithuanian Masking Custom

*Arūnas Vaicekauskas (Vytautas Magnus University, Lithuania)*

The masked crowd of Žemaitija (Samogitia) is almost always called by the name of Shrovetide Jews. The 20<sup>th</sup> century character of the Jew usually wore a fur coat with fur turned out. He covered the face with “Lyčyna” carved from wood or made in another way.

Even the oldest inhabitants of Lithuania today can hardly remember the “Hungarians” who carried medicine in the beginning of the 20<sup>th</sup> century. It was probably they who gave the name to the Shrovetide character. The appearance of the Hungarian-Chemist did not differ much from the appearance of the mask of the Jew: he also dressed in fur coat with fur out, had a hump made of straw.

A mask of anthropomorphic characters that is exceptionally popular is the mask of the Gipsy. In the western outskirts of the Northern Lithuania the name of the Gipsies was given to the crowd of Shrovetide maskers, while in the whole Northern Lithuania the maskers of the Christmas period were called by this name.

Despite ethnic names, semantically significant features of anthropomorphic masks show that they imitated the representatives from another world. Chthonic nature of the main anthropomorphic personages is confirmed by the semantic features of the wooden masks as well as by the clothes that are worn turned inside out, straw humps and lame walk because any inversion is common to alien, nonhuman – another world. Despite the clearly entertaining purpose, the opposition of the space of the dwellers of the farmstead and that of the crowd of maskers prevails in most of the orations of the asking to come inside. So we can state that in the ritual tradition the mentioned ethnonyms expressed the mythologeme of the “others” which has the meaning – the representative of the “Another world”.



## Neo-Pagan Winter Solstice: Three Examples

*Kamila Velkoborská (University of West Bohemia, Czech Republic)*

Religious life of most neo-pagans revolves around seasonal rituals but the actual form of the celebrations differs greatly from tradition to tradition. This paper is aimed at examining three distinct celebrations of winter solstice performed in the Czech Republic in 2008 and 2009 – a ritual performed in ADF (druidic) style, a Slavic pagan ritual and a ritual loosely connected with paganism – one organized by a magic group.

## **Christmas Tradition and Rituals in Sweden – Historical and Imaginary**

*Tora Wall (Nordiska museet, Sweden)*

Christmas is Sweden's most popular holiday and its history has fascinated folklore scholars for over a hundred years.

This paper will present past and present Swedish Christmas rituals and traditions and how they have been interpreted during different periods. National romantic wishes from the late 19<sup>th</sup> century, to consider Christmas traditions of that period as survivals of Old Norse rituals, still influences how present day traditions are presented by media and in other contexts. But the dream of an old fashion Christmas – “a real Christmas” – which is an important part of the of today's Christmas celebration, is patterned of Christmases of the turn of the nineteen century which are both idealized and romanticized. This paper will also discuss how our interpretation of the past – based on historical sources or imaginary – define our opinions of our self's and our historical identities.

## Concepts of the Inner and Outer in the Traditional World-view of the Russian Peasantry

*Elizabeth Warner (University of Durham, UK)*

There was in the traditional Russian world-view a consistent awareness of inner and outer spaces. This affected spatial relationships on many different levels. In daily life there were divisions between the human and the natural world, between 'one's own' territory, such as the homestead, and the open countryside or forest. This in turn affected perceptions of and attitudes to the demonic beings who inhabited the outer reaches and to the forces of nature, especially Mother moist-earth, who controlled the fertility of the land. It also impinged on treatment of the dead, both 'clean' and 'unclean' who, after death, occupied spaces that could certainly be considered 'outer', whether in the 'other world', or underground or, in the case of the unclean dead, in the wastelands where they were often abandoned. Any form of interaction with these external elements – to protect oneself, to exploit, propitiate or reward – required a complex etiquette. This included ritual actions and songs, spells, offerings, feeding, festivals and so on. Many of these were naturally linked to significant times for the agriculturalist, such as the beginning and end of winter, Shrove, Whitsuntide, Midsummer, or periods of action within the ritual year, customs connected, for example, with sowing, ploughing or harvesting. The symbolism of these ritual activities often conveys the notion of boundaries which must be crossed or remain inviolate to allow or prevent the passage to and from inner and outer worlds.

## Women's Holidays and Porridge Rites

*Mare Kõiva (Estonian Literary Museum)*

Studying fictional and non-fictional belief beings connected with spinning in Estonian heritage, I noticed that they promote work efficiency as well as have didactic power over children and young women, and that they seemed to be tied to the perceiver's health or human fate. They are generally not connected with one certain holiday but rather with a period, e.g. the night-mother with the period when wool and linen were worked. Women's work was forbidden on certain single holidays as well as cycles of holidays. Porridge holidays were resurrected by Elo Liiv (wife and disciple of the well-known healer and a neo-shaman) and one of the most recent branches of the Estonian Indigenous Religion. According to Elo Liiv, holy porridge-making or Women's Porridge Holiday is an ancient women's common rite that was believed to advance all women of the tribe and the surrounding World in general. The holy porridge-making took at least 4–5 hours, accompanied by various old runo songs and movement, performed at least 4 times a year – on solstices or during the two following days. I am going to give an overview of how the rite emerged and how the participants view it.

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