

## Afterword

The articles were written in recent years and concern changes that have taken place in various sub-categories of folklore and folkloric communication: patients communicating in internet forums, zoofolklore, astral folklore or reflection of astral phenomena in culture; mediums or witches, temporal and spatial relations in incantations; influences on feasts and feasting, or forming diaspora community. As much as possible, I have provided a cultural background. When I was writing the articles, I was interested in the heterogeneous processes that have influenced folklore, including narratives, beliefs, and the general cultural space. As my research progressed, I saw the importance of what happened during the fifty years of totalitarian Soviet regime. Despite the laws and directives the authorities issued, many earlier cultural phenomena, healing methods, and communication types survived.

Every narrative and folklore phenomenon has several dimensions: oral presentations, commonly accompanied by movement, perception and emotions, mental and bodily experiences, memory and strategies of remembering. Contextual clues like the concurrence of cultural phenomena and social circumstances, media influence add another dimension. Folkloric narrative genres have their own conventions that influence retransmission and structure of any story. Oral, written, digitally recorded accounts spider networks of intertwined narratives. I mean to say that every folkloric narrative, story, informative short narrative, or piece of information is in itself an intricate complex, that they are by nature syncretic, in turn meaning that their analysis must employ different methods and approaches. I have

been applied here the perspective of folklore studies, integrating narratology, media studies, philosophy, results of psychological investigations, and other related disciplines.

I wish to express my gratitude for their good advice and help that made this book happen to: Liisa Vesik, Mall Leman, Lii Liin, Tiina Mällo, and Lembit Karu.

Mare Kõiva,  
Tartu, June 22, 2014

Concerning the articles in this collection: some are elaborations on earlier works published elsewhere.

Kõiva, Mare (2009). Time and Space in Estonian and Bulgarian Incantations. – In: Anastasova, Ekaterina (Ed.). *Balkan and Baltic States in United Europe: History, Religions, and Cultures*. Sofia, Tartu: Bulgarian Academy of Science, 14–23.

Kõiva, Mare (2010). The Last Minutes of our Earth. – In: *Folklore. Electronic Journal of Folklore*, 44, 132–156.

Kõiva, Mare (2010). What language do we talk to pets. – In: *Kultūras studijas Cultural Studies. Scientific papers II*. Daugavpils: Daugavpils University, 377–399.

Kõiva, Mare (2011). Multilinguality and Code Change In Incantations. – In: *Congress XI Internationalis Fenno-Ugristarum: Dissertationes sectionum et symposiorum ad ethnologiam, folkloristicam et mythologiam*. Piliscsaba: Reguly Társaság, 84–90.

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Kõiva, Mare. (2011). The Doctor Sent Me to The Folk Healer. – In: *Congress XI Internationalis Fenno-Ugristarum: Dissertationes sectionum et symposiorum ad ethnologiam, folkloristicam et mythologiam*. Piliscsaba: Reguly Társaság, 91–96.

Kõiva, Mare (2013). Calendar feasts: Politics of adoption and reinstatement. In: Laineste, Liisi; Brzozowska, Dorota & Chlopicki, Wladislaw (Eds.). *Estonia and Poland: Creativity and change in cultural communication*. EKM Teaduskirjastus, 187–210.

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Mare Kõiva

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Author: Mare Kõiva

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