

History, Memory, and Archives:

SENSITIVE ISSUES

LITHUANIA • LATVIA • ESTONIA • FINLAND

Vilnius, 17–19 October 2018

Institute of Lithuanian Literature and Folklore



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INSTITUTE OF LITHUANIAN
LITERATURE AND FOLKLORE



Research
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Lithuania



**NORDIC-BALTIC
MOBILITY
PROGRAMME**

Culture



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History, Memory, and Archives: Sensitive Issues

Conference dedicated to the Centenary of Estonia, Latvia, Lithuania, and Finland

VILNIUS, 17–19 OCTOBER 2018

Institute of Lithuanian Literature and Folklore

PROGRAM

Wednesday, October 17, 2018

11.00 – 13.00: Arrival and registration. Excursion into the Lithuanian Folklore Archives

13.00 – 13.30: Opening of the conference

13.30 – 14.30: **Plenary Session I** (Conference Hall)
Chair: LINA BŪGIENĖ (Vilnius, Lithuania)

Lauri Harvilahti (Finnish Literature Society, Helsinki, Finland).
Archived Experiences of Life

14.30 – 15.00: Coffee

15.00 – 17.00: Parallel sessions 1 and 2

SESSION 1 (Conference Hall):

Archives and the Nation Building: Historical and Contemporary Perspectives

Chair: RISTO JÄRV (Tartu, Estonia)

15.00 – 15.30: Tiina Seppä (Karelian Institute, University of Eastern Finland, Joensuu, Finland). *The Making of a National Narrative: Material and Immaterial Conditions*

15.30 – 16.00: Jyrki Pöysä (University of Eastern Finland, Joensuu, Finland). *Politics of Knowledge in Folklore Archives: the Case of Finnish Literature Society*

16.00 – 17.00: Yrsa Lindqvist (Society of Swedish Literature in Finland, Helsinki, Finland), Susanne Österlund-Pötzsch (Åbo Akademi University, Åbo, Finland). *Creating Finland-Swedish Culture through Fieldwork and Archive Practices*

SESSION 2 (Archives Room):

Remembering, Documenting and Archiving of Sensitive Materials: Case Studies

Chair: BAIBA KROGZEME-MOSGORDA (Riga, Latvia)

15.00 – 15.30: Audun Kjus (Norwegian Museum of Cultural History, Oslo, Norway). *Remembering Funerals*

15.30 – 16.00: Xingpei Li (Memorial University of Newfoundland, St. John's, Canada). *A Case Study of How Archives Interpret the Transnational Identity of Early 20th Century Chinese Immigrants through Their Headstones in St. John's, Canada*

16.00 – 16.30: Rūta Žarskienė (Institute of Lithuanian Literature and Folklore, Vilnius, Lithuania). *Identity of Periphery and Peculiarities of the Funerary Repertoire According to Fieldwork Data from Raseiniai*

16.30 – 17.00: Reda Šatūnienė (Šiauliai University, Šiauliai, Lithuania). *Challenges of Conducting Field Research on Alternative Medicine: Facing Sensitivities of Collected Data*

17.00 Excursion to the House of Signatories (Pilies 26)

Thursday, October 18, 2018

9.30-10.30: **Plenary Session II** (Conference Hall)

Chair: RITA TREIJA (Riga, Latvia)

Sadhana Naithani (Jawaharlal Nehru University, New Delhi, India).
Blue Print of a Global Digital Folklore Archive

10.30 – 11.00: Coffee

11.00 – 13 00: Parallel sessions 3 and 4

SESSION 3 (Conference Hall):

Archives and Information Society: New Possibilities in the Digital Era

Chair: SANITA REINSONE (Riga, Latvia)

11.00 – 11.30: Theo Meder (Meertens Institute, Amsterdam, and University of Groningen, Groningen, the Netherlands). *Harvesting International Folktale Data with ISEBEL*

11.30 – 12.00: Risto Järv (Estonian Literary Museum, Tartu, Estonia). *Estonian Place-Lore and Digital Solutions*

12.00 – 12.30: Fredrik Skott (Institute for Language and Folklore, Gothenburg, Sweden). *Ethics and Net Publishing*

SESSION 4 (Archives Room):

Archival Policies during Different Periods: Inclusion and Exclusion / Censorship

Chair: AVE GORŠIČ (Tartu, Estonia)

- 11.00 – 11.30: Aniket Vaibhav (Jawaharlal Nehru University, New Delhi, India). *Colonial Masters, Cultural Politics, and Missing Archives: An Insight into Colonial Folkloristics in India during the Late 19th Century*
- 11.30 – 12.00: Mari Sarv, Andreas Kalkun (Estonian Literary Museum, Tartu, Estonia). *Sex in the Archives: Collection Policies and Academic Practices*
- 12.00 – 12.30: Marijana Hameršak (Institute of Ethnology and Folklore Research, Zagreb, Croatia). *The Idea of the Archive and the Folktale Archive*
- 12.30 – 13.00: Danka Lajić Mihajlović (Institute of Musicology SASA, Belgrade, Serbia). *The Phonoarchive of the Institute of Musicology SASA: A Product and a Protagonist of the State Science and Cultural Policy*
- 13.00 – 15.00: Lunch
- 15.00 – 17.00: Parallel sessions 5 and 6

SESSION 5 (Conference Hall):

Archives and the Nation Building: Historical and Contemporary Perspectives

Chair: SADHANA NAITHANI (New Delhi, India)

- 15.00 – 15.30: Ave Goršič (Estonian Literary Museum, Tartu, Estonia). *Folklore, Archives, and Nation Building: the 1940s in Estonia through In-House Documentation and the Media*
- 15.30 – 16.00: Liina Saarlo (Estonian Literary Museum, Tartu, Estonia). *Sovietisation as a Conservant for Estonian National Folkloristics*
- 16.00 – 16.30: Vida Savoniakaitė (Lithuanian Institute of History, Vilnius, Lithuania). *Nation Building and Soviet Lithuanian Ethnographic Archives*
- 16.30 – 17.00: Yanina Hrynevich, Iryna Vasilyeva (National Academy of Science of Belarus, Minsk, Belarus). *The Institute of Belarusian Culture and Formation of Identity: A Historical Perspective*

SESSION 6 (Archives Room):

Archives and the Memory Making: Ego Documentary as Core of the Contemporary Collections

Chair: LAURI HARVILAHTI (Helsinki, Finland)

- 15.00 – 15.30: Māra Vīksna, Elvīra Žvarte (Institute of Literature, Folklore and Art of the University of Latvia, Riga, Latvia). *Diaries in the Archives of Latvian Folklore*
- 15.30 – 16.00: Baiba Krogzeme-Mosgorda (Institute of Literature, Folklore and Art of the University of Latvia, Riga, Latvia). *The Memory Album Collection in the Archives of Latvian Folklore: Creation and Presentation*
- 16.00 – 16.30: Anu Korb (Estonian Literary Museum, Tartu, Estonia). *Letters from Estonians in Siberia: Continuation of Fieldwork or Private Correspondence*
- 16.30 – 17.00: Giedrė Šmitienė (Institute of Lithuanian Literature and Folklore, Vilnius, Lithuania). *In Search of Ordinary Letters*
- 18.00 Reception at the Memorial House-Museum of Marija and Jurgis Šlapeliai (Pilies 40)
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Friday, October 19, 2018

9.00 – 10.00: SIEF Working Group on Archives meeting

10.00 – 12.00: Parallel sessions 7 and 8

SESSION 7 (Conference Hall):

Folklore, Folklorism and the Challenges of Archiving the Living Tradition

Chair: RŪTA ŽARSKIENĖ (Vilnius, Lithuania)

- 10.00 – 10.30: Simon Poole (University of Chester, Chester, UK). *Arts' Place in Research and Folkloristics*
- 10.30 – 11.00: Aušra Žičkienė (Institute of Lithuanian Literature and Folklore, Vilnius, Lithuania). *Festivities and Songs: Anniversary Celebrations in the 21st Century Lithuania*
- 11.00 – 11.30: Austė Nakienė (Institute of Lithuanian Literature and Folklore, Vilnius, Lithuania). *Partisan Songs: the Emotional Genre of Lithuanian Folklore*
- 11.30 – 12.00: Justīne Jaudzema (Institute of Literature, Folklore and Art of the University of Latvia, Riga, Latvia). *Interpretation of Archive Materials: Making a Song Repertoire*

SESSION 8 (Archives Room):

Individual Legacy and the Archives

Chair: AUDUN KJUS (Oslo, Norway)

- 10.00 – 10.30: Rita Treija (Institute of Literature, Folklore and Art of the University of Latvia, Riga, Latvia). *Personal Archives to Build a Disciplinary History*
- 10.30 – 11.00: Elīna Gailīte (Institute of Literature, Folklore and Art of the University of Latvia, Riga, Latvia). *The Role of Harijs Sūna in the Development of the Choreography Genre at the Archives of Latvian Folklore*
- 11.00 – 11.30: Germina Gordienko (St. Petersburg State University, St. Petersburg, Russia). *Bubrich's Materials in Archives of Finland and Estonia*
- 11.30 – 12.00: Vita Džekčioriūtė-Medeišienė (Institute of Lithuanian Literature and Folklore, Vilnius, Lithuania). *Legacy by Folklorist Antanas Mažulis in the Lithuanian Folklore Archives*
- 12.00 – 14.00: Lunch
- 14.00 – 16.00: Parallel session 9

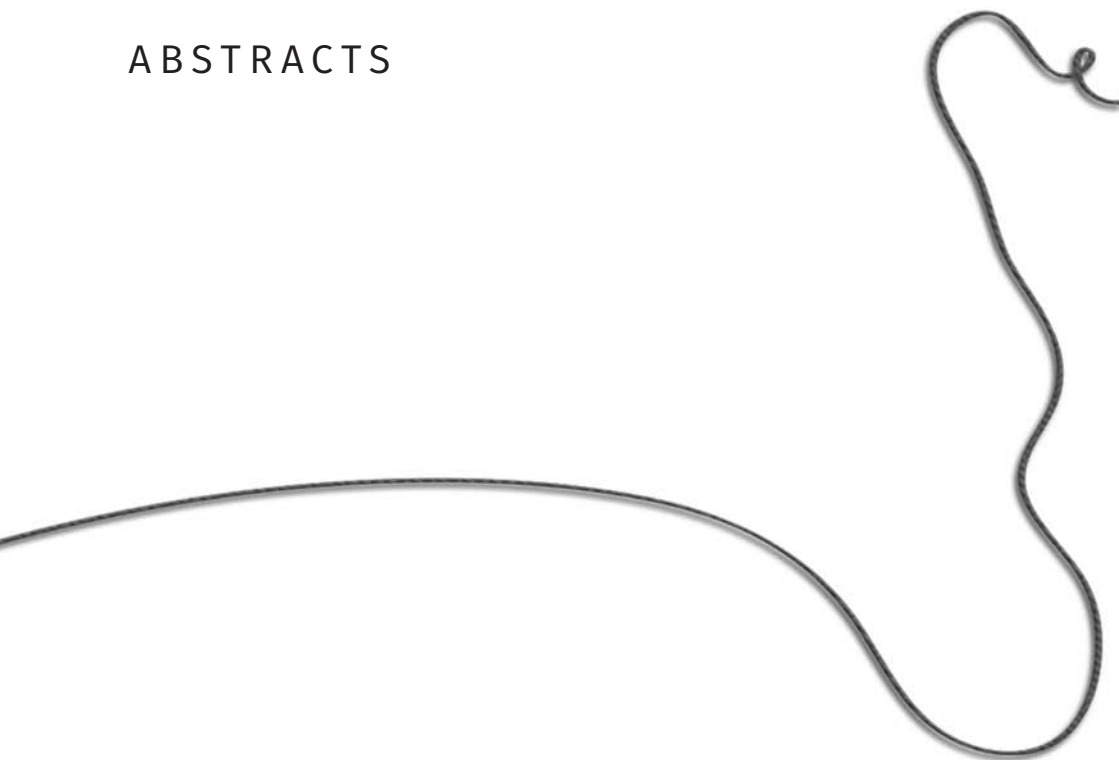
SESSION 9 (Conference Hall):

Archives as Link with the Past and Bridge to the Future

Chair: AUSTĖ NAKIENĖ (Vilnius, Lithuania)

- 14.00 – 14.30: Jūratė Šlekonytė (Institute of Lithuanian Literature and Folklore, Vilnius, Lithuania). *Lithuanian Folktale "Sister as Duck" (AT 452C*): Problems of Dissemination*
- 14.30 – 15.00: Aelita Kensminienė (Institute of Lithuanian Literature and Folklore, Vilnius, Lithuania). *Riddles on the Way to the Reader: From Archived Manuscript to Book*
- 15.00 – 15.30: Jacek Jackowski (Institute of Art of the Polish Academy of Sciences, Warsaw, Poland). *Contemporary Project Polish Traditional Music – Phonographic Heritage. Current Status, Preservation, Facilitating as a Continuation of Post-War All Polish Folklore Collecting Campaign (1945-1950)*
- 15.30 – 16.00: Gerda Lechleitner (Phonogrammarchiv of the Austrian Academy of Sciences, Vienna, Austria). *Sound Archives between Past, Present, and Future*
- 16.00 – 17.00: Final discussion

ABSTRACTS



VITA DŽEKČIORIŪTĒ-MEDEIŠIENĒ

Institute of Lithuanian Literature and Folklore
Vilnius, Lithuania

Legacy by Folklorist Antanas Mažiulis in the Lithuanian Folklore Archives

Antanas Juozas Mažiulis (1914–2007), a Lithuanian ethnographer, folklorist and an important public figure, has left behind a large number of manuscripts and an extensive printed legacy. The manuscript legacy of Mažiulis is held in different places, and this paper focuses only on folkloristic manuscripts stored in the Lithuanian Folklore Archives of the Institute of Lithuanian Literature and Folklore that were collected between 1930 and 1939.

The paper discusses the peculiarities (when and where the material was written down, its content and manner, etc.) of the manuscript folkloristic collection. Also, the manuscripts of “Spring Cell” movement of the Dusetos Region (Dusetų apylinkių “Pavasario kuopa”), which was organized by Mažiulis, are taken into account.

Furthermore, the special manuscript “The Folklore of Whispers” (“Šnibždu tautosaka” LTR 1244) is analyzed, with a focus on its themes of intimate life and (im)moral aspects of behavior that were considered uncomfortable topics at the beginning of the 20th century in Lithuania.

ELĪNA GAILĪTE

Institute of Literature, Folklore and Art of the University of Latvia
Riga, Latvia

The Role of Harijs Sūna in the Development of the Choreography Genre at the Archives of Latvian Folklore

The Archives of Latvian Folklore (ALF) keeps a significant amount of folk choreography material. These have been written down by children, students, and dance researchers. The greatest contribution to the development of the genre was made by Harijs Sūna (1923–1999), choreographer, ethnochoreologist, and lecturer. He completed a degree in the Architecture Faculty, but a great interest in dancing allowed his professional life to be devoted primarily

toward dance. Starting in 1955, he went along with folklorists on expeditions but only officially started working at the Archives of Latvian Folklore in 1958. There he developed the idea of creating a method of obtaining high-quality materials from different folk performers.

His individual investment in research was important, but working with students was crucial. Sūna took them along with him to expeditions, and trained them in his method. Like Sūna, there were architects, philologists, and other professions among his students. The paper will highlight the role of personality in the study of the folk choreography genre. After he and his students' work, the amount of folk choreography at the ALF doubled.

GERMINA GORDIENKO

St. Petersburg State University
St. Petersburg, Russia

Bubrich's Materials in the Archives of Finland and Estonia

The unpublished materials of the heritage of the renowned Finno-Ugric scholar, D. V. Bubrich (1890–1949), besides those preserved in several archives of Russia, can be found in Finland and Estonia.

One of the goals of the project *Linguistics Lost and Regained: The Lessons of the Language Building Policy in the USSR* (Russian Science Foundation grant nr. 16-18-02042) is the study and description of these materials.

The Estonian Literary Museum possesses 11 of Bubrich's letters (from 1946 to 1948) to Paul Ariste, which, together with the letters preserved in Saransk, make up a complete set of the two scholars' correspondence.

In Finland, Bubrich's materials are preserved in the archives of the Finno-Ugric Society and the Finnish Literature Society. The former include Bubrich's manuscript *Über die Spuren der finnischen Teuten-Чудь* (Petrograd, 14.02.1923). A shorter Russian version of this work was published in 1926, but the original text has remained unpublished. Another copy of the manuscript is in the Archive of the Russian Academy of Sciences, St. Petersburg Branch.

The archive of the Finnish Literature Society possesses several early letters from Bubrich to the Finnish scholars Y. Wichmann and K. Krohn concerning cooperation between Finnish and Soviet scholars.

The paper is devoted to some important details concerning the above and other manuscripts of Bubrich.

AVE GORŠIČ

Estonian Literary Museum
Tartu, Estonia

Folklore, Archives, and Nation Building: the 1940s in Estonia through In-House Documentation and the Media

Being able to have the right to speak your own language and celebrate one's culture is a significant and sensitive issue. Keeping up an archive in an ideologically suppressing time, accompanied by severe rules, harsh self-discipline and colleagues' criticism is a sensitive issue as well. The deportations of 1941 and 1949, several occupations by Soviet and German armies during the war, and changed economic, cultural and social situation set the context to peoples' minds. In my presentation, I will look at the 1940s in the Folklore Archives, then mostly named as the Folklore Department of the State Literary Museum, its changing roles, opportunities and the way it was presented to the wider public according to the in-house protocols. As a comparison, I will also take a look at Estonian Soviet journalism, regarding the presentation of the importance of folklore to Soviet Estonians. It was a matter of the nation, folklore, folklore studies, and the folklore archive built up in a new way.

MARIJANA HAMERŠAK

Institute of Ethnology and Folklore Research
Zagreb, Croatia

The Idea of the Archive and the Folktale Archive

The paper outlines more than a half-century long, diverse history of the Folktale Archive founded and held by the Croatian Institute of Ethnology and Folklore Research. This Folktale Archive is one among many Western scholarly archives of oral narratives founded for research purposes. The history of this Archive and its shifting statuses and forms will serve as starting point for the discussion of the idea of archive and archiving oral narratives. Folktale archives, folktale indexes, and digital collections of folktales as the most prominent forms of scholarly archiving of oral narratives from the 19th century until today, will be approached from the critical perspective and

with focus on their epistemological, technological, and institutional frameworks. Transformations of uses and users of this Archive as well as its forms and formats will be presented together with related sensitive issues such as collective authorship and implied users. Based on the hybrid status of the Folktale Archive at issue, the following questions will be posed: What makes an archive? What makes the difference between archive and collection? What is the difference between research materials, scholarly notes, fieldwork notes, and the actual archive? Finally, when does the archive need to be archived itself?

LAURI HARVILAHTI

Finnish Literature Society

Helsinki, Finland

Archived Experiences of Life

Finland might be characterized as the pioneering country for organizing a large-scale collection of folklore and oral history materials. The contextual orientation of the 1960s in tradition archives led to a new wave of collecting enthusiasm. From the 1960s onwards, various target groups have been asked to write their responses to the archives.

Memories of the civil War of Finland (1918), World War II, and the reconstruction work of Finland after the war, have been among the most popular themes.

Usually the respondents are asked to send their reminiscences and stories on a given theme in written form – formerly by using a pen and pencil, but nowadays, more and more work is done by computer and even by utilizing an Internet platform. The archives have organized interviews and fieldwork projects, as well.

In many ways, this material is an essential part of the unofficial, non-elite history that could have easily been gone into oblivion.

In the digital age, this active collecting principle is continued by using the potential of modern terminal equipment, research portals, and the Internet. In the digital era, access to these collections will immensely improve through connecting separate platforms and LOD solutions.

YANINA HRYNEVICH, IRYNA VASILYEVA

National Academy of Science of Belarus
Minsk, Belarus

The Institute of Belarusian Culture and Formation of Identity: A Historical Perspective

The paper deals with the impact of documenting folklore while consolidating national communities and shaping their values in Belarus in a historical perspective. The rise of collecting activity in the field of folklore that was perceived as an indicator of national identity growth and development was connected with creating the Institute of Belarusian Culture in 1922. The Institute became a center that united the national scientific elite and created a wide network of local correspondents. The results of collecting and research work are available to the public in the institute journal *Naš kraj*.

JACEK JACKOWSKI

Institute of Art of the Polish Academy of Sciences
Warsaw, Poland

Contemporary Project *Polish Traditional Music – Phonographic Heritage. Current Status, Preservation, Facilitating as a Continuation of Post-War All Polish Folklore Collecting Campaign (1945-1950)*

The contemporary project *Polish Traditional Music – Phonographic Heritage. Current Status, Preservation, Facilitating* (subsidized by the Ministry of Culture and National Heritage of the Republic of Poland) has been in progress since 2014 and its main goal is to give answers to the following questions:

- What is the current state of audio heritage documenting Polish traditional music?
- How many recordings documenting Polish traditional music actually exist and what part of this resource are non-stylized but authentic source sound documents?
- What is the condition of discussed historical documentation and in which scope is it available for both, science and culture?

- Is it possible – in the digital and the Internet era – to gather all of these documents in one dedicated repository and to make them available (recordings and metadata) for a wider society?

There were about 24,000 documental sound recordings of traditional music gathered during interwar Poland and stored in two phonographic archives until WWII. Almost all this heritage is recognized as lost for Polish science and culture: the Warsaw collection was totally destroyed and the Poznań one is probably lost. Several saved pre-war documents made us realize the dimension and the meaning of this priceless loss as this form of documentation served as the earliest sound images of traditional musical culture during the first half of the 20th century.

From 1950–1954, the All Polish Musical Folklore Collecting Campaign leveled out the irreparable war losses, but during the next fifty years, such an action was not repeated. Queries and research carried out during the project *Polish Traditional music—Phonographic Heritage* show that many individual researchers, documentaries, and even amateurs took the field recordings separately from several scientific and media institutions (e.g. Institute of Art of Polish Academy of Sciences, Catholic University of Lublin, Polish Radio) where the documental works were led more systematically and in a professional way.

The research results show that a huge sound heritage was created in various regions of Poland in many smaller and major institutions after 1954. Now is the time to ask about the size of the heritage and its availability. Today, similar to above mentioned All Polish Musical Folklore Collecting Campaign, we want to aggregate within central repository all Polish sound materials documenting traditional music in the framework of the project. The main work packages of the project are queries, analysis, research, digitization, substantive studies in local collections, and building a repository of modern technology.

The paper will describe and discuss the idea of the project, its historical roots, and previous achievements of the project.

RISTO JÄRV

Estonian Literary Museum

Tartu, Estonia

Estonian Place-Lore and Digital Solutions

Throughout its history, the main task of the Estonian Folklore Archives of the Estonian Literary Museum has been research work and publishing text anthologies; however, in recent years the institution has started to work towards a greater public digital accessibility of its collections – in addition to publishing traditional print media. The chosen solutions range from genre-based databases to particular applications.

The database of Estonian place-lore at the Estonian Folklore Archives was launched in 2008 and has been accessible via the Internet since 2012 (<http://galerii.kirmus.ee/koobas/>). At the moment, the database consists of 32,000 entries.

The audio publication entitled *Linda kivist Lilla Daamini* (From the Linda's Stone to the Lilac Lady) was published in 2014. This CD-set is an audio guide based on place-lore from the Estonian Folklore Archives that introduces place-lore related to the locations met along the road between the main cities of Tallinn and Tartu, presenting the archival tales connected with places that are driven through in modern times.

In collaboration with the Land Board's central web map application, the layer of place-lore based on the material of Folklore Archives was created in 2017. The places accessible via the app are linked to four types of material entries: there are archival texts, photographs, sound recordings, and, in the case of some locations, video clips. At the moment, the map layer consists of place-lore of the national parks. In 2018, the archives plans to add the texts of Estonian legends and the material of the national epic hero, Kalevipoeg.

JUSTĪNE JAUDZEMA

Institute of Literature, Folklore and Art of the University of Latvia
Riga, Latvia

Interpretation of Archive Materials: Making a Song Repertoire

The folksong is one of the most widespread genres of Latvian folklore, and a vast number of folksongs have been documented in the Archives of Latvian folklore. There are various ways they have been documented; often only lyrics are written down, but in other cases, there are also melodies, and even some audio recordings that have been recorded dating back to the end of the 1920s.

Since the 1980s, when the folklore movement began, the popularity of folk groups has been increasing. For a folk group to exist, one of the key parts is a song repertoire. One of the ways of developing a repertoire is by studying the documentation of songs in the archives. Since the oldest written down materials of folksongs may be only partial, the interpretation of these vary, and the way of understanding song material can be very diverse. The same goes for the interpretation of audio recordings because there are various aspects that might have influenced the result of the recording.

In this paper, I will concentrate on the understanding of these various folksong materials accessible at the Archives of Latvian folklore interpreted by folk groups in Latvia.

AELITA KENSMINIENĖ

Institute of Lithuanian Literature and Folklore
Vilnius, Lithuania

Riddles on the Way to the Reader: From Archived Manuscript to Book

One year after the Ministry of Education of the Lithuanian Republic established the Archives of Lithuanian Folklore in 1935, its director, Jonas Balyš, published the “Folklore Collector’s Guide” containing the definition of folklore and outlining the requirements that collectors were under obligation to follow. When recording riddles, it was necessary to learn the answers and, should the same riddle have more than one, to record all of them. Only if the answer was impossible to obtain, was the recording of just a riddle per-

mitted. This instruction already contained prerequisites for the subsequent classification of riddles, including some entrenched problems: the most convenient systematizing of riddles is based on the answers; however, the same question may have several or even dozens of answers, while in some cases the answers may be absent altogether. Before modern data processing possibilities appeared, this problem of organization used to be solved by employing a complicated system of cross-references. In this paper, the author shares her long-term experience in creating the typological system and database for archived Lithuanian riddles. Having surveyed various stages of the riddles' archiving and enhancing of their availability, she describes peculiarities and connections of different systems of riddles' accumulation and systematization. She also introduces the first academic publication of Lithuanian riddles to be published in half a century, which represents the whole scope of the genre with hitherto unpublished texts from the Lithuanian Science Society and the Lithuanian Folklore Archives, stored at the Institute of Lithuanian Literature and Folklore, making its core. Riddle texts are grouped here according to the genre divisions, and inside of them, riddles are listed in alphabetic order—according to the beginning of the title of each riddle type (search according to the riddle answers is facilitated by the index). The publication can partly serve as a catalogue as well, since short annotations of characteristic features of every riddle type and version are given, all the answers are listed, and the number of available variants is indicated. The toil of numerous folklorists resulting in publication of this book could be playfully compared to the riddle about the year: "Twelve eagles, fifty-two ravens and three-hundred sixty-five starlings laying one egg."

AUDUN KJUS

Norwegian Museum of Cultural History
Oslo, Norway

Remembering Funerals

I will present an ongoing work concerning the participation of children in Norwegian funerals, and how and why this changed during the 20th century. As source material, I use both older questionnaire-responses, collected in the 1950-60s; newer questionnaire responses, collected in 2012; and recent interviews with professionals (priest, nurse, funeral consultant, child psy-

chologist). The history of funeral customs is a topic where active documentation to cultural archives has proven very useful. Without such documentation, it would be hard to work out how and why these customs have changed.

When Norwegian Ethnological Research formulated the 2012 questionnaire, we were uncertain about how it was going to be received. Would people want to share these close and emotional experiences? The response was overwhelming and provided a good example of the methodological advantages of working with qualitative questionnaires. A strong feature in the answers from 2012 are the stories of children who were not admitted to the funerals of close relatives. I use these stories as a point of departure for discussing how a material like this can be analyzed both narratologically and historically.

ANU KORB

Estonian Literary Museum
Tartu, Estonia

Letters from Estonians in Siberia: Continuation of Fieldwork or Private Correspondence

In the paper, I analyze the letters sent to me from Estonian villages in Siberia following my folkloristic fieldwork in the region from 1991–2010. In the late 20th century and the early 21st century, exchanging letters with Estonians in Siberia had an important function for both my correspondents and me. Through letters, Estonians in Siberia upheld their contacts with their homeland, and felt that their knowledge was valued. My fieldwork, in some ways, continued in the form of exchanging letters, as some informants remembered some songs, stories, spells, etc. and sent them to me in their letters. The correspondence shed light on a couple of decades in the life of Estonians living in Siberia. The letters reflect emotions and evaluations and, among other things, criticism of my collecting and research work. The correspondence with Estonians in Siberia discussed the Estonian community as a whole – the letters mediated major events of the community and shared information about other villagers. A large amount of these letters written over a long period of time allow us to observe changes in the tradition and mentality of Estonians in Siberia. In the letters, we also communicated on a personal level, as friends, sharing our life events.

BAIBA KROGZEME-MOSGORDA

Institute of Literature, Folklore and Art of the University of Latvia
Riga, Latvia

The Memory Album Collection in the Archives of Latvian Folklore: Creation and Presentation

The oldest fragments of memory albums at the Archives of Latvian Folklore (ALF) date back to the 1880s and are found in the collection of the local historian Jānis Kučers. Until 2000, these albums were placed alongside with other folklore material in the collections of different collectors. In 2000, a special collection of memory albums [2121] was started based on the material gathered for my doctoral thesis. Later, the thesis was expanded into a monograph on the album tradition of Latvian schoolchildren. In my present paper, I will focus, first, on the specifics of creating a memory album collection, as the texts are comprised of strong personal meaning, and second, on the ethical aspects of gathering and presenting oral and written forms of children's traditional culture.

DANKA LAJIĆ MIHAJLOVIĆ

Institute of Musicology SASA
Belgrade, Serbia

The Phonoarchive of the Institute of Musicology SASA: A Product and a Protagonist of the State Science and Cultural Policy

The subject of attention is the relation between the content-specific and dependent archive of the Institute of Musicology SASA (Serbian Academy of Sciences and Arts), the research praxes in ethnomusicology and musicology directly connected with the archive, and state politics, which influenced those praxes. The analysis of the history and content confirms the importance of this archive not only for the purpose of studying national cultural history, but also for the history of the aforementioned disciplines. The collection of traditional music recordings, "ethnomusicological phonoarchive" is especially indicative. Focusing on that part of the archive, it becomes possible not only to perceive the methodological development of national eth-

nomusicology, but also to comprehend the politics of research in this field in Serbia – from the hierarchy of social and cultural environments and acoustic expressions, to the politics of analyzing the relation between music and identity. Given that the Institute of Musicology SASA has been the only state funded institution of that type ever since its founding, perceiving the causal bond between the traditional music collections and development stages of the Serbian society is expected. As a part of contemporary scientific policy, the usage and the development of the archive collections potential through digitalization and the affirmation of possibilities in the domain of applied ethnomusicology, will also be represented.

GERDA LECHLEITNER

Phonogrammarchiv of the Austrian Academy of Sciences
Vienna, Austria

Sound Archives between Past, Present, and Future

Considering various kinds of (sound) archives, we have to distinguish between national, regional, city or local archives, between university and academic, thematic and specialized archives, as Ray Edmondson (2004) has stated. The Phonogrammarchiv in Vienna indeed is the world's oldest research sound archive; it is multidisciplinary oriented, regionally open, and is an academic archive. Music and language recordings represent the main part of the collections and thus, experiences in that field will be presented and discussed.

Archivists have long been viewed as those who received sound records from their creators, documented/archived the items, and, on inquiry, passed them on to researchers or the interested public. Today, archives are seen as social constructs; they wield power, and they are never neutral, i.e. they are not a utopian space of comprehensive knowledge. Therefore, remembering (or re-creating) the past through historical research in archival records is not simply, as Schwartz and Cook (2002) stated.

Nevertheless, the interest in old sound recordings, either music or speech, is of great interest not only to the researchers but also to the descendants of those recorded. Based on diachronic research traditions these archives can be rethought and might be explained from today's point of view. Archives are not simply passive storehouses, but active sites. In this respect, archives will be discussed as places of memories, linking the past to the present and future.

XINGPEI LI

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A Case Study of How Archives Interpret the Transnational Identity of Early 20th Century Chinese Immigrants through Their Headstones in St. John's, Canada

My research starts from a Chinese cemetery in St. John's, Newfoundland, Canada, where I found that the inscriptions of those Chinese immigrants' headstones are written in both English and Chinese. These bilingual inscriptions are one of the best representations of transnational identity, as they combine the elements of both the early Chinese immigrants' home and host society. However, to understand the process of the formation of this identity, the history behind these burials has to be addressed.

Drawing on archival sources, including historical newspapers, government documents and burial records, I try to trace the stories in history and examine the complex identity among early Chinese immigrants in St. John's. While experiencing discrimination and racism in all aspects of their lives, early Chinese immigrants were progressively adapting to their host culture. However, during the difficult and complex process of adaptation, Chinese immigrants consolidated their own Chinese identity and eventually forged a new transnational identity as indicated by their headstones.

YRSA LINDQVIST

Society of Swedish Literature in Finland
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SUSANNE ÖSTERLUND-PÖTZSCH

Åbo Akademi University
Åbo, Finland

Creating Finland-Swedish Culture through Fieldwork and Archive Practices

In 2017, Finland celebrated its 100th year of independence, but the development towards a national identity started already in 1809 when Sweden lost its Eastern part, the present day Finland, to Russia. Finnish gradually replaced Swedish as the language of public administration and the "Fennomanian" movement, arguing that one nation should have only one language, grew stronger.

In this era of nation building, the Society of Swedish Literature in Finland was founded in 1885. Its mission was to collect material and publish books about Swedish culture in Finland. Apart from preserving the material for future generations, this was seen as important in order to strengthen and consolidate the identity of the Swedish-speakers and their understanding of themselves.

In this paper, we examine the physical work of the folklore collectors and the rituals of the archive as a performance of a new type of identity construction: Finland-Swedishness. Folk culture (successfully) served as the glue to unify a socially and geographically divided Swedish-speaking population in Finland. We also aim to analyze the ethnographic and folkloristic objects chosen to represent the Swedish speaking Finns. What image of the Finland-Swedes emerges from the archive collections? What are the strategies of the archive today to enlarge the documentation of Finland-Swedes? Who is defined as Finland-Swede in a multicultural world?

THEO MEDER

Meertens Institute (Amsterdam)
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the Netherlands

Harvesting International Folktale Data with ISEBEL

On 1 September 2017, a new project started at the Meertens Institute called ISEBEL, the Intelligent Search Engine for Belief Legends (see www.isebel.eu). Now that there are more national databases with folktales available, it becomes interesting to combine data. The project is a so-called Trans-Atlantic Digging into Data project in which two other partners are currently participating. A “harvester” is being built to simultaneously retrieve data from the Dutch Folktale Database, the Danish Folktale Database, and the Northeast German Folklore Database (WossiDia). The foreign partners are Tim Tangherlini from the University of California, and Christoph Schmitt and Holger Meyer from the University of Rostock. The national and regional databases remain intact, but also make their data available to the ISEBEL search engine. The first pilot deals with retrieving the following data from the three databases: the story, the narrator, the place of telling, the date of telling, and the keywords. As a test, the team will first query the databases for “witches”.

The search engine findings may result in interesting distribution maps along the North Sea and the Baltic Sea coastal areas, while by extension with Scandinavian and Baltic countries it will only become more interesting.

SADHANA NAITHANI

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New Delhi, India

Blue Print of a Global Digital Folklore Archive

This is a hypothetical paper in that its focus is not on what archives are or have been, but what they could be in a future governed by digital technology. Following Marshall McLuhan's famous statement *Medium is the Message*, this paper explores the message that the digital medium has for Folklore Archives.

The making of folklore archives all around the world has always been controlled by intellectuals and at times, by the state. Research on the histories of various archives has shown how the intentions and politics of these agencies defined the concept of folk and their lore. In the best of circumstances, the folk have hardly ever had a say in the making of a folklore archive. It is from this premise that a question can be raised: does the digital technology allow us to consider an archive, which is radically different in its making?

In exploring the possibilities for the future, this paper will also discuss which features of the current and past archives will become irrelevant, which problems of representation can be dealt with differently, and how the power-centers in scholarship will shift due to such an archive. It will also question how this global digital archive will be different from databases: Will it govern itself, or will it be governed by someone? And who will care for history, memory and sensitive issues? Based on my extensive experience of dealing with archives in several countries and of fieldwork among performers of living traditions, I propose to present a blueprint for a global digital archive of folklore for folklorists, common people and for folk performers. I intend to create a completely theoretical and hypothetical blueprint but with a serious concern for the future of the folklore archives.

AUSTĖ NAKIENĖ

Institute of Lithuanian Literature and Folklore
Vilnius, Lithuania

Partisan Songs: the Emotional Genre of Lithuanian Folklore

The summer of 1944 saw the second onset of Soviet occupation in Lithuania. Thousands of patriots joined the resistance movement for the restoration of the statehood of the Fatherland. Continuing traditions of the Lithuanian Armed Forces, partisans acted as a military structure. They wore military uniforms and appropriate recognition badges. The attempts of partisans to resist the brutal occupation extended for nearly a decade, until 1953. In the course of this movement, more than 20,000 of them were tortured to death.

Local people who supported resistance movement and the partisans themselves composed plenty of folksongs. The texts of songs described the painful historical events through the eyes of individual narrators. In 2009, the volume from the series of military-historical songs was published by the Institute of Lithuanian Literature and Folklore. The volume was compiled by Kostas Aleksynas and consisted of 520 songs of partisans. According to the folklorist, these songs “reflect not only the hardships endured throughout the first decade of the new occupation, especially in the first years, but also the hope of partisans and the general population to regain Lithuania’s freedom, and the eventual loss of that hope”. One can find both heroic and very sad songs in the volume. The songs can give an answer to the question, if the freedom fighters won the battle or lost it: *“They won the battle, but not for themselves.”*

SIMON POOLE

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Chester, UK

Arts’ Place in Research and Folkloristics

The credibility of qualitative or interpretative paradigms has some traction in a number of disciplines. Some of these disciplines such as education, business, and the performing arts are also increasingly exploring the possibility of using Arts-based practice as research. This paper questions whether there

is any value in considering these multi-faceted methods and methodologies in folkloristics. The concept of Arts-based practice as research was first introduced by Eisner in 1993, and as a research process is often regarded as a means of investigating a participant's situation, experiences, concerns, challenges, and obstacles of everyday life. The resonance between this means of investigating, folkloristics, and the materials housed in archives is clear, but can arts-based practices themselves credibly broach a new paradigm within the discipline? This paper investigates these potential paradigmatic stances and contemporary perspectives for archiving and re-archiving in a way that might represent or reflect our contemporary identities or perspectives.

JYRKI PÖYSÄ

University of Eastern Finland
Joensuu, Finland

Politics of Knowledge in Folklore Archives: the Case of Finnish Literature Society

The folklore archives of Finnish Literature Society were established in 1930s, one-hundred years after the first collecting trips organized and funded by the Society. During the 19th century, after Lönnrot's field trips, Kalevala metric folklore was collected (in the shadow of the famous Mcpherson's Poems of Ossian case?) mostly to get testimony of the genuineness of Kalevala metric songs. Possibly, in order to protect the publicly held idea of a genuine epic also Lönnrot himself kept the original field documents to himself until his death in 1884.

In 1930's the functions of collecting folklore had already widened: the central role of Kalevala had diminished due to rising academic discipline of folkloristics and a new interest in local folk narratives among other genres. What kind of major changes took place between the 1930s and 2010? What kind of changes have there been in the concept of folklore and related documents of life during over 80 years? This paper will interpret the changes with the help of Foucauldian concept "politics of knowledge".

LIINA SAARLO

Estonian Literary Museum
Tartu, Estonia

Sovietisation as a Conservant for Estonian National Folkloristics

In the first post-war decade, Estonian folklore studies were, like the rest of the Estonian humanities, subject to certain impacts of Sovietisation, which brought along not only institutional reforms but also changes in the research paradigm. In the 1940–1950s, the trend of “folk creation” (*народное творчество*) was prevailing in Soviet culture politics and academic research; amateur cultural activities were officially favored, and professional artists were guided to use folklore as a source of their compositions. All those trends were introduced to the Estonians (and to the other annexed Balts) at Union-wide forums of folklore researchers, and via local press.

Nevertheless, reasons for state supervision over cultural activities were ideological pressure and censorship. Whereas «folk creations» were flourishing in local community houses, academic researchers or professional artists were easily accused of «nationalistic bourgeoisie».

In my paper, I will discuss the solutions and compromises Estonian folklorists had to make to continue the collection and archiving of Estonian archaic folklore, and how they avoided the accusations of nationalism. Estonian folklorists adapted to the changes, and simply by changing the discourse, novel tasks of fieldwork and archiving were taken rather lightly. Paradoxically, Sovietisation acted as a conservant for Estonian folkloristics.

MARI SARV, ANDREAS KALKUN

Estonian Literary Museum
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Sex in the Archives: Collection Policies and Academic Practices

Sexual relations, having an important role in humankind’s life and sustainability, are a vivid and important topic in popular culture. At the same time, under conditions of Christian morality of Western culture, the topic has been stigmatized and considered as improper. Researchers who, on the one hand,

act in the framework of Western academic culture, and, on the other, are studying popular culture, have a dilemma of how to treat topics and views that are considered improper or taboo (for example violence, alcohol etc.). Documenting, archiving, and further mediating these materials goes against the general morality, neglecting and muting the topics gives a distorted picture of popular culture. These kinds of topics are often left undocumented in the collection process, or if documented, then neglected in archival work, publishing, and research based on moral and ideological reasons. In our paper, we examine how sexual topics have been treated in the history of collecting, archiving, publishing, and research of Estonian folksongs.

VIDA SAVONIAKAITĖ

Lithuanian Institute of History
Vilnius, Lithuania

Nation Building and Soviet Lithuanian Ethnographic Archives

Ethnographic research, anthropology, and ethnology has been focused on nation building processes in Lithuania since the early 20th century. The ideology of the Soviet Union caused many interruptions in ethnology – including personal changes and theoretical provisions. The Soviet ideology issued the dichotomies of belonging notions. Therefore, ethnographic expeditions and ideas of archive creation have a very interesting theoretical approach. I will argue that the Soviet ethnography had a special role for nationalistic approaches related to the interpretations of Soviet “ethnos” in the all Baltic Republics during the late Socialism Era. The paper deals with the Soviet ethnography politics of knowledge and archive creation from 1960–1990. Discussing the contexts of disciplinary theory, I will focus on the following questions: What did Soviet communist authorities expect from ethnographic knowledge politics? How did Soviet Lithuanian academia interpret the issues of belonging in ethnography by creating local ethnographical archives? Do the positions of ethnic groups differ; and how were these cases different in the Baltic republics?

TIINA MARIA SEPPÄ

University of Eastern Finland

Joensuu, Finland

The Making of a National Narrative: Material and Immaterial Conditions

The presentation ponders the material and immaterial conditions, that is, the everyday life underlying the collection of folklore materials and the production of a national narrative in Finland.

It brings to light the modest and even dreary side of the nation-building process, which is still performed and represented as a noble and unifying project of the Finns.

The material and immaterial conditions of the grand narrative of Finland are foremost conditions of individuals, the agents and actors working for national, idealistic purposes. In addition, the national narrative includes and hides numerous cultural encounters: not only between ethnographers and their informants – such as rune singers – but also between ethnographers and academia. Encounters between different social classes, cultural understandings, worldviews, and economic conditions.

The primary sources of the study are archived biographical materials: letters exchanged between the archives and the collectors, field notes and autobiographical sources such as diaries. The archive material is primarily housed in the folklore archives of the Finnish Literature Society. My overall aim is to focus on all the material and personal factors that have influenced ethnographers' work – among other things – their families and close relationships and other affective life experiences. These come up in the correspondence as well.

FREDRIK SKOTT, TRAUSTI DAGSSON

Institute for Language and Folklore

Gothenburg, Sweden

Ethics and Net Publishing

We will present “Digital kulturarv”, a project at the Institute for Language and Folklore in Sweden with the purpose to make the institute's folklore collections digitally available. As a part of the project, we have developed an

online map-based platform for dissemination of both written and recorded material to the general public. At the same time, efforts are being made to create a digital research platform with more advanced methods for searching, filtering and analyzing the digital collections (topic modelling, network analysis, etc.).

The project is an attempt to make the collections relevant for new target groups and for the future. However, during the project we have faced several problems, not the least of an ethical nature. How should we handle sensitive material, such as narratives including personal information? And how should we handle older promises given by the archives, such as that the material should not be used for anything other than research? The balance between ethical considerations and requirements to make the collections available will be the focus of the presentation.

REDA ŠATŪNIENĖ

Šiauliai University
Šiauliai, Lithuania

Challenges of Conducting Field Research on Alternative Medicine: Facing Sensitivities of Collected Data

This presentation focuses on still fragmentary researched topic about contemporary alternative medicine practices (of various origins, like Reiki, bioenergy healing, etc.) in Lithuania.

The main question of the presentation is to discuss researching, documenting, and presenting some subtle aspects of alternative medicine practices: peculiarities of economical and commercial aspects, statuses of secret (esoteric) teachings, questions of trustworthiness of the healing methods, etc.

Sensitivity and relevance of the topic applies both to alternative medicine practitioners (logics of pricing the services, expenses on training, technical equipment, etc.) and individuals, seeking alternative medicine services: if they are paying for the “true” healing, is the reward adequate, etc.? Some healing practices include specific “secret” knowledge.

Mentioned cases raise the question of how similar data should be incorporated? How should the researcher deal with receiving sensitive data while both trying to be ethical and objective enough (i. e. not to hide important aspects) towards the phenomenon researched?

The presentation is based on anthropological field research conducted from 2015–2018. Sixteen in-depth interviews were collected (the research is still ongoing) with reliable representatives (practitioners and enthusiasts) of alternative medicine/healing practices, aged between 38 and 85. Long-time systematic participant observations, photo documenting, research diary, and group documents were employed.

JŪRATĖ ŠLEKONYTĖ

Institute of Lithuanian Literature and Folklore

Vilnius, Lithuania

Lithuanian Folktale “Sister as Duck” (AT 452C*): Problems of Dissemination

Folktales are probably the most international genre of folk narratives. Every country has at least one folktale that has cultural importance and represents the nation. One such folktale “The Snake as Bridegroom” (ATU 425M) is a narrative that is fundamental for Lithuanians.

The tale of magic “Sister as Duck” (AT 452C*) may be the second narrative in the queue for the representation of our national culture and mythological depths. Widely known in Lithuanian popular culture as *Sigutė* (according to the name of the folktale’s heroine), this text seems to be popular in folk tradition. However, it appears that the popularity of this narrative is illusory. The data from The Catalogue of Lithuanian Narrative Folklore shows that there are only 17 variants and some fragments of this narrative recorded.

Written down for the first time at the second half of the 19th century, later this folktale almost did not catch the folklore collectors’ attention: there were only a few variants recorded during the interwar period. Interestingly enough, texts recorded during the Soviet time make the majority of the available variants.

One may ask how this folktale became so popular and how it spread among people. This problem is going to be solved by analyzing the manuscript texts of this folktale and comparing them to the published texts.

GIEDRĖ ŠMITIENĖ

Institute of Lithuanian Literature and Folklore
Vilnius, Lithuania

In Search of *Ordinary Letters*

Letters of poorly literate people from the 19th–20th century in Lithuania are very rare. These would be letters of the same people who were also the main informants on folklore. However, their letters did not reach the Lithuanian Folklore Archives. Efforts to find letters of ordinary people during field research were fruitless.

The presentation presents the case, when the letters of ordinary people are found in archives containing collections of famous people. Those archives also embrace the letters from ordinary people who wrote to the famous people.

Collections of the famous people concentrate on the personality. Therefore, more attention is paid to the interpersonal relations and more possibilities are given to understanding the lived life than in the databases built on the basis of genre.

RITA TREIJA

Institute of Literature, Folklore and Art of the University of Latvia
Riga, Latvia

Personal Archives to Build a Disciplinary History

Since Latvia has regained its independence from the Soviet Union, the private archives of Latvians who lived in exile after WWII have gradually “returned” to Latvia. During the interwar period, Kārlis Straubergs (1890–1962), head of the Archives of Latvian Folklore (1929–1944), was one of the most visible figures of Latvian intelligentsia, being both productive in academics and actively involved in the public and political life of his time. In 1944, he fled to Sweden where he continued his work in exile. In 2017, the Archives of Latvian Folklore received the first set of his private documents donated by his descendants.

These newly obtained materials have encouraged the launch of disciplinary history studies of Latvian folkloristics in exile. The primary sources

from Straubergs' archives help to paint a detailed picture of how Latvian folkloristics developed on the other side of the Iron Curtain. The documents show the ups and downs of those who continued to study Latvian folklore. The cooperation mechanism and organizations will be analyzed. There are examples of successful projects carried out jointly by Latvians in Western Europe and in North America, as well as struggles and internal disagreements within the widespread Latvian community.

ANIKET VAIBHAV

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New Delhi, India

Colonial Masters, Cultural Politics, and Missing Archives: An Insight into Colonial Folkloristics in India during the Late 19th Century

During their colonial rule spanning over two hundred years in India, the epistemological quest of the British – missionaries, academicians, and administrators alike – generated voluminous collections about people, their languages, beliefs, rituals, and customs, which have been termed as “Colonial Archeology” (Sadhana Naithani: 2012). However, guided by the “Imperial Eyes” (Marie-Louise Pratt: 1992), which promoted a “Zero Line Epistemology” (Walter Mignolo: 2007), this archeology did not provide due attention vis-a-vis deserved recognition to the local knowledge traditions and practices. In most of the cases, the justification offered for this deliberate deletion/exclusion of the indigenous knowledge traditions from the map of collective cultural memory of that time was due to a lack of socio-political consciousness. Moreover, this shortcoming was also cited as one of the primary reasons behind colonizing and ruling the inhabitants of India in order to educate them. This paper with the help of few folkloric materials (tales and songs) from the colonial time seeks to emphasize the fact that the locals were not only conscious of their immediate time and being, but also of the symptoms of colonialism. It is just that it could not find its place in the archives due to the cultural politics at play that time, making their plight and agony expressed in vernaculars a case of missing Archives.

MĀRA VĪKSNA, ELVĪRA ŽVARTE

Institute of Literature, Folklore and Art of the University of Latvia
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Diaries in the Archives of Latvian Folklore

The Archives of Latvian Folklore, among categorized folklore genres, preserve considerable amount of autobiographical material, which can be systematized in diverse groups:

- 1) *Life writing* (memories, personal diaries, work journals and life stories);
- 2) Fieldwork diaries (as a tool for more profound research for folklore gatherers during the expeditions).

Although the material of both groups differs in content, at the same time it is characterized by a common trait – the author’s subjective documentation of a particular reality. Nevertheless, the material is of a subjective nature, and it opens a broad field for cultural and historical research. Out of all the autobiographical materials, diaries are the medium, which include and deliver attitudes, momentary impressions, and emotions to us in the liveliest form.

In 2018, the Archives of Latvian Folklore launched a new initiative – “The Autobiography Collection of the Archives of Latvian Folklore”. The newly established collection includes: 1) autobiographical materials, which already have been archived for several decades and now are actively being integrated into digital archive; 2) the initiative invites people to take part in development of the collection by sending in their diaries, memories, and life stories. Along with the digital era, it is possible to bring into spotlight these subjective peculiarities, which have been hidden among the *classical* folklore genres for a long time. The Archives of Latvian Folklore are at a stage where gatherers of autobiographical materials have become its researchers.

RŪTA ŽARSKIENĖ

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Vilnius, Lithuania

Identity of Periphery and Peculiarities of the Funerary Repertoire According to Fieldwork Data from Raseiniai

Žemaičių Kalvarijos Kalnai (Samogitian Calvary Hills), or simply the *Kalnai* is considered by Lithuanian ethnologists as a symbol of Samogitian traditional culture. The author of this paper believed that the *Kalnai* was and still is the main piece of traditional Catholic funerals where brass instruments were played, and that it was typical for the whole Samogitian region. However, field research in southeastern Samogitia (in Raseiniai district) shows that this is not so. The data of Raseiniai field studies confirmed that there, as in other places in Samogitia, a strong tradition of brass bands thrived. However, the funerary traditions and especially the performed repertoire clearly indicate cultural differences from the rest of Samogitia – it was not the *Kalnai* that were performed at funerals. The roots of this phenomenon could be searched in the self-perception of the periphery people of this region.

This paper aims at finding the reasons of the discussed phenomenon by delving deeper into this region's historical past and the spread of dialects. The data of linguists, geographers and ethnologists on the Samogitian identity as well as self-perception of the people in the periphery and the data of the recent fieldwork will aid this research.

AUŠRA ŽIČKIENĖ

Institute of Lithuanian Literature and Folklore
Vilnius, Lithuania

Festivities and Songs: Anniversary Celebrations in the 21st Century Lithuania

At this time, large amounts of videos are flooding the Internet: recordings of birthdays or marriage anniversaries taken in Lithuania appear almost every week. Such recordings will soon become history, thus it is necessary to collect and preserve them.

An anniversary or jubilee is a way to exalt an individual or a married couple, to honor them with special attention. Modern-day rituals, just as those of the past, are a rich system of actions that have an obvious or only assumed meaning. In this system, we can clearly observe symbolic connections between past and present. These events take place at significant, exceptional locations; the guests express respect and attention to the celebrants through their outfits, presents, special speeches, and celebratory poems. Relatives and family members gather while the most important past events are reviewed. The celebrants are honored by emphasizing their accomplishments, and mentioning their good deeds. Mandatory attributes of such celebrations are feasts and music. Anniversary festivities cannot take place without music and songs.

The aim of the presentation is to look through videos of said festivities and bring attention to the role of singing in the flow of these celebrations.

