

## **CONTENTS & ABSTRACTS**

### **RECURRING/UPDATED HISTORIES**

MANOLIS G. SERGIS

#### **FROM MYTH TO MYTHOLOGIES: ORPHEUS AT RODOLIVOS OF SERRES TODAY (SCHOLARSHIP, LOCAL IDENTITY, SPECIAL PRACTICES OF CULTURAL TOURISM)**

The myth of Orpheus (along with those of Apollo and Dionysus who are often used interchangeably) is still alive nowadays at the village of Rodolivos in the area of Serres in Northern Greece. More specifically, this myth can be traced in a) the name of the village (in which the local scholars include one of the ancient musician's symbols, the rose), b) the naming of associations, local newspapers, cultural events (e.g. *Orphic Echoes*), etc, c) place names, etc. Modern Folklore's interest is focused on *how* the determination of identity is organized. In this vein, the various practices (initiated 100 years ago) that the scholars of the village use in order to relocate the dawning of the village to the place and time of the myth are analysed in this study. One of the aims of this relocation has to do with tourism. Every touristic destination has to provide sound evidence of its long history and pre-history, «authenticity», exceptional natural landscape, and an indigenous culture adapted to the «eye» of the foreign or greek visitor. At the end of the study, some thoughts are provided on the special practices of the cultural tourism. The concept of myth is herein used with its classical anthropological loadings but also those of the modern *mythologies* by R. Barthes.

**Keywords:** scholars, Orpheus, myth, mythologies, invented traditions, local identity, cultural industries, tourism, specific cultural industry practices, Cultural Capital.

---

ALMA B. KUNANBAEVA

#### **SURPRISES OF TYPOLOGY: FROM THE WORLD OF ANCIENT GREEK AND KAZAKH LYRIC POETRY**

In the spirit of the law of typological succession, pioneered by Boris Putilov, the living Kazakh oral-written tradition, with its vibrancy and its typological completeness can explain the nature of ancient Greek poetry, which we have only in fragments, and, in case of the obscure Archilochus' so-called *Cologne fragment*, without obvious context. *Agon* in ancient Greece and *aitys* (song competition) in Kazakhstan gave rise to a specific culture of word and behavior. Thanks to Kazakh source material, it becomes possible to advance the hypothesis about the typological affinity of the Archilochus fragment to the idiosyncratic genre of the *aitys* in letters. The living sheds light on the long dead. The Kazakh present-day experience suggests that we should read the ancient Greek texts as chronologically distant, but typologically close in terms of worldview. The fragments of the past find not only form, but also, in their way, a voice, and reveal themselves as signs of a long-ago type of behavior.

**Keywords:** ancient Greek literature, Archilochus, Kazakh folk poetry, song-letters, dialogic competition genre, typological succession, *agon*, *aitys*, ethnomusicology, folkloristics, Boris N. Putilov, Alexander I. Zaitsev.

---

HYUB LEE

## **AESTHETICIZED IDEOLOGY IN LAFCADIO HEARN'S "THE SOUL OF THE GREAT BELL" AND "THE TALE OF THE PORCELAIN-GOD"**

Lafcadio Hearn's "The Soul of the Great Bell" and "The Tale of the Porcelain-God" epitomize the aestheticized ideology in pre-modern China. The stories are based on legends about the sacrifice of victims for the realization of emperor's requirement. The emperor is purportedly representative of universe principle, which justifies and reinforces the dogmatic despotism. The aesthetic representations of bell and porcelain are required to conform to the dominant ideology. The magnificent bell to be placed at the center of Peking, the new capital, should resonate sublime sounds evenly reaching one hundred li. Its spatiality symbolizes the centralized imperial power. The Great Unity paradigm has pervaded China since the centralization of the country was required. The amalgamation of various metals fails, which symbolizes struggle between classes undermining the unity paradigm. Through the sacrifice of the mandarin's daughter by rule of five elements, casting is consummated. The vase should embody the conception of flesh subjugated to thought, which implies the intelligent classes' dominance over laboring classes. Pu the master, whose identity is related to Celestial mechanism, sacrifices himself to consummate the vase. He is worshipped, which signals glorifying the absolutely dogmatic ideology. Reflecting the collective consciousness of Chinese people, the author retains a negative viewpoint upon the brutal ways the despotism reinforces dominant structure by controlling the aesthetic representations.

**Keywords:** aesthetic representation, ideology, China, unity, despotism.

---

VICTOR NEUMANN, ARMIN HEINEN

## **MULTIPLE CULTURAL CODES AND THE GENESIS OF MODERNITY IN CENTRAL AND SOUTH-EASTERN EUROPE**

Contact with the West more intensely confirmed Central and South-Eastern Europe's capability to modernize – and challenged it at the same time. The outcome of these positive and frustrating experiences were contradictory perceptions of and approaches to modernity. It has become obvious that by studying modernity in Central and South-Eastern Europe we need to leverage different approaches: comparison, study of cultural transfer and analyses of entangled history. Finally, the history of Central and South-Eastern Europe may be analysed as paradigmatic for the social realities of today. It enables a closer look at the adoption of Western concepts, at the same time it allows to observe the development of quite distinctive interpretations and strategies of modernization. What we had in mind was a study of cultural plurality and an analysis of the multiple codes of identity construction in Central and South-Eastern Europe during the 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> centuries. In fact, we believe that a renewal of the historical discourse on Central and South-Eastern Europe will be possible by the transfer and adaptation of Koselleck's and "post-Koselleckian" approaches, thus enriching and widening the scope of historiography.

**Keywords:** Europe, Central and South-Eastern Europe, historiography, Enlightenment, modernity, anti-modernity, identity, multiculturalism, diversity, continuity, discontinuity, Romanticism, ethno-

nation, Volksgeist, nation, nation-state, national discourse, cultural transfer, postcolonial perspective, emancipation, intelligentsia.

---

## RECURRING/UPDATED ETHNOGRAPHIES

BOGDAN NEAGOTA

### ***HOMO VIRIDIS CONTRA STRIGAS. ETHNOGRAPHIC DESCRIPTION AND HISTORICAL-RELIGIOUS ARCHEOLOGY IN RURAL TRANSYLVANIA***

Our study is twofold: a morphologic generic description of the ceremonial scenario, based on case studies (obtained from fieldresearches of author and collaborators between 2004-2018), and a historical-religious analysis of the deepest profundities of the mythical-ritual complex of the Green Man. The first part of the paper approaches the scenario of *Saint-George's caroling*, with its basic scheme: the vegetal mask's cortege wander through the whole village, stopping by every door or entering all courtyard, performing its program following relatively loose ceremonial rules: the mask is watered and waters at its turn, and when departing, he utters an augural formula, similar to those uttered at Christmas and New Year. Even if the exact formula is not being mentioned in the majority of archival accounts, the act of reciprocal sprinkling implies a ritually powerful augural value. The parallel with the winter ceremonial practices goes even further, up to the level of some borderline attitudes of the *un-caroling* kind (carnavalesque augural rite). In this situation, the ceremonial actors enjoy a carnivalesque status, everything being allowed to them without the fear of punishment (for example, the ityphallic performance of the *Băbăluda Dumb* in Buru). In fact this is, it seems, the generic status of ceremonial actors in other holidays, too; during the holidays (New Year, *Fărșanc*, *Sângeorz*, Pentecost etc.) the freedom of the mask bearers or of those hidden in the dark (*the calling over the village* was performed during nighttime, in the eve of many holidays, including *Sângeorz*) is practically unlimited, nobody being allowed to infuriate, or, if they did, they were not allowed to punish the *tricksters*. The historical-religious drill-hole around this morphologic analysis is built around three axes:

(1) The rituality of the group of masked youth, marked by evident isomorphisms with the system of initiation rites, both specialized or into puberty, specific to customary societies (conventionally called primitive or traditional). Here we discuss a range of methodological issues, belonging to the *palimpsest* structure of the cultural cluster which fertility is, narratively salient (with mythical and fictional features, strongly, albeit regionally traced), as well as to the historical-religious comparativism between the system of the initiation rites as compared to the system of calendrical rites.

(2) The magical-religious ideology of fertility, in its micro- (that is, the Romanian speaking) and macro-regional context (the idea of cultural corridors, on the traces of South-Eastern and East-European transhumant trajectories).

(3) The archaic scenario of the battles for fertility, narratively discussed (within a number of cultures, both Slavic and Romance), has a ceremonial output in the Romanian scenario from the Feast of Saint George, as present in Central and Northern Transylvania: a firm opposition between the Green Men and *Strigoaie*. This working hypothesis of historical-religious relevance stays at the core of our study: namely, that the archaeology of the Greenmen, beyond its fortuitous survival in islands (in Transylvania, Croatia, Slovenia, Italy and Switzerland) must be connected to the magical-religious ideology around the fertility, general to all European and non-European peasant cultures. Moreover, the ritual syntax of Green Men as enacted in Transylvania is merely a

dramaturgic expression of extatic battles for fertility. Here, though, in the case of the ceremonial, the battles, rather than extatically, are real and ritually enacted. Instead of the professionalized technicians of extasy (of the *Benandanti*, *Kresniki* and *Strigoaie* type), we deal with ritual actors, belonging to the youth male peasant fraternities, who perform specific pubertary rites, in the usual syntax of the rites of passage. In other words, the young masked as Green Men play the part of the *Benandanti* (*strigoii buni*), who, while being epiphanically, ritually, present, carol throughout the village (*colindatul de primăvară*), neutralize the power and strength of the Evil fighters (*Strigoaielor rele*), protect the animal, vegetal and human bearers of fertility (*mana*) and stimulate the “strength of the living world” (*rodirea*). The scope of the entire ritual scenario and ceremonial enactment from the Feast of Saint George encompasses protection and intensification, or activation, even, of the worldly fertility, which lies at the very foundation of the cultural system of customary societies, and a *sine qua non* condition of life itself.

**Keywords:** Saint George, Green Man, fertility, ecstatic witchcraft, charivari.

---

TATJANA ĐURIN, IVAN JOVANOVIĆ

## **AN INTANGIBLE BUT VERY LOUD HERITAGE: SWEAR WORDS IN SERBIAN**

In this paper, the genesis and the use of swear words, expressive linguistic units, in the contemporary Serbian language are analysed from the perspectives of a historical and comparative study of the Serbian religion and folklore (Čajkanović 1973), cognitive (axiological) ethnolinguistics (Bratminjski 2011), linguo-culturology (Maslova 2007), and pragmatics (Searl 1991) with the aim of examining their diachronic connection to the mythological, magical, folklore and cultural layers, their reflection in the folk mentality, and their actualisation at the synchronic level. The material for our research, excerpted from Serbian dictionaries of obscene words and expressions (Savić, Mitro 1998b; Šipka 2011; Bogdanović 2003) and the dictionary of jargon words (Andrić 1967; Imami 2007), was systematised on the basis of the formal structure of swear words: /obscene lexeme + object – the subject of swearing/ which are employed through the communication channel by the speaker and the addressee (Jovanović 2017): a) family, b) religion, c) food and drink, d) house and household furniture, e) life and lifestyle, f) animals, g) death, h) natural and cosmic phenomena.

**Keywords:** swear words, mythology, folklore, culture, the Serbian language.

---

GABRIELA BOANGIU

## **THE SYMBOLIC REPRESENTATIONS OF THE YOUNG FAMILY IN THE REGION OF OLTENIA**

The wedding in Oltenia represents an ensemble of rituals that can be better studied if compared to other Romanian ethno-folkloric regions. The archaic mentalities have registered many stages in the formation of the young couple. The Romanian popular poetry reveals the purity of specific beauty patterns, active in the ancient communities. Moreover, there are some social practices meant to assure the formation and the stability of the young couple. There are several stages specific to the wedding: the wooing, the engagement, the forgiving ritual, the marriage ceremony – the orthodox-religious ceremony, the feast, the gift ceremony, the special customs after the wedding, and the visits and Monday feast rituals. Each stage has a symbolical meaning and development according to different ethno-folkloric regions. Today, the urban influence is very much alive and has changed or replaced certain customs.

**Keywords:** beauty patterns, social practices, wooing, wedding, gift, young family.

---

GEORGE-BOGDAN TOFAN, ADRIAN NIȚĂ

### **ETHNO-GEOGRAPHIC CONTRIBUTIONS TO THE STUDY OF SHEPHERDING IN BILBOR COMMUNE**

This study aims to emphasize the complexity of pastoral activity from the above mentioned mountain depression, as well as the intensity with which it pulsates, in spite of the fact that the old ways have been gradually emptied of content. It starts with a synthetic presentation of the history of this activity, reflected in several studies directly referencing the studied area. In order to fully comprehend the pastoral phenomenon, we described the economic basis or support (pastures and hayfields), which provides the specific favorability conditions for this activity. We also captured extremely fine details regarding sheepfold typology, tools and dairy preparation techniques, as well as other elements of material and spiritual pastoral culture.

**Keywords:** Căliman Mountains, sheepfold, shepherds, pastures, traditional products.

---

SEBASTIAN PAIC

### **NETNOGRAPHIC RESEARCH AND THE ROMANIAN TRADITIONAL BLOUSE „IIA”**

This paper aims to highlight main characteristics of netnography, a research field that is poorly represented in Romanian ethnography, and to apply its specific methods on particular subject, namely the case of online sewing bees, that are more and more popular in Romania. Starting 2012, the interest for traditional costume is of increasing importance, generating multiple specific cultural, economic or social behaviours, initially in virtual environment.

**Keywords:** netnography, sewing bee, *Semne Cusute*, *La Blouse Roumaine*, traditional Romanian blouse, *iia/ie*.

---

## **BOOK REVIEWS**

RALUCA NICOLAE

Komatsu Kazuhiko (trans. Hiroko Yoda and Matt Alt), *An Introduction to Yōkai Culture: Monsters, Ghosts, and Outsiders in Japanese History*, Japan Publishing Industry Foundation for Culture, 2017

AMALIA PAVELESCU

Ion Taloș, *D'Italica à Sarmizegetusa. Réflexions sur la culture populaire romane* [Between Italy and Sarmizegetusa. Reflections on the Romanic Folk Culture], București, Editura Academiei Române, 2016

Ion Taloș, *Folclor spaniol sefard în România. File de istorie culturală* [Sephardim Spanish Folklore in Romania: Pages of Cultural History], București, Editura Hasefer, 2017

IOANA FRUNTELATĂ

Cepraga, Dan Octavian, Dinu, Rudolf, Firța, Aurora (coord.), *Memorialistica e letteratura della Grande Guerra. Parallelismi e dissonanze* [Memories and Literature of the Great War: Parallelisms and Dissonances], Atti del Convegno di studi italo-romeno Padova-Venezia, 8-9 ottobre 2015,

„Quaderni della Casa Romena de Venezia” XI, 2016, Istituto Romeno di Cultura e Ricerca Umanistica di Venezia, București, 2016

Jiga Iliescu, Laura, Nubert Chețan, Mihaela (coord.), *Deschideri etnologice: In honorem Sabina Ispas la 75 de ani* [Ethnological Openings: In honorem Sabina Ispas on her 75<sup>th</sup> Anniversary], București, Editura Etnologică, 2016

---

## RESTITUTIO

### **Bucharest, 1969: The 5<sup>th</sup> Congress of the “International Society for Folk Narrative Research” (Facsimile Papers, Part IV)**

ALVER BRYNJULF, *The Epic Laws of Folk Narrative*

KATHARINE LUOMALA, *Folk Narrative Laws Relating to Dramatis Personae in the Polynesian Maui Cycle*

DANIEL J. CROWLEY, *Distribution Patterns of African Tales*

ROSA DEL CONTE, *L’arche de Noé, de l’apocryphe au théâtre à travers le folklore*

MARIANA JUSTER, *Étude comparative du Type 313 de la littérature folklorique universelle et judaïque*

GABRIELA VÖÖ, *L’importance des éléments comique dans les narrations populaires hongroises*

---

### **List of Contributors**