

NEWS IN BRIEF

Ariste aeg - The Time of Ariste

Ariste aeg is the title of the exhibition dedicated to the centenary of Paul Ariste, the leading figure of Finno-Ugric studies in Estonia, linguist and folklorist. The exhibition was opened on February 4 in the Estonian Literary Museum and has also inspired the title of this short overview of various events celebrating the 100th anniversary of Ariste's birth.

Perhaps it would be more appropriate to speak about "the times of Ariste", as in the course of his relatively long life from February 3, 1905 to February 2, 1990 he experienced, together with the rest of the Estonian people, widely different times.

Ariste was born in the Tsarist period, and started attending the Tõikvere village school, where education was given and even report cards issued in the Russian language owing to the Russianising policies of the period. By the time Paul Berg (who Estonianised his name into Ariste in 1927) reached secondary school, the political situation in Estonia had changed. Estonia gained independence on February 24, 1918 and young Ariste could receive his secondary education already in the Estonian language. By 1925, when he entered the university to study the Estonian and Uralic languages and folklore, receiving education in the Estonian language was already taken for granted. Ariste's activities in the period of independence after his graduation comprising his working in the Estonian Folklore Archives, further studies abroad, defending his PhD thesis, and being involved with various topics he took interest in.

The period of independence, however, came to an abrupt end for Ariste and everyone else in Estonia. The onset of the World War II brought along a period of occupations - first Russian, then German and, again, Russian. The last Russian occupation in Estonia lasted for almost half a century.

Towards the end of Ariste's life, the general mood of the Estonian people became more promising, resulting, fortunately, in Estonia's regaining its independence. The centenary of Paul Ariste's birth was celebrated at numerous events in an independent Republic of Estonia.

It is easy to get used to good things, and it is similarly easy to quickly forget all the bad things. Nevertheless, we should not forget people who helped to make the bad times better. Ariste was one of such people. During the time of Soviet Russianisation policies he assured in words and with his actions that one's mother tongue is the most beautiful language

of all, referring not only to the Estonian language, but also to the Erzyan, Veps and Komi language.

The first event celebrating Ariste's 100th anniversary was held in Torma parish, where Ariste was born. On a brief conference on February 2 presentations were held by Heinike Heinsoo and Tõnu Seilenthal, modern scholars of Finno-Ugric studies, Ariste's students and continuers of his work at the University of Tartu, as well as his former supervised students of the Erzyan and Udmurt ethnicity, and Nikolay Kuznetsov, currently a doctorate student at the University of Tartu, who is an ethnic Komi and represents a whole new generation of scholars.

The most festive of the occasions was certainly the conference held on February 3 in the Main Hall of the University of Tartu. On this event Arnold Rüütel, President of Estonia, gave a speech following the opening speech of the rector of the university, Jaak Aaviksoo. Then the floor was given to professors A. Künnap and T.-R. Viitso. Viitso's presentation "Innovational Ariste" was perhaps the most academic overview of the various aspects of Ariste's research work and his influential role on the development of Estonian linguistics and that of other ethnicities. At the end of the festive conference T.-R. Viitso was awarded the medal of Paul Ariste, founded by the Estonian Academy of Sciences for recognising the most distinguished scholars in the humanities and social studies. Other speakers on the event introduced various aspects of Paul Ariste's work, which covered a wide range of topics. Anna Verschik, for example, spoke about Ariste's relations with the Jews, A. Dulitsenko discussed his role as an interlinguist. Paul Ariste's former supervised students of multiethnic origin shared their memories of the reputed professor.

The conference concluded with visiting Ariste's grave on the Tartu Raadi Cemetery, and a banquet held in honour of the scholar by the university rector in the History Museum of the University, where further memories were shared by students - many of whom had become *emeriti* themselves - and Ariste's relatives.

On the following day the international conference "Interlinguistics and Eurolinguistics" was held in the Town Hall of Tartu, introducing theoretical presentations (e.g. about EU terminology in Esperanto), overviews of the history of the Esperanto movement and interlinguistics in Estonia, of Paul Ariste as a scholar of Esperanto language and other aspects of his personality.

The week of events dedicated to Ariste's birth centenary also saw the opening of two exhibitions in the Tartu University Library and the Estonian Literary Museum. Paul Ariste's legacy is so immense that there would

have been plenty of material for expanding these displays twice their size, or even for compiling two more exhibitions of the material. Quite expectedly, the exhibition set up in the library focused on printed publications. The exhibition of the Literary Museum, compiled by scholars from different departments, displays folkloric material recorded by Paul Ariste in a variety of languages, correspondence to him, abundant photographic material, documents, and examples of his extensive collection of *ex libris*.

As the first week of February was filled with various events, the lecture day of the Academic Folklore Society was held a few weeks later, on February 17, reminding that brilliant people deserve remembering and honouring at all times and not just on anniversaries. The topic of Votians was discussed in two presentations: Ergo-Hart Västriik spoke about the covering of the Estonian prehistoric religion in Ariste's fieldwork diaries, and Ada Ambus presented a subjective viewpoint to the Votian history, relying on new and previously overlooked literature. Paul Ariste's materials held in the Estonian Cultural History Archives were introduced by Leili Punga, and Ariste's work at collecting the Komi folklore by Nikolay Kuznetsov.

In addition, two books were published to celebrate the anniversary of the famous scholar of Finno-Ugric studies: Ariste's fieldwork diaries "Vadja päevikud 1942-1980", edited by E.-H. Västriik, and a two-volume publication on Komi folklore and ethnology, largely written down by Ariste himself, edited by Nikolay Kuznetsov.

Kristi Salve

7th International Conference on North American Studies in Tartu

On April 25-27, 2005 the Seventh International Tartu Conference on North American Studies *North America: Tensions and (Re)solutions* was organised at the University of Tartu by the Centre of North American Studies.

The interdisciplinary conference brought together scholars from America, Europe, Russia, Poland, Finland, New Zealand, and elsewhere to discuss the tensions and problems between America and Europe, but also between America and Canada, as well as within the American society at large, providing possible resolutions to these problems.

During the three conference days plenary presentations alternated with workshops, dealing with an array of topics, such as issues in ethnic and political identity, social and foreign policy of the United States, popular

culture and media, also American and Canadian literature, and issues of art and language policy.

Quite expectedly, considering the theme of the conference, the emphasis of plenary speakers was largely on tensions triggered in the American society and the world by the post-9/11 American foreign policy. The first plenary speaker Paul Goble pointed out the dividing lines and connecting links of America and Europe since the tragic event, the latter being policy issues (fight with terrorism in the Far East, the military dominance and the economic power of the US, etc.) and the former caused by the stereotype images that Americans and Europeans foster about each other. American foreign policy was also discussed by Maureen Montgomery from the University of Canterbury, New Zealand, whose presentation *A Degree in Bullying and Self-Interest? No Thanks!* analysed *The Guardian* columnist Polly Toynbee's assumptions about the links between US foreign policy and the falling enrolments of students in the American Studies courses from the perspective of her own experience in New Zealand, and the fate of American Studies in general. In his presentation *In A Single Voice with No Mutation: Secrecy, Security, Global Media, and Cold War Comparisons with 21st Century American Foreign Policy*, James Schwoch from the Northwestern University, US, linked various issues related to foreign policy, global media and the image of America of the Cold War period to the present situation, and interpreted the concept of "the single voice" in the 21st century American diplomacy and foreign policy.

An interesting presentation was delivered by Eric Sandeen from the University of Wyoming, who discussed how *The Family of Man*, America's most popular exhibition of photographs, which was compiled in 1955 by Edward Steichen and toured the world in eight years, was turned into a cultural commodity representing American foreign policy in the rest of the world. John R. Wunder, a leading scholar of the American West and indigenous peoples from the University of Nebraska-Lincoln, explored the tensions of race, class, gender and power in the American West on the example of the enigmatic writings of Mari Sandoz, a chronicler of the American West. Markku Henriksson from the University of Helsinki in his presentation *Natural Tensions: Canada, United States, and North American Landscape* explored the ways of perceiving the landscape of America and Canada, adapting to it and changes it has undergone, and discussed the similarities and differences in Canadian and USean attitudes of handling the land and how the attitudes have shaped these two nations. Marianne Johnson from the University of Wisconsin-Oshkosh overviewed the increasing role and status of the charitable sector in providing social services which has traditionally been the responsibility of the government in the US, and compared the increasing transnationali-

sation of charitable organisations and the impact of welfare privatisation on the social status of the poor in Estonia and the US.

Perhaps less so than in the plenary presentations, but comparative approach was also evident in those delivered at workshops. The issues explored included media analyses from the aspect of gender studies (Põldsaar, Zagura, Kooba, Novikova), media representation of the US Patriot Act (Mere), criticism of black leadership in the early Cold War era (Hyvärinen), the role of financial risk disclosure in the US public policy (Kriz), transformation of the Quebec society since the Quiet Revolution (Akimov), the role of women in the 19th century American theatre (Rybkowski), higher education in Canada (Minkova), Polish-American post-9/11 relations (Úwiączak-Wasilewska), language policy in the US (Schaefer), the identity of Portuguese in America (Carillho), the legacy of Marcel Duchamp in the 20th century American art (Kutnik), and others.

Parallel workshops dealt with problems of literature in North-America. Eva Rein (University of Tartu) suggested the postcolonial approach to English-Canadian literature instead of the post-modern or post-national ones; Olga Fedosjuk discussed tensions in contemporary Canadian literature. Other presentations explored various aspects in the writings of American and Canadian authors, such as J. A. Phillips (Ahokas), J.A. Thom (Castor), D. Leavitt (Kekki), B. Mukherjee (Broemer), J. Steinbeck (Kurvet-Käosaar), W. Faulkner (Pilter), H. St. John de Crevecoeur (Larkin), Atwood (Loigu, Osins, Soovik), A.C. Louis (Rüsse), C. McCarthy (Saar-Hambazaza), Y. Martel (Trofimova), T. Findley (Spirida), A. Wiseman and M. Richler (Əlapkauskaitė), and in Finnish American texts (Taramaa).

The conference was carried out with the support of the US Embassy.

Kait Tamm

2005 Annual Conference of the Centre for Cultural History and Folkloristics in Estonia

On the annual conference held on January 27-28, 2005, scholars of the centre of excellence presented a selection of their research results.

The first session Folk Religion and Folktales opened with the presentation by Kristi Salve who talked about religion and identity on the example of saints and sacred places in Setu folktales. The analysis was based on material recorded by literary historian Ello Säärits in the period directly prior to the Second World War, and discussed among other things the Setu as the chosen people with the right faith.

Eda Kalmre discussed the horror tales about a sausage factory on the basis of interviews with informants from Tartu. The tales circulated in Tartu in the post-war years, whereas unlike other analogous tales, the tellers of sausage factory tales “knew” the location of the factory, which had occupied a cellar in a dilapidated house near the town centre. Eda Kalmre analysed the reasons and impulses behind the spread of the tales in the light of the interviews and also newspaper articles of the period, which, indeed, included single reports of missing children. The sausage factory tales typically employed the narrative model of a totalitarian society, where people’s fears, traumatic experiences and the facts of Stalinist repressive politics interrelated.

Mare Kõiva’s presentation *Conflict and Agreement* dealt with a more recent past. The author observed two religious movements active in Tartu in the 1980s. One of these was the Christian Word of Life congregation that had been “imported” in Estonia, and the other was the movement of Earth Believers of local Estonian origin. On the surge of general liberation, both movements drew a considerable number of followers, at the same time becoming more oppositional. The conflict culminated in the destruction of the Earth Believers’ wooden idols on Toome Hill by members of the local Word of Life congregation. Kõiva observed the conflict and agreement, and also the further course of events. By the present time, both movements have been registered as religious societies, and while the Word of Life is a very influential congregation administering its own school, etc., the Earth Believers remained a closed group and has started to gain ground only in recent years with a broad group of passive supporters who consider it a part of the “Estonian cause”.

Ergo-Hart Västriik discussed the Ingrian-Finnish *hyppyseuralaiset* movement. This sect of “jumpers” was among the popular awakening movements in Finland with ceremonies of apocalyptic songs and ecstatic dancing (or “jumping”) and also spontaneous prophecy. The material has been recorded mostly from an Ingrian informant Sohvi Kottonen (1918-2002), who used to be an active member of the sect and was familiar with the songs and religious tradition. The informant has continued to pass on her religious views, shaped by a life under the Soviet regime, with different means of media (tapes, manuscripts) serving to replace the disappeared community.

Karin Maria Rooleid, who participates in the project of the international bibliography of folklore, presented an overview of the situation of *Internationale Volkskundliche Bibliographie*, which has been issued since 1919 and now presents a full list of publications on cultural history, ethnography and folkloristics, published in Europe during 1917-1998. The bibliography has more than 70 contributors from different countries

throughout the world, and is published by the German Society of Ethnology (Deutsche Gesellschaft für Volkskunde) and the University of Bremen. The bibliography can be used in printed and digital form. Presently, it is being compiled in the Estonian Literary Museum, and the volume on the bibliography of publications of 1999 has already been completed.

The second session entitled *The Culture Historical Context of the Soviet Period* was dedicated to literary studies. Eve Annuk discussed the fate and creation of a prematurely departed poetess Ilmi Kolla, and the reflection of life under the Stalinist rule in her manuscript legacy.

Rein Veidemann, professor of literature at the University of Tartu, argued about the concept “post-Estonian period”. The term, introduced in 1999 by Madis Kõiv, used to mark the period between 1946-1949; later the initial date was shifted to the year 1944 by Maie Kalda.

Rutt Hinrikus presented an overview of biographies of the Soviet times. In the life stories contributed to the Culture Historical Archives of the Estonian Literary Museum since the beginning of the 1990s, tumultuous periods in history interfere with the biographical events of the narrators. According to Rutt Hinrikus, the life stories of the Estonians are, in principle, comments to official history, where narrators have tried to present an honest and truthful picture.

Hasso Krull polemicised on his afterword to Juhan Viiding’s/Jüri Üdi’s book of poems, where he interpreted the allegory in Üdi’s poems through the views of Walter Benjamin and the tradition of allegory highly popular in Chinese literature.

Virve Sarapik in her presentation *Possible and impossible lie* looked into the possibility of the semiotic concept of ‘lie’, arguing how the question of truth has become central in philosophy, whereas lie has not attracted equal attention.

The morning session of day 2 opened with a presentation on rhetoric and theory of phraseology by Asta Õim, who talked about the database of phrases and phraseologisms. At the present moment the database, initiated in 1998, includes 164,000 entries. The presentation discussed the issues of typology and taxonomy of the material.

The topic was continued by Katre Õim with her presentation *Phraseologism versus phrase (kõnekäänd)*. Seemingly a pure formality, the question of which expressions can be considered phraseologisms, and which can be considered kõnekäänd-type phrases is related to their presentation in academic publications and/or electronic databases.

Liisi Laineste talked about the digital database of folk humour compiled at the Estonian Literary Museum. The current stage of work involves systematising joke texts, whereas the work on ethnic humour has already been more or less completed. The analysis points to a critical turn in joke characters and ethnic humour at the beginning of the 20th century.

Rein Undusk discussed in his extremely intriguing presentation the rhetoric of colour and line, demonstrating the dependence of art on scientific discoveries and the philosophy of the period, in this particular case, on attitudes to space and colour.

The concluding session Poetic and Musical Folklore began with a joint presentation of Jaan Ross and Allan Vurma on the intonation precision of singers. The singers themselves and an independent group of people of musical education were asked to assess the singers' intonation precision, and as could be expected, the results of objective analysis widely diverged from the judgment of taste.

Taive Särg in her presentation on the acoustic analysis of chainsongs observed one of the oldest poetic methods in this song type; Anu Vissel drew parallels between South-Estonian herding calls and vocalisations and wood calls in Northwestern Russia.

Ingrid Rüütel's presentation discussed the musical typology of Kalevala-metric folksongs on the basis of her database and cluster analysis.

Liina Saarlo's overview of stereotyping in Estonian folksongs was based on a longer study by the author and covered keywords like oral and written culture, traditional and individual, aesthetic evaluation, proceeding from the creative process and stereotypes of a folk singer.

Poster presentations introduced the database of Estonian phrases, the database of peripheral genres of Estonian riddles, RADAR, the interactive cultural map of Estonia, BERTA, the database of Estonian folk calendar holidays, the lore of Estonian diaspora and contemporary folklore.

Kerle Arula, Maarja Villandi

Seminar of the Department of Folkloristics on January 4, 2005

It has become customary for the Department of Folkloristics of the Estonian Literary Museum to organise department outings to feed on somewhat different environments and find out about the work and problems of colleagues. The January 4 seminar was therefore held at the Centre of Emajõe Suursoo Nature Protection Area in Alevi village.

Upon arrival, the participants were offered a memorable view of winter scenery with a winding river, a spinney, clean white snow and, against the picturesque view, the Kantsi tavern, a single building on the left bank of the Emajõgi river, now accommodating a nature centre.

The Kantsi tavern is located on the site of the fortress of Kastre, which was built in the 14th century and was first mentioned in written documents in 1392. Like the fortress of Vana-Kastre, this one too served to guard and protect the Emajõgi river, which was an important trade route (from Pskov across Lake Peipus and along the Emajõgi river through the town of Tartu to Lake Võrtsjärv, across the lake and along the Tännassilma river to Lake Viljandi, and from there to Pärnu along the rivers Raudna



Photo 1. Comfortable offices, exhibition and museum facilities at Kantsi Nature Centre. Photo by Andres Kuperjanov.

and Pärnu). At this river loop there was also a tollgate for trade vessels. The stronghold on the village border was destroyed during the Livonian war. In the 18th century the river tavern, which was reportedly one of a kind in Estonia, was constructed on the site of the former fortress. The Kantsi tavern survived WWII, and the building fell into ruins after 1970.

While drawing the blueprints for the nature centre, architects Raul Kõllamaa and Aune Arus had to observe the requirements set forth by the National Heritage Board and preserve all the existing stonewalls, some of which remained inside the building. A visitor of the centre can now observe the walls, pavement of the castle's inner yard and some objects found during excavation through the glass flooring in the entrance hall.

The seminar began with discovering the secrets of the building. From displays on the ground floor, the participants moved on to enjoy the view of the surroundings upstairs and to the seminar room.

Presentations delivered at the ensuing seminar were overviews of works and activities, and of the current situation of projects and research grants at the department.

Asta Õim introduced the database of Estonian phrases (<http://www.folklore.ee/justkui/>), which consists of phrases and phraseologisms of even remotely similar structure and meaning. At the present stage, the database includes 160,000 entries. Of course, next to the authentically Estonian material, the database includes phrases and idioms of international spread and popularity, expressions from literary sources, biblical expressions, loans, etc. The common element of the entire body of material is the shared area of distribution and use - dialects and variants spoken in Estonia, oral or written Estonian. Selection of the material proved the most demanding task for the compilers: before adding phrases to the database they had to be categorised and a decision had to be made what to do with them. The problem lied within the fact that in folkloristic terms, phraseologisms are phrases (*kõnekäänd* in Estonian), but in linguistics, a phrase, or *kõnekäänd*, may not be a phraseologism.

Katre Õim continued on the topic of the database of Estonian phrases, pointing out the difficulties in semantic labelling of phrases. Piret Voolaid introduced the present state of her project Digitisation of the Periphery of Estonian Riddles, initiated in September 2001, with an emphasis on the database of acronymic riddles (see also www.folklore.ee/Lyhendid). The question part of such riddles is usually formed of a popular acronym, which is answered with a witty and humorous interpretation, different from the original. The database material consists of riddles collected during 1938-1996, and like other peripheral genres of riddles, the bulk of

them (2,200 entries) has been collected during the 1992 campaign of collecting school lore in Estonia. Thus, the majority of the material, characteristic of the society of limited freedom of speech, has become a thing of the past and has largely lost its topicality. Acronymic riddles can be therefore seen as a part of former political folk humour. All riddles can be sorted according to specific attributes: question, answer, archive reference, collector, topography or place of collection, dating or time of collection and keyword.

Liisa Vesik introduced BERTA. Database of Folk Calendar Holidays (<http://www.folklore.ee/Berta/>), which contains information on nearly 80 popular and less popular folk calendar holidays and a selection of school calendar holidays. A webpage introducing a specific holiday displays a short overview of the customs and rituals connected with the holiday and the history of this day (its origin, adaptation in the Estonian tradition, major changes). Each page includes additional keywords related to folk religion and rituals. Visual material and video samples are presented at a separate page; music and song files have been linked to the corresponding holiday but are also available separately. A search engine provides access to archive texts in the online version of the database. A list of related websites and printed sources, and a general overview of calendar history and music facilitates the search for additional information on various subjects. Hyperlinks make moving from one page to another very convenient. BERTA is constantly growing as everyone is welcome to add their personal stories about celebrating a holiday.

Karin Maria Rooleid has been the editor of the international bibliography of ethnology and folkloristics *Internationale Volkskundliche Bibliographie* (IVB) since the volume 1999 (2004). The bibliography documents major academic publications published in European countries and those influenced by the European culture; the publication is issued and published by Universität Bremen and Deutsche Gesellschaft für Volkskunde (DVG). By now, the total of 45 volumes have been issued between the range of 82 years, i.e. during 1917 (1919)-1999 (2004). IVB is compiled on the basis of material contributed by correspondents from different countries. Contributors are experienced scholars and specialists, who are active in the fields of ethnology, folkloristics, cultural history or librarianship. Currently, the bibliography has 70 correspondents from 24 countries. So far, IVB has been published only in print, but digital version will be forthcoming shortly. The presentation gave a good idea of the knowledge, precision and patience needed for compiling such a comprehensive bibliography.

Nikolai Kuznetsov introduced the source manuscripts of the publication *Komi Folklore*. Collected by Paul Ariste. Ariste had never set his foot on

the Komi area, but met and interviewed several representatives of Finno-Ugric peoples held captive by the Germans during WWII in Tartu. The texts have been recorded in the Komi language and translated into Estonian. Ariste's Estonian translations appear to have been made with the assistance of his informants and through the mediation of the Russian, which explains why the translation often diverges from the original. Next to folkloric and ethnographic material, Ariste has recorded authored creation.

Tõnno Jonuks' presentation RADAR. Who, what and where? focused on issues surrounding the RADAR project: the interactive cultural map of Estonia, with an emphasis on the Viru County. RADAR is based on folk tales about specific localities, held mostly in the Estonian Folklore Archives and the Estonian Cultural History Archives of the Literary Museum, but also on material from regional museums and that collected by cultural historians. All the tales are digitalised and added to the database. The places mentioned in the tales are then located on the landscape, GPS measured, photographed, and the information added to the digital map. RADAR map is available on CD ROM and an online version is available at <http://www.folklore.ee/radar/>.

Priit Lätti's overview on the findings and settlement of the Järva County in the second half of the Iron Age and early Middle Ages guided the audience to the field of archaeology. Evidently, compared to other Estonian regions, the Järva County has been less studied, and therefore nothing certain can be said about prehistoric settlement in the area. In the study of regions where little archaeological evidence has been found, turning to oral narrative history may prove useful. Many important landmarks, such as sacred groves, village cemeteries, etc. can often be located only on the basis of information of oral lore. In Järva County, for example, only three or four stronghold hills have been officially mentioned, whereas the number of stronghold hills mentioned in narratives is considerably larger. Employing archaeological methods enables to determine the actual settlement and function of these places.

Liisi Laineste in her presentation on characters of Estonian ethnic humour during 1890-2004 attempted to determine the percentage of ethnic jokes among folk humour and anecdotes and concluded that the number of ethnic humour is constantly falling, and anecdote telling has become less popular. The studied texts included new variants of jokes, i.e. old anecdotes with new characters. Joke characters are selected from amongst cultures that remain more and more distant from jokers culturally, geographically or historically: while a century ago ethnic mockery ridiculed the closest neighbours, the characters of ethnic jokes in the 1960s-1990s are mostly from the former socialist countries and the char-

acters of modern cyberjokes come from amongst the most distant exotic cultures. While formerly the butts of jokes were people with whom joketellers had actual contacts with, in modern jokes the imminent contact with the object of the joke is no longer relevant, as the expanded means of communication increasingly contribute to forming new ethnic stereotypes.

The active seminar day concluded with a presentation on the oral narrative lore of the Kabala village by Renata Sõukand. The overview centred on a person known as Brother Vahindra, who is reportedly the only Estonian ever canonised as a saint. The author started fieldwork in the Kabala village with an aim to find out how much is known about this legendary “Buddhist monk” in his birth village, and what role, if any, did Brother Vahindra’s person play in the identity of the villagers. It turned out that very little was known about him in the village, and even less folktales talked about him. Informants who were interviewed were proud about the little information they had on him, and regret having paid no notice to the tales formerly told by the elder villagers. Brother Vahindra was known to have lived in the village, though he is often said to have resided elsewhere, and considered of other confession, an eccentric and a vagrant.



Photo 2. Liisi Laineste introducing the largest ethnic minority. Photo by Andres Kuperjanov.



Photo 3. River Emajõgi. Photo by Andres Kuperjanov.

The seminar was held within the framework of the state-financed programme *Eesti ja teiste rahvaste folkloor: pärimus, identiteet ja globaliseerumine* (The Folklore of Estonians and other Countries: Heritage, Identity and Globalisation); seminar speakers helped the author of this overview to recollect the topics discussed at the seminar. The presentations delivered at the seminar will be published in journal *Mäetagused* and collection *Reetor*.

Ell Vahtramäe

Day 2 of the 48th academic conference on F. R. Kreutzwald

Presentations held on the second day of the academic Kreutzwald conference on December 22, 2004 traditionally discussed issues of folklore. With the general theme of the conference being monuments and myths, this was also a point of convergence for treatments of different periods and eras. Another common feature of the presentations was the focus on relatively recent events, which the audience could directly relate to or even had personal experience with. The audience took interest in the interpretation of the problems of the modern society even if they disa-

greed with the presented view; this, in turn, prompted lively discussions sometimes bordering on the absurd but without condescending to personal recollections.

The discussion of monuments dealt with two extremely important monuments that have been topical in public discourse over a long time. Katre Kikas's presentation discussed the monument of Kalevipoeg, the Estonian epic hero, pointing out how a monument is attributed symbolic significance and thus begins to occupy a special field of meaning. Eneken Laanes observed the changes in the symbolic meaning of the Bronze Soldier monument on Tõnismägi in time, space and culture since its unique significance as symbolising victory and discussed the attempts to change the monument and its surroundings. Laanes' presentation also briefly discussed the meaning of the monument for the Second World War veterans and ceremonies held at the statue.

Three presentations intersected issues of oral narrative history, or were based on biographies, interviews and media texts. Tiiu Jaago continued with the ethnically complex population of Eastern Estonia and a focused approach to the area and issues. Her presentation at the conference discussed the construction of political borders in life stories of people in Kohtla-Järve. Mare Kõiva introduced horror fictions of the 1950s in the material collected from a group of women in a small town, concluding that fear and shame were inductive of narratives, but at the same time limited the style and situations of performance. Eda Kalmre's presentation on the phenomenon of the legendary Estonian outlaws, the Voitka brothers, five years after their capture analysed media-constructed myths and reality, and touched upon the reasons why the public interest towards the legendary characters waned so quickly.

Mare Kalda introduced modern hobbies and legends related to these in her overview about the history of geocaching, virtual space and real life environment, characteristics and relationships of participants of the game, also the hunted caches.

Tõnu Viik, an old friend of the Literary Museum, took a step back in time and discussed the rise and fall of a legend about a great Livonian statesman Johann Reinhold Patkul in the light of his eccentric family, shedding light on the astonishing number of figures of authorities for whom the Livonian worked, or against whom he worked, and how his labile deserting of sides thwarted even the best intentions, resulting in the deliberate forgetting already in the 19th century. The author illustrated historical facts with colourful stories about members of the family headed by the masculine and brawling mother.

Andres Kuperjanov