

ABSTRACTS AND KEYWORDS

PAST RENDERINGS, PRESENT APPROACHES

SVETLANA TSONKOVA

**THE MEDIEVAL AND EARLY MODERN BULGARIAN CHARMS
IN THE CONTEXT OF COMPILATION: QUESTIONS AND
PATTERNS**

The medieval and early modern Bulgarian charms are important cultural phenomena. In a broader cultural context, they are part of the complex processes of transmission and compilation of manuscripts with various contents, based on specific organizing principles. While the diversity and the variation of the charms are clearly manifested, the factors and the actors contributing for the creation of manuscripts with compilative character are much more difficult to be identified. However, a look at concrete examples reveals some specific patterns. Thus, not only the charms can be positioned in the transmission and compilation milieu of the manuscripts, but also the manuscripts and their content can be regarded in the broader cultural contexts of daily life, and of applications of verbal magic for quotidian needs in quotidian environment. **Keywords:** Verbal Magic, Medieval Charms, Medieval Popular Religion, Culture of Compilation, Miscellanea as Cultural Phenomena.

NECMI ERDOĞAN

**NASREDDİN HOCA AND TAMERLANE: ENCOUNTERS WITH
POWER IN THE TURKISH FOLK TRADITION OF LAUGHTER**

The article analyzes a crucial element of the Turkish folk tradition of laughter, the corpus of Nasreddin Hoca anecdotes, in terms of the narrative encounter between the powerful and the powerless. Examining the anecdotes about Tamerlane, it argues that the humorous folk representations of the relation of the common people with power revolve around what de Certeau calls the “art of making do with”. Contrary to the argument that he is a colleague of Diogenes the kynic, Nasreddin Hoca does not self-consciously oppose and challenge the power of Tamerlane. He rather strives to cope with it through a wide spectrum of behaviors including avoidance, trickery, simulation, and repartee. Given that the Hoca is a fictional character, such anecdotes are to be taken as narratives of the predominantly evasive stance of the subaltern social classes and groups vis-à-vis the state in the Ottoman Empire. The study also refers to the grotesque imagery embedded in the Turkish folk laughter. **Keywords:** Nasreddin Hoca, Turkish folk culture, folk laughter, anecdotes, grotesque, making do with, kynicism.

KRINKA VIDAKOVIĆ-PETROV

“CHOOSING A BRIDE”: VERBAL AND NON-VERBAL TEXT IN CHILDREN’S FOLKLORE

“Choosing a Bride” is a ballad widely distributed in the Hispanic area (Peninsular Spain and Portugal, Latin America and the Diaspora of the Spanish Jews) since the 17th c. It has been integrated into children's folklore. Its theme, prenuptial negotiation, has important social and gender aspects; it has the generic structure of a lyrical ballad; the mode is based on the principle of comedy of errors. The theme has two signifiers: one primary (verbal text) and one secondary (non-verbal text). However, the analysis is specifically focused on performance: its heterosemiotic character, variation of context of performance, interaction between verbal and non-verbal language, types of non-verbal text, and gender aspect of games. **Keywords:** lyrical ballad, heterosemiotic aspect of the ballad, verbal and non-verbal language, children's folklore, gender in ballad interpretation and performance.

LAURA JIGA ILIESCU

THE AMBIGUOUS DRAGON: CONSIDERATIONS ON ABDUCTION AND MARRIAGE IN LEGENDS ABOUT THE FAIR OF THE TWO LANDS

For the Romanian inhabitants of the mountains, the *fair of two or three lands* refers to the annual meeting of people coming from different valleys and sides of the mountain (even if this means to cross the political borders of the neighboring states), who gathered in certain places located on the high plateau of the Carpathians, on the occasion of specific religious feasts in the summer. It was an opportunity to re-assume and negotiate the neighboring proprieties and also to establish further exogamous marriages. Related to these events, a corpus of legends recorded in the Southerner Carpathians area asserts that, in the times when the mentioned fair was hold on the high altitude, a beautiful and unmarried girl was kidnapped by a *zmeu* (anthropomorphic dragon), while she was dancing. Since that very moment, the fair place was moved down to the foot of the mountain, closer to a village, in order to defend the other girls by such possible further damages. Starting from the legendary level of these events, one goal of my paper is to suggest factual reasons of moving the fair down the mountain. In the frame of its marital function, the *fair of two lands* equally fulfills the needs of exogamous kinship and grants the control of the communities over the marriage with a *stranger*. In this regard, could the legends and the abductor dragon (which represents the *stranger* par excellence), express the decline or the reorientation of the marital function of the fair and, implicitly, of the relations between communities? The study also brings into attentions variants of the legends where the role of the abductor is played by a lion or by St. Elijah, inquiring over the meanings of such substitutions. As sources, this analysis includes both documents stored in archives or edited in printed version, and author’s records made during fieldwork campaigns conducted in 2011 and 2012. **Keywords:** Carpathian Mountains, marriage, shepherds, oral legends, lion, dragon, St. Elijah.

BOGDAN NEAGOTA

CULTURAL TRANSMISSION AND MECHANISMS OF FICTIONALISATION AND MYTHIFICATION IN ORAL NARRATIVES

In this theoretical approach on the narrative traditions, we adopted a methodologically convergent perspective on the problem of the genesis of myth and fairy-tale, both originated in the belief-tale, seen as the tale with zero mythic-fictional degree, narrating a level fracture (IInd scheme). Contrary to Propp, we do not argue for the historic anteriority of archaic initiation rites for mythical ritualized belief-tales, nor for those fictional de-ritualized (the fairy-tales); we neither argue for their structural simultaneity (Lévi-Strauss). What we do is trying to give an answer in the terms of a cognitive anteriority and of a mythic-fictional pre-eminence. Our solution takes its point of departure in the idea that there exists a plurality of mythical-fictional worlds (Eco, Pavel, Meinong, Parsons) and of logical worlds (Kripke), as well as in the meta-historic approach (in terms of a re-defined historicity) of the relation between the immediate world and the other possible worlds. The process of mythification/fictionalisation is expressed by three inter-dependent themes: the immediate experience of a sacred reality (Eliade) and the mental experience of the *mind game* type (Culianu), the theme of ideal objects (Culianu) / fictional (Pavel) and, last but not least, the explanation of the genesis of cultural facts (as well as the religious ones). In this context, we analyse the fictional mechanisms through which the belief-tale passes from the condition of object of experience to that of ideal/fictional object, transgressing its epistemic coordinates. It is a reversible process, meaning that the mythical-fictional cycle, brought to a certain degree of mythic and fictional formalization, returns to the initial point, projecting over immediate experience the mental patterns of the imaginary. The following topics are addressed: the relationship rite – myth – fairy-tale and the hypothesis of the origin of the fairy-tale (Propp and Meletinski), the problem of the experiential origin of folk facts and of the mythic-symbolic conversion of reality (Eliade), the genesis of ideal objects (as mythic-narrative traditions), the cognitive rules and their transmission (Culianu), the structure of fictional objects, the ontologic status of mythic-fictional beings, the fictional *situs* of the belief-tale (Propp), the mythical-fictional veridicity and credibility (Propp, Pavel, Searle & Gabriel, Eco, Todorov), the fictional simulation and transvesting (Pavel), the fictionalisation of myth and the plurality of competing ontologic *paysages* (Pavel, Eliade). The theoretic-literary model we proposed is situated at the crossroads between proppian morphology, hermeneutical thesis Mircea Eliade's, a semiology of cognitive inspiration (Ioan Petru Culianu) and an integrationist theory of the fictional (Pavel). **Keywords:** fictionalisation, mythification, cultural transmission, narrative, belief-tale, fairy-tale, experience.

ILEANA BENGA

TALES WE TELL ARE TALES WE DWELL: THE TALE BETWEEN BELIEF-TALE AND FAIRYTALE

This study represents the promised 'half' of elaboration over the *fictionalization square*, a common ground achievement, as early as the year 2000, stemmed from the common

work, archival, theoretical and in the field, with Bogdan Neagota, whose own ‘half’ mirrors mine in the pages of this volume. I have developed it into the triangle of the narrative continuum of the tale of oral tradition, aligning what I had identified as the four degrees of *memorata*, and directing their extremes, *i.e.* the belief-tale in the first person and the description, into the fairytale, as the most complex narrative genre to be found within folkloric cultures like the Romanian one. The criterion I used is the temporal development of the narrated plot: the tense of the tale is elucidating, for all the folding and unfolding processes of the narrative nucleus during transmission. Traditional transmission of cultural facts is narrative as well as syntactic, so that the tales being told as folk-lore are, for their storytellers, vehicles *and* modes of enactment of communication requirements, both of their groups and of their own. **Keywords:** Story, tale, fairytale, fictionalization, *memorata*, narratives.

MARIN MARIAN-BĂLAȘA

MATERNITY AS A SOURCE FOR RELIGION

After a long research on the theme of maternity (as culturally reflected and supported), I came to the conclusion that this brief paper summarizes: namely that the female sensitivity, based on the biological experience of pregnancy and child-birth/delivery, as well as on the psycho-neurological experience implied in maternity, is very rich in religious consequences. Moreover, realizing how „alien” to the maternal experience the traditional men were, and how minimal was the masculine contribution to the entire, complex cultural performance revolving around child-bearing, child-birth, nursing and child-rearing, it became obvious that women were the most effective in engendering/conceiving/masterminding/managing the spiritual culture of motherhood-related customs, superstitions, and folk religion gestures. Among many things, the contents of the apocryphal or simply literary legends, songs, and oral representations or superstitions related to the Virgin Mary, were all of a feminine (conceptualizing) origin – because most of them reflected the depressive/anxious common woman suffering from pregnancy, delivery and breastfeeding effects. Briefly said: the complex culture that traditional societies (such as the Romanian one) developed around the maternal conditioning was of a feminine origin, hence the religious feelings and representations of a folk nature were own to women (who faced the maternal experience). Feminist theories would draw complex conclusions out of the study of maternity and motherhood as reflected in the Romanian biographical folk culture. **Keywords:** maternity, motherhood, femininity, feminism, religious sensitivity, Lord’s Mother, Marian mythology, folk legends.

MOJCA RAMŠAK

BREAST CANCER IN SYMBOLS AND WORDS

The awareness of the disease and preventive actions against it should go beyond mere oncological facts and statistics. The effective prevention walks hand in hand with understanding of cultural and social perceptions, stereotypes and myths. Therefore the article analyses most popular and wide spread symbols and metaphors for breast cancer like globally used pink ribbons and orange bracelets, breast cancer

internet activism and metaphorical uses of both, objects and words. It explores the social and cultural connection with the disease which still carries deadly connotations and the meaning of objects and metaphors to those who use them and to the people they are addressed to. **Keywords:** breast cancer, symbols of breast cancer, metaphors for breast cancer.

NICOLAE TEODOREANU

MUSICAL-INCANTATIONAL VALUES OF “MEANINGLESS SPEECH” WHILE SHOEING: A CASE STUDY

During a fieldwork campaign conducted in Roşia Montana, as part part of a research team, I had the opportunity to witness the ox shoeing process which allowed us to observe some surprising aspects of this technique. The blacksmith – helped by the ox owners – uses apart from the direct commands meant to fulfill the concrete operations of the shoeing process, another type of language, seemingly meaningless, consisting in several onomatopoeic formulae, affectionate names addressed to those attending the work, and also a set of nonsensical words. The reason for these formulae could be the intention to release the tension of hard work, to spend the time and, last but not least, to calm down the animal. Listening to these consecutively uttered phrases that make use of numerous repetitions and unpredictable shifts one can hear a kind of unintentional hypnotic “music” as if belonging to an incantational primitive dance. The musicological analysis of the relationship between these different types of verbal structures allows us to grasp several mechanisms of this type of secondary language. **Keywords:** ox shoeing, phatic communication, unintentional music, soothing function, musical articulation.

ROXANA RĂDVAN, MONICA SIMILEANU

CONSERVATION OF MATERIAL SUPPORT FOR IMMATERIAL HERITAGE

The present paper reports preliminary results generated by a trans-disciplinary research concerning a modern multimedia archive design. The simple conservation norms’ implementation is mandatory, yet, this is not an easy work and there will never be sufficient efforts done. Despite the knowledge of so many physical and chemical mechanisms of degradation, of the validated protocols for deposits’ management, the current case study is complex because of the significant number of mixed media. The project’s originality is coming from the trans-disciplinary approach that involved long term environmental control, decontamination, objects’ investigation for individual evaluation of the conservation status, digitization, new storage conditions, and constant monitoring of conservation conditions. If many conservation norms are known and applied – but are exclusively in restorers’/conservators’/archivists’ responsibility – the new investigation facilities highlight information that must be studied and interpreted by historians, ethnographers, folklorists. This multiannual research project is based on the usage of special portable and/or transportable technical equipments, which we consider highly recommendable in respect to any heritage collection. **Keywords:** immaterial heritage, archive, conservation, digitization.

ETHNOGRAPHIC FIELDS

ESSICA MARKS

SONGS OF JEWISH WOMEN IN THE HISTORICAL COMMUNITIES OF NORTHWEST LIBYA AND SOUTHERN MOROCCO

The article describes women's musical cultures of two Jewish communities in North Africa. The research presented here is based on fieldwork that had been conducted in 1993 in several Jewish communities of Libyan- North-Sahara (Yifren area) settled in Israel, and in 1998 in communities of the South Morocco area that were settled in Israel during the 1950s. The author was a member of the ethnomusicological team sent by Bar Ilan University to study the music of these two communities. These fieldworks are the only source and evidence to the unique ancient repertoire of songs of women in these two past Jewish communities. **Keywords:** Jewish music, Jewish heritage, Song, Yifren, Libya, North-Sahara, Morocco.

MARIN CONSTANTIN

ETHNOGENESIS AND ETHNOMORPHOSIS IN THE ETHNO-CULTURAL VARIABILITY OF ROMANIA

The article deals with the anthropological conceptualization of *ethnogenesis* and *ethnomorphosis* within various ethnographic contexts in contemporary Romania. Five ethnic groups are reported for their ethno-historical and folk-art traditions, namely Căldărars (Kalderash people), Saxons and Szekles (in South and Southeastern Transylvania), Rudars (in Northern Wallachia), and "Old-Belief" Lipovans (in Northern Dobroudja). Vernacular accounts mainly include the themes of *origin, historical icons and events, traditional social organization, mythology and folklore, folk medicine, craftsmanship, and folk cuisine*, each of them pointing to the cultural distinctiveness of the abovementioned ethno-linguistic communities, as well to their cross-cultural interpretation. **Keywords:** ethnogenesis, ethnomorphosis, ethno-history, artisanship, ethnic groups.

LUCIAN DAVID

ETHNOGRAPHIC LANDSCAPES IN DOBROGEA

This article opens with some generalities about the meanings of the word landscape (geographical, cultural/ethnographical landscape). Geographically, Dobrogea – and here I refer to the Northern, major side, which belongs to Romania – is a mixture between old and new, with a very interesting ethnic and confessional components. Having a very rich, thus, favorable environment, the human being hallmarked the Dobrogea territory in complex ways: creating a variety of ethnographic landscapes. The paper describes in details several such humanly-

framed landscapes: piscatorial, pastoral, viticultural, agrarian, sylvan, etc.
Keywords: Dobrogea, natural landscape, cultural landscape, ethnographic landscape, piscatorial landscape, pastoral landscape, viticultural landscape, agrarian landscape, arboreal landscape, sylvan landscape.

EMIL ȚÎRCOMNICU

IDENTITY AND SELF-IDENTIFICATION OF AROMANIANS AND MEGLENO-ROMANIANS IN DOBROGEA

In the fieldwork research done between 2001-2003 in localities inhabited by Macedo-Romanians (Aromanians and Megleno-Romanians) in Tulcea and Constanța Counties I obtained interesting data related to various issues, such as: how the Aromanians refer themselves to identity and self-identification; what do they take in consideration regarding their national belonging; their similarities with Romanians from historical regions; inter-relations between various Aromanian groups (differences between branches, own to their original geographic place and the particular influences owed to the co-habitation with other Balkan people); imagology regarding Aromanian branches and the multiethnic imagology (how the Aromanians look at Balkan people); fragments of family histories. **Keywords:** Ethnic identity, Imagology, Self-identification, Aromanians, Megleno-Romanians.

YELIS EROLOVA

AN ETHNOLOGICAL STUDY OF THE CRIMEAN TATARS, ROMA/GYPSIES AND OLD BELIEVERS IN NORTHERN AND SOUTHERN DOBRUDZHA

This paper focused on the current situation and development trends within the different ethnic communities of Crimean Tatars, Roma/Gypsies and Russian Old Believers in Romanian and Bulgarian Dobrudzha. Following *diaspora* concept of Gabriel Sheffer and Rogers Brubaker, this study addresses the question: How those communities, living in two countries, (re)construct their ethnicity and identity, and react to the modern political and socio-economic realities? The ethnic identity is examined by historical-ethnological research methodology in context of ethnic belonging and traditions, socio-economic environment they live in, and the former socialist and modern democratic government's policy. **Keywords:** Crimean Tatars, Roma/Gypsies, Old Believers, Dobrudzha, diaspora, identity.

BOOK REVIEWS

MAURICE MENGEL (Marin Marian-Bălașa: *Muzicologii, etnologii, subiectivități, politici* [Musicologies, Ethnologies, Subjectivities, Politics]. București, Editura Muzicală, 2011)

ALINA IOANA CIOBĂNEL (Roxana Deca: *Woman, Feminism, Fertility: Criteria for an Ethnology of Equilibrium in the Romanian Traditional Society*. Craiova, Editura Universitaria, 2012)

LAURA JIGA ILIESCU (Dionigi Albera: *Au fil des générations. Terre, pouvoir et parenté dans l'Europe alpine (XIVe-XXe siècles)* [Throughout Generations: Land, Power, and Kinship in the Alpine Europe]. La Pierre & l'Écrit collection, Grenoble, Presse Universitaire de Grenoble, 2011)

GEORGETA STOICA (Paula Popoiu: *Paula Popoiu: Antropologia Dobrogei / Dobruja Anthropology*. Craiova, Editura Universitaria, 2010)

IOANA GABRIELA DUICU (Vivian Dragomir: *Conservarea și restaurarea arhitecturii vernaculare / The Conservation and Restoration of Vernacular Architecture*. Craiova, Editura Universitaria, 2012)

VIVIAN DRAGOMIR (Ioana Gabriela Duicu: *Paftaua, podoabă definitivă a portului balcanic / The Ornamental Belt Buckle, a Jewellery Defining the Balkan Folk Costume*. Craiova, Editura Universitaria, 2012)

List of Contributors