

**CONTENTS & ABSTRACTS**

MAGICAL CULTURES, PROSAIC ANTHROPOGRAPHIES

BIDISHA PAL, MD. MOJIBUR RAHMAN

**DALIT AUTOBIOGRAPHY AS AUTOETHNOGRAPHY:**

**A STUDY OF MANOHAR MOULI BISWAS' *SURVIVING IN MY WORLD***

The present study examines the concept of autoethnography in a Bengali Dalit autobiography. Dalit autobiographies are distinct from the mainstream autobiographies; Dalit self- narratives often become alternative historiographies which draw out the suppressed voices of history surrounding the self and the society. This very particularity makes the autobiography an 'autoethnography'-a term which connotes a simultaneous representative tale or 'graphy' of 'auto' (self) and 'ethno' (culture). The study embarks on *Surviving in My World: Growing Up Dalit in Bengal* (2015) by the Bengali Dalit author Manohar Mouli Biswas, translated and edited by Jaydeep Sarangi and Angana Dutta. Apart from being a bildungsroman, Biswas' auto-narrative frequently ventures to the cultural and social spheres of the Bengali *Namasudra Chandal* community which Biswas belongs to. Biswas also provides occasional allusions to the surrounding historical and literary events and the intertwining personal and collective memory of the suffering and surviving in a casteist and partitioned Bengal. Through a minute study of *Surviving in My World*, the article tends to validate the concept of autoethnography by substantiating examples from the text, how the autobiography of a Bengali Dalit appropriates the term in its presentation and whether the simultaneous monologic and polyphonic narratorial voices cause any meddling in the authenticity of narrative representation.

**Keywords:** autoethnography, community, personal and collective memorizing, alternative history, monologic voice, polyphonic voice.

DARIA IOAN

**INDIAN HIJRAS:**

**SEXUALITY, THEATRICALITY, AND COUNTER-NARRATIVE**

This paper examines the hijras of India and the use they make of a large theatrical display in their lifestyle, enabling a critical function of social performativity. Hermaphrodites, eunuchs and transgenders speaking a secret language, they are officially recognized as the third sex. Their communities are the keepers of an ancient culture of the performance, in which crossdressing, farce and superstitions' speculation build and hold fast to a subversive sex politics and counter-narrative face to the social ruling system. By analysing the cultural patrimony they claim, as well as the connections and ellipses between them and the theatre world, we discuss the functioning mode of their self-constructed and preserved identity, secluded and yet in contact with the rest of the society.

**Keywords:** transvestism, subversion, farce, theatricality, performance, counter-narrative, sexuality, queering, sex politics.

ISIDORA JARIC

## **LESSONS FROM THE MARGINS: ROMA HIDDEN IDENTITY POLITICS AND SOCIAL DISTANCE MANAGEMENT**

The research presented in this paper seeks to explore, identify and map, within the respondents' narratives, the hidden strategies used by the members of Roma ethnic community for overcoming the frustrating social setting of (forced and/or voluntary) social distancing. These strategies are, anti-intuitively, understood in our research as hidden potential/specific forms of socio-cultural capital, induced by the socio-historical subcultural experience of this ethnic community, with significant transformative potential. Adequate political articulation and proper social support could contribute to the transformation of this potential into tools for empowering Roma ethnic community and to its structural repositioning within the existing societal context of Serbian society. Empirical material was collected through 60 semi-structured in-depth interviews with Roma citizens, conducted in all four geographical-administrative areas of Serbia: (a) Vojvodina, (b) Belgrade region, (c) Sumadija and western Serbia, and (d) southern and eastern Serbia. The research sample was stratified according to: the geographical area in which the respondents live, the type of settlement (urban or rural), gender and age of the respondents. One third of the interviews from the sample were conducted with Roma respondents that were recognized by the members of Roma community as outstanding and/or successful individuals who overcame structural challenges in their personal lives. With reference to the narrative structure of respondents, the analysis identified five most frequent *positive* identity markers (nonviolence, non-vengefulness, solidarity, family cohesion, openness to other cultures), and the three most frequent *negative* identity markers (emphasized patriarchy, experience of social isolation and shame on the basis of ethnic origin). These specified identity markers could be interpreted as possible hidden potentials which if relocated to other fields of society, would enable members of the Roma ethnic community to improve their personal and collective structural position within the wider social system, but also as frustrating mechanisms that emphasize the element of isolation and prevent members of Roma ethnic community from integrating into the wider social system. Paradoxically, respondents perceive both identity markers as important elements of their own ethnic identity.

**Keywords:** Roma, Serbia, ethnic community, identity, social distance.

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HYUB LEE

## **SUBVERSIVE METAMORPHOSES BY JEON WOOCI AS A TAOIST WIZARD**

This article analyzes the subversiveness of *Jeon Woochi Jeon* based on legends of a historical character. Composed of episodes based on preexisting folk tales, the story represents public antipathy to the dominant system of Joseon dynasty. As a Taoist wizard, Jeon Woochi satirizes the dominant class by using magical power. Through metamorphoses, he punishes dominant figures: a King, high officials, Confucianists and so on. Jeon saves common people suffering from abusive implementation of power. Although Jeon criticizes the immoral high classes, there is a limitation in his subversiveness against the monarchical system itself. With respect for traditional moral virtues, he would not upset the dominant system itself, which can be substantiated by his punishment on the raid of thieves. Defeated by a Confucian scholar with Taoist magical techniques, he returns to the mythic world. Following the traditional pattern of returning from fantasy to reality, the work concedes to the difficulty of subversive desire.

**Keywords:** Jeon Woochi, subversiveness, Taoist wizard, metamorphoses, moral virtues.

VALER SIMION COSMA

## **USAGE OF THE ST BASIL PRAYERS IN TRANSYLVANIA BY THE END OF THE 19<sup>TH</sup> CENTURY**

The Christian Churches provide their ministers and believers with a complex set of prayers, rituals, and practices, intended to solve the various problems that an individual, family, or community may encounter in everyday life. An analysis of these services in their social and cultural contexts reveals fundamental aspects of religious life, as well as their role in explaining and dealing with issues such as diseases, marriage, thefts, and other woes. This paper aims to discuss the use of the Prayers of Saint Basil the Great in dealing with a wide range of problems that can be encountered by a believer. I will focus on the case of a Greek Catholic priest from Blaj (Transylvania) Monastery, who kept a diary about his liturgical activity in the final decades of the nineteenth century. In the first part of my paper, I intend to examine his records, in order to reveal which were the most required and recommended prayers and rituals, which were the most frequent situations and problems that required the Prayers of Saint Basil the Great, and which were the most frequent combinations of rituals, prayers, and practices either required by the believers, or recommended by the priest himself. Based on the conclusions drawn in the first part, I will discuss the relation between the Prayers of Saint Basil the Great and the complex set of charms and maledictions that, according to folk beliefs and Church tradition, could harm people in various ways and degrees – from a simple disease, or misfortune, to demonic possession and death.

**Keywords:** Priest, prayers, healing, charms, Transylvania.

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## **EVALUATING OLD VALUES**

SABINA ISPAS

## **VIEWPOINTS ON THE CURRENT RESEARCH IN ROMANIAN FOLKLORISTICS**

The paper summarizes some of the main ideas, standpoints and contributions of the author in her 55-years career as academic researcher, expert and manager in the study of traditional culture. Romanian institutions and research projects are surveyed, elements pertaining to fundamental research, historical continuity and contemporary innovation in means and methods are tackled. Criticism or dissatisfaction with some current interventions are expressed, too.

**Keywords:** folk culture, Romanian folklore studies, academic research, literary folkloristics, “Constantin Brăiloiu” Institute of Ethnography and Folklore.

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MA QIANLI

## **LES LISTES DU PATRIMOINE CULTUREL IMMATERIEL EN CHINE: ACTUALITES ET REFLEXIONS**

En 2005, la Chine a entamé d'énormes travaux administratifs et culturels pour élaborer un système de listes des éléments du patrimoine culturel immatériel à quatre niveaux. Combinaison de l'enjeu politique national, de l'obligation à la *Convention pour la sauvegarde du patrimoine culturel immatériel* et des spécificités des traditions populaires en Chine, ce système a en réalité un impact social assez important en relevant considérablement la visibilité des éléments du patrimoine culturel immatériel inscrits. Si certaines mesures de ce système sont incontestablement positives, comme

l'élaboration des zones pour la sauvegarde de l'écosystème culturel et celle du système de bases de données des éléments inscrits ouvertes au public, certaines caractéristiques ont quand même des conséquences indésirables, qui se manifestent par la hiérarchisation des traditions populaires et la séparation de la communauté et le droit à gérer ses affaires culturelles. Faute d'organisations non gouvernementales actives dans le domaine de la sauvegarde du patrimoine culturel immatériel et d'initiative communautaire, le chemin est encore long pour aboutir à un mécanisme de listes combinant parfaitement l'esprit de la Convention et les particularités chinoises.

**Mots clés:** listes du patrimoine culturel immatériel, Chine, participation communautaire.

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OSMAN JUMA, TURSUNAY ELI

## **AN OVERVIEW OF MANAS EPIC STUDIES IN CHINA (1949–2019)**

The Manas epic (hereafter stated as Manas) is an encyclopedic work on various fields, including language, literature, folklore, history, culture, and religious beliefs of the Kyrgyz. The Manas has attracted research attention in China, Kyrgyzstan, Russia, Germany, Turkey, Kazakhstan and Japan. Following the effect of global warming on Intangible Cultural Heritage of Humanity, it has been included in ICH by request of countries such as China and Kyrgyzstan in 2009, 2013. The article mainly introduces and discusses Manas studies during its 70-year history from 1949 to 2019.

**Keywords:** Manas epic, research, evaluation, China.

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JING YAN, MENG YAO SUN

## **ECOSYSTEM OF THE COSTUME CULTURE OF THE SHE MINORITY IN CHINA**

This paper investigates the costume culture of the She people of Southeast China and examines the cultural change factors related to the life and vitality of their costumes. It is an important proposition that the She and Chinese costume culture can be inherited in a sustainable way. This study is based on field surveys and interviews in She villages in Zhejiang Province. Grounded theory was used to build the ecosystem of the She minority's costume culture. Ecological postmodernism was used to consider ways to develop the intrinsic value of the She costumes to clarify the core vitality of their culture and to explore the contemporary inheritance and development path of their costumes. Based on the data, 111 initial concepts and 20 core concepts were identified, as well as six major axis codes and two systems. The ecosystem of the She's costume culture includes tangible and intangible features: the core of the costume culture includes the belief concept of "loyal descendants," the social concept of "equality and respect," and the natural concept of "things as one." The study indicates that a holistic perspective of costume inheritance is needed to achieve cohesion between the knowledge information society and traditional cultural heritage. The inheritance of She costume culture can be facilitated by complex technology such as 3D printing, virtual reality, and digital preservation.

**Keywords:** She minority people; costume; cultural ecology; cultural heritage; China.

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HÜSEYİN EZİLMEZ

## **THE PLACE AND IMPORTANCE OF THE KARAGÖZ SHADOW PLAYS WITHIN THE TRADITIONAL TURKISH CYPRIOT THEATRE**

With Cyprus coming under the Ottoman rule (in August 1571), masses of Anatolian Turks placed on the island brought with them their traditional performing arts. The traditional Turkish theatre, which with the invasion was carried to the island, after gaining some Cypriot features, evolved into becoming the ‘Turkish Cypriot Theatrical Plays’. The shadow play known more commonly as ‘Karagöz’, due to its protagonist, is the most popular among Turkish Cypriots. In this study I will try to determine the place, importance and features of the Karagöz Shadow Play within the traditional Turkish Cypriot theatre; as well as evaluate the themes and characters (stereotypes) of the contemporary Karagöz texts of the artist Mehmet Ertuğ, who has introduced Karagöz to the younger generations by carrying the tradition on to the present.

**Keywords:** Tradition, Cyprus, Karagöz, Mehmet Ertuğ, Folk Culture.

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NASSIRA BEKKOUCHE, MUSTAFA GNAW

### **LE CAFTAN: ELEMENTS D’ORIGINE, D’HISTOIRE ET DE LA FONCTION D’UN COSTUME TRADITIONNEL**

Cet article est une contribution à l’histoire et la mémoire du costume traditionnel en Algérie qui serait, dans le temps, masculin avant qu’il soit féminin. Cette approche nous permet de mettre en avant un costume d’apparat, valorisé lors des cérémonies et fêtes familiales. D’ailleurs, il a trouvé son apparition à Tlemcen, ancienne capitale du Maghreb central. A partir des premières mobilités des Tlemcenien, à travers tout le territoire algérien, le costume féminin, communément appelé *Kaftan tlemceni* (caftan tlemcenien), fut découvert par les citadines dans les villes depuis l’ouest jusqu’à l’est du pays. Sa réputation a été généralisée pour faire valoir une tenue de fêtes et de cérémonies.

**Mots clés:** le Caftan, tenue d’apparat, cérémonies et fêtes, costume traditionnel, Tlemcen, Algérie, Maghreb.

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TUDOR CACIORA, GRIGORE VASILE HERMAN, ȘTEFAN BAIAS

### **COMPUTER ANALYSIS OF A HERITAGE ITEM – TRADITIONAL SHEEPSKIN WAISTCOAT IN BEIUȘ AREA**

Cultural heritage management has always been a delicate issue for the contemporary society, given the frailty and need for authenticity of these remnants of the past. With the evolution of technology, new digital methods and techniques for the study of cultural heritage have started to materialise. This study aims to analyse a defining garment for the Pre-Modern Romanian society, respectively a traditional sheepskin waistcoat by using digital methods. The working methodology is based entirely on the processing of the images obtained, after the detailed shooting of the item, within dedicated software, following some predefined steps in order to obtain the results. Thus, a 3D model was achieved using the method of photogrammetry, Reflectance Transformation Imaging (RTI) models and digital copies of traditional motifs making use of the vectorization method. The analyses were selected so as to provide a complete image with information on the state of conservation and the restoration possibilities that would contribute to the valorisation and promotion of the sheepskin waistcoat. The results obtained certify the great suitability of this methodology, in particular, and of digital techniques, in general, in order to make use of them on the items of traditional mobile heritage, including garments.

**Keywords:** sheepskin waistcoat, *cojoc*, computer analysis, Reflectance Transformation Imaging, 3D modelling, vectorization.

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NICOLAE CONSTANTINESCU

## **A SET OF LECTURES DELIVERED BY PROFESSOR MIHAI POP IN 1972: A REREADING HALF A CENTURY LATER**

The paper is a late reading of the notes taken by the author, as a young assistant of Professor Mihai Pop at one of his elective courses during the academic year 1972/1973, consecrated to the forms of epic, narrative discours. After the translation of V.I. Propp's seminal work, *Morphology of folk-tale* (1928) in English (1956) and in Romanian (1970), the study of folk-narrative extended world-wide and the narratology studies dominated the area of folk-research. The well documented lectures of Mihai Pop introduced the young fellows in folklore studies to the main theories and theorists in this field, scientific schools, directions, etc.

**Keywords:** folk narratives, fairy-tales, structure, motif, episode, function.

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### RESTITUTIO

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

Iconographic Intros: N. SCHMITZ / W.H. JANSEN / J. PENTIKÄINEN / B. AF KLINTBERG / R.W. BREDNICH / I. TALOŞ / C. ERETESCU / L. PETZOLDT / V. NEWALL

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ION TALOŞ, *Märchenmotive in den rumänischen Kolinden*

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