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***Ekaterina Anastasova.* Sacred Space in Bulgaria and the Baltics. Sofia, Bulgaria.**

The paper presents interdisciplinary comparative research of sacred places in the period of post-modernity (and particularly during the period 1990–2015) in the urban spaces of Bulgaria and the Baltics.

Sacred places/sacred spaces in contemporary science are an object of research in two main perspectives: in the classical sense of the term, which presumes a religious context and belief in the exclusivity of one object or another (natural or cultural), related to the activity of divine powers. A different context in research of the sacred is brought on by the investigation of nationalism in modernity and post-modernity, when sacred places and events related to them (for example the “appearance of the Holy Virgin”), are being constructed in the perspective of national and social crisis (Wolf 1991). Moreover, a new term comes into use here, related to one “secular” sacred (sacralization of nationalism (Rohdewald 2008)) – places of memory, closely related to the figures of memory. The concepts history and memory occupy a central place here.

These two contexts are extremely relevant both to the United Europe, still seeking the fundamentals of a “European identity”, and the independent national European states. On the one hand, they are related to the maintenance of the traditional religious landscape and pilgrimage practices, but also to the construction (re-construction) of new sacred places, originating from “deep antiquity” and “ethnic substrates”, neo-pagan and new religious movements. On the other hand, “secular” places of memory are actively re-defined – a process that is particularly current in the post-socialist space where new interpretations and heroes from the period of Socialism often lead to a dramatic situation.

Relying on field work conducted in Bulgaria and Lithuania, Latvia, and Estonia, the paper suggests carrying out interdisciplinary research of contemporary sacred places as a part of the contemporary multicultural landscape, seen as part of the dynamic process of the construction of religious and historical symbols in Bulgaria and the Baltics.

***Monika Balikienė.* An Enterprising and Subtle World of Magic Where Nothing Comes for Free. Vilnius, Lithuania.**

The so-called occult economy (Comaroff, Comaroff, 1999) plays an important part in the age of globalisation. People of any cultural background, gender and age join the occult economy, bringing into action magic for material purposes. In order to make money from nothing, they are ready to participate in a wide range of magic practices (e.g. chain letters, lotteries and investment pyramid schemes). In order to be successful in business or love, a large number of well-educated and highly-paid men and women do not hesitate to take part in magic rites, or use magic elixirs claiming to be made from body products. Accounts of supernatural bodily transactions are ubiquitous. For example, the younger generation of Lithuanians is well aware that some clever but dishonest individuals (so-called energy vampires) allegedly steal the life force of naive victims in order to strengthen themselves.

Up until the late 20<sup>th</sup> century, seeking knowledge of the future by supernatural means in Lithuania involved a top secret personal meeting with an obscure “traditional” oracle. Now fears about the possible loss of good fortune, vitality or health due to witchcraft or being given “the evil eye” are discussed openly on the radio, television, and internet. Mass media advertises magic services provided by “advanced” magic practitioners on a daily basis. In the age of global uncertainty, these professionals offer witchcraft products, ranging from traditional rural to highly sophisticated IT-mediated items and services. The newly-emerging participants in the market economy view their supernatural products as a commodity, charging a fixed price for their services. *Nothing for free* is the principal rule that also governs the magic market.

The glorious rise of magic in Lithuania is obvious. Manifesting itself in a wide variety of forms (perpetual advertising of magic on TV, etc.; involvement of pop stars in the magic discourse; welcoming fortune-tellers and witches into the open cultural space; promotion of magic healing unwittingly carried out by enthusiasts of so-called alternative medicine; the idea of making money from nothing or coming into wealth effortlessly being enthusiastically supported by casino and lottery operators since the legalisation of this business in Lithuania in 2001), these magic phenomena could be interpreted using the notion of an occult economy.

Magic as a means of producing immense wealth and power is just a single element emerging in supernatural contexts all over the world. In an age when vast wealth passes – too smoothly and easily – into the hands of a few, magic is a way of expressing envy and resentment, and resisting extremely unfavourable conditions. Some scholars, however, are still reluctant to acknowledge the popular obsession with magic.

The paper is based on personal experience gained over the past 17 years interviewing more than 300 males and females of different ages and educational backgrounds about their life experience concerning evil eye diseases, energy vampirism, magic healing and bewitchment of males using menstrual blood in different parts of Lithuania. Also by studying popular printed materials, TV shows and internet sites meant for bringing together magic practitioners and enthusiasts, and those offering magic services.

***Andželika Bylaitė-Žakaitienė and Laurencija Budrytė-Ausiejienė. The Soviet Cultural Memory and Heritage Industry in Lithuania: A Case Study of Grūtas Park. Klaipėda, Lithuania.***

This report analyses how Soviet cultural memory is preserved and actualised through cultural tourism sites in Lithuania, taking the example of the Grūtas Park Soviet sculpture museum. Cultural heritage is often used to construct cultural memory, and to form or maintain a certain identity. Soviet heritage is identified as a difficult or dissonant heritage due to the painful traumatic experiences it created. So, should the Soviet past and specific experiences be rejected or integrated into the current worldview and value system? What is the role of the heritage industry in this situation? The object of research was to identify visitors’ assessment of the Grūtas Park Soviet sculpture museum in Lithuania. Scientific

literature and mixed research data analysis methods were used to determine the peculiarities in usage of Soviet heritage in the construction of cultural memory and the development of cultural tourism sites.

***Mariyanka Borisova Zhekova.* Cultural Heritage Abroad: School Festivals Celebrated in the Educational Institutions of Bulgarian Immigrant Communities. Sofia, Bulgaria.**

The paper aims to present the role of cultural heritage in migration. The different cultural, social and economic environment in the host country poses an influence on migrants' cultural heritage. At the same time, the latter also exercises an impact: it stimulates integration and consolidation processes among the immigrant community and provides grounds for the formation of a personal and collective cultural identity. The consolidation of the immigrant community in institutions, such as the school, the church, associations and folklore groups, results from the activity and manifestation of this identity, as well as from the immigration policies in the host society. The paper analyses the construction, maintenance and the promotion of cultural heritage in a foreign setting through the example of school holidays in Bulgarian educational institutions abroad. In the conditions of immigration, the teaching of Bulgarian language, culture, traditions and history results from the social strategies maintained within the family and within the immigrant community as a whole. The Bulgarian school festivals that are celebrated in schools of the Bulgarian community abroad holds a special place in the calendar of festive events, often turning into a festival for the entire community, and asserts the cultural identity of adolescents in the context of immigration, giving them new perspectives and popularising Bulgarian culture abroad.

***Audronė Daraškevičienė.* The Child's Socialisation in Contemporary Lithuania: the Discourse of Morality. Vilnius, Lithuania.**

In the modern globalised neo-liberal world, authors analysing the topic of morality notice that it is no longer possible to talk about the existence of a single local moral system. Anthropologist Jarrett Zigon discusses the situation where several systems of morality are in action, collide and provide people with different explanations on living a moral life. During my ethnographic fieldwork, I observed this exact situation in contemporary Lithuania. In this presentation, I examine the problem of the moral education of children in the everyday lives of families in contemporary Lithuania. I discuss the following: 1. different trends in the moral education of children; 2. the concept of a child; 3. the notions of what a child's place is in the family and in society; and 4. conceptualisations about social order.

I use data from my ethnographic fieldwork conducted in 2013–2017, during which I conducted 100 semi-structured interviews, and my observations.

The research reveals that 80 percent of parents adhere to provisions, which can be assigned to the *liberal parenting* trend. They are prone to renounce strict behaviour, control and commands. They focus on diplomatic, respectful interaction with their child; their preferred method of moral education is dialogue. They have a highly critical opinion on the corporal punishment of a child. They believe



that the most important task of parents is to try to understand their child and to be interested in their thoughts, wishes, needs and inclinations. The ideal of an *obedient child* is highly criticised.

Only 20 percent of my respondents emphasised provisions that could be assigned to the *control parenting* trend. These parents particularly emphasised limits and rules in a child's moral education. They have many doubts about the effectiveness of education based on the principle of diplomacy. They tend to moderate the physical punishment of a child, and instead aim to prioritise the obedience of a child.

The domination of the *liberal parenting* trend marks certain tendencies in contemporary Lithuanian society. The concept that a child has the right to his opinion and self-expression begins to prevail. The premise that the relationship between the child and the parents must be based on the principle of egalitarianism starts to predominate. The notion that egalitarian relations should be the basis of social order in society in general also appears.

However, the research also reveals the fact that *liberal parents* often fail to follow through with their convictions. The actual domination of the *liberal parenting* trend in reality remains questionable.

### ***Tatyana Dimitrova.* Branding Bulgaria Today: Destination – Identity, National Narrative and an Innovative Way of Promotion. Sofia, Bulgaria.**

In the integrated Europe, tourist brands are the crossroads of economy, culture and politics, the basic elements of a functioning tourist system, but, they also speak on behalf of the country. This research will offer a brand identity and brand personality specific to Bulgaria and suggest pillars of the national narrative of Bulgaria as a tourist destination. A new method of structuring the respective tourist brands and of developing the entire brand communication process shows how branding countries produces national identities – the connection “brand identity – history – culture”. It reveals how brand identity could be achieved not by using marketing analysis of current perceptions, but by pre-developing the image to be applied. Telling a certain story is critically important for creating a brand for a destination, and for the entire brand communication to follow. Brand identity and brand personality desperately need and can only function with enhanced knowledge, substantive information and creative material integrated in narratives.

### ***Vildane Dinç, Artum Dinç.* Imagery of Bulgarian Socialism in the Memory of the National Turkish Minority. Bursa and Ankara, Turkey.**

During and after the socialist period in Bulgaria, members of the autochthonous national Turkish minority created various images about the socialist regime. This presentation explores patterns of the imagery which are in memories, art and albums created by the national Turkish minority, focusing on the period from the inauguration of the socialist regime until 1989. The methods of this study are oral history and observation conducted over thirty years. Exploring the patterns of imagery about socialism



can demonstrate at least one dimension of how the national Turkish minority perceived and reacted to the regime and developed strategies to survive in socialist Bulgaria.

***Yelis Erolova.*** “They are ‘more Tatars’ because their very young children go to a mosque”. Religion as a “Tatar-ness” Identity Marker among the Crimean Tatars in Bulgaria and Romania. Sofia, Bulgaria.

The Crimean Tatars in Bulgaria and Romania are part of the large ethnic diaspora around the world, but they are also a very typical example of a minority community with its own self-consciousness of common origin, history, language, culture and religion. The paper discusses some results from a multi-site ethnographic study conducted in the Dobrudzha border region where the community is compactly settled. Depending on environmental and situational contexts, Crimean Tatars construct a multidimensional identity through various ethno-cultural elements or markers; through boundaries that are recognised as carriers of Tatar-ness/*Tatarlık*. The research focuses on one of these boundaries – the affiliation to the Islamic religion, which unites Crimean Tatars with other ethnic Muslims and distinguishes them from the predominantly Christian society. The issue of the community’s entangled ethnic and religious self-perceptions (which is a popular phenomenon in the Balkans) will be analysed, and more specifically, how they lead to a complicated and sometimes contradictory expression of self-determination and to specific processes of how religious beliefs, practices and places are given an ethnic face.

***Венета Янкова.*** Историческая память татар в Болгарии и в Литве – сравнительные аспекты. Шумен, Болгария.

Крымские татары являются частью демографического наследия Болгарии периода отоманской эпохи на Балканах. Исследование истории болгарских крымских татар до сих пор ведется в основном в контексте болгарского национального нарратива, при этом практически не учитываются роль стереотипов и фольклорно-мифологических моделей, процессы мифологизации, равно как и собственный исторический нарратив данной этнической группы. В докладе анализируется концепт исторической памяти как способ демофилогизации прошлого татар и переосмысления татарского наследия на Балканах. На примере литовских татар рассматривается и анализируется героический режим историчности и героизация исторической памяти. В докладе представлены современные проявления исторической памяти: образы прошлого, реинтерпретация истории, построение собственного исторического нарратива и его соотношение с национальным нарративом.

**Anete Karlsonė.** *Actuality of Traditional Skills in the Contemporary Cultural Environment.* Riga, Latvia.

The interest in intangible cultural heritage, promoted by UNESCO, continues to be a hot topic in the community. Traditional skills and knowledge are part of intangible cultural heritage. They continue to maintain their place in society even today when various information streams are becoming more and more active.

The skill of using plant-based dyes for dyeing textiles (wool, linen, ect.) as well as other materials constitutes one area of Latvian and Bulgarian intangible cultural heritage. These skills have been practiced in present-day Latvia for a long time. Even today, people interested in this field continue to use plant dyes to dye yarn, thread and textiles.

Previous studies have established the development of the natural dyeing tradition in Latvia from the late 19<sup>th</sup> century until the second half of the 20<sup>th</sup> century. The latest research on the natural dyeing tradition as it is today is reflected in this topic. Field studies and questionnaires have been carried out in recent years in order to ascertain the level of knowledge about competency in this field and motivation for its application. Another aim of the study was to find out whether interest in traditional skills is associated with other processes of cultural identity.

**Gaila Kirdienė.** *Ancient Links between Baltic and Balkan Fiddle Playing and their Contemporary Interpretations.* Vilnius, Lithuania.

Contemporary Lithuanian and Latvian masters reconstructing ancient Baltic bowed string instruments chose to focus on two- or three-stringed *lyra* or the *a gamba* or *a braccio* types of rebec instruments that could have reached Europe from Byzantium from the 10<sup>th</sup> century. They are very typical in the Balkan countries where they are the main string instruments (known as *gusle*, *gadulka* or *lirica*). Archaeologists have found four such instruments from the 12<sup>th</sup>–14<sup>th</sup> centuries in East Slavic Novgorod.

However, there is actually no historical or ethnographic evidence about the existence of these kinds of fiddles in the Baltic countries. An absolute majority of Baltic fiddles (called *smuikas*, *skripka*), both those depicted in historical iconographic sources and kept at museums, as well as those seen during field-work, are similar either to North European medieval fiddles with a flat back or to the classical violin.

Data in historical sources about three-stringed Serbian fiddles, which were played by *usualists* in the Kingdom of Poland and the Grand Duchy of Lithuania from the 17<sup>th</sup> century allow us consider the presumable links of bowed string instruments and their music making traditions between the Baltic and Balkan countries.. We should also notice those fiddles covered with a bladder instead of a sounding board, mentioned in the works of Lithuanian ethno-organologist Juozas Žilėvičius in 1927.

Interesting, though rare, links exist between fiddle playing customs in the Baltic and Balkan countries. For instance, in Bulgaria until the middle of the 20<sup>th</sup> century, travelling *gadulka* players used to make

trained bears dance. In 1555, Olaus Magnus documented a similar custom was documented by Olaus Magnus that was very popular among Lithuanian travelling musicians (usually playing wind instruments and a drum), but it was prohibited in 1870.

Another topic of investigation would be finding parallels between Baltic and Balkan mythical folklore motifs (e. g. *Singing bones*, AT 780, *Goat Comedy*, etc.) related to bowed string or other musical instruments.

**Галина Корнишина.** Функционально-содержательное значение праздника «Тундонь ильтямо» («Проводы весны») в структуре современной обрядности этнотерриториальных групп мордвы. Саранск, Россия.

В современной России, также как и во всем мире, идут ускоренные процессы модернизации и трансформации социокультурного пространства. Результатом данных процессов является, в частности, коренная модификация этнических форм культуры, в том числе и ее обрядовой сферы, что проявляется в уменьшении среды бытования традиционной обрядности, в исчезновении многих ее элементов, сокращении числа ее носителей. Но роль обрядов и праздников велика и сегодня – именно праздники являются одним из главных факторов социализации личности и формирования этнически обусловленного мировосприятия. Вышесказанное имеет особую значимость для мордвы, поскольку в условиях дисперсного расселения, активных урбанизационных и дезинтеграционных процессов происходит девальвация этнического своеобразия и национального самосознания. Данная тенденция осознается как рядовыми представителями этноса и деятелями национальных организаций, так и государственными структурами, в связи с чем в последние десятилетия наблюдается повышение интереса к традиционным обрядам и праздникам. Естественно, что в современных условиях происходят процессы изменения социального статуса, а также структурно-функционального содержания обрядов и праздников.

Довольно популярными в настоящее время не только у мордвы, но и у других российских народов, стали утратившие свою сакральную основу региональные или общероссийские массовые празднества. Все они имеют сходную структуру и включают, как правило, выступление профессиональных и самодеятельных артистов, в т. ч. фольклорных коллективов, демонстрацию изделий народных умельцев, дегустацию блюд национальной кухни, конкурс этно костюма и т.п. Иногда подобные праздничные действия содержат культовые церемонии, представляющие собой отголоски прежних традиций мордвы, но в настоящее время практически переродившиеся в своеобразные театрализованные постановки.

Наряду с подобными мероприятиями в современной культуре мордвы сохраняются и менее масштабные сельские или межсельские праздники и обряды, в основном сохраняющие традиционные формы проведения, структуру и функциональную направленность. Конечно, как и более масштабные действия, сельские праздники претерпели существенную трансформацию, выражающуюся в изменении смысловой нагрузки и социальной значимости праздников,

стремлении их организаторов и участников приспособить эти проявления праздничной культуры к современным условиям жизнедеятельности этноса.

Процессы модернизации подобных празднеств мы рассматриваем на примере одного из обрядов Троицкого цикла «Гундонь ильтямо» («Проводы весны»). Этот обряд сохраняется и сегодня у мордвы в различных регионах ее проживания. Традиционно обряд имел форму общесельского карнавала, проходившего в конце Троицкой недели. Основное предназначение обряда заключалось в обеспечении плодородия земли. В настоящее время для различных этнотерриториальных групп мордвы характерно традиционное проведение данного обряда с сохранением отдельных архаичных элементов («ломание» Троицкого дерева, бросание в воду венков и даже моление божествам воды и плодородия), при этом с каждым годом усиливается тенденция изменения функционального содержания. Обряд теряет свое сакральное значение и становится фольклорно-театрализованным представлением. Причем часто меняется и название – новое название может как в точности отражать новую сущность обряда, так и быть заимствовано у другого ритуала, входящего в традиционный цикл Троицкой обрядности, но не имеющего ничего общего со смысловым и функциональным содержанием модернизированного обряда Проводы весны.

***Violeta Kotseva.*** “Migratory Doctors” (Reflections on the Emigration of Doctors on Bulgarian Society at the Beginning of the 21<sup>st</sup> Century). Sofia, Bulgaria.

The report focuses on the study of the causes and effects of the “migratory doctors” phenomenon. It is based on field ethnographic research, conducted among medical students, as well as representatives of traditional medicine from 2014 until today.

The current state of the health-medical system in Bulgaria shows several characteristics that have proven to be both a consequence and a reflection of the political, economic and social events in the Bulgarian contemporary reality.

According to data released in the media, in 2015 over 75 % of doctors in the country want to leave Bulgaria. At the same time, we are witnessing the aging of medical professionals remaining in the country – only about 9 % are under the age of 30.

The increasing percentage of migrant doctors has as a consequence the concentration of medical professionals in the capital and larger cities of the country, while there are hardly any left in small settlements and especially in the villages. An indirect consequence of this (along with other complex factors) is a boom in traditional medical knowledge and the outflow of conventional medicine that we are witnessing in contemporary times.

**Marju Kõivupuu.** *Inventory of Intangible Cultural Heritage: Estonia's example.* Tallinn, Estonia.

“Community” and “heritage” are words as well as concepts that can be seen in policy documents, academic texts, media as well as everyday contexts. For many people “*community* and *heritage* are comfortably self-evident, defined by place and shared histories and often ethnicity and nationality, and redolent of shared values and their celebration” (Smith & Waterton 2009). It is difficult to say who constitutes a community for a particular heritage, or what is understood as heritage by a community. Both “community” and “heritage” can be interpreted quite diversely by different people and in different contexts (Bardone *et al.*, 2017).

The new conception of heritage gives importance to the role of community-based heritage management in sustainable development of local cultures (Van der Auwera, Vandesande & Van Balen 2015: 7–10). Participatory heritage culture has also been supported by the growing impact of digital technologies and social media. The role of heritage curators and conservators is currently seen as “facilitators rather than authoritative scripters and arbiters of authenticity and significance” (Silbermann & Purser 2012: 13–14).

In Estonia, 2013 was proclaimed the Year of Cultural Heritage. It was also the theme of a special publication. What is cultural heritage? How does it evolve? Whom does it belong to and how does it concern us? These are questions the Year of Cultural Heritage sought to answer. The motto/slogan of the Year of Cultural Heritage “There is no heritage without the heir” refers to the fact that we are heirs, but simultaneously we are bequeathers. The aim of the thematic year was to increase people’s awerness of cultural heritage everywhere around them and foster understanding that heritage should be protected by our joint efforts – cultural heritage is the foundation of our identity.

While nurturing our heritage, we should keep in mind both the methods employed, and the target – who are we keeping it for? What are we protecting today and how will it be reinterpreted by future generations?

In my paper I give empirical examples from Estonia that focus on particular heritage practices and communities in their specific socio-cultural contexts.

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### ***Mare Kõiva*. Inventing Sacred Places. Tartu, Estonia.**

This paper investigates the material aspect of contemporary sacred and cultural memory places using Hobsbawm and Ranger's (1983) concept of invented tradition, and the theories of H. Lefebvre (2009), Whitehouse; McCauley (2005) and Plate (2015).

The presentation is based (mostly) on Estonian and Bulgarian material and concentrates mainly on the following domains: a) Energy pillars, and b) so-called grassroots memorials or cultural memory fields created for a certain place. I characterise the creation of memorial sites initiated by Roman Espenberg-Haavamäe in the 1930s, which has now grown into a multi-faceted movement. Analogies can be found all over the world, including Bulgaria, which has many dynamic monuments. All these places share a common pattern – new objects making new identities, forms of sacrality and belonging.

This study is associated with the Estonian-Bulgarian bilateral project “The Balkan and Baltic Holiness – Modern Religiosity and National Identity”, and is related to research projects IRG 22-5 and TK-145.

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Plate Brent. 2015. *Key Terms in Material culture*. London: Bloomsbery.

### ***Solveiga Krumina-Konkova*. Religion in Post-liberal Times. Riga, Latvia.**

Post-liberalism is an intellectual tendency that arose during the second part of the 20<sup>th</sup> century. It was first analysed in G. Lindbeck's work “The Nature of the Doctrine: Religion and Theology in a Postliberal Age” (Lindbeck 1984). Lindbeck emphasised that Christian doctrines should not be understood as universal propositions or as interpretations of a universal religious experience. They are more like the rules of grammar that govern the way we use language to describe the world. One of the specific features of post-liberalism is a “return to traditions” while adopting this tradition to the present cultural



situation and offering new explanations concerning human nature, personal experience in the world and within a particular cultural milieu. This kind of approach has led to post-liberalism also being called “radical traditionalism”. Radicalism in this sense refers to the new methods used. In theology, the turn to post-liberalism is connected with a cultural-linguistic approach to religion and a regulative or rule theory of doctrine. The current increase in the application of post-liberalism within religious institutions and beyond also determines the growing interest in mysticism and mystical experience. Furthermore, this turn to post-liberalism appears in new forms of religious experiences, the specificity of which is influenced by various liberal, neo-liberal, etc. political, economic and world-view contexts within the actual cultural situation. The case of the post-Soviet countries in this regard is interesting in that here the post-liberal spiritual tendencies exist alongside expressly liberal and also excessively totalitarian streams of thought.

One of the most visible examples of a post-liberal tendency in Protestantism is the communal transformation of liberal Protestantism such that it is becoming more identifiable as a form of Catholic Christianity. The Latvian Evangelical Lutheran Church is a case in point. A similar example is the growing focus on Orthodoxy. During the last years, sociological surveys in Latvia have shown that Orthodoxy is one of the few Christian denominations to have a rapid upward dynamics. Perhaps, one more example could also be the conversion to Islam of people with a Christian background. As Douglas John Hall, Canada’s greatest living theologian, Emeritus Professor of Christian Theology at McGill University, Montreal, wrote in his book “What Christianity is Not”: It is inevitable, I think, that the most serious Christians and Christian groupings will experiment with all kinds of new arrangements and alliances. Some of these will prove unhelpful and wrong, and some will be or become important – will prove a way into the future” (Hall 2013, 34).

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#### **Andres Kuperjanov. Sacral, Cultural and Memorial Places Related to Water. Tartu, Estonia.**

Water as one of the most important components of life is also an important symbol in traditional culture and folklore. Springs, wells and water sources belong to the confessional landscape of different religions. The water there is considered as sacred and it is often held to have a healing effect.

In Bulgaria, the role of water is more clearly observable in culture and religion. There is a holy spring that has existed since the Thrace timeline that did not lose its importance in the Ottoman Empire, and even nowadays people still throw coins in it. There are also Roman Baths and miscellaneous water sources that were built for various reasons and large springs where people went to get water. Monasteries and several chapels have holy water extraction facilities. In Estonia, the situation is somewhat easier.



Mostly Orthodox believers go to obtain holy water from a particular source, but people on outings still stop at natural springs, many of which are considered sacred and have a healing effect.

Alongside religious places, Paul Post distinguishes places of memorial culture (The Field of Memory Culture), whose mission is to chronograph the past. This category is represented by cemeteries, memorials, documented sites, libraries, etc. (cf. Molendjik and Post 2010).

In Bulgaria, well-established water points are set up for special events, to commemorate an individual, or even for historical reviews.

This study is based on qualitative interviews in Bulgaria and Estonia conducted during fieldwork which took place at Estonian-Bulgarian Academies of Bilateral Projects on Balkan and Baltic Holiness – Modern Religiosity and National Identity (2015–2017), the Centre of Excellence in Estonian Studies (CEES, European Regional Development Fund) and is related to research project IRG 22-5 (Estonian Research Council).

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### ***Jolanta Kuznecovienė*. Liberal Democracy and the Voice of the Roman Catholic Church in Public Life in Lithuania. Kaunas, Lithuania.**

The paper analyses Lithuanian Catholic Church (LCC) activity in public life in Lithuania in the period 1990–2015 and discusses the ongoing debates regarding the changing public role of religion.

Based on the research project conducted in 2014–2016, it could be argued that the background for the LCC's involvement and active role in public life in Lithuania after the restitution of independence was formed by the liberal secular politics of religion chosen by the state. Even though the state was (and still is) formally separated from religion, in practice the state regards the LCC as an influential actor in the political arena, whose voice often determines the final outcome of political decisions and legislation. The paper argues that in the period 1990–2015, the Lithuanian CC has been actively participating in both political and civil spheres of society. One of the main particularities of the LCC's activity in the public sphere is a continuous alteration and multiplicity of how it participates in political life in society. This is evident in the clergy's participation in elected municipal positions and their power to influence the legislative process in the 1990s, as well as through active participation in discussions on social and moral values as a way of preserving symbolic power in today's legislative process.

***Milena Lyubenova.* Traditional Practices and Contemporary Expression of the Feast of St Haralambos the Wonder-worker in Bulgaria. Sofia, Bulgaria.**

According to the Orthodox Church calendar, February 10 marks the feast of St Haralambos the Wonder-worker. In Bulgarian traditional culture, this saint is honored as the commander of diseases, especially the plague, as well as the patron saint of beekeepers. On St Haralambos' Day, new season's honey is brought to church to be blessed and is kept as a medicine in every home. Nowadays, the cult of the saint is being celebrated locally, being updated in the Blagoevgrad region where the feast day is celebrated in contemporary ways.

The report will present the results of field research carried out in 2017 during the Feast of St Haralambos at the Church of the Presentation of the Virgin in the Temple in the city Blagoevgrad. The focus will be on traditional practices related to the patron saint of beekeepers and the contemporary expression of the feast in the local community.

***Mila Maeva.* Seven-day Adventist Churches in Bulgaria and the Baltic States. Sofia, Bulgaria.**

The Seven-day Adventist Church is a Protestant Christian denomination distinguished for its observance of Saturday, the seventh day of the week in Christian and Jewish calendars, as the Sabbath, and for its emphasis on the imminent Second Coming (advent) of Jesus Christ. It emerged in Bulgaria and the Baltic States at the end of the 19<sup>th</sup> century and became popular during the 20<sup>th</sup> century. The paper is focused on the historical development of this Church and its cultural influence on the local population. It is based on a round of ethnographic fieldwork conducted between 2015 and 2017 in Bulgaria and the Baltic States. The main aim is to describe and analyse the multi- and trans-national religious and cultural ties between them as well as their specifics in each country.

***Jonas Mardosa.* The Feast of the Pentecost in the Vilnius Calvary: Historical Perspective and the Present. Vilnius, Lithuania.**

The Calvary Route of the Cross located in the Verkiai suburb in Vilnius was established in the middle of the 17<sup>th</sup> century. During the feast of the Pentecost, the faithful would visit the Stations of the Cross. It was not only the sacred content of the very ritual of visiting the Cross Route that was distinguished, but the piety of the common folk as well. The Feast of Pentecost in the Vilnius Calvary was a universal centre of devotion shared by Lithuanian, Byelorussian, Ukrainian and Polish Catholics. The processions of the Route of the Cross can be described in terms of religious and folk piety elements. Before the Soviet period in the 20<sup>th</sup> century, pilgrim processions used to proceed from the city to the Vilnius Calvary. The processions of pilgrims from the Gate of Dawn in the Vilnius Old Town to the Calvary became the main highlight of the feast. The Vilnius Calvary always had a connection with the political development of the country. These processions were discontinued in the second half of the 19<sup>th</sup> century, revived in the early 20<sup>th</sup> century and prohibited once again in the Soviet period in 1941.

After World War II, worshippers were banned from walking the Route of the Cross in the Vilnius Calvary, but it is known that pilgrims used to gather near the chapels in secrecy. Consequently, almost all the chapels on the Route of the Cross were blown up in 1962. Medical buildings and facilities that were part of a children's summer camp were erected on part of the land that was used for the Route of the Cross in the Verkiai suburb. However, in 1989 a free celebration of Pentecost started. Moreover, in 2002 the chapels were rebuilt and celebration of the Feast of Pentecost was renewed. These days, only the singing of hymns and conducting certain rituals at the chapels has remained from earlier religious traditions. Owing to this, observation of the rituals and the survey of worshippers has shown that religious aspirations are the most significant aspect of the contemporary process of walking the Route of the Cross. Modernisation of society and the strengthening of its secular layer has ensured a much more purified religious form for the revived tradition of the Feast of the Pentecost in the Vilnius Calvary. The fact that the Route of the Cross in Vilnius was given national status and was included into the international Pilgrim Route of Pope John Paul II approved by the Lithuanian Government did not leave a significant impact, as the degree of piety among the ordinary population is gradually deteriorating. On the other hand, apart from specific songs, the processions in Verkiai do exhibit some kinds of folk religious rituals, one of them being the blessing of important birch trees.

***Yanko Marinov. On the Genesis of Byzantine Calophony (καλοφωνία). Codex Parisinus Coislinianus 41 and its Stichera (Chants) with Long Melismatic Medial Intonations (ήχήματα). Sofia, Bulgaria.***

In the doctrine of the Orthodox Church, ecclesiastical music is human praise in the form of a song which is an echo, the resonance of the earth (apechema) of the continuous glorification of God by the angels. This praise is spread everywhere, as in the Christian world where church music is inspired by the Lord and is thus universal – it is the music of the entire cosmos. And despite its specific local expression where different regions have their own liturgical, repertoire and musical peculiarities, it is united by the idea of offering praise to God.

Traces of such local expression can be found in sticherarion PC 41 which is well known in medieval musicology. This is a rare case of a dated manuscript (from 1244 AD) that comprises of information both about its presumed place of origin and the person who commissioned it – the despotes of Thessaloniki, Dimitrios Angelodukas. This data, as well as some valuable treatments of the Byzantine octoechos-theory, are presented in the extraordinarily detailed colophon left by the scribe Matheos. Due to difficulties related to palaeography, until now the colophon has not been completely deciphered or commented – only the parts about its creation have been published. The current study gives an interpretation of the entire colophon.

When the parchment folia of the manuscript is opened, some rarely seen phenomena present themselves – often the stichera are preceded by unusually long melismatic-constructed intonations, with some stichera (meant for great feasts) having remarkably long intonations between the colons of the particular hymn.

The particular focus of this study is the increase of the size of the stichera by inserting Long Melismatic Medial Intonations (LMMI), which later became one of the main methods for creating calophonic forms. When we observe more carefully the LMMI from PC 41, we notice that they are constructed under the influence of the psaltic as well as the asmatic style. At the same time, here the LMMI are still clearly differentiated from the colons of the sticheron, i.e., they are not homogenised with the text as it occurs in the calophonic style and in this way the melos of the “old” stichera is kept unchanged.

This phenomenon can be interpreted as one of the earliest occurrences of codification of calophonic forms. These two traditions have always remained separate from the 14<sup>th</sup> century – depending on the local singing practice or the liturgical requirements, either the “old” sticherarion (noncaloponic) or manuscripts with the “new” calophonic style have been used during services.

***Yanko Marinov, Mariya Stoeva.* “De Moderna Graecorum Musica” by Athanasius Kircher And Late Byzantine Music Theory. Sofia, Bulgaria.**

By listening to and investigating the monophonic chant, one is taken back through the millennia to the very sources of Christianity. To the musicians – Eastern and Western, ecclesiastical and secular, it is clear that it is mostly from this pure monody (both Byzantine and Gregorian) that the ramification of the centuries-long course of music begins. For them, it is akin to the Bible, but are we able to read this musical bible, if we’re not familiar with its language?

Late Byzantine musical treatises, called *papadike*, are intended for singers (*psaltai*) in practice, they do not offer primary knowledge, the basis, which every student has to have mastered before proceeding to read neumatic signs, or to the art of chanting (ή ψαλτική τέχνη).

A priceless Rosetta stone, thanks to which we can fill these gaps in Byzantine music theory, is found in the most voluminous encyclopedia until the 17<sup>th</sup> century – the famous *Musurgia universalis* by Athanasius Kircher (1650). The chapter *De moderna Graecorum musica* is dedicated to Byzantine musical theory. In these pages some of the most stable parts of the structure of *papadeke* treatises are subjected to interpretation.

Kircher examines the main categories of Byzantine neumatic signs. The names of the musical symbols are translated in Latin which allows another verification of our understanding of their etymology and signification. The heironomic signs – “the big hypostases” (the big hypostases of the heironomy (οι μεγάλες υποστάσεις χειρονομίας) belong to the group of soundless signs (τὰ ἄφωνα σημάδια)) and are also presented by their Greek and Latin names. This is preceded by Kircher’s statement that:

*The big signs are soundless. They are called “hypostases” and indicate how long one should remain in the voices (the tones). They correspond to our (i.e., Western) temporal signs, i.e., to our quantitative notation and to the rhetorical figures and tropes.*

The following remark goes along the same lines: *Modern Greeks denote by these present signs the same things as many rhetoricians and musicians do by the apparatus of tropes and figures.*

These unique statements open the door to the research of Byzantine psaltic art by allowing a parallel between the melodic formulas (θέσεις) and Western “poetical figures” (based on rhetoric) which construct the forms of the polyphonic music. In addition, the reflection of a Western theoretician on the significance of rhetoric in the creation of Byzantine melodies is documented.

All of Kircher’s musical “translations” of Byzantine neums into Western linear notation are diatonic. If this is an argument for the diatonic nature of the eight-mode system in the early centuries, it has to be carefully examined.

We could hardly understand the divine Logos, God’s revelation, if we don’t get to know the language – the words, their combinations, the grammatical forms and rhetorical figures and their usage and signification in the Scripture. This “sacred philology” is even more necessary to the understanding of the “musical bible” – monodic music. And if we analyse the Testament with the help of rhetorical figures, reflected on and terminologically systematised in another epoch, we have even greater reasons (and necessity) to understand Byzantine music by means of a similar “sacred philology”.

We find arguments for this in almost all parts of Byzantine chant: the names of the notation signs that have rhetorical semantics, the systematisation of the neums and the chant formulas is made in correspondence with the grammar of that time. The creator of this music is a grammarian, a scholar (σοφός) or a rhetorician. The intuitive assertion of Kircher that the melodic formulas (θέσεις) and their graphic representations – the big hypostases that correspond to the Western rhetorical figures, was also leading in this direction.

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Kircher Athanasius. 1650. *Musurgia universalis sive ars magna consoni et dissoni in X. libros digesta*. Vol. I & II, Romae.

***Maria Mateoniu.* The Tension between Communism and Orthodoxy in the Memory of Saint Nicholas’ Monastery. Bucharest, Romania.**

Eastern Christianity is often reproached with passivity and a lack of apostolic actions. In the form that it has been assumed and experienced by Romanians, many authors think that the tradition of Eastern Christianity does not arouse participation but obedience, and does not involve belief in something or someone but submission to an authority. For Romanians, Orthodoxy is not so much a matter of personal faith, but an organic law recalling organisation and administration of a social body.

The aim of this study is, therefore, to investigate these reflections starting from the case study of the Saint Nicolae Monastery (Romania), where we carried out our field research between 1999 and 2004. Coming mostly from rural areas but choosing an ascetic life by their own free will, the nuns of the monastery do not hesitate to assert a double identity: that of peasant and Orthodox believer. Family and Orthodoxy are lodged in their universe of collective meanings in which daily experience relates to divinity, to the transcendent order. However, what makes this community worthwhile as a case study represents the memory of their experience during Communism.

From this experience which they finally shared with us, we wanted to understand how the nuns relate to the ecclesiastical authority, the state and society. How have the nuns related to the pressures created by the Communist regime? Did Communism leave an indelible trace through community life? How do they perceive human and divine justice? Have their stories referred back to a collective or personal vision of the world based on dialogue and human dignity? Has their vision of the world been in favour of a passive or an active attitude?

### ***Римантас Микнис.*** «Герметика» Йонаса Басанавичюса. Вильнюс, Литва.

В докладе будут рассмотрены факторы и обстоятельства, оказавшие влияние на формирование оценки роли наиболее авторитетного лидера литовского национального движения конца XIX – начала XX в. Йонаса Басанавичюса, заслужившего почетный титул «Патриарх нации». Также в доклады будут представлены следующие гипотетические положения:

1. Сформировались основные характеристики опирающихся на идеологию национализма модернизирующихся обществ Центральной Восточной Европы: подчинение «чужому» имперскому режиму, сложные отношения со «своей» исторической государственностью, иерархия этнических сообществ (доминирующие и недоминирующие).
2. Продолжительное проживание и активная деятельность в Болгарии послужили основой формирования авторитета Й. Басанавичюса.

### ***Татьяна Миннихметова.*** Славянско-балтийское пространство сквозь призму магических книг. Инсбрук, Австрия.

Важное место в славянской культуре как часть народной письменности и традиционных знаний занимали сочинения из разряда запретных (запрещенных церковью), ложных и отреченных книг – так называемые магические книги, относящиеся к особой группе суеверных и гадательных книг. Изучение магических книг представляет значительный исторический интерес с точки зрения выявления своеобразия древнеславянской культуры.

Главной проблемой исследователей магических книг древних славян является отсутствие первичных источников. До нас дошли лишь поздние, фрагментарные и весьма субъективные



списки, выполненные средневековыми переписчиками и летописцами. При изучении таких списков часто приходится сталкиваться с несоответствиями, а в некоторых случаях – с искажениями и ошибками.

Подавляющее большинство магических книг изначально являются заимствованиями из других культур. Следует отметить, что и в процессе бытования эта группа текстов (в том числе и в период, когда тексты перестали восприниматься как заимствованные и уже считались «своими») постоянно подвергалась влиянию традиций иных народов – в текстах прослеживается смешение с чужими фольклорными представлениями, но при этом тексты отвечают своим целям и не перестают выполнять свои функции.

Наиболее интересную подгруппу представляют древнерусские магические книги как варианты заимствованных (начиная с раннего средневековья и вплоть до последних столетий) сочинений, отражающих влияния как с южных, так и западных традиций. Параллели в других культурах свидетельствуют о бытовании архетипических текстов, содержащих определенные правила, регламентировавшие ключевые моменты.

В докладе будет представлен анализ заимствований и влияний, отмеченных в древнерусских и русских магических книгах, также будут рассмотрены некоторые проблемные моменты изучения данной группы памятников.

### ***Галина Мишкинене.* Кулинарное наследие литовских татар. Вильнюс, Литва.**

Литовские татары – уникальная этническая группа, проживающая на территории Литвы уже более 620 лет.

Пришедшие из кыпчакских степей и Крыма татары принесли с собой особую культуру. Под влиянием факторов западноевропейской цивилизации культура литовских татар видоизменялась и приобретала новые черты. Особенности культурного наследия литовских татар являются славяноязычная арабско-алфавитная письменность, оригинальная культовая архитектура, колоритный фольклор, самобытные традиции и обычаи, кулинарное наследие. В докладе предполагается рассмотреть историю развития татарской кухни в Литве.

### ***Елена Мокшина.* Мордовские религиозные праздники (озксы) по материалам М. Е. Евсевьева. Саранск, Россия.**

Известный мордовский этнограф, историк, филолог, педагог и просветитель М. Е. Евсевьев внес существенный вклад в изучение религиозной жизни мордвы. Особое значение имеет обширный полевой фактический материал как по дохристианским верованиям и обрядам мордвы (мордовскому язычеству), так и по религиозному синкретизму, возникшему в результате



смешения мордовского язычества с русским православием, в результате чего сформировался так называемый мордовский вариант русского православия.

Среди публикаций М. Е. Евсевьева, посвященных религиозной жизни мордовского народа, особо значимы две статьи: «Братчины и другие религиозные обряды мордвы Пензенской губернии» (опубликована в 1914 г. на страницах журнала РГО «Живая старина») и «Мордва Татреспублики» (впервые опубликованы в Казани в 1925 г.). Ряд важных терминов, относящихся к религиозным верованиям и обрядам мордвы, приведен в составленном М. Е. Евсевьевым «Эрзянско-русском словаре» (Москва, 1930 г.). Исключительную ценность для мордовского религиоведения представляют собранные М. Е. Евсевьевым мордовские народные песни, сказки, загадки, пословицы и поговорки, опубликованные в его «Избранных трудах» (Т. 1, 2, 3. Саранск, 1961–1964 гг.). Немало важных наблюдений, касающихся религиозной жизни мордвы, содержится в работе «Мордовская свадьба», письмах М. Е. Евсевьева, а также в других публикациях.

В статье «Братчины и другие религиозные обряды мордвы Пензенской губернии» автор описывает весь цикл праздников и обрядов, справлявшихся мордвой Пензенской губернии в течение года. М. Е. Евсевьев убедительно показывает, что несмотря на крещение (пензенская мордва была крещена в XVIII в.), среди мордовского населения продолжало бытовать много дохристианских верований и обрядов, часть из них под влиянием христианства трансформировалась.

Так, характеризуя религиозную жизнь мордвы д. Кардафлей Городищенского уезда Пензенской губернии начала XX в., М. Е. Евсевьев писал, что мордва «несмотря на свое почти двухсотлетнее пребывание в лоне православной церкви, весьма немного успела заимствовать от нее, кроме чисто внешней стороны: она усердно соблюдает посты, ходит в церковь, ставит свечи перед иконами и в то же время – и, кажется, еще усерднее – исполняет и все языческие обряды».

В своих работах М. Е. Евсевьев показал, как постепенно шло в его время вытеснение дохристианских верований и обрядов мордвы христианскими. Но он отнюдь не сожалел о вымирании старинных мордовских верований и стремился лишь зафиксировать их как источник для изучения истории своего народа. Ученый отлично понимал, что приходящая на смену дохристианской религии христианская является шагом вперед на пути прогрессивного развития мордовского народа. Именно поэтому М. Е. Евсевьев и его старший товарищ, учитель и друг А. Ф. Юртовым столько времени и сил посвятили переложению на мордовские языки православных канонических книг.

### ***Akvilė Motuzaitė.* Calendar Festivals as a Form of Trans-nationalism and Cultural Strategy in Mixed Finnish-Lithuanian and Greek-Lithuanian Families. Turku, Finland.**

The object of this paper is the celebration of calendar festivals within Finnish-Lithuanian and Greek-Lithuanian families in Finland and Greece respectively. The subject will be approach mainly from the perspective of Lithuanian women, since most mixed marriages involve Lithuanian females and rarely

Lithuanian men in the chosen countries. Six main Lithuanian calendar festivals of different origin were chosen for the research. Three festivals belong to the Christian calendar: Christmas Eve (*Kūčios*), Christmas (*Šv. Kalėdos*) and Easter Day (*Šv. Velykos*); and the other three were historically significant Lithuanian national festivals: February 16 (the Day of Reinstatement of the State of Lithuania), March 11 (the Day of the Re-Establishment of the State of Lithuania) and July 6 (Statehood Day).

Lithuanian ethnologists attribute Christian celebrations to the traditional festivals and national festivals are characterised as modern. All these days have a certain meaning from the individual point of view, which is externalised with the help of various traditions, symbols, rites, individual or communal actions and performances. Celebrations usually prompt certain emotional involvement and particular experiences. The externalisation has different levels and forms based on individual or family acts and initiatives, informal group or communal arrangements and festive events organised by formal institutions and organisations. Different secondary subjects (like mass media, information technologies, the local or global market, advertisement or fashion) can influence the construction of celebrations or have different types of impact. Also, celebration of the festivals is affected by one's present social circle, their place of residence or temporary residency (urban or rural in Lithuania, or in emigration) and accessible resources.

The aim of the research is to reveal how the calendar festivals referred to above are celebrated in the particular context of emigration: within mixed families including Lithuanian and Finnish or Greek partners. Most of the families researched reside in urban areas in Finland and Greece. In this context, ways of celebration (or not celebration) of the festivals is affected by the local cultural environment, private and public social circles, effectiveness of formal or informal local organisations (e. g., the Lithuanian community and its initiatives) and accessible resources. Ways of celebrating also depend on the individual attitudes, values, preferences, support of one's close family and its emotional involvement. A strong stimulator of Lithuanian types of celebration can be having native Lithuanian family and friends. This kind of culturally heterogeneous context imposes the possible building and usage of trans-national channels. Lithuanian women's physical distance from cultural life in Lithuania creates a certain cultural space, which is very much up to the individual's initiative and preferences as to what cultural elements – native, local or other – may fill that space. Usage of trans-national channels would enable to transfer Lithuanian cultural elements into the present local (foreign) context. Such cultural mobility and fluidity would have an impact on the identity reconstruction of women, influencing other members of the mixed family (including children), and maybe even their wider social circle and society. In this way, certain celebrations of calendar festivals become a form of trans-nationalism.

The analysis of calendar festivals suggests discussing them following the grouping mentioned above. Celebration of traditional festivals (Christmas Eve, Christmas and Easter Day) are viewed more as private, family celebrations. Modern (but, I would argue, not less traditional) Lithuanian national festivals (February 16, March 11 and July 6) are more public or communal celebrations. These features influence the ways of celebration of the days within mixed families. Nevertheless, the research material revealed that the Lithuanian celebration of Christian festivals is sometimes transferred into the circle of local Lithuanian community.

***Розалинда Мусина.* Факторы идентификации и консолидации этнотерриториальных групп татар (на примере поволжских и литовских татар). Казань, Россия.**

Татары – достаточно крупная этническая общность с глубокой историей и многовековыми культурными традициями, насчитывающая в мире в начале XXI в. более 7 млн. человек и имеющая сложную внутреннюю структуру. Татары подразделяются на несколько этнических и этнотерриториальных групп (поволжские, астраханские, сибирские, крымские, литовские, буджакские), исторически восходящих к единому средневековому золотоордынскому этносу.

Наиболее крупная этническая единица в составе татарского этноса – поволжские, или волго-уральские татары – в силу своей многочисленности (около 80 % всех татар) и социально-экономического развития, являются ядром татарской общности. Оказавшись с середины XVI в. в составе Российского государства, поволжские татары сумели сохранить язык, религию, особенности духовной и материальной культуры, пусть и испытавшие влияние окружающей иноэтнической среды, государственной национальной политики, современных процессов модернизации и глобализации. Татарский язык, историческая память, мусульманская религия, глубоко проникшая во все сферы быта татарского народа, в течение веков являлись и являются главными факторами этнической идентификации и консолидации.

Литовские (польско-литовские) татары сформировались в качестве самостоятельной этнической группы татарского народа на территории Великого княжества Литовского в конце XIV – начале XV вв. Предки литовских татар – поступившие на военную службу к литовским князьям выходцы из Золотой Орды – в процессе многовекового межэтнического взаимодействия, вступая в этнически смешанные браки, постепенно перешли на языки демографически преобладающего местного населения (литовский, польский, белорусский языки). Однако, благодаря верности религии ислама, этнорелигиозным традициям праздничной и повседневной культуры польско-литовские татары, несмотря на языковую ассимиляцию, сохраняют этническую идентичность.

Во второй половине XIX в. среди польско-литовских татар проявляется тенденция к отождествлению себя с более широкой татарской общностью, происходит постепенное усиление собственно татарского самосознания и постепенная замена самоназвания («татары» взамен прежнего «мусульмане», как они называли себя в Великом княжестве Литовском) (Татары 2001 : 13).

Общие историческая память и религия явились факторами солидарности, проявившейся во время Первой мировой войны, когда польско-литовские татары, бежавшие с западных окраин Российской империи, нашли приют в Поволжье и Приуралье. В Казани, Уфе, Оренбурге были организованы Мусульманские комитеты помощи беженцам. Большинство семей беженцев, проживавших в Казани, квартировались в татарских домах. Подчас между казанскими и литовскими татарами заключались браки, которые воспринимались вполне лояльно и не считались нарушением традиций. Одинаковые имена, единая вера и обычаи, общее историческое наследие Золотой Орды еще больше сблизили литовских татар с мусульманской общностью Волго-Уралья (Габдрафикова).

В современной Литве насчитывается около двух тысяч татар, часть компактно проживает в Вильнюсском и Алитусском районах. С конца XX в. в условиях роста этнонационального самосознания расширились контакты литовских татар с поволжскими татарами; у некоторой части литовских татар появилось желание изучать татарский язык. Усилился интерес к своей истории, к исламу. Сегодня в Литве действуют четыре мечети (в Каунасе, Немежисе, деревнях Сорок татар и Райжяй) и несколько молельных домов, активно отмечаются как религиозные праздники Курбан-байрам, Ураза-байрам, так и общенациональный татарский праздник Сабантуй. При мечетях открыты воскресные школы, в которых татарские дети знакомятся с основами религии, с татарской историей, культурой и языком (Мишкинене).

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***Robert Parkin.* How Świebodzin Got its Statue Of Jesus: Reflections on Sacred Spaces and Religious Tourism. Oxford, UK.**

In 2010 Świebodzin, a small town in western Poland, acquired a statue of Jesus Christ large enough to rival in size the much more famous statue of Christ in Rio de Janeiro, Brazil. However, not being associated with any miracle, it does not attract large numbers of visitors, and those who do come to see it are mostly tourists, not religious pilgrims. The statue was the personal project of a local priest, now deceased, whose activities in building it are described. The paper situates the statue in the contexts of both local identity in this part of Poland and the wider community formed by the Catholic Church in the country, which has sometimes shown itself sceptical of this project. Comparisons are also made with the Lithuanian religious site of Šiluva, which *is* associated with a miracle (a vision of the Virgin) and is much more embedded in the life of the Church generally. It is argued that the statue and the circumstances of its creation and existence raise questions about just what we mean by such concepts as sacred space and pilgrimage.

***Ana-Mihaela Pascu.* The Narrative Constitution of Identity: the Case of Pastoral and Mine Workers' Communities from the Valea Jiului Region (Romania). Bucharest, Romania.**

The aim of this paper is to emphasise the way in which communities in the Valea Jiului region construct their social identity in the contemporary period, mentioning that this is, at the same time, the consequence of an evolution that can be traced back in time.

Valea Jiului (120,000 inhabitants at present) is a geographical hollow situated in the Southern Carpatians. After 1840, the beginning of coal exploitation has caused demographical, occupational and cultural changes. As a consequence, after the opening of the coal mines, people of Polish, Hungarian, German and Jewish origin have settled here. They were divided into cities, while the villages situated on the surrounding mountains continue to be inhabited by an older population of sheep and cattle shepherds. The city dwellers were called *barabe* by the shepherds, and the shepherds were called *momârlani* by the city inhabitants. In order to preserve their identity properly, the groups organised themselves in relatively closed communities, each having their own culture, but this has not stopped them from having a common history and culture. The strategies that the shepherd communities use to affirm their identity include enhancing the value of their cultural heritage (architecture, costume, customs, way of life, traditions), while city dwellers enhance the value of the mining history and the prosperity that it brought to the area.

The Mine Raids from the 1990s have affected Valea Jiului's image at a national level. Currently, as a result of decisions taken at a European level, the mines are closing one by one, leading to increased poverty and depopulation, turning an area rich in natural and cultural resources into a marginal zone.

Maybe this is why, by acknowledging the power of representations and the fact that they build a certain image of Valea Jiului in the mind of the outsider, public figures from Valea Jiului, no matter which community they belong to, are now acting free-willingly in an unorganised manner, but are constantly striving to build a positive identity for Valea Jiului in multiple ways (mass media, internet, by enhancing the local cultural heritage). One important type of action is the use of a narrative constitution of identity.

The evolution of the local communities' identity can be documented through the analysis of written information (the newspapers of that time, documents taken from archives, etc.), but my intention is not to conduct a study from a diachronic perspective, but to analyse the way in which the stories transmitted in the present in the local communities influence their identity. Information about the mining exploits and about the conflicts between communities from the 20<sup>th</sup> century often appears in the narrative constitutions of the local actors, told on both informal and formal occasions, in the local mass media and on the internet, which proves their importance in constructing the current social identity.

So, the methodological approach chosen for this study was an analysis of "public narratives" (Margaret R. Somers) recorded in interviews and gained from direct observation during my research conducted in Valea Jiului between 2008 and 2014. I will corroborate these results with an analysis of information about Valea Jiului, which can be found on the sites of the local public figures, also using objective historical data.

***Rasa Paukštytė-Šaknienė.* Lithuania and Bulgaria. Family Celebrations in Contemporary Cities. Vilnius, Lithuania.**

The issue of family has more and more frequently become the focus of discussion in contemporary society. Family discourse has become one of the major topics in analysing questions of ethnic and cultural identity in both the humanities and social sciences. One of the ways to answer these questions is to analyse holidays that bring family members together and the place these holidays occupy in the structure of the ritual year. When solving these problems, for the purposes of comparative research two different states of the European Union – Lithuania and Bulgaria – may be considered.

Using the results of fieldwork conducted in Vilnius in 2012–2016 (as part of the projects “Social Interaction and Cultural Expression in the City: Leisure, Festivals and Rituals 2012–2016” and “Contemporary Festivals in the Vilnius Family 2012–2014”) and Sofia (as part of the project “Contemporary Festivity in Bulgaria and Lithuania: from Traditional Culture to Post-Modern Transformations 2014–2016”) in 2015, I tried to compare calendar holidays celebrated in the families of different cities.

Although both cities are capital cities of the European Union, their different history, geographical situation, ethnic and religious compositions, size (Sofija – 12,11,000 (2012), Vilnius – 543,060 (2015) inhabitants) and many other factors should have led to different family rituals in Vilnius and Sofia. But comparison of the festive customs and traditions of people belonging to the dominant ethnic and confessional groups (Bulgarian Orthodox and Lithuanian Catholic) revealed many common features. I tried to reveal them by examining Christmas Eve, Christmas, New Year and Easter family celebration traditions, focusing on the dominant symbols of every holiday, places where celebrations are held, the food that is served and the gifts that are shared. Diachronic analysis of the ritual year shows the same situation when trying to preserve the traditional ritual year during the socialist era in both countries.

When analysing Christmas Eve, Christmas and Easter, and only partially the New Year, both in Bulgaria and in Lithuania, the words “tradition” and “family” are commonly referred to. In both cities, referred to as festive customs transmitted from generation to generation, it allows us to talk about the “double ritual year” in the era of socialism. One year existed in the close family space, the other existed in public and was controlled by ideological structures. At the end of the 20<sup>th</sup> and the beginning of the 21<sup>st</sup> century, the contrast between family and public holidays has disappeared, but family holidays remain a priority.

***Надежда Пазухина.* Жить по заветам предков: культурные практики и репрезентация традиции. Опыт латвийских староверов. Рига, Латвия.**

Староверы-беспоповцы (федосеевского и поморского согласия), проживающие на территории современной Латвии со второй половины XVII в., представляют собой особую этно-религиозную группу, которую характеризует устойчивая коллективная религиозная идентичность. Чувство принадлежности к религиозной общности у латвийских староверов напрямую связано с сохранением и воспроизведением культурных практик предков, а также репрезентацией



практикуемых традиций в виде культурных текстов (в широком понимании – от вербальных до иконографических и архитектурных). Понятие *предки* в контексте культурной памяти староверов интерпретируется в нескольких аспектах: 1) защитники Старой веры периода никоновских реформ, включая протопопа Аввакума и насельников Соловецкого монастыря; 2) Выгорецкие старцы, основатели Выговской пустыни, которых беспоповские согласия считают своими родоначальниками; 3) старшее поколение верующих и наставников определенной общины (прихода) в конкретной местности; 4) в текстах апологетического содержания – отцы Церкви, а также русские святые (канонизированные до XVII в.) и представители Стоглавого собора; 5) в публикациях современных авторов-староверов в качестве обобщенного образа предков выступает Византия и византийская религиозная традиция. Каждый из этих аспектов связан с комплексом культурных практик – религиозных, воспитательных, просветительских и т.д., воспроизводящих смыслы и формы опыта прошлого.

Помимо не всегда поддающихся рационализации культурных практик, в староверческой традиции (в случае латвийских староверов, особенно в межвоенный период и в последние десятилетия) существует опыт рефлексии о значении наследия предков не только внутри староверия, но и для остального общества. Акцентируя духовные ценности дореформенного православия, староверы стремятся обозначить путь к «истинно русской» культуре как к месту памяти (Пьер Нора) не только своей общины, но и всех русских людей. Основные вопросы предлагаемого доклада: как артикулируется представление о заветах предков в культурных текстах и каким образом воплощается в культурных практиках латвийских староверов, какие трансформации представлений о наследии предков и его роли отражаются в текстах современных авторов-староверов из Латвии.

### ***Лина Петрошене.* Отражение в литовской периодике начала XX века празднования Масленицы в разных странах мира. Клайпеда, Литва.**

В начале XX в. Литовская Республика стала независимым государством и частью Западной Европы. Литовская пресса того времени отражала очевидное стремление общества как можно быстрее полноценно интегрироваться в западноевропейский и мировой культурный контекст. Одним из наиболее активно обсуждаемых в печати календарных праздников стала Масленица, воспринимавшаяся как аналог западноевропейского карнавала. Так, в прессе 1927 г. подчеркивается, что Каунас, следующий культурным традициям Западной Европы, не может отставать и в этом вопросе. Поэтому во время Масленицы в Каунасе проводилось немало балов-маскарадов.

Параллельно с публикациями о праздновании Масленицы в городах и селах Литвы публиковались статьи о зарубежных масленичных карнавалах, фотоснимки и зарисовки. Эти публикации и являются объектом данного доклада. Особое внимание в докладе уделено возможному влиянию информации о праздновании Масленицы в Западной Европе, Южной и Северной Америке на традиции празднования Масленицы в Литве.



***Даниела Петрова.* Становление болгарского театра и проблемы женской идентичности. София, Болгария.**

Исследование сфокусировано на первых годах становления болгарского театра, при этом исследуемый период рассматриваются сквозь призму биографии первых профессиональных актрис. В начале XX в. и в период между двумя мировыми войнами сформировалось целое поколение талантливых болгарских актрис, которые, благодаря своим выдающимся способностям и блестящей профессиональной подготовке, сыграли решающую роль в формировании репертуара первого и наиболее авторитетного театра Болгарии – Народного театра. В настоящий момент в специализированной литературе не существует целостного исследования, посвященного данной теме.

Работа основана на литературных и архивных источниках (специализированный Архив Народного театра), а также на публикациях в болгарских СМИ первой половины XX в.

Биографии целого ряда болгарских актрис и их работа в труппе самого известного театра того времени были неоднозначно приняты обществом того времени. Необходимо отметить, что период функционирования нового болгарского государства в первой половине XX в. отличается существенными ограничениями общественных и политических прав болгарской женщиной – так, были ограничены право голосования на выборах и право работы в ряде секторов (образование, научная деятельность, администрация). Процесс исключения женщин из официальной общественной деятельности создает, как и в других странах, идущих по пути модернизации государства, особого рода оппозиционное публичное пространство, в котором женщины занимают особое место.

Лишь в 1937 г. замужние, вдовы и разведенные женщины получают право голосовать, т.е. даже в этом случае политические права женщин подчиняются их отношениям с мужчинами. И в ответ на патриархальное отношение, отнимающее не только политические права, но и ряд других привилегий, гарантированных гражданам государства, у болгарских женщин развивается специфическая радикализованная «женская идентичность» и чувство принадлежности к «другим», ко «второму полу».

Является ли история актрис болгарского театра подтверждением этой тенденции или это смелое и рискованное исключение? Каким образом профессиональная реализация этого поколения болгарских актрис оказывает влияние на складывающийся в обществе образ болгарской женщины и на формирование новых взглядов, выходящих за пределы патриархальной морали и социального конформизма?

***Nijolė Pliuraitė-Andrejeviėnė.* Toys and Expression of Ethnic Identity in Soviet Lithuania. Ethnographic Dolls and Sculpturettes. Rumšiškės, Lithuania.**

According to the research of Irma Šidiškienė about the history of the Lithuanian national costume

from the end of the 19<sup>th</sup> to the first half of the 20<sup>th</sup> century, national identity in modern Lithuanian culture was formed by adopting Lithuanian cultural heritage and creating a new Lithuanian culture corresponding to the needs of the time. Yet at the same time, our national identity has remained distinctive and unique, retaining all of its significant historical ethnic characteristics. After World War I when the independence of Lithuania was declared and the economy was growing stronger, concerns about the toy industry in Lithuania increased. The role of toys was twofold. On the one hand, old “Lithuanian toys” were preserved, on the other hand, modern culture, the growth of commercial contacts and changes in the social cultural environment stimulated the “Europeanisation” of toys and some of them became souvenirs. What was the reflection of this process during the Soviet occupation? Despite the fact that some toys promoted Soviet ideology, some artists continued searching for a Lithuanian identity and created dolls on the basis of themes such as “The Wedding of Kupiškėnai”, “Shrovetide Dolls” and “Harvest Festival Dolls”. I am going to examine this process in my report and show how it was possible, using the “language of toys”, to transfer the values of ethnic identity to the younger generation given the most unfavourable conditions.

### ***Rasa Račiūnaitė-Paužuolienė.* Religious Identity of Bulgarian Catholic Communities. Kaunas, Lithuania.**

This paper presents the results of research carried out on a comparative basis among the communities of Bulgarian Catholics from Sofia, Plovdiv and its regions. The source base of the paper incorporates ethnographic field material, collected by the author in Sofia and Plovdiv, as well as in the villages of General Nikolaevo, Sekirovo (today, part of the town of Rakowski), Kolojanovo and Zhitnica in the region of Plovdiv.

The study presents the religiosity of Bulgarian Catholics for the period from the end of the 20<sup>th</sup> century to the second decade of the 21<sup>st</sup> century. This chronological framework marks the time of transition from tradition to modernity among the communities of Bulgarian Catholics. In order to emphasise the development of religiosity, different sources from earlier periods are also used. This study focuses on the so-called southern *pavlikjanks*, but it does not include the so-called northern *pavlikjans*, *Banat Bulgarians*, or *uniati* who formally adopted Catholicism during the struggle for church independence during the Bulgarian National Revival period (Jankov 2003 : 326).

The major aim of this paper is to analyse the religious identity as well as the traditions and innovations of religious forms of contemporary Bulgarian Catholics. Moreover, this study especially focuses on the local and regional religious identity of Bulgarian Catholic communities. It was found that the religious identity of Bulgarian Catholics is not a unified one. There are some different characteristics and peculiarities within the local and regional identity of this confessional community.

### ***Сергей Рычков.* Религиозный фактор гастрономического поведения городских мусульман в контексте рыночного поведения субъектов общепита. Казань, Россия.**

Многообразие религиозного поведения верующих определяется значительным числом факторов. Религиозная детерминанта – сложная дефиниция, включающая как внешние (роль религии в обществе, государственная этноконфессиональная политика, наличие и активность различных богословских школ, деятельность иных, в том числе рыночных, институтов), так и внутренние (отношение человека к религии, уровень его религиозных знаний, образования) составляющие. При этом составляющие разнонаправлены. Так, функционирование нескольких мазхабов в исламе предполагает многоликость поведения верующих. Напротив, усилия государства за счет максимального исключения факторов антигуманного, экстремистского, разрушительного характера направлены на сокращение числа воздействующих на поведение верующих субъектов.

В ходе предыдущих исследований мы сделали вывод, что религиозная детерминанта не является основным фактором, определяющим гастрономическое поведение татар г. Казани. Как минимум, равнозначную роль играют представления респондентов о здоровом образе жизни и здоровом питании. У значительной части потребителей данные представления трансформируются в потребность употреблять в пищу «правильно» приготовленные натуральные продукты.

Выше мы указали, что одной из внешних составляющих религиозной детерминанты гастрономического поведения является деятельность субъектов потребительского рынка. Нами был проведен компаративный анализ текстов рекламных обращений кафе и ресторанов городов Казань, Москва и Уфа. Цель исследования – разработать рекомендации для организаций общепита по совершенствованию коммуникационной политики. Задачи – выявить наличие/отсутствие упоминаний о соответствии рекламируемой пищи канонам ислама и/или представлениям о здоровом питании; сравнить ситуацию в Казани, Москве и Уфе (в соответствии с указанными параметрами) и сформулировать выводы. Источником информации стали Интернет-сайты, содержащие обобщенные сведения об услугах работающих в Казани, Москве и Уфе кафе и ресторанов, в том числе предоставляющих услуги халяль, а также Интернет-сайты отдельных субъектов общепита. Информация обрабатывалась методом контент-анализа. Выборочная совокупность включала кафе и рестораны, позиционирующие себя как предлагающие кухню халяль, кухню мусульманских этносов (татарскую, башкирскую, азербайджанскую, узбекскую, таджикскую, а также кавказскую, восточную кухни): 30 в Казани, по 27 в Москве и Уфе.

Краткие выводы на основе результатов исследования. В Москве большинство рассмотренных нами кафе и ресторанов используют религиозный компонент в Интернет-рекламе. Как правило, это информация о халяльной пище, реже – о праздничных мероприятиях в соответствии с мусульманскими традициями (хатемы, никах, безалкогольные свадьбы, ифтары).

В Казани доля кафе и ресторанов, использующих религиозный мотив в рекламе, составляет менее трети, данный мотив в основном используется в рекламе точек общепита, наряду с татарской предлагающих гостям кавказскую и среднеазиатскую кухни. В Уфе доля рекламы такого типа составляет почти половину.

Некоторые субъекты общепита в своих рекламных текстах используют информацию о соответствии предлагаемых услуг канонам ислама, совмещенную с указаниями на соответствие

пищи нормам здорового питания. В Москве такое совмещение достаточно распространено, в Казани и Уфе представлено слабее. Предположительно причинами выявленной ситуации являются: более высокий уровень маркетинговых коммуникаций в столице, а также большее количество клиентов, придерживающихся норм здорового питания; татарская и другие мусульманские диаспоры в Москве более строго придерживаются канонов ислама.

Мы рекомендуем субъектам общепита, позиционирующим себя на рынках кухни мусульманских этносов, активно использовать в добросовестной рекламе информацию о соответствии продукции канонам ислама. Учитывая рост популярности здорового питания, специальное указание на имеющиеся соответствия продукции халяль нормам здорового образа жизни, вне всякого сомнения, будет способствовать росту конкурентоспособности кафе и ресторанов татарской кухни.

Примечание.

Исследование выполнено при финансовой поддержке РГНФ. Проект № 16-01-00285 «*Религиозные детерминанты в культуре питания (на примере татар и таджиков г.Казани)*».

### ***Надежда Рычкова, Екатерина Рычкова.* Повседневный этикет приема пищи в культуре питания городских татар мусульман. Казань, Россия.**

В исламской гастрономической культуре еда представляет собой не только способ удовлетворения потребности в поддержании жизни. Питание имеет скрытый, внутренний смысл. От характера пищи зависят праведность, продолжительность жизни, здоровье, спокойствие, характер, сила. Употребление пищи приобретает религиозный смысл в том случае, если продукты питания являются дозволенными и пригодными для еды, и деятельность в этой сфере соответствует принципам исламской культуры питания. Одной из важнейших сфер культуры питания является этикет приема пищи. Целью исследования является выявления отношения городских татар мусульман к нормам исламского этикета приема пищи. Информационной базой являются результаты опроса респондентов.

Около 40 % респондентов считают, что главная цель питания заключается «не в получении удовольствия». С потреблением пищи они связывают совершение благих дел и приближение к Аллаху. При этом результатом употребления продуктов-халяль, по их мнению, является совершение праведных деяний. Каждый четвертый респондент делит пищу на запретную (харам) и дозволенную (халяль). Однако лишь каждый десятый всегда придерживается этого деления в своем гастрономическом поведении и приобретает для себя и своей семьи только продукты-халяль. В ходе исследования были выявлены гендерные и возрастные особенности в отношении татар мусульман к питанию.

Исламский этикет приема пищи имеет следующую структуру: правила, которые следует соблюдать до приема, во время приема, после приема пищи; правила, которые следует соблюдать

после трапезы; правила, которые следует соблюдать при подаче угощения гостям; этикет приема гостей; этикет подачи пищи к столу.

Почти треть респондентов всегда или часто начинают употреблять пищу с поминовения Аллаха и заканчивают прием пищи благодарением Его. Подавляющее большинство респондентов в своем гастрономическом поведении стараются избегать проявления непочтительности к застольной трапезе, считают угощение других людей одним из богоугодных дел. Однако около 60 % подвержены чрезмерному употреблению пищи всегда или почти всегда; почти половина опрошенных употребляют пищу, даже когда не голодны; лишь каждый третий предпочитает коллективный прием пищи индивидуальному.

Исследование показывает, что в гастрономическом поведении татар мусульман в разной степени проявляются все элементы исламского этикета приема пищи. В структуре отношения респондентов к исламской этике питания выделены три компонента: познавательная, эмоциональная и поведенческая. Во всех возрастных и гендерных группах в большей степени присутствует познавательная и в меньшей – поведенческая компонента. Эмоциональная составляющая на данном этапе исследования не выявлена.

Примечание.

Исследование выполнено при финансовой поддержке РГНФ. Проект № 16-01-00285 «*Религиозные детерминанты в культуре питания (на примере татар и таджиков г. Казани)*».

**Светлана Рыжакова.** Индия в странах Балтии: индуистские обряды и практики в Латвии и Литве сегодня. Москва, Россия.

Индийское наследие – важный источник вдохновения и подражания в истории альтернативной религиозности балтийских народов, и особенно – литовцев и латышей. Истоки этого явления лежат в сравнительно-историческом языкознании и исследовании мифологии XIX в. По-своему прочитанный индуизм стал частью творчества Э. Брастыньша и в некоторой мере отразился в практике диевтуров Латвии, а в последние годы все более осваивается в рамках движения Ромува в Литве. Существуют также и другие группы, отдельные адепты по-своему интерпретирующие и практикующие разнообразные формы «индуизма». В докладе пойдет речь о закономерностях и противоречиях в постижении индуистской религиозности, о коллективном и индивидуальном опыте в Латвии и Литве.

**Inese Runce.** The Spiritual Practice of Latvian Roman Catholic Families under the Soviet Regime and its Influence Today. Riga, Latvia.

Today, the community of the Roman Catholic Church in Latvia has been less affected by processes of secularization in comparison with other religious communities in Latvia. The Soviet-enforced secularization in the 1960s and 1970s has influenced the ministry and spiritual practice of Latvian religious communities, weakened traditions, and marginalised the clergy and the faithful, but most of all it has influenced the practices and traditions of religious generations after 1991.

This paper will deal with an analysis of religious practice in Roman Catholic families in Latvia during the Soviet occupation and link this reality with the period after the collapse of the Soviet regime. The paper is based on research carried out as part of the national project of the Latvian Research Council and a joint project conducted by the Institute of Philosophy and Sociology at the University of Latvia and the Institute of Ethnology.

### ***Irina Stahl.* Sudden Death Memorials: A Study in an Urban Context. Bucharest, Romania.**

Since 1990, Bucharest has been subject to a significant increase in the number of memorials erected in places where people unexpectedly lost their lives. The research in this paper deals with the particular set of circumstances related to the fall of Communism and the regained freedom of religious expression that followed that has led to the proliferation of such memorials. Furthermore, it shows their evolution in time and space, indicating some of the possible explanations.

This study focused on the presence of over 200 sudden death memorials registered in Bucharest since 2000. The presence of such a large number of sudden death memorials in the urban public space provides an unparalleled window of opportunity through which one can view and gain greater insight into contemporary Romanian society, with its recent accelerated transformation and also its constant, highly religious involvement and belief. This paper is based upon the systematic study of these memorials, and the data collected provides information concerning the distribution of memorials and about the people in whose memory they have been erected. Further information was gathered from indirect sources (newspaper articles) or directly from interviews conducted to substantiate the data. The religious practices involved were also examined and summarised, based on their current influence and religious thought among the general population.

In Romanian culture, as in many other cultures, the place where the soul leaves the body is charged with meaning. Specific rituals are performed on the site of a tragic death, which is not only unprepared, because the death was unexpected, but also often untimely. The place is marked by a memorial, usually a cross. Erecting sudden death memorials is part of pre-established mortuary rituals present throughout Romania. As a long-standing culturally determined form of expressing grief, it is related to religious practices and beliefs regarding the soul and the afterlife. The religious context in which it is situated is, however, complex, due to the cultural diversity of the urban population. Aside from the conventional Orthodox traditions relating to death, remnants of various ancient folk practices and beliefs have been incorporated in a rather heterogeneous blend that allows identification of some specific local traits.



***Žilvytis Šaknys.* Leisure and Friends' Festivities in Vilnius and Sofia. Vilnius, Lithuania.**

Using the analysis of observation and semi-structured interviews in Vilnius (in 2012–2016 as part of the project “Social Interaction and Cultural Expression in the City: Leisure, Festivals and Rituals 2012–2016”) and Sofia (in 2015 as part of the project “Contemporary Festivity in Bulgaria and Lithuania – from Traditional Culture to Post-Modern Transformations 2014–2016”), the author of the report aims to answer the question of how friendship is perceived and in what ways it is supported in two different EU countries, paying particular attention to how friendship functions in the perspective of the ritual year.

***Irma Šidiškienė.* Cultural Aspects of the Co-workers' Community in Lithuanian and Bulgarian Cities. Vilnius, Lithuania.**

In this study of the socio-cultural aspects of co-workers' leisure among residents of Vilnius, I compared Soviet and contemporary co-workers' experiences in the construction of leisure in organisations. Participating in the program “Contemporary Festivity in Bulgaria and Lithuania – from Traditional Culture to Post-Modern Transformations”, I conducted similar fieldwork in Sofia, allowing comparison of this data. Even though my initial investigation in Sofia does not offer the full picture, it may help to draw some guidelines for future research. The purpose of the report is to reveal the features of cultural expression among co-worker communities in Vilnius and Sofia.

In my report, I present the opinion that celebrations that are celebrated with co-workers, on the one hand, are a reflection of the social and cultural context, while on the other hand, they are a tool for maintaining, absorbing and strengthening the organisational culture and social relations. This research is based on data about celebrations that are part of the ritual year (official celebrations) versus personal celebrations (e.g., birthdays, anniversaries, etc.) with co-workers, as gathered during fieldwork in Vilnius and Sofia. Official celebrations (state, religious, other calendar events) and personal celebrations/(honoring duration of employment, work achievements, birthdays, marriages, funerals, etc.) with co-workers differ in terms of dates and partly also in terms of the customary ceremonies in these countries. Of course, the dates and the ritual do differ, but the fieldwork also revealed differences in choosing whether or not to celebrate or commemorate these feasts. Namely, the differences noted in choosing whether to take part in personal celebration/honoring with colleagues has made it possible to discern the cultural aspects of the co-worker community in Lithuanian and Bulgarian cities.

I hope the research results of the interaction between personal and official holidays in the context of organisation, or corporate, culture will serve as a step towards wider comparative studies in order to reveal the specific aspects of social interaction and cultural expression of co-workers.



**Гузель Столярова. Этнокультурное поведение таджиков-мигрантов в г. Казани. Казань, Россия.**

В докладе на основе анализа различных источников (статистических, письменных, интервью) будут рассмотрены особенности этнокультурных процессов среди мигрантов-таджиков в условиях крупного российского города Казани.

Таджики в Республике Татарстан (РТ) – одном из субъектов Российской Федерации, образованном по национальному признаку – относятся к диаспорам, сформировавшимся относительно недавно. Согласно переписям населения, первые переселенцы-таджики, постоянно проживающие в РТ, зафиксированы в 1970 г. (88 человек). С тех пор доля и численность таджиков многократно вырос; по данным переписи 2010 г. таджики в Татарстане занимали 12 место по численности (5659 человек) из 122 выделенных этнических групп. Подавляющее большинство таджиков-мигрантов (около 75 %) проживает в городах (при этом более половины – в столице РТ г. Казани), численность мужчин вдвое превышает численность женщин.

Основная причина миграции – поиски мест трудоустройства и оказание финансовой помощи родственникам в Таджикистане. Основные занятия – мелкое предпринимательство (торговля), сфера обслуживания, строительство, общественное питание, транспорт, что и объясняет половозрастной дисбаланс мигрантов, среди которых большинство составляют мужчины трудоспособных возрастов. Основные факторы, влияющие на этнокультурное поведение таджиков в г.Казани – недостаточные языковые компетенции (слабое знание государственных языков РТ – татарского и русского), стремление к проживанию в соседстве с соотечественниками, определенная замкнутость. При этом часть таджиков-мигрантов общественно активна, принимает участие в различных мероприятиях как общегородского, так и внутриобщинного характера. С 2002 г. диаспора таджиков имеет свою организацию (национально-культурную автономию) в составе Ассамблеи народов Татарстана. Организация ведет работу с мигрантами-соотечественниками, проводит мероприятия этнокультурного характера и участвует в деятельности Ассамблеи в целом.

Важная характеристика этнокультурного облика таджиков – высокий уровень религиозности, определяющий основные стороны жизнедеятельности. Многоаспектно этот фактор отражается в культуре питания, под которой мы понимаем сочетание системы питания (совокупность направленных на удовлетворение основной витальной потребности человека в еде явлений и процессов: пригодные к употреблению продукты; способы добычи, обработки и хранения продуктов; виды и состав приготовляемых блюд; утварь; режим питания) с разнообразными проявлениями социального взаимодействия. В докладе будут показаны особенности культуры питания таджиков в контексте различных социальных практик. В целом полученные нами данные позволяют утверждать, что в условиях известной замкнутости культурного пространства у таджиков-мигрантов преобладает стремление к сохранению традиций, принесенных с мест прежнего проживания.

Примечание.

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***Svetoslava Toncheva.* Buddhism in Bulgaria – Dimensions, Specifics and Distribution. Sofia, Bulgaria.**

The presentation is dedicated to a new research field in Bulgaria, Buddhism, and its specifics and distribution. In the last decades we have witnessed the never-before seen spread of Eastern spiritual ideas and practices into the Western world. Among these is Buddhism, which is spreading in various forms and attracting a large number of followers. The presentation will focus on the specifics and the forms of the spread of Buddhism in Bulgaria, trying to give a better understanding about its functionality and place within Bulgarian culture.

***Skaidrė Urbonienė.* Monuments to Commemorate Lithuanian Independence: Why Crosses? Vilnius, Lithuania.**

The upcoming anniversary of the state centenary (2018) brings into relevance the heritage of the first anniversaries of the Republic of Lithuania, the meanings provided to that heritage and its impact on the national consciousness and civic awareness. This paper shall discuss the campaign from 1928 to build monuments to commemorate the 10<sup>th</sup> anniversary of State Independence. The campaign was promoted by the High Committee for the 10<sup>th</sup> Anniversary of Lithuanian Independence. The committee approved the creation and erection of wooden crosses according to the designs of artist Adomas Varnas and his students from the Kaunas Art School. They created designs of crosses that, as special monuments to commemorate the Independence anniversaries, were promoted in all of Lithuania's ethnographic regions on a state scale. These crosses, made according to the designs of the artists, had to become monuments to commemorate the independence of the country and the signs of national and ethnic identity.

In this paper, I shall explore why ornate wooden crosses were chosen as the main form of monument for commemorating independence and what effect they had on the development of the cross-crafting tradition.

This campaign was a successful attempt to revive traditional cross-crafting, and to embed wooden memorial monuments as signs of Lithuanian national identity. The paper will reveal how the ornate cross gradually became the symbol of Lithuanian identity and the significance of the designs of “Independence Crosses” created by professional artists.

***Arūnas Vaicekauskas.* Hittites, Bulgarian Folklore and J. Basanavičius' Theory on Origins of Lithuanians. Kaunas, Lithuania.**

The first scientific hypothesis on the origins of Lithuanians appeared at the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. At this time, the hypothesis that the Indo-European languages originated from the same root became established in linguistics. The idea of the great Indo-European migration was formed, and a search for our homeland began. Archaeological research was also extended as this time. Both linguists and archaeologists created new hypotheses and tested earlier ones in a practical way. The theories of researchers were created according to quite a uniform scheme. All of them indicated that our Lithuanian ancestors came to the Baltic coast at the time of the great Indo-European migration.

In other words, a too straightforward perception of the enormous Indo-European migration established the idea that Lithuanian tribes must have at some time come to the Baltic coast from other places. All that differed was the range of possible starting points. Jonas Basanavičius thought that Lithuanians came to the territory of present-day Lithuania from the southern Balkans (from Thrace), while for example Vincas Krėvė suggested India.

The hypothesis of the origin of Lithuanians created by Jonas Basanavičius was based upon the latest historical and linguistic research of the day. At the end of the 19<sup>th</sup> century, it can be said that because of Biblical archaeology, the scientific world learned anew about the Hittite nation and the state which was predominant in the second millennium BC on the periphery of Middle Eastern civilisations. When linguists found out that Hittites spoke an archaic Indo-European dialect, interest in Hittite culture grew even more. It seemed that at last a homeland for all Indo-Europeans was found. Jonas Basanavičius lived and worked in Bulgaria for a long time. To identify the influence of the Hittite empire, researchers searched for traces for their existence on the peripheries of the Southern Balkans at the beginning of the 20<sup>th</sup> century. Influenced by the prevailing ideas of Indo-European scepticism, and drawing attention to similarities in language, folklore and material culture between Lithuanians and the inhabitants of the Southern Balkans, extending to mentioning flora and fauna typical to the southern regions in Lithuanian folklore, and to other circumstances, Jonas Basanavičius created the theory of Lithuanians originating from Thracians-Phrygians. According to this hypothesis, our Lithuanian ancestors who came to their current homeland from the southern Balkans are also descendants of the former inhabitants of the Southern Balkans – Thracians and Phrygians.