Department of Folkloristics
Estonian Literary Museum
ELM Scholarly Press

International Society of Ethnobiology

regional workshop on
Eastern European Ethnobiology

Old Treasures in the New Europe: the Future of Ethnobiology in the East and Far East

Abstracts

15–17 October 2010
Padise, Estonia

Compiler and editor: Renata Sõukand
Language editor: Sarah Luczaj
Layout: Maris Kuperjanov
Front page photo: Martin Kasemaa
Front page design: Andres Kuperjanov

The seminar is organized by the Department of Folkloristics of the Estonian Literary Museum and the Estonian Folklore Institute.

Organizing committee: Andrea Pieroni, Gisella C. Garcia, Ingvar Svanberg, Łukasz Łuczaj, Mare Kõiva, Raivo Kalle, Renata Sõukand (main organizer), Zbynek Polesny, Zsolt Molnar.

Organized in the framework of the project "HERBA and satellite databases" from the Governmental Research and Development program "Estonian Language and Cultural Memory" (EKKM09-84).

We gratefully acknowledge the support of the Estonian Cultural Endowment.

Seminar webpage:
http://www.folklore.ee/~renata/workshop/default.htm
Webpage design: Matt Herman

ISBN 978-9949-446-68-1 (print)
ISBN 978-9949-446-69-8 (PDF)

Vegetation in Rustic Gardens

Aleksandra Andryka, MSc
Poland
Institute of Botany, Jagiellonian University in Kraków

My research interests concern vegetation in rustic gardens situated near households. Rustic gardens have been encountered more and more frequently, since the end of the XVII century. For a long time only their useful function was appreciated. Then, their aesthetic aspect started to be perceived. As far as typical rustic gardens are concerned, they did not occur until the XIX century when, after enfranchisement of the peasants, more and more varied plant species started to be grown.

The purpose of the author's studies, conducted during 2006–2008 in the area of the Ożarów municipality (Świętokrzyskie province), was to locate households that possess rustic gardens, then to determine their age, character, and changes that have occurred, as well as examining the floristic composition. Moreover, numerous photographs have been taken as a part of the documentation of the conducted studies. The conclusion has been drawn, that this type of garden is rare, and showing a tendency to disappear. Old-fashioned plants can be still found in rustic gardens, but the gardens have changed at an increasing rate recently. The study results indicate that young people are not likely to continue the tradition of rustic gardens.

These studies have provided a base for further work. The aim of the research I conduct nowadays is the localization of rustic gardens in two historically and traditionally different regions of Poland. One of them is the Małopolskie province and the second, the Świętokrzyskie province.

The purpose of the questionnaire I use is to collect the highest possible amount of information about plant species, local names of plants and their use in folk medicine and cuisine. The main purpose is to focus attention on the fact that rustic gardens and plants are a unique heritage of culture and nature that need to be taken care of.

Applying Ethnobotanical Research into Museum Practice

Anneli Banner
Maret Tamjärv
Estonia
Estonian Open Air Museum

The Estonian Open Air Museum, founded in 1957, is the central museum of vernacular architecture in Estonia. It lies on 79 hectares, on the western border of Tallinn and holds 72 exhibit buildings, mainly originals, which have been arranged into 12 farmyards of different degrees of wealth, and growing different subsistence crops, from different ethnographical regions of Estonia. The timeframe of the exhibition extends from the 18th to the 20th century, yet most of the farmyards date back to the 19th century. Some single objects (windmills, a village chapel, an inn, a schoolhouse, etc), once common in the village landscape, have also been integrated into the exhibition.

For a long time the Estonian Open Air Museum served primarily as a museum of architecture, yet in connection with changes in the museum's operating principles in 1998 more emphasis has been put on creating a possibly true-to-life village milieu and providing an introduction to the peasants' daily life.

This has meant a more thorough investigation of farm horticulture which, so far, had not been subjected to much analysis in Estonia. Gardens have always belonged to Estonian country homes and generally they still do. However, for a number of different reasons, the appearance of gardens has changed in the course of time.

Research into the green areas of farmsteads was started on the small Muhu Island, from where two farmsteads were brought to the Estonian Open Air Museum – a tenant farm from the early 20th century and a smallholder's farm dating back to the turn of the 19th–20th centuries. Data about the location and structure of gardens and plant material were collected on Muhu Island by Anneli Banner in order to create, on the basis of this research, gardens and farmyards typical of that period in the

museum. The history of gardening in other regions of Estonia has also been studied.

As the garden is the place where nature meets culture, Anneli Banner has also investigated connections between them, as well as how garden-keepers' views and principles manifest themselves in their gardens. Her current research is focused on studying the development, heyday and perishing of school gardens in Estonia.

Like Anneli in the gardens, Maret Tamjärv as an ethnographer has contributed to bringing more life to the exhibit buildings by creating interiors which reflect the views, principles and fate of their former inhabitants. She has also participated in the assessment of rural architecture and rural landscapes on several milieu-valuable areas in Estonia.

The Most Abstract Linguistic Categorisation of Living Nature in the Estonian Language

Martin Eessalu

Estonia

University of Tartu, Institute of Estonian and General Linguistics

The aim of my research is the most abstract linguistic categorisation of living nature in the Estonian language. By abstract I mean the largest, or the "highest" groups, into which nature is categorised without getting specific enough to denote specific animals/plants/etc.

Right now I am conducting a field study on the folk taxonomy of the semantic field of living nature.

The main issues are:

* which are the most abstract level categories;
* what categories are missing and why – the connection with informants' background;
* finding out the taxonomical position of certain premeditated taxons, that might be on the borderlines of different categories;
* how informants characterise the categories that they named – allows us to catch a glimpse of the concept behind the label;

The results will hopefully include:

* synchronic ethnolinguistic categorisation of living nature in Estonian ;
* the connection between the categorising system and the background of the informant;
* considering the salience aspect of taxons and thereby giving some idea about prototypes in the cognitive field of living nature.

I am also interested in all kinds of different methods and their reliability for collecting such ethnolinguistic data.

Manifestation of the Ecological Relationship Between Man and Nature

Dr. Mall Hiiemäe
Estonia
Estonian Literary Museum, Estonian Folklore Archives

In my own ethnobiological contributions I have preferred the comparative historical research method. My main research aspects include attitudes towards certain species based on their characteristic traits, and on the historical sources of subsistence of the respective ethnicity and its cultural relationships with other groups. One of the most relevant aspects for me has been the manifestation of the ecological relationship between man and nature: "sacred" species, forms of unconscious nature protection, the rhythms of nature, folk phenology, etc.

Plant Names in Lithuanian and Latvian

Dr. Bernd Gliva
Lithuania

My area of work is plant names in Lithuanian and Latvian, as well in neighbouring languages, concerning their etymology. Of course, these are tightly connected to any historical/ethnological/archaeologically suggested use, and to the distribution of plants.

I'm also involved in plant, butterfly and habitat monitoring, according to the EU habitats directive. Other work is dedicated to agro-enviromental measures.

Ethnobotany and Plant-lore in Russian Herbal Manuscripts

Dr. Aleksandra B. Ippolitova
Russia
State Republican Centre for Russian Folklore

My current interests in ethnobiology are concerned with two basic topics.

1) Ethnobotany and plant-lore in Russian herbal manuscripts of 17th – 20th centuries. Archaeography, textology and genesis of herbal manuscripts. Practice and beliefs concerning herbs in herbals and their relationships with oral and written traditions in Russia and Europe. Magic plants and plants which are non-existent in nature, which appear in herbals. Description of plants in folk and written traditions. Characteristics of everyday life in herbals.

2) Ethnoveterinary issues and folklore in Russian horses and cattle in leechbook manuscripts from the 17th – 19th centuries. Archaeography, textology, genesis and sources of leechbooks. Physiognomy and veterinary issues in leechbooks. Beliefs about veterinary medicine in leechbooks.

Mushrooms in Estonian Culture

Dr. Aivar Jürgenson
Estonia
Tallinn University

My interests in ethnobiology concern ethnomycology – a discipline that investigates the role of mushrooms in human culture. I deal with the attitudes of Estonians towards mushrooms, the change in these attitudes, the culinary uses of mushrooms, their role in ethnopharmacology, folklore and mythology, and with mushroom symbolism. Probably the most popular research branch of ethnomycology derives from the fact that many mushroom species contain hallucinogenic alkaloids, which cause changes in consciousness, and these mushrooms are therefore considered sacred. Some authors claim that many aspects of mushroom usage and symbolism (for example mushrooms as symbols of good luck, health, richness etc.) are explained by their hallucinogenic properties. Without neglecting the importance of these properties, I try to find alternative explanations for the formation of mushroom symbolism.

Landscape and Medicinal Plants

Raivo Kalle, MSc
Estonia
Estonian Literary Museum

The first area of my research in ethnobiology was semi-natural communities. Since 2006, the shift of my interests has moved towards ethnobotany, and I studied botany and mycology at a masters level. I am also interested in plant geography, including herbarization. I have mostly used textological and comparative historical methods for analyzing Estonian folklore texts, literature, maps and archive documents. The results of my fieldwork research are used more as supporting data, than as separate research.

Main interests and research questions are:

* The changes in Estonian herbal medicine accrued during the last century and the factors influencing them. Being one of the compilers, I use HERBA, containing digitized Estonian herbal lore, as my primary source.
* Introduction of alien plant species in the light of their medical and food properties; naming of alien plants.
* History of ethnobotany in Estonia. Analysis of the methods and influence on herbal heritage of the works of native researchers and collectors of herbal lore like Gustav Vilbaste, Mihkel Ostrov, Rudolf Vallner, Jaan Lääts etc.
* Direct and indirect cultivation of native species; diachronic changes. Related to the notion of herbal landscape is my narrower interest in semi-natural and cultured communities (farm, medicinal plant and pharmacy gardens.
* Etymology of Estonian vernacular plant names, including the relating of vernacular names given in folklore texts to species using literature, descriptions given in source texts and plant geography.
* General cultural importance of plants. Recognition of plants in nature and the factors influencing it.
* Local and global uses of native and introduced species, mostly the ways in which knowledge enters culture and spreads there.

* The influence of modern and historical astroherbalism on plant use.
* Historical ethnoveterinary issues, the research is at the stage of collation of data, a short article on the collection of the data is published.

Supported by EKKM09-84.

Said, Touched, Written

Iwona Kołodziejska-Degórska, MSc
Poland
Botanical Garden and Institute for Interdisciplinary Studies "Artes Liberales", University of Warsaw

The working title of my current project is: *Said, touched, written. Local plant knowledge in the context of nature narratives in chosen localities in Vinnitsa oblast', Eastern Podolia (Central Ukraine)*. The project is going to be conducted between 2010 and 2014. It will focus on plant knowledge production, transmission and learning strategies in three ethnic communities: one Ukrainian and two minority communities, Polish and Moldovan. The Local Environmental Knowledge is highly heterogeneous, coming from various sources, learned and transmitted differently, depending mainly on the source – books, magazines, other people etc. Important contexts in which LEK functions are the narratives about nature which seem to be deeply embedded in the post-soviet economic, political and "cultural" context. LEK is very vital and important for the inhabitants of the area. Its medicinal context, especially, is highly discussed.

I aim to see the issue of knowledge construction and transmission as broadly as possible, not to focus on particular plants or one plant domain, e.g. medicinal plants. This is why I'm focusing on particular people and their *mental herbaria*. By *mental herbarium* I mean plants and the whole context in which they are embedded – knowledge about uses, feelings associated with them, stories etc. *Mental herbarium* includes plants, which are important for its holder, remembered by him/her, imagined and embodied. The methodological approach to the subject comes from an ethnographic background and is based on participant observation, unstructured and informal interviews and apprenticeship (learning myself and reflecting on how people are teaching me). It also includes an analysis of personal plant and recipe notebooks (very popular among members of these communities), magazines about health and food read by the informants, elements of Social Network Analysis, free lists of plants important for the people and plant trials.

Ethnolinguistic and Geography-linguistic Research of Russian Dialectal Phytonyms in Comparison with Facts from the Slavonic Languages Continuum

Dr. Valeria B. Kolosova
Russia
Institute for Linguistic Studies

I am conducting post-doctoral research: "Ethnolinguistic and Geography-linguistic Research of Russian Dialectal Phytonyms in Comparison with Facts from the Slavonic Languages Continuum".

The first part will concern the ways of reflecting features of wild herbaceous plants (colour, taste, shape, etc.) in their dialectal names, phraseology, folklore, and on the action level – in various rites, folk magic, medicine, etc. I will analyse the role of these features in forming their semiotic status and symbolic image in the traditional culture of Slavs. Three models of creating phytonyms are to be analysed: 1) straight (feature); 2) metaphorical (object having a feature); 3) mythological (etiological legend).

The second part will concern various codes of traditional culture (numeric, object, zoomorphic, colour, and others) used in ethnobotany. It will illustrate the system character of folk botany, its connection with other fragments of images of the world. In this part I will analyse metaphorical and mythological motivational models, but the contexts will be classified according to lexico-semantic groups, combining the objects with which the plants are compared.

Part three will consist of a number of ethnobotanical sketches concerning detailed descriptions of several plants. The choices depend on the role of these plants in Slavonic traditional culture. This part will demonstrate why, and in which cases, this particular plant is used, and which plant features motivate its role. Analysing the symbolism of a plant in general, Slavonic

material gives us an opportunity to find similarities and distinctions in perception of the same plant in various Slavonic traditions, to compare the peculiarities of interpretation and symbolism of plants in various groups of Slavs.

Part four will concern, most importantly for Slavonic ethnobotany, phytonyms-concepts, such as *kukushkiny sliozki* (lit. "cuckoo's tears"), *son-trava* (lit. "sleep-herb"), etc.

Ethnomedicine of Polish Immigrants

Monika Kujawska, MSc
Poland
Department of Ethnology and Anthropology of Culture,
University of Wroclaw

Since 2007 I have worked on a project concerning the ethnomedicine of Polish immigrants and their descendants living in Misiones, Argentina. Since 2008 I have continued this subject as a PhD student at the University of Wroclaw, Poland.

So far I have conducted two field campaigns: one in 2007 (two months) and the other in 2009 (4 months). I interviewed Polish immigrants and their descendants using diverse ethnographic and ethnobotanical methods, both qualitative and quantitative: narrative and biographic interviews, open-ended and freelist questionnaires, as well aswalks with informants to the places where they obtain their herbal remedies. I registered information about 120 botanical taxa used by Polish settlers in their phytotherapy. My analysis concentrates on the role of plant species in the home and local medicine of Polish settlers, the continuation and changes in their phytotherapy, the interface between food and medicinal plants, the importance of habitat in relation to the procurement of plant remedies and forms of knowledge transmission of natural medicinal resources.

Polish immigrants, who are the subject of the research, live in two settlements: a small town and a village, 36 km away from each other. They were both founded as "Polish" rural colonies in Argentina, in 1936–39. It was an organized migration of Polish peasant families to the isolated and unpopulated territories of Argentina. Both settlements are in the extreme north-west of the province of Misiones, in the border region with Paraguay and Brazil. The climate is subtropical. The new flora was the major hindrance for Polish newcomers in continuation of their phytotherapy as known from Poland. At the same time a lack of health centers made Polish immigrants establish closer relations with *criollos* – people of mixed origin, descended from Europeans and Amerindians, who worked as cheap labor for Polish farmers.

Animal-connected Estonian Astronymes

Andres Kuperjanov, MPhil
Estonia
Estonian Literary Museum

The first systematic overview of Estonian folk astronomy based on his collected materials was presented by Jakob Hurt in 1899. In my paper I will present a short overview of Estonian ethnoastronomy. This topic is has been studied by Paul-Egon Prüller and Heino Eelsalu. Today we have nearly 500 recordings connected with astronomes in our archives. Some of them are animal names like Härg (Ox), Hunt (Wolf), Karu (Bear), or Madu (Serpent). The Milky Way is commonly called Linnutee (Birds Way). Quite an interesting area is that of pseudo-mythology, which has some reflections in contemporary folk astronomy. Creators of pseudo-mythological star maps (Grenstein 1885, Heintalu 2001) also have constellation names connected with animals on their maps.

Supported by SF0030181s08, EKKM09-168

References:

Grenzstein, Ado 1886. Taeva-kaart [Sky Map]. Oleviku II hinnata erilisa [Second Special Free Addition to Olevik]. Tartu.

Heintalu, Aleksander 2001. Estide (tšuudide) hingestatud Ilm: Teadaandmise Raamat [The Animated World of Ests (Chudes): A Book of Announcement]. Männisalu: A. Heintalu.

Zoo-folkloristics and Some Results of Studying Human-Animal Relations

Dr. Mare Kõiva
Estonia
Estonian Literary Museum, head of the Department of Folklore
Editor-in-Chief Electronic Journal of Folklore

One of my study areas is connected to zoo folkloristics, a subdivision of ethnobiology. To be more precise, it concerns communication between people and animals and its change or stability through time. It also concerns changes that take place in animal-keeping practices, using the examples of folk belief accounts, folk tales and animal-related incantations, inc. ethnoveterinary ones.

I am going to demonstrate some results in the area of communication, investigating questions such as: which signals or verbal communications are used in communicating with animals and how have they this changed? What language is used to talk to animals? Signals, but first of all the manner of address and language are influenced by changes in society and are related to the stratification of animals,or what their position is.

Next, I am going to demonstrate some results that are related to short informative personal tales about animals. After that I am going to characterise the ethnobiological portion of the Estonian incantation corpus. The digitised incantation corpus is currently being analysed and indexed (related to the national programme Estonian Language and National Memory, project Estonian Legends and Incantations). The aim of the project is to compile an exhaustive digital corpus and to open that for users, to conduct basic research and publish academic text corpora. In addition to incantations, heritage about trees and water bodies and related mythological beings is being compiled. Coherent treatment of fictional and belief stories should provide new points of view.

What does the future hold? Estonia lacks a representative basic corpus of newer material necessary for the adequate analy-

sis of, for example, contemporary zoo folklore, so new collection initiatives and quick analysis of material are important.

One of the emergence points of zoo folkloristics can be pinned down as the 1992 so-called Dog Conference, where dog-related folk heritage was considered within different folklore genres: proverbs, songs, narratives and belief accounts. This led to the interdisciplinary conference People and (Pet) Animals (http://www.folklore.ee/pubte/loomad/), using contemporary data, Internet material and private collections. By now, numerous studies and some issues of the folklore journal Mäetagused dedicated to the subject have been published. A collection of articles on zoo folklore is going to be published in the near future.

Supported by SF0030181s08

Use of Wild Plants in Eastern Europe

Dr. Łukasz Łuczaj
Poland

I am a freelance scientist, living in the Carpathian Foothills, in SE Poland, where I run a wild seed farm (www.luczaj.com), supplying seeds for private gardens and meadow restoration programmes. I also regularly organize cooking workshops in which I teach people how to use wild edible plants. My main topic of research is work with ethnographic materials concerning the use of wild plants in Eastern Europe. These materials are scattered among many small ethnographic papers or remain unpublished in archives.

I have managed to review/extract/compare/analyse most of the data concerning wild food plants in Poland.

At the moment I am doing research on the use of plants in church rituals in Poland (Assumption Day and Corpus Christi Octave bouquets). This work entails both working with archives and making a photographic inventory of this tradition throughout Poland.

In my ethnobotanical studies I am most interested in quantitative cross-cultural comparisons and re-discovering forgotten useful plants.

Ethnogeobotanical Studies of Hungarians: Carpathians and the Great Hungarian Plain

Dr. Zsolt Molnár, Dániel Babai and Károly Hoffmann

Hungary

Institute of Ecology and Botany of the Hungarian Academy of Sciences

Goals: We are studying the vegetational knowledge of the Hungarians: names of plants, folk taxonomy, habitat types, habitat preferences of plant species and knowledge on landscape history. We collected data from herdsmen (60) in the Hortobágy region, and of peasants (50) in Gyimes in the Eastern Carpathians, by open and semi-structured interviews, participatory observations during field activities and questionnaires.

Hortobágy (Great Hungarian Plain): In Hortobágy unexpectedly more than 90% of plant names, 100% of habitat names, nearly 100% of the knowledge on habitats, and 80% of landscape history are independent of scientific knowledge. Herdsmen distinguish all habitats of the salt steppe, namely ca. 50% of the plant species (we collected 900 folk names for ca. 170 folk taxa). We found many synonyms as a consequence of the diverse origin of the people. To understand the attributes used in the folk taxonomy field, data were collected on how herdsmen recognize different plant species (under different circumstances).

Gyimes (E-Carpatians): Plant knowledge is very detailed and accurate in Gyimes. We collected 235 plant names, determined 172 folk taxa (these cover 280 wild plant species out of the occurring 450 species (62%)). An "average" Gyimes person recognizes 75–80% of these folk taxa. Species with higher frequency and higher cover are better known. People in Gyimes can name ca. 80-95 % of the "biomass" in different vegetation types. Similarity of the local plant names with the neighbouring areas is 40–72 % (10–20 km), with areas farther away (70–200 km) only 17–30 %. Folk taxonomy of grasses, sedges, *Salix* species, *Urtica* / *Lamium* species, ferns, *Gentiana* and *Trifolium* species etc. were analyzed in detail. Habitat knowledge is also very detailed and accurate

in Gyimes. We argue, however, that part of this knowledge is non-verbal, and was first verbalized in order to answer our questions. At least 131 habitat types are distinguished. We argue that there are no plant association names in Gyimes. People refer to areas where a species has higher cover, but under a habitat name they do not understand a species composition: if we ask for the list of typical species of a habitat, the answers contain 2.0 species in average; if we ask for woodland types, 86 % of the answers contain only plant names (instead of habitat names).

Asian Medicinal Plants in Bulgaria: Novelty or Well-Forgotten Traditions

Dr. Anely Nedelcheva
Bulgaria
Department of Botany, Faculty of Biology,
Sofia University "St. Kliment Ohridski"

Medicinal plants are an integral part of Bulgarian traditions and folk botanical knowledge. Pharmaceutical plant-based products have found their place in the Bulgarian market from ancient times until today and in the last few years the demand for them has been growing, because of economic conditions and the increasing interest in herbal medicines in Europe. At the same time, there is a lack of knowledge about the use of the new plants.

The aim of the study is to introduce the diversity of Asian species, presented in medicinal plant-based pharmaceutical and non-pharmaceutical products in Bulgaria. The study was conducted during the period 2003–2009.

More than 170 species of medicinal plants, belonging to 36 families and 131 genera are presented in this study. Most of them are compounds of pharmaceutical drugs (80%), herbal remedies (12%), spices, food and nutritional *supplement*s, and mainly prove beneficial as immune stimulants, memory enhancers, anti-tumor agents, sedatives, aphrodisiacs, anti-mycotics, wellness tea, body weight reducers, stimulants or reducers of blood pressure, etc. Most of them originate from the Chinese and the Indian traditional medicine systems. The most commonly used species are: *Panax ginseng*, *Eleuterococcus senticosus*, *Ginkgo biloba*, *Camellia sinensis*, *Zingiber officinale*, *Rhodiola rosea*, *Euphorbia pallasii*, *Scutelaria baicalensis*, *Garcinia cambogia*, *Hibiscus* spp., etc.

A small proportion (17%) of the species was used in the past for different purposes, while others are completely unknown and exotic. The advent of new combinations and mixtures containing both traditional for the Bulgarian and Asian traditional medicine herbs is being observed. This particular way of development of traditional medicine in modern life is of special interest to ethnobotanists, and is discussed further in the study.

The study focuses on some problems and challenges related to the translation and transliteration of the common names, plants and drugs identification,quality control and the importance of establishing a community-based market information system.

Ethnobiology in the Central Mediterranean and in the Alps

Prof. Dr. Andrea Pieroni
Italy
President International Society of Ethnobiology
Professor University of Gastronomic Sciences
Editor-in-Chief Journal of Ethnobiology and Ethnomedicine

My research focus has been – for a few years – on ethnobiology in the Central Mediterranean and in the Alps (linguistic minorities), among "newcomers" in Western Europe, and especially in the Balkan peninsula, with a special interest in bordering areas and ethnic minority groups in Albania, Croatia and Serbia.

In particular, I have conducted and I am conducting field studies on:

- food ethnobotany: Traditional Knowledge (TK) on use and management of wild, semi-domesticated, and neglected food plants, medicinal perceptions of neglected food plants;
- medical ethnobotany, Traditional Medicines (TMs) use and perceptions, medical provision of health care via diets and "emic" healing strategies;
- ethnoveterinary: TK on plants used as fodder, for healing animals, or for improving the quality of dairy products.

The most relevant underpinned scientific questions are:

- how local plants are perceived, categorized, used and managed within a given community (ethnobotanical and ethnoecological knowledge);
- how peoples perceive their "well-being" (and the well being of their animals as well) and adopt health-seeking strategies via traditional healing and/or dietary practices (ethnomedical knowledge, food-medicines);
- how this knowledge changes among different human groups located in the same geographical and environmental space (variability and cross-cultural comparison);
- how this knowledge changes over time, responding to environmental or socio-cultural and political changes (i.e. post-Communism in Albania).

The potential outcomes of these studies are to be found in the following areas:

- sustainable use of bio-diversity and agro-bio-diversity (i.e. small-scale harvesting and trade of local food products and medicinal herbs; eco-tourism; rural development);
- tangible and intangible cultural heritage related to knowledge, practices, and beliefs related to nature (i.e. eco-museums);
- potential hits for herbal sciences and modern clinical phytotherapy;
- public health and nutrition practices and policies devoted to migrant groups.

Traditional Applications of Wild Plants in Food, Ethnomedicine and Sorcery

Dr. Ewa Pirożnikow

Poland

University of Białystok, Institute of Biology, Botanical Laboratory

The subject of my research is the traditional applications of wild plants in food, ethnomedicine and sorcery. I study the forms and preparation methods of plant drugs, and the methods of using them in medicine applications. I am also interested in wild plants as a food resource, methods of preparation, circumstances shaping those customs and local names of the plants. My research applies to present and past times (up to the time preserved in people's memory). I use ethnographic notes and other literature also to gather information about those habits. The main aims are to record disappearing traditions of a plant's use with its spatial and ethnic differences and the ways of infiltration of different traditions, and also to define the changes. The practical aim of this research is to record the unknown applications of wild plants in medicine and cuisine as part of the local culture. The study is conducted by a special survey addressed to people of different ages, both from villages and towns.

Ethnobotanical study of agrobiodiversity use and management in traditional agriculture in ethnically Czech villages in Romanian Banat

Dr. Zbynek Polesny, Lucie Polesna,
Martina Vlkova, Vaclav Zeleny
Czech Republic
Czech University of Life Science Prague

In contrast to tropical and subtropical regions, there is a lack of investigation of agrobiodiversity in traditional agricultural systems on a European level. The most probable reason, among others, is that the number of areas practicing traditional agriculture is very low. Ethnically Czech villages in Romanian Banat are examples of traditional agriculture using local crops and other lesser-known useful plants. The objective of the project is to document and preserve traditional ethnobotanical knowledge on the use and management of crops, semi-domesticated, and wild plant species used in ethnically Czech villages in Romanian Banat. The project is based on an ethnobotanical approach and uses standard methods for ethnobotanical research. The project results will be a complete ethnobotanical inventory of useful plants, their intraspecific diversity and use values. Factors affecting species diversity will be identified. Practically, the project may identify some agricultural practices and products with potential uses in ecological agriculture or in farming systems in protected areas.

The ethnobotanical data were collected during the period April-September 2009 in three villages (Sfanta Elena, Garnic, Ravensca) inhabited by ethnic Czechs, situated in the district Caras Severin. The data were collected through direct interviews and the information was registered in field notebooks, immediately. The information was collected from 27 persons (16 women, 11 men) whose age ranged from 28 to 78 years. All of the interviewees belong to families, which still have a strong connection with traditional agricultural activities. All plant material was collected

and subsequently authenticated by Z. Polesny in cooperation with V. Zeleny and deposited in the School of *J.A. Komensky* in Sfanta Elena, Romania.

Through direct interviews with community members 37 plant species were identified, distributed among 22 families, which were traditionally used as food, food additives, fodder, forage, bee plants, fuels, materials, medicines or for their social and environmental properties. The collected information on each identified species contains botanical and local names, plant part used, types of uses, forms of preparation and, in case of the medicinal species, their applications as the herbal remedies. During the survey the traditional management and cropping systems of well known cultivated crops (e.g. wheat, maize, barley, rye, oat, and potatoes) were documented. Furthermore, some lesser-known semi-domesticated and wild plant species were identified, which were traditionally used as food (e.g. *Sambucus ebulus*), human and veterinary medicine (e.g. *Thalictrum minus*, *Helleborus purpurascens*), materials (e.g. *Kochia scoparia*) or as plants with social uses (e.g. *Salix caprea*, *Arum orientale*). Our preliminary results show that documentation of traditional ethnobotanical knowledge within the Czechs in Banat is essential and can contribute to the preservation of their knowledge, which is important for transmission to the younger generation. Subsequent ethnoecological studies could add important information about agricultural practices and products with potential uses in European organic agriculture, or in farming systems in protected areas.

Acknowledgement: This research was supported by Czech Science Foundation (Project No. 521/09/P589).

Ethnobiology in Lithuania, Compared With Europe

Dr. Daiva Šeškauskaitė

Lithuania

Kaunas College of Forestry and Environmental Engineering, Vilnius University Kaunas

My research focus is on ethnobiology in Lithuania, compared with Europe. Methods: I used historical, *ethnobotanical* and *linguistic* methods.

I take part in Project Ruth (http://ruthip.wordpress.com), dealing with species-focused empirical knowledge, knowledge of plants as an entity, the interconnectedness of social and mundane knowledge, domains of ethnobotanical knowledge defined functionally, and applications of the results.

In particular, I have conducted and I am conducting field studies on:

- medical ethnobotany: use and perceptions, healing strategies and alternative methods for healing.
- economic ethnobotany: contemporary knowledge of dye plant species and natural dye types, use as constructs for houses and modes of transportation; as baskets, pottery, and art, and as clothing, which could lead to a revival and perpetuation of traditional plant knowledge.
- ethnoveterinary: Traditional Knowledge on plants used as fodder, or for healing animals.
- food ethnobotany: Traditional Knowledge on use and management of wild plants, berries and mushrooms, medicinal perceptions of wild plants.
- anthropological ethnobotany: Anthropological approaches to understanding the ethnobotanical knowledge of local populations. "The most relevant underpinned scientific questions are:
- linguistic ethnobotany, linguistic traits: plant names used in the folklore, in dictionaries, in religion and in mythology have been evaluated. Many plant names are used as symbols; plants are used as force, power, or signs in the

context of cultural myths and religious ceremonies. Why precisely were these plants chosen to raise divinity, strength and unity? Is it possible to identify the plants mentioned in the sources? There are many names for particular species in common between languages, the main reason being linguistic affinities.

- research topics address more complex issues, like the cultural consequences of the extinction of a particular plant species on the transmission of ethnobotanical knowledge from one generation to the next of a culture, and the impacts of acculturation on a culture's uses of plants;
- how native plants are categorized: native classification, as used and managed in the community (ethnobotanical and ethnoecological knowledge);
- how people perceive their "well-being" (and the well being of their animals as well) and adopt health-seeking strategies via traditional healing and/or dietary practices (ethnomedical knowledge, food-medicines);
- how people like the plants now, how knowledge about plants is used now and in this environmental space (variability and cross-cultural comparison);
- how ethnobotanical knowledge changes the lives of women in Lithuania, responding to environmental or socio-cultural and political changes.

Archaeobotanical Approach to Late Medieval Religious Art

Dr. Ülle Sillasoo

Estonia

Centre for Landscape and Culture, Tallinn University; project entitled Landscape practice and heritage (2007–2012)

After having graduated from Tartu University as a botanist, I worked on plant macrofossils from medieval urban layers in Estonia. My master theses at the department of medieval studies in the Central European University, Budapest, focused on food in late medieval Estonian towns. I started studying realistic plant depictions in late medieval altar paintings during my doctoral studies in Budapest, under the supervision of Prof Gerhard Jaritz. My approach to late medieval religious art is archaeobotanical. Trying to discover the patterns and meanings of plant symbolism, I search references of late medieval natural and cultural environments, ideas and practices, which form the context of the paintings and those who were involved with them: artists, donators and beholders. The selection of plants for the backgrounds of religious scenes depends on the concept of the image, and its narrative or devotional function. But it also depends on pictorial tradition – an alternative to oral and written traditions. The pictures concern knowledge of the vegetal world. I take into consideration both the uses of plants in devotional or religious practices, and their uses as metaphors for artistic expression. I am interested in the realism-symbolism relationship in its different ways of expression, such as in plant names. As it is not always possible to use historical methods due to the scarcity of written records about human relationships with nature, an anthropological approach is used to examine certain plant and particularly fungal representations. My research on pictorial sources is concentrated on the region of Southern Central Europe and its neighbourhoods. When talking about archaeological finds of plants, I remain within the limits of North Eastern Europe.

Nutritional Value of Edible Wild and Cultivated Plants

Dr. Helena Šircelj
Slovenia
Agronomy Department, University of Ljubljana

Scientific ethnobiology in Slovenia is almost completely neglected, and I am just a beginner in this field of science. At present my main research interest is applied botany, especially the nutritional value of edible wild plants and cultivated plants, bioactive compounds and ethnobotany. Since I started my scientific career with studies in the field of the biochemistry of stress, my first approach to ethnobotany is also from the 'biochemical' side. I analyzed the nutritional value of several edible wild plants popular in my country. I have published results on the lesser known central European plant *Aposeris foetida* and the well known *Oxalis acetosella*. At present I am trying to start research on the ethnobotany of Roms (Romani people) in Slovenia, who live in two regions and are very differently integrated into 'civilian' (Roms' expression for other people) life.

Urban Agriculture in the World Heritage Town of Bamberg

Lisa Strecker, MSc
Russia/Germany
Faculty of Social and Cultural Anthropology, University of Freiburg PhD student

My research interests are in agro-biodiversity in Germany as well as in the use of wild growing plants in North-Eastern Siberia.

Currently I work as a research assistant in the UNESCO related project: "Urban Agriculture in the World Heritage Town of Bamberg" in Upper Franconia, Germany. My task is to investigate the historical and recent local landraces of vegetables with the aim of bringing them back to the fields and markets of the region. The Bamberg vegetable growers, mentioned since the 14th century, are a constituent part of the heritage site. In describing and promoting the local landraces of vegetables as a part of the cultural achievement and heritage of this urban group the project aims to raise awareness of the current global threat to agro-biodiversity, too.

At the same time I am enrolled as a PhD student at the Faculty of Social and Cultural Anthropology, University of Freiburg, Germany. The title of my thesis is: "Ethnobotany of Kamchatka in the 20th century – Indigenous Peoples and Plants in the Russian Far East over the Course of an Eventful Century until Today." This project focuses on studying the field of interactions of indigenous peoples with the plant world in Northern Kamchatka. The plants and their uses will be documented diachronically, considering the drastic political and economical changes during the last century until today. The background of this study is the critical state of indigenous ethno-ecological knowledge in Northern Kamchatka on the one hand, and on the other the high prevalence of nutrition related illnesses among the indigenous population of the same area. Special attention will be given to the role of wild growing plant use as an integrative part of indigenous people's subsistence patterns, which plays a central role for the ethnic identity of these people.

History and Methods of Ethnobiology

Dr. Ingvar Svanberg
Sweden
Centre for Russian and Eurasian Studies, Uppsala University and Södertörn University.

Scientific ethnobiology is weak in Sweden and other Scandinavian countries, indeed in most European countries. Very few good publications exist (most of them written by anthropologists, ethnologists, ecologists or linguistic experts). However, there is a rich historical source of material based on interviews and questionnaires available in the dialect and folklore archives, which when combined with other sources, can be used for historical ethnobiological research.

My areas of interest include Sweden, the Faroe Islands, Sápmi, and the Baltic Rim, and extend to Central Asia and Siberia. My topical interests are: history of ethnobiology, methods in ethnobiology, companion animals in various contexts; cultural zoology and ethnozoology; historical aquaculture; gathering of wild plants and use of wild animals for various purposes.

My contemporary research interests are

1 Companion animals in various contexts, especially historical and contemporary dog keeping, but also "primitive" aviculture and the keeping of wild animals as pets.
2 Faroese ethnobiology. I have written about local knowledge of animals and plants and how they were named, perceived and utilized by the islanders (including comparative aspects with other Atlantic island communities).
3 I have a special interest in how people perceived whales (more precisely remnants of whales) and other unusual creatures (including cryptozoological aspects).
4 Historical aquaculture – the use of fish ponds for food production in the pre-industrial Baltic rim.
5 Forgotten or neglected cultivated plants for food and medicine.
6 Pioneers in European ethnobiology, i.e. the history and biography of early scholars who researched human relations with animals and plants. However, I am also inter-

ested in publishing forgotten source materials gathered by these early contributors to our field. I am currently writing a book about Johan Peter Falck (1733–74), who travelled in Russia and Siberia.

7 Local knowledge among Estonian Swedes.

8 Local knowledge of and relations between animals and people in pre-industrial Sweden (snakes, invertebrates, birds, mammals).

Patterns in Herbal Medicine

Renata Sõukand, MSc
Estonia
Estonian Literary Museum, researcher
University of Tartu, Department of Semiotics, PhD student

My main research interest is Estonian medical ethnobotany. I mostly work with archival folkloristic data, collected over the last century, but also have done some contemporary fieldwork within Estonia. I use textological, historical, quantitative and comparative methods and employ ecosemiotics as a mean of analysis. I did my BSc in pharmacy on the structure of a database on Estonian historical herbal medicine (HERBA – herba.folklore.ee) and since 2006 am leading the digitalization of Estonian medical herbal lore. By now, the database contains around 15 000 texts on medical uses of plants. In November 2010 I will defend a PhD in semiotics about the Estonian herbal landscape (a cognitive field associated with plants used to treat or prevent diseases, established within specific cultural and climatic zones, either personal or shared within a certain group of people – a notion formulated by Raivo Kalle and I).

In my ethnobiological research I am looking for patterns in herbal medicine, more specifically:

* How medicinal plants are perceived generally and in specific cultures and specific times
* How herbal landscape changes over time and what the factors are, which influence those changes.
* How plants come into use and how they leave folk tradition.
* Why some of the plants promoted by the media receive a warm welcome among populations, while others do not.
* How big actually is the role of different media on the popularity of plants and how has this changed over time.

The possible outcomes of my current and future research will be:

* Better understanding of the cognitive and human ecological concepts underlying the use of medicinal plants.

* Deeper valuing of biocultural heritage on the society level and practical outcomes for eco-farming, eco-tourism and museums.
* Improved public health and nutrition practices, through a more focused spread of information.
* Potential new ideas for ethnopharmacological research: new uses of known medicinal plants and/or new medicinal plants.

Research supported by EKKM09-84, ESF 8403, SF0030181s08.

Ethnoentomology

Marianna Teräväinen
Finland
Finnish Museum of Natural History &
University of Helsinki, PhD student

My PhD thesis is on the molecular systematics of beetles, but I have recently incorporated an ethnobiological element to my studies, and hope to continue in this field in the future. I am primarily interested in the applied value of traditional knowledge for human health and biodiversity conservation.

My experience in ethnobiology thus far: I conducted a field study in northern Vietnam, in which healers and traditional doctors from various ethnic minority groups were interviewed about their medicinal practices with insects and other invertebrates. I then applied phylogenetic methods to elucidate the evolution of this practice in the region – ie. to quantify the relative roles of vertical versus horizontal transmission of knowledge.

Ethnobiology of Used and Abandoned Wood Pastures in the Carpathian Basin (Hungary, Romania)

Anna Varga, MSc

Hungary

Department of Plant Systematics and Geobotany in University of Pécs

The main goals of my research are to understand the relationship between the vegetation and the traditional land use system in the past and in the present and investigate how we can use that knowledge in the protection of the environment.

The objects of my research are used and abandoned wood pastures in the Carpathian-basin.

The aims of my research are to get an overview and also a detailed picture of the history, present state and possible future of the wood pastures and wooded hay-meadows in the Pannonian Basin.

Gathering knowledge about the ecology and use of the woodland pastures that were created by human activity. Getting to know the relationship of the people living in these areas to the wood pastures and wooded hay-meadows.

Making suggestions, through analysis of the received data for the creation of effective conservationist treatments and agriculture.

I mainly work in the lowland and hilly parts of West and Middle Hungary, and in the higher hills and highlands in Transylvania. The most common vegetation types in the examined Hungarian area are: oak, oak-hornbeam, beech, and willow-poplar woodlands, in Transylvania: oak-hornbeam, beech and spruce woodland.

I have been doing research on wood pastures since 2006. I continue this work now as a Phd student at the University of Pécs.

During the gathering of traditional ecological knowledge related to the wood pastures, I process the Hungarian ethnic bibliography, conduct interviews and collect data of attendance on

the various field sites. I conduct interviews with farmers, shepherds and specialists. The interviews are about the knowledge of, questions about and suggestions of protection related to the wood pastures. Besides ethnobiological research, I have also examined the history and botany of the lands I investigate.

Based on the results that I have obtained so far, it can be concluded that just as in other European wooded lands, farming and woodlands were strongly connected and determined by each other.

Pet Animals and Pet Owners on the Internet

Liisa Vesik
Estonia
Estonian Literary Museum

My participation on several Internet message boards dedicated to pet animals, both as a moderator and user, has provided me with a very good insight into the lives of these communities. These include forums dedicated to different species of pets and forums owned by both organizations and private individuals. Some of these forums have disappeared since I first became a member. There have also been many changes in both the technological solutions of these sites as well as in the topics discussed, reflecting shifts in people's attitudes and values. Recently, there has been a significant shift away from anonymity on message boards in terms of registered and identifiable users, as well as more efficient control of adherence to netiquette. The primary aim of pet forums and portals is dissemination of information, but sites intended mostly for entertainment purposes are also on the rise. Users choose which web environments to visit not only based on their design and ease of use, but also based on a combination of these qualities, and also depending on the needs of individual users. One also needs to consider the mental aura participation on a certain forum carries, related to that forum's reputation. And what you tell about your pets on these forums in turn shapes your reputation as a pet-owner.

ESF grant 8137 "Internet. Processes of narrative, value and identity creation, reproduction and transformation" – the research area is online communities and animal narratives.

Ethnobiology on the Country Level

Applied Ethnobotany: A Case Study of Agrobiodiversity within Allotment Gardens in the Czech Republic

Zbynek Polesny, Martina Vlkova

The aim of this project is to document plant species diversity as cultivated within allotment gardens in selected localities of the Czech Republic. Each garden will be surveyed with a multidisciplinary approach, using ethnobotanical inventory, plant material collection, standard questionnaires and direct observation of the garden. The result of the project should help to assess the role of allotment gardens in the urban systems of the Czech Republic and verify their importance to agrobiodiversity conservation, and to preserve the traditional ethnobotanical knowledge of the gardeners. The acquired ethnobotanical information could be used in the implementation of the current database of plant genetic resources in the Czech Republic.

About the Historical Development of Ethnobiology in Estonia

Mall Hiiemäe

1. One of the significant initiators of the collection of ethnobiological source material was Jakob Hurt (1839–1907), the organizer of big campaigns of collecting various kinds of folklore. His public call for folklore collecting from the year 1888 contained the section "Old folk belief" where wild animals, birds, reptiles, semiaquatics and insects, among other things, were listed; there was also a detailed list of types of plants and trees. (In his young years Hurt was a private teacher in the family of the well-known naturalist A. T. v. Middendorff.). Botanist Gustav Vilbaste (1885–1967) also played a crucial role in organizing the collecting of ethnobotanical material and publishing it.

2. This material corpus that has been documented during the past 130 years, and has been made available in the form of various thematic card catalogues and the electronic database "HERBA". The preferred thematic groups of study have been trees and plants (e.g. "Puud ja inimesed" [Trees and people] by ethnographer A. Viires 1975; "Eesti taimenimetused" [Estonian plant names] by G. Vilbaste 1993; "Puude juurde" [Closer to the trees] by nature expert H. Relve). A monography about bird names in Estonia has been published by the dialectologist Mart Mäger (1967), and another one about the wolf by Ilmar Rootsi, a researcher of the history of hunting (2005).

3. Estonia has representative folklore archives and strong traditions of nature protection. Good opportunities for the development of ethnobiology evolved in the 1980s, as folkloristics and ethnography came closer to cultural anthropology. These changes were only accelerated by the regaining of independence in Estonia in 1991.

A precondition for interdisciplinary research is a thorough knowledge of both fields, yet this has been a substantial challenge in the way of the development of ethnobiology as a discipline. In practice, the humanitarians seem to have shown more interest in the field, and there have also been contributions from the semioticians (e.g. "Eesti looduskultuur" [Estonian culture of nature], 2005).

Ethnobotanical Studies in Hungary

Zsolt Molnár

In Hungary, a large part of the traditional ecological knowledge has already been collected by ethnographers, anthropologists, historians and geographers (e.g. Herman 1914, Györffy 1922, 1942; Andrásfalvy 1973; Paládi-Kovács 1979; Imreh 1993; Borsos 2000; Ilyés 2000; botanical studies, see below).

However, we would like to stress that, according to our experience, ethnographers, anthropologists and geographers collecting traditional ecological knowledge – even if they are interested in biological issues and educate themselves about them – do not usually document botanical-zoological connections between people and nature to a sufficient level, probably due to limits of lexical and personal knowledge of vegetation. Only biologists can do it in detail.

Ethnobotanical and ethnoecological data collection has a long tradition in Hungary. We can rely on detailed studies of folk plants' names, the way herbs were used and folk vegetation names, as well as recent and historical studies of vegetation-based geographical names, but there are only a few ethnozoological studies (e.g. Tikos 1950, 1951; Szabó & Péntek 1976; Péntek & Szabó 1985; Kóczián 1985; Pálfalvi 1994; Gub 1996; Babulka 1994; Gryneaus & Grynaeus n.d.; Szabó 1997; Rab 2001). Our task is to continue this research, to repeat it in as many landscapes as possible, and to implement the methodologies of anthropology. Besides collecting knowledge in the field, botanists have to systematically reinterpret former ethnographic collections (this is the only way to obtain lost knowledge which cannot be collected or experienced any longer).

(The most comprehensive ethnobiological collection in Hungary: Péntek, J. & Szabó, T. A. (1985): *Ember és növényvilág, Kalotaszeg növényzete és népi növényismerete, (People and plant life: vegetation and rural vegetation knowledge in Kalotaszeg.]* Kriterion Könyvkiadó, Bukarest.)

Ethnobiology in Poland

Łukasz Łuczaj

Ethnobiology in Poland, as in many other European countries, does not get much institutional support.

There are a few ethnobotanists working independently in various parts of Poland. Their research includes wild food plants (Łukasz Łuczaj, Ewa Pirożnikow), ethnobotany outside Poland (Iwona Kołodziejska-Degfórska – Romania, Ukraine; Monika Kujawska – Argentina), historical ethnobotany (Piotr Köhler, Łukasz Łuczaj), plant names in the linguistic context (Stanisława Niebrzegowska, Ewa Pacławska, Kazimiera Pastusiak, Jadwiga Waniakowa etc.), medicinal plants (Elżbieta Szot-Radziszewska) and ethnobotany of gardens and allotments (Aleksandra Andryka, Monika Kujawska, Piotr Klepacki).

Ethnobotanical research in Poland has a very long tradition. As early as 1883, the botanist Józef Rostafiński issued a 70 question ethnobotanical questionnaire. Other major works from the turn of 19th and 20th century on the use of plants were carried out by Oskar Kolberg, Adam Maurizio, Seweryn Udziela, Eliza Orzeszkowa, etc.

A very interesting initiative involving ethnobotanical issues was the Polish Ethnographic Atlas directed by Józef Gajek. Its first study from 1948–50 concerned wild food plants and medicinal plants, and was documented by voucher specimens, enabling a detailed and trustworthy mapping of Polish ethnobotanical traditions. The research for the Atlas has been continued by its successive directors: Janusz Bohdanowicz and Zygmunt Kłodnicki, e.g. a few years ago a map of trees used to decorate houses at Pentecost was published by Agnieszka Lebeda (vel Pieńczak).

A major problem for young researchers is the lack of a recognized position for ethnobotany. It is set somewhere between botany and ethnography. In the latter half of the 20th century most ethnobotanical research was carried out mainly by ethnographers, e.g. a major synthesis of folk medicinal plant use was made by Adam Paluch. Now there is more interest in ethnobotany among botanists than ethnologists.

Ethnomycological records are still waiting to be synthesized, although some attempts have been made by Barbara Bartnicka-Dąkowska (mapping fungi names in the 1960s) and Mirosław Marczyk (a structuralist work on fungi in folk culture, mainly in folk beliefs). Ethnozoology has received less attention than ethnobotany. Some research has been carried out in the areas of traditional fisheries, animal names and superstitions.

Poland's ancient traditions of plant use are becoming extinct, yet a large quantity of ethnographic records exists, which makes Poland one of the best ethnobotanically documented countries. However this amount of data needs systematizing, critical evaluation and incorporation in education, popularization and cultural restoration efforts.

Ethnobotany in Russia

Valeria B. Kolosova

Ethnobotany as an integrated branch of the humanities appeared in Russia not long ago. It is mainly developing as a section of ethnolinguistics – a discipline which studies languages in the light of human perception, mentality, everyday and ritual behaviour, mythological conception, and mythopoetic arts. Earlier works researching the traditional knowledge of Slavs about plants, in one way or another usually concerned only one part of it – lexis (e.g. the "Botanic Dictionary" by N.I. Annenkov), plant images in folklore texts (e.g. "Plant Symbolism in Russian Songs" by Ya.A. Avtamonov), or use of plants in folk medicine and magic (e.g. "Russian Folk Medicine and Psychotherapy" M.D. Toren). So, to conduct ethnobotanical research, a scholar has to use linguistic, folklore, and ethnography data (being, as a rule, a specialist only in one of these disciplines), as well as draw on botanical data, which is especially hard for non-professionals.

Workshop timetable

Friday, October 15

17.00 – Dinner

18.00 – Evening film program: Rein Maran "Keeper of Seven Powers", comments by Ain Raal.

20.00 – Short lecture on the Estonian sauna – Mare Kõiva

20.30 – Sauna – practical applications – Jan Seepter

Saturday, October 16

8.00 – Breakfast

8.45 – Opening, words of welcome

9.00 – *First session, chair* Łukasz Łuczaj

Ethnobiology in the Central Mediterranean and in the Alps, **Prof. Dr. Andrea Pieroni**, Italy

Patterns in Herbal Medicine, **Renata Sõukand, MSc**, Estonia

History and Methods of Ethnobiology, **Dr. Ingvar Svanberg**, Sweden

Ethnolinguistic and Geography-linguistic Research of Russian Dialectal Phytonyms in Comparison with Facts from the Slavonic Languages Continuum, **Dr. Valeria B. Kolosova**, Russia

Ethnobiology in Lithuania, Compared With Europe, **Dr. Daiva Šeškauskaitė**, Lithuania

Zoo-folkloristics and Some Results of Studying Human-Animal Relations, **Dr. Mare Kõiva**, Estonia

11.00 – Coffee break

***11.20 – Second session, chair* Zbynek Polesny**

Use of Wild Plants in Eastern Europe, **Dr. Łukasz Łuczaj**, Poland

Ethnogeobotanical Studies of Hungarians: Carpathians and the Great Hungarian Plain, **Dr. Zsolt Molnár**, Dániel Babai and Károly Hoffmann; Hungary

Ethnobiology of Used and Abandoned Wood Pastures in the Carpathian Basin (Hungary, Romania), **Anna Varga**, Hungary

Ethnobotany and Plant-lore in Russian Herbal Manuscripts, **Dr. Aleksandra B. Ippolitova**, Russia

Archaeobotanical Approach to Late Medieval Religious Art, **Dr. Ülle Sillasoo**, Estonia

13.00 – Lunch break

14.00 – *Third session, chair* Mare Kõiva

Asian Medicinal Plants in Bulgaria: Novelty or Well-Forgotten Traditions, **Dr. Anely Nedelcheva**, Bulgaria

Said, Touched, Written. Local Plant Knowledge in the Context of Nature Narratives in Chosen Localities in Vinnitsa Oblast', Eastern Podolia (Central Ukraine), **Iwona Kołodziejska-Degórska, MSc**, Poland

Landscape and Medicinal Plants, **Raivo Kalle, MSc**, Estonia

The Most Abstract Linguistic Categorisation of Living Nature in the Estonian Language, **Martin Eessalu**, Estonia

Animal-connected Estonian Astronymes, **Andres Kuperjanov, MPhil**, Estonia

Mushrooms in Estonian Culture, **Dr. Aivar Jürgenson**, Estonia

16.00 – Coffee break

16.20 – *Fourth session, chair* Zsolt Molnár

Ethnomedicine of Polish Immigrants, **Monika Kujawska**, Poland

Urban Agriculture in the World Heritage Town of Bamberg, **Lisa Strecker**, Russia/Germany

Vegetation in Rustic Gardens, **Aleksandra Andryka**, Poland

Pet Animals and Pet Owners on the Internet, **Liisa Vesik**, Estonia

Ethnobotanical study of agrobiodiversity use and management

in traditional agriculture in ethnically Czech villages in Romanian Banat, **Dr. Zbynek Polesny**, Lucie Polesna, Martina Vlkova, Vaclav Zeleny; Czech Republic

Ethnoentomology, **Marianna Teräväinen**, Finland

18.20 – Dinner
19.30 – International evening program
21.00 – Sauna

Sunday, October 17

8.00 – Breakfast

9.00 – *Fifth session, chair* Andrea Pieroni

Facilitated brainstorming, clustering, and discussion about the ethnobiological topics, which are perceived to be more crucial in Eastern Europe

11.00 – *Sixth session, chair* Ingvar Svanberg

Design of a concrete action plan for collaborations (grant proposals, common papers on cross-cultural comparisons, exchange between institutes – deadlines and responsible champions)

13.00 – Lunch break

14.00 – *Sixth session continues, final conclusions.*

16.00 – Fieldtrip to Padise monastery
18.30 – Dinner
19.30 – Organized departure to Tallinn
20.00 – Evening program

Monday, October 18

10.00–16.00 Fieldtrip to Estonian Open Air Museum. Guided by Anneli Banner and Maret Tamjärv.