

WESTERN STATES FOLKLORE  
SOCIETY

76<sup>TH</sup> ANNUAL CONFERENCE

April 21-22, 2017

University of Oregon  
Eugene, Oregon

## **Western States Folklore Society Executive Committee**

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## **Conference Sponsors**

Office of the Provost and Academic Affairs, University of Oregon Folklore Program  
Western States Folklore Society

## **Archer Taylor Memorial Lecturers**

2017	Dorothy Noyes	1996	Rosemary Levy Zumwalt
2016	Galit Hasan-Rokem	1995	Michael Owen Jones
2015	John D. Niles	1994	Norine Dresser
2014	Charles L. Briggs	1993	Elliott Oring
2013	Carol Silverman	1992	Donald Ward
2012	Timothy R. Tangherlini	1991	Alan Dundes
2011	Joe Hickerson	1990	William A. Wilson
2010	Sabina Magliocco	1989	Shirley L. Arora
2009	Simon Bronner	1988	Frances Cattermole-Tally
2008	John McDowell	1987	Archie Green
2007	John Lindow	1986	Dan Crowley
2006	Charles Doyle	1985	Robert A. Georges
2005	Jack Santino	1984	D. K. Wilgus
2004	Sharon R. Sherman	1983	Wolfram Eberhard
2003	Roger Abrahams	1982	Joseph Fontenrose
2002	Margaret K. Brady	1981	William Bascom
2001	Patricia A. Turner	1980	Hector Lee
2000	Wolfgang Mieder	1979	Bertrand H. Bronson
1999	Jan Harold Brunvand	1978	Wayland Hand
1998	Barre Toelken		
1997	Jay Mechling		

## Schedule of Events

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### Thursday, April 20

5:00 pm – 7:30 pm      Registration and Reception      Jaqua Academic Center Atrium  
1615 E 13th Avenue (directly across from the  
Best Western Hotel on Franklin Street)

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### Friday, April 21

8:00 am - 3:00 pm      Registration      Knight Library, Browsing Room (Room 106)

8:30 am - 10:00 am      Session 1      Knight Library

10:00 am - 10:15 am      Break

10:15 am - 11:45 pm      Session 2      Panel Discussion: The Future of Folklore (Knight Library)

12:00 pm - 1:15 pm      Lunch Break

1:15 pm - 3:00 pm      Session 3      Knight Library

3:00 pm - 3:15 pm      Break

3:15 pm - 4:30 pm      Archer Taylor Memorial Lecture by Dorothy Noyes (Knight Library)

4:30 pm - 5:45 pm      Archer Taylor Lecture Reception (Knight Library)

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### Saturday, April 22

8:00 am - 1:00 pm      Registration      Erb Memorial Union (EMU), Main Lobby  
(1395 University Street)

8:30 am - 10:15 am      Session 4      Erb Memorial Union

10:15 am - 10:30 am      Break

10:30 am - 12:15 pm      Session 5      Erb Memorial Union

12:15 pm - 1:45 pm      Lunch Break

1:45 pm - 3:30 pm      Session 6      Erb Memorial Union

3:30 pm - 3:45 pm      Break

3:45 pm - 5:30 pm      Session 7      Erb Memorial Union

5:30 pm - 6:15 pm      WSFS Business Meeting, EMU, Falling Sky Pizzeria

## Friday, April 21

**8:00 am - 3:00 pm Registration** Knight Library, Browsing Room (Room 106)  
(1501 Kincaid Street)

### **8:30 - 10:00 Session 1**

Session 1-A Knight Library (Room 122)

#### **Narrative and Folk Song**

Chair: Juwen Zhang (Willamette University)

- 8:30 **BAO**, Ying (University of Nevada, Las Vegas), **Hearing Small-Town China: Wu Tiao Ren's Urban Folk Songs (*minyao*)**
- 8:50 **CHEIRA**, Alexandra (CEAUL/ULICES, University of Lisbon), **The Glass Stories: A. S. Byatt's Wonder Tales of Female (em)Power(ment)**
- 9:10 **ZHANG**, Juwen (Willamette University), **Fairy Tale in China: A Genre or a Belief?**

Session 1-B Knight Library, Studio A (Room 36)

#### **Film and Folklore**

Chair: Patricia Turner (UCLA)

- 8:30 **TURNER**, Patricia (UCLA), ***Moonlight and Folklore***
- 9:00 **DUGAW**, Dianne and **SHERMAN**, Sharon R. (University of Oregon), ***For the Love of the Tune: Irish Women and Traditional Music*, a video by Carol Spellman (29 minutes, 2002; in memory of Carol Spellman, 1951-2017)**

Session 1-C Knight Library, Cinema Studies Lab (Room 267)

#### **Folkloric Perspectives on Adaptation, Digital Anonymity, and Automobility**

Chair: Gordon Sayre (University of Oregon)

- 8:30 **AVERILL**, Patricia (Independent), **Globalization, Drums, and Kumbaya**
- 8:50 **HARLINE**, Geneva (Utah State University), **Allowing the Untellable to Visit: Investigating Digital Folklore, PTSD and Stigma**

9:10 SAYRE, Gordon (University of Oregon), **The Humanity of the Car**

**10:00 - 10:15 BREAK**

**10:15 - 11:45 Session 2**

2-A Knight Library, Browsing Room (Room 106)

**Panel Discussion: The Future of Folklore** (held in conjunction with the Association of Western States Folklorists)

Moderator: Riki Saltzman (Executive Director, Oregon Folklife Network; Instructor, University of Oregon)

Panelists: Kay Turner (President, American Folklore Society); Jack Santino (Professor, Bowling Green State University); Robert Glenn Howard (Professor, University of Wisconsin); Lilli Tichinin (State Folklorist, New Mexico); Guha Shankar (American Folklife Center/Library of Congress); Habib Iddrisu (Assistant Professor, University of Oregon); Patricia Whereat Phillips (Master Storyteller/Miluk Coos, Linguist); and Elena Martínez (City Lore, NYC)

**11:45 - 1:15 LUNCH BREAK**

WSFS Board Lunch, Glenwood Restaurant (1340 Alder Street)

**1:15 - 3:00 Session 3**

Session 3-A Knight Library (Room 122)

**Gendered Narratives: Rebellious Voices of the West**

Chair: Lisa Gabbert (Utah State University)

1:15 **ALLRED**, Deanna (Utah State University), **“I Heard, But I Didn't Hear”**: Analyzing Narrative Devices in Difficult Family Stories

1:35 **JOHNSON**, Anne Marie (Utah State University), **The “Outside In” Narrative of Prostitution in Butte, Montana’s Early Twentieth Century Red-Light District**

1:55 **MOORE**, Bonnie (Utah State University), **The Non-Vocal Narrative: Shenanigans of a Polygamous Woman at the Turn of the 20th Century**

2:15 **THORNLEY**, Rosa (Utah State University), **One-Upped: Tables Turned in Shivaree Escape Narratives**

Session 3-B Knight Library, Studio A (Room 36)

**Round Table Discussion: Folk Resistance to the Ascendency of Donald Trump**

Co-Chairs: Merrill Kaplan (The Ohio State University) and Sabina Magliocco (California State University)

Panelists: Merrill Kaplan (The Ohio State University); Sabina Magliocco (California State University); Montana Miller (Bowling Green State University); and Jack Santino (Bowling Green State University)

Session 3-C Knight Library Cinema Studies Lab (Room 267)

**Myth, Memory, and Creative Intervention**

Chair: Sabra Webber (The Ohio State University)

1:15 **AVETYAN**, Madlen (California State University Northridge), **Hayk Nahapet: Origin Myth of Armenians**

1:35 **BANNIKOV**, Martha (University of Oregon), **Memory, Myth and National Identity in Kaxumba kaNdola Man and Myth: The Biography of a Barefoot Soldier**

1:55 **OFFER-WESTORT**, Bob (University of California, Berkeley), **Sin, Syntagm, Syntax: Considerations of Language in the Structural Analysis of a Bidhaawi Theodicean Myth**

2:15 **WEBBER**, Sabra (The Ohio State University), **“Just One Riddle”**

**3:00 - 3:15 BREAK**

**3:15 - 4:30 Archer Taylor Memorial Lecture**, Knight Library, Browsing Room (Room 106)

**Dorothy Noyes** (The Ohio State University), **Exemplary Logic: Archer Taylor's Associative Thinking and the Folklore of Liberalism**

4:30 - 5:45 Archer Taylor Lecture Reception, Knight Library, Browsing Room (Room 106)

4:45 - 5:45 JUNE APPLE will perform traditional dance tunes and songs (Dianne Dugaw, guitar; Rich Klopfer, fiddle and banjo; Rachel Marcotte, fiddle and autoharp; and Carol Skarstad, cello); Knight Library, Browsing Room (Room 106)

## Saturday, April 22

**8:00 am - 1:00 pm Registration** Erb Memorial Union (EMU), Main Lobby  
(1395 University Street)

### **8:30 - 10:15 Session 4**

Session 4-A EMU Diamond Lake Room (Room 119)

#### **Ritual Spaces, Politics, and Liminal Places**

Chair: Thomas A. Green (Texas A&M)

- 8:30 **WOLBERT**, Jacob (University of California, Berkeley), **Protective Spheres: Sacred and Secular Practices of Establishing Musical Space**
- 8:50 **GILMORE**, Lee (San José State University), **Theater in a Crowded Fire: Ritual, Performance, and Politics at Burning Man**
- 9:10 **PETERSON**, Kirk (University of Oregon), **Greetings vom Krampus! Counter-Narrative, Liminality, and the Carnavalesque in American Krampusnacht Celebrations**
- 9:30 **GREEN**, Thomas A. (Texas A&M) and **MAO**, Dandan (Fujian Agriculture and Forestry University), **Killing Manchu Lions: Performance, Protest, and Politics**

Session 4-B EMU Coquille Room (Room 104)

#### **Narrative, Gender, Sex, and Bawdy Bodies**

Chair: Dorothee Ostmeier (University of Oregon)

- 8:30 **JORGENSEN**, Jeana (University of California, Berkeley), **Waking Snow White: Denaturalizing Gender and Sexuality in Contemporary American Fairy-Tale Literature**
- 8:50 **KUPSCH**, Mary (University of Oregon), **Masculinity in the Tale of “Hans the Hedgehog”**
- 9:10 **VAUGHAN**, Theresa A. (University of Central Oklahoma), **Women, Food, and *Fabliau*: Understanding Food and Gender in Medieval France**
- 9:30 **OSTMEIER**, Dorothee (University of Oregon), **Mermaids in the Context of Gender Studies and Ecocriticism**

Session 4-C EMU Swindells Room (Room 230)

**Embodiment, Gender, and (In)Subordination**

Chair: Margaret Mills (The Ohio State University)

8:30 **HAYNES, Alexandra (Utah State University), “Sex, Sluts, and Shame”: Vaginal Humiliation in Contemporary Legends**

8:50 **LOLLINI, Eugenia (University of Oregon), Before the Spectacle: Shaping Gender and Class in Beirut’s Beauty Salons**

9:10 **COX, Nikki (University of Oregon), Dear Mr. Hiker Man: Negotiating Gender in the Masculinized American Wilderness.**

9:30 **GLASS, Andrea (Pennsylvania State University), Postcards, Pussy Hats, and Protest Pins: Documenting the Folklore of Resistance in Central Pennsylvania**

**10:15 - 10:30 BREAK**

**10:30 - 12:15 Session 5**

Session 5-A EMU Diamond Lake Room (Room 119)

**Cultural Struggle, Identity, and Social Justice**

Chair: Carol Silverman (University of Oregon)

10:30 **WOLF, Juan Eduardo (University of Oregon), The Devil is in the Details: The Epistemic-Ontic Struggle in Documenting Intangible Cultural Heritage**

10:50 **GILBERT, Elizabeth (University of California, Berkeley), Labor and Petrochemical Development in Constructions of Community and Belonging**

11:10 **SHATERIAN, Larisa (University of California, Berkeley), Mourning as Motivation: The Image of Aylan Kurdi in the Age of Digital Reproduction**

11:30 **SILVERMAN, Carol (University of Oregon), Migration, Music and Ritual: Muslim Kosovo Romani Refugees in Germany**

Session 5-B EMU Coquille Room (Room 104)

**Proverbs, Jokes, and their Relations**

Chair: Elliott Oring (California State University, Los Angeles)

- 10:30 **MIEDER**, Wolfgang (University of Vermont), **“The American People Rose to the Occasion”**; **A Proverbial Retrospective of the Marshall Plan after Seventy Years**
- 10:50 **AASLAND**, Erik (Azusa Pacific University), **A Relative Revisited: Proposition, Story, and Wisdom as Discourse Modalities**
- 11:10 **REVAK**, Kelly (American Folklife Center, Library of Congress), **“What! Again?”: The First Sound Recording of a Joke and Other Finds in the Experimental Recordings of Jesse Walter Fewkes**
- 11:30 **ORING**, Elliott (California State University, Los Angeles), **Historicizing the Jewish Joke**

Session 5-C EMU Swindells Room (Room 230)

**Identity, Activism, and Satire in the Internet Era**

Chair: Leah Lowthorp (Harvard University)

- 10:30 **LEMKE**, Brett (University of California, Berkeley), **Folklore 2.0; Pretext, Rhythm, and Posttext or Reimagining and Classifying Lore in the Internet Age**
- 10:50 **WYER**, Sarah (University of Oregon), **Folk Networks, Cyberfeminism, and Information Activism in the Art+Feminism Wikipedia Edit-a-thon Series**
- 11:10 **BOCK**, Sheila (University of Nevada, Las Vegas), **#Latinxgradcaps: Education, Belonging, and the American Dream**
- 11:30 **LOWTHORP**, Leah (Harvard University / Center for Genetics and Society), **The Folklore of Gene Editing: The Rise and Fall of #CRISPRfacts**

Session 5-D EMU Rogue Room (Room 140)

**Vernacular Belief, Ritual, and Religiosity**

Chair: Daniel Wojcik (University of Oregon)

- 10:30 **ZIMDARS-SWARTZ**, Sandra (University of Kansas), **Offering It Up: Motifs of Suffering in Modern Marian Apparitions**

10:50 **ROTHSTEIN**, Rosalynn (University of Oregon), **Floral Arrangements at Spontaneous Shrines: A Perspective on Decay and Disorder in Memorialization**

11:10 **THORNTON**, Tracy (University of Oregon), **Negotiating Fate and Finding Free Will: How Astrological Belief Creates Meaning and Purpose**

11:30 **MANSFIELD**, Alina (University of Oregon), **Slumber Parties as Rites of Passage**

**12:15 - 1:45                    LUNCH BREAK**

**1:45 - 3:30                    Session 6**

Session 6-A    EMU Diamond Lake Room (Room 119)

**The Raw, the Cooked, and the Extracted: Human–Nonhuman Networks and Ontologies**

Chair: Charles L. Briggs (University of California, Berkeley)

1:45 **SERAPHIN**, Bruno (University of Oregon), **Are Plants People? Non-liberal Subjectivities and Social Bundling with the High Desert Wildtending Network**

2:05 **SYKA**, Raty (University of California, Berkeley), **Raw Deal: Milk Herdshares and the Politics of Pasteurization**

2:25 **BRANNSTROM**, Tracy (University of California, Berkeley), **Global Circulations of the *Holy Wood***

2:45 **BRIGGS**, Charles L. (University of California, Berkeley), **A Folkloristic Perspective on Political Uses of Indigenous Ontologies**

Session 6-B    EMU Coquille Room (Room 104)

**Community, Identity, and Social Media**

Chair: Anthony Bak Buccitelli (The Pennsylvania State University, Harrisburg)

1:45 **O'BRIEN**, Annamarie (The Pennsylvania State University, Harrisburg), **Type AMEN if You Believe: Prayer Posts and Vernacular Spiritual Aesthetics**

2:05 **MCNABB**, Charlie (Independent), **“Am I Trans Enough?” Nonbinary Identity and Community Building**

2:25 **MIRACLE**, Jared (Lane Community College), **Playing vs. Training: Pokemon as**

## **Identity and Therapy**

- 2:45 **BUCCITELLI**, Anthony Bak (The Pennsylvania State University, Harrisburg), **Shit People Say: YouTube Humor from Folk Identity to Anti-Racist Critique**

### Session 6-C EMU Swindells Room (Room 230)

- 1:45 **Panel Discussion: Undergraduate Fieldwork in and Beyond the Classroom**

Convener: Lisa Gilman (University of Oregon)

Participants: Amber Berrings, Jacob Ochs, Kyrie' Rau, Bryan Rodriguez (University of Oregon)

**3:30 - 3:45 BREAK**

### **3:45 - 5:30 Session 7**

#### Session 7-A EMU Diamond Lake Room (Room 119)

##### **Phantoms, the Uncanny, and Folk Monstrosity**

Chair: Philip Scher (University of Oregon)

- 3:45 **DOBLER**, Robert (Indiana University), **Dread and Circuses: Legends, Internet Memes, and Phantom Clowns**
- 4:05 **THOMPSON**, Tok (University of Southern California), **Ghost Stories from the Uncanny Valley**
- 4:25 **BRICKLEY**, London (University of Missouri-Columbia), **Isolate Mutations and the Genetic Apocalypse: Folk Expressions of Rural America's Killer DNA**
- 4:45 **FOSTER**, Michael Dylan (University of California, Davis), **The One-Eyed Rascal in Japan: Yanagita Kunio, Human Sacrifice and the Folklore of Cruelty**

#### Session 7-B EMU Coquille Room (Room 104)

##### **A Panoply of Folklore: Legendry, Latrinalia, and Culinary Challenges**

Chair: D. Gantt Gurley (University of Oregon)

- 3:45 **GELFAND**, Lynn (Central Arizona College), **Conspiracy Theories, Legend Tripping,**

**and *The Vigilant Citizen*: Sub-Title Redacted—You Do Not Have Clearance**

- 4:05 **PATTERSON**, Luke (University of California Berkeley), **Language and the Loo: A Poetics of Latrinalia**
- 4:25 **MAGAT**, Margaret (Independent), **Performing Culinary Capital: The Consumption of Embryonic Eggs in Online Food Challenges**
- 4:45 **GABBERT**, Lisa (Utah State University), **The Talking Angela app, Stranger Danger, and Contemporary Legends**

Session 7-C EMU Swindells Room (Room 230)

**Folk History, Education, and Pubic Engagement**

Chair: Nikki Cox (University of Oregon)

- 3:45 **GUADARRAMA**, CJ (Utah State University), **Mapping Intermountain Boarding School**
- 4:05 **KNOTT**, Emily (Northwest Christian University), and **COX**, Nikki (University of Oregon), **Folklore Flags: A Proposal for Public Engagement through Place-Based Folklore**
- 4:25 **MIYAKE**, Mark Y. (Fairhaven College of Interdisciplinary Studies, Western Washington University), **Field Recordings, Podcasts, and Studio Documentation: The Integration of a Recording Studio and Audio Technology Program into a Folklore Curriculum**
- 4:45 **TOTTEN**, Kelley (Indiana University), **Teaching with our Hands: Craft Education at Folk Schools**

**5:30 - 6:15** **WSFS Business Meeting**, EMU, Falling Sky Pizzeria (Red Room, ground floor)

## List of Presentations, Panel Discussions, and Individual Abstracts

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### Archer Taylor Memorial Lecture

**Dorothy Noyes** (The Ohio State University). **Exemplary Logic: Archer Taylor's Associative Thinking and the Folklore of Liberalism.**

In his 1952 Presidential Address to the MLA, Archer Taylor defined the active principle of folklore to be associative thinking, the indexical force that propels traditional texts through social time and space toward unanticipated reformulations. Following Taylor's insistence that associative thinking is as frequent with politicians as with peasants, I present what might be called the folklore of Western liberalism: exemplarity. Liberalism purports to achieve social progress through the operation of interpersonal influence among mutually visible actors, whose gestures materialize and modify social norms. I examine the construction of exemplary gestures, the material conditions under which they are taken up, the ideologies shaping their reception, and the seeming shift in contemporary politics from an order of interaction to an order of identification. Moving through bodies, texts, and images, exemplarity lends itself to folkloristic methods of study. Closer attention to its performance may help us to understand whether the contradictions of lived liberalism are insoluble or susceptible to reform through exemplary effort. (noyes.10@osu.edu)

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### Panel Discussions

#### **Round Table Discussion: Folk Resistance to the Ascendancy of Donald Trump**

Co-Chairs: Merrill Kaplan (The Ohio State University) and Sabina Magliocco (California State University)

Panelists: Merrill Kaplan (The Ohio State University); Sabina Magliocco (California State University); Montana Miller (Bowling Green State University); and Jack Santino (Bowling Green State University)

This roundtable discussion will address folk and popular resistance to the ascendancy of Donald Trump throughout the 2016 election season and his first months in office. We will explore examples of material culture (pussy hats, creative signage); folk adaptations of digital memes; responses from the neo-pagan community (spells and rituals); the rising tide of multi-generational public protests, strikes, and subversive strategies; and emerging folk uses of politically potent symbols (such as images of the Statue of Liberty and Lady Justice) and narratives (e.g., Bowling Green Massacre lore). This conversation will attempt to contextualize these different genres historically while also examining what is particularly meaningful about this moment in history. We invite the conference-goers to come with their own examples to contribute. (kaplan.103@osu.edu), (sabina.magliocco@csun.edu), (montanm@bgsu.edu), (jacksantino@hotmail.com) (3-B)

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**Panel Discussion: The Future of Folklore** (held in conjunction with the Association of Western States Folklorists)

Moderator: Riki Saltzman (Executive Director, Oregon Folklife Network; Instructor, University of Oregon)

Panelists: Kay Turner (President, American Folklore Society); Jack Santino (Professor, Bowling Green State University and former President, American Folklore Society); Robert Glenn Howard (Professor, University of Wisconsin); Lilli Tichinin (State Folklorist, New Mexico); Guha Shankar (American Folklife Center/Library of Congress); Habib Iddrisu (Assistant Professor, University of Oregon); Patricia Whereat Phillips (Master Storyteller/Miluk Coos, Linguist); and Elena Martínez (Folklorist, City Lore, NYC).

This forum will explore a variety of issues critical to folklore studies, including how we can continue to work toward a more diverse tent for our field and how new/emerging folklorists can access the heritage of public folklore work as well as how to be nimble in an ever-changing job market and what the global discussion about Intangible Cultural Heritage means for folklorists. Please come with your own questions and be ready to add to the discussion. (riki@uoregon.edu) (2-A)

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**Panel Discussion: Undergraduate Fieldwork in and Beyond the Classroom**

Convener: Lisa Gilman (University of Oregon).

Training in ethnographic fieldwork methods is an important component of contemporary folklore curricula. Undergraduate students who take folklore courses, regardless of their major or professional goals, often gain experience in observation, documentation, and interviewing. In addition to fulfilling class requirements, these fieldwork projects may be archived and preserved as important historical and cultural records. Participants in this forum include two University of Oregon [UO] undergraduate students (Kyrie' Rau and Bryan Rodriguez), two UO graduate students (Amber Berrings and Jacob Ochs) who have mentored undergraduates, and one UO faculty member (Lisa Gilman). Each undergraduate will reflect on their fieldwork experience followed by a discussion amongst all participants. Topics will include effective teaching strategies, the benefits of fieldwork skills for personal and professional goals, and the applicability of fieldwork methods across disciplines and professions. (lmgilman@uoregon.edu) (6-C)

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**Abstracts of Individual Presentations**

AASLAND, Erik (Azusa Pacific University). **A Relative Revisited: Proposition, Story, and Wisdom as Discourse Modalities.** The most effective types of communication whether folktale, advertisement or speech engages three discourse modalities: proposition, story, and wisdom. With propositions we posit truth and causality. As we hear or read a story we project ourselves into the story world. Wisdom situates us and brings us to the point of application. Naomi Quinn approaches this as cultural schema theory (2005) in terms of lines of reasoning, key words, and metaphor. I will revisit a folktale about which I published (Aasland 2009) that presents excellent examples of

each discourse modality. First, I will consider the propositional content in the form of schematic logic (Honeck 1997, 176-178). Second, I will explore the story in terms of key words that include character names. Third, I will look at the wisdom modality as expressed through the proverb. This approach facilitates consideration of how proposition, story, and wisdom work as mutually constituting aspects of discourse. (erikkim@email.org) (5-B)

ALLRED, Deanna (Utah State University). **“I Heard, But I Didn’t Hear”**: Analyzing Narrative Devices in Difficult Family Stories. Wilma Morrison Hoagland, my grandmother, lived her life with a disregard for cultural and familial expectations. She did not heed indoctrination from the LDS church, and from her story we gain insight into how she, by choice and by necessity, made contradictory life choices. When Wilma narrates her life, she chooses to make her life sound ideal, while clearly skipping over some major (and majorly interesting) key points. I noticed over time, as Wilma and I formed a more trusting relationship, she became more reflective and talks about herself in more realistic terms. How does trust between interviewer and interviewee affect the recorded discourse? I am interested in how idealized narratives affect family members, especially younger members, and why it is meaningful when an informant and interviewer form a trusting relationship that results in a more honest story. My purpose, then, is to show how pitching of the self as either ideal or non-ideal functions in family narratives through the use of narrative devices such as asides, silence, and narrative gaps. (deanna.allred@usu.edu) (3-A)

AVERILL, Patricia (Independent). **Globalization, Drums, and Kumbaya**. Globalization is the current word for culture contact caused by trade. A Soweto version of “Kumbaya” has spread to six continents in the last ten years, partly on its own merit and partly because people wanted to sing an authentic version. “Kumbaya” first was published in the 1950s. Many who wondered what the word meant created legends that it had an African origin. Even though the popularity of the song has faded in this country, the legend has not. I am going to show examples of African drum use with “Kumbaya” from Illinois, South Africa, Sénégal, Italy, Brazil, and the Philippines to illustrate ways common ideas about Africa are expressed through adaptations of a song perpetuated outside the United States for its musical qualities. (averillp@cybermesa.com) (1-C)

AVETYAN, Madlen (California State University Northridge). **Hayk Nahapet: Origin Myth of Armenians**. Hayk *nahapet* is known by Armenians as the progenitor and patriarch of their ethnic group. The legend of Hayk is so prevalent that Armenian ethnonyms *Hay* and *Armen* are derived from the names of Hayk and his descendant Aram, who is argued to be the second representation of Hayk in mythology. The foundation myth traces Hayk’s lineage to Noah, suggesting Armenian biblical ancestry. This legend first appeared in written form in Moses Khorenatsi’s book *History of Armenians* in the 5<sup>th</sup> century, which was based on a number of Greek and Near Eastern written sources and the Armenian oral tradition. Khorenatsi wrote the book during an important period in Armenian history. This was within a century after the national adoption of Christianity, along with the advent of the Armenian alphabet and the translation of the Bible into the Armenian language. I argue that the functionalist myth of Hayk reinforced the Christian identity of the group during this time. Furthermore, it added a sacred value to Armenian ethnicity, becoming a major force in the development of Christian-Armenian ethnodoxy. (madlenavetyan79@gmail.com) (3-C)

BANNIKOV, Martha (University of Oregon). **Memory, Myth and National Identity in Kaxumba kaNdola Man and Myth: The Biography of a Barefoot Soldier**. Although described as a biography, *Kaxumba kaNdola Man and Myth* is a collection of testimonies about Namibian

political figure, Noah Eliaser Tuhadeleni, a villager so courageous during Namibia's struggle for independence that his actions elevated him to a legend. These testimonies collectively conceive of a hero who embodies the Namibian struggle. The book also makes use of an origin myth that implies the relationship of two ethnic groups to each other in the context of nationalism and the colonial experience. By examining the biography's use of collective memory and myth to articulate a national hero and national history this paper explores the contemporary Namibian national identity it implies. National identity is articulated as rooted not in independence but in the shared experience of colonial suffering and ethnicity. (marthab@uoregon.edu) (3-C)

BAO, Ying (University of Nevada, Las Vegas). **Hearing Small-Town China: Wu Tiao Ren's Urban Folk Songs (*minyao*)**. With the emergence of a new generation of singer-songwriters and the availability of new performance venues, urban folk song (*minyao*) has been a rising trend in popular music in mainland China since the 1990s. This paper will discuss *minyao* and the cultural effects of migration brought by China's rapid urbanization through a case study of Wu Tiao Ren, a Guangzhou-based folk band known for their distinctive localist style and perceptive social observations. Appropriating dialects and folk performance traditions, but with a punk rock twist, the band creates a highly original and dynamic body of works on individual experiences of urbanization and globalization. These songs not only give voices to ordinary townsfolk, but also open up new expressive possibilities with subtlety, richness, and complexity. An examination of their approach to *minyao* will help us understand the formation of new cultural identity in contemporary Chinese folk music. (ying.bao@unlv.edu) (1-A)

BERRINGS, Amber (University of Oregon). Discussant. (6-C)

BOCK, Sheila (University of Nevada, Las Vegas). **#Latinxgradcaps: Education, Belonging, and the American Dream**. Decorating mortarboards has become an increasingly common practice among graduating students. Within the context of the ceremonies themselves, participating in this practice can serve multiple functions for graduates, ranging from the practical (e.g., helping family members to spot them in the crowd) to the expressive (e.g., making visible individual personality traits; personal experiences; aesthetic preferences; and personalized messages of appreciation, pride, or frustration). Beyond the ceremony, posting images on social media platforms like Instagram provide opportunities for new contexts of display. This paper will examine the enactments of individual and community identities within the decorated mortarboard images posted online using the #Latinxgradcaps hashtag in Spring 2016. It will also consider how these online displays of decorated mortarboards individually and collectively engaged with broader discourses about education, belonging, and the American Dream. (sheila.bock@unlv.edu) (5-C)

BRANNSTROM, Tracy (University of California, Berkeley). **Global Circulations of the *Holy Wood***. This paper explores the global circulation of a plant that has long been associated with African folk medicine, *Tabernanthe Iboga*. Affecting the human nervous system and facilitating altered states of consciousness, the plant's root is currently utilized to treat what has been considered one of the most pressing modern epidemics – opiate addiction. I review the plant and its ritual processes from historical, magico-religious folk use in central Africa, and follow its migration to the US, where it became framed both as an addiction treatment and a criminalized substance due to its psychoactivity. I draw upon recent ethnographic fieldwork in Mexico, the Northeastern United States and Canada, examining contemporary contexts of medical tourism, chemical synthesis, environmental degradation, and congressional hearings. How does this plant

traverse cultural and geographical borders? How is the West, and Mexico, imagining Africa through its consumption? And how are notions of tradition performed in the process? I situate this study within recent bodies of scholarship surrounding folk medicine. (tracyb@berkeley.edu) (6-A)

BRICKLEY, London (University of Missouri-Columbia). **Isolate Mutations and the Genetic Apocalypse: Folk Expressions of Rural America's Killer DNA.** The back roads and dense thickets of rural America are the place of incumbent horror. Although the cultural components of rural folktales are unique to their topographic surroundings (producing a fine array of cannibal wood-dwellers, inbred mountaineers, and homicidal nuclear test site mutants), they are still tied together at the roots by an insidious fear of isolation down to a genetic core. These figures, collectively sharing a common identity of aberrant biology born from their physical (and by default genetic) seclusion, crop up in American folk expressions with a curious frequency, each admonishing the listener against the potential effects of rural monstrosity—effects which paradoxically result in bodies that are at once less than, and yet supersede the abilities of, the human form. This presentation explores the strange relationship forged between “science” and the supernatural in American folktales of rural isolation, with particular emphasis given to the metaphysical threat ascribed to biological mutation. (londonbrickley@gmail.com) (7-A)

BRIGGS, Charles L. (University of California, Berkeley). **A Folkloristic Perspective on Political Uses of Indigenous Ontologies.** One of the most widely-celebrated examples of post-humanist perspectives is *sumak kawsay*, a Quechua phrase referring to the importance of positive relations with environments, non-human species, and other humans, used centrally in Bolivian and Ecuadorian constitutions. A folklorist might ask, however, how this phrase was extracted from indigenous discourse and turned into a decontextualized phrase that can be invoked by anyone. What might happen if we focused on the *poetics* of indigenous ontologies, on ways that their embeddedness in particular cultural forms and practices might shape the sorts of conceptual and political work they are designed to do? This paper takes myths, laments, and healing songs performed in the Warao language by people living in eastern Venezuela, locates similarly powerful ontological principles, and suggests how their value as models of thought and action would be enhanced by keeping them closely tied to awareness of the specificities of their contextual surrounds. (clbriggs@berkeley.edu) (6-A)

BUCCITELLI, Anthony Bak (The Pennsylvania State University, Harrisburg). **Shit People Say: YouTube Humor from Folk Identity to Anti-Racist Critique.** In 2011, Canadian comedians Graydon Sheppard and Kyle Humphrey launched the Twitter account @ShitGirlsSay, dedicated to the parody of phrases stereotypically attributed to young women. By 2012, commentators were calling out these videos and their early imitators for racism, sexism, and homophobia. But the basic traditional elements of the videos had been established and the form was frequently repurposed to articulate new situational meanings. This paper will examine these new meanings as folk performers adopted the form for purposes ranging from the construction of folk identity to anti-racist critique. It will show how overtly racialized and gendered aesthetic features of this tradition continue to subtly structure later iterations, sometimes even those that propose themselves as critique. (abb20@psu.edu) (6-B)

CHEIRA, Alexandra (CEAUL/ULICES, University of Lisbon). **The Glass Stories: A. S. Byatt's Wonder Tales of Female (em)Power(ment).** This paper investigates the way A. S. Byatt's rewrites the Grimms' “The Glass Coffin.” While following in the footsteps of a long-established

European cultural tradition in which glass is the founding element of the tale, in Byatt's tale glass is ultimately a symbol of the relationship between life and death as well as a dialogue between masculine and feminine presences. Hence, I will point out the details in which A. S. Byatt and the Grimms diverge with regards to their use of glass in both tales. Furthermore, I argue that Byatt's tale serves two purposes: in *Possession*, the tale is a self-reflexive comment on both its author and context which is read within the frame story as a feminist revision of the gendered implications for women artists who wish to preserve their autonomy. Later reprinted as a stand-alone story, it becomes an exploration of the relationship between narrative skill and female power along with the other four stories in the volume. (alexandra.cheira@gmail.com) (1-A)

COX, Nikki (University of Oregon). **Dear Mr. Hiker Man: Negotiating Gender in the Masculinized American Wilderness.** Nature based spiritual pilgrimage, in the form of hiking and backpacking demonstrates a deeply rooted connection of the individual to environment. A sense of spiritual awakening draws people to experience and participate in the anti-space of the natural world, free to explore both their surroundings and themselves. However, wilderness as a concept has been constructed through a male lens. Male voices have been championed over their female contemporaries. The rigid gender expectations projected within the binary sex/gender system reinforce the idea that nature is a "boys' club." By deconstructing the concept of wilderness a gender bias becomes illuminated in outdoor pursuits. I explore the ways women have negotiated their own diverse and intersectional identities within the gendered space. (ncox@uoregon.edu) (4-C and 7-C)

DOBLER, Robert (Indiana University). **Dread and Circuses: Legends, Internet Memes, and Phantom Clowns.** This paper examines the interplay between legends and internet memes in the clown sightings that unsettled the nation in the fall of 2016. In towns, cities, and on college campuses across America, reports began to surface of menacing clowns attempting to lure children into nearby forests with candy and money. As these clown sightings gained media attention, they also become the source of many memes. The proliferation of internet memes that combine motifs of the clown sightings with elements of contemporary political and popular culture extends the discursive field of the legends and rumors. The result is a legend complex with a highly influential digital component: the capacity of both memes and legends to communicate multiple messages links the clown sightings to various sources of anxiety in American culture and consciousness including racial tensions, questions of immigration policy, and a bewildering presidential election season. (rdobler@indiana.edu) (7-A)

DUGAW, Dianne, and SHERMAN, Sharon (University of Oregon). **For the Love of the Tune: Irish Women and Traditional Music, a video by Carol Spellman** (29 minutes, 2002; in memory of Carol Spellman, 1951-2017). This documentary video is a tribute to women musicians, both old and young, who have contributed significantly to Ireland's musical heritage, often without credit or recognition. Folklorist Carol Spellman filmed the women's stories and music as she traveled throughout Ireland over several summers. The obstacles they encountered, their personal achievements, and contributions to a vibrant musical tradition create an intimate portrait, and a historical and contemporary look at women's roles and their contributions to Irish traditional music. A must-see for anyone interested in folklore and women, gender and music-making, and Irish culture and history. (dugaw@uoregon.edu), (srs@uoregon.edu) (1-B)

FOSTER, Michael Dylan (University of California, Davis). **The One-Eyed Rascal in Japan:**

**Yanagita Kunio, Human Sacrifice and the Folklore of Cruelty.** Early in the twentieth century, Yanagita Kunio, the putative founder of the discipline of Japanese folkloristics, wrote a provocative essay about a sacred but monstrous being of folk tradition called *Hitotsume-kozô* (One-Eyed Rascal). He suggested that this creepy and sometimes comical one-eyed figure provides clues to forgotten traditions of human sacrifice once practiced throughout the Japanese archipelago. My presentation introduces Yanagita's discussion, exploring what it says about concepts of monocularity, the sacred and the fearful. I also consider the very modern context of its publication, as Yanagita and his early twentieth-century colleagues worked to develop a new academic discipline for the study of everyday life. Significantly, both the contents and the moment of publication also resonate uncannily with the publication in Europe of Sigmund Freud's work on the "unheimlich." (mdfoster@ucdavis.edu) (7-A)

GABBERT, Lisa (Utah State University). **The Talking Angela app, Stranger Danger, and Contemporary Legends.** This paper examines a recent contemporary legend associated with the chatbot app "Talking Angela." Originally released in 2012, Talking Angela was a cute animated cat that talked back to and interacted with the user. It was used by people of all ages, but was especially popular with young girls. For several years, a legend circulated purporting that Talking Angela collected the user's personal information, which was then accessed by pedophiles with the intention of locating children. Among girls in Utah, this legend was reconfigured to beliefs about a "little man" spying on kids from Talking Angela's eye. I argue that while this legend obviously reflects fears about technology and loss of privacy, more importantly it is a recent manifestation of a broader and longer-lasting cycle of "stranger danger" legends that date back to rumors of poisoned Halloween candy and fears of satanic ritual abuse of toddlers. (lisa.gabbert@usu.edu) (7-B)

GELFAND, Lynn (Central Arizona College). **Conspiracy Theories, Legend Tripping, and *The Vigilant Citizen*: Sub-Title Redacted—You Do Not Have Clearance.** I have a secret to tell you. You can't let anyone ever know this. The real reason I could not include the subtitle to this paper is because... Do I have your attention? I suspect I do. It is hard to resist the tantalizing promise of forbidden knowledge revealed to a select few. That impulse is as old as *Genesis* and as current as the 2016 presidential campaign, which saw conspiracy theories move from the fringes of U.S. society into mainstream conversation. *The Vigilant Citizen* is a conspiracy-based website dedicated to uncovering the hidden link between political power and occult symbolism in a variety of media, offering folklorists insight into how urban legends are evolving in an environment increasingly marked by fake news and "post-truth" assertions. The site is an online form of legend-tripping where readers can discover a secret world of mysterious cabals and esoteric signs hidden within the mundane world. (lynn.gelfand@centralaz.edu) (7-B)

GILBERT, Elizabeth (UC BERKELEY). **Labor and Petrochemical Development in Constructions of Community and Belonging.** In the wake of the development of a gas pipeline and refinery in rural west of Ireland, a small community began to assemble in meetings and through protests to fight the incoming project. Over the next 15 years, what began as a battle based locally in west Co. Mayo became an international media sensation, bringing together advocates from all over the world. This paper seeks to explore how questions of community were challenged and renegotiated in the wake of this effort and how local folklore acted as a rhetorical strategy to construct that community to fit the needs of the movement. I position my work amongst the folkloric study of nationalism, challenging these models in the face of increasing globalization and

international development. (elizabeth.gilbert@berkeley.edu) (5-A)

GILMAN, Lisa (University of Oregon; limgilman@uoregon.edu). Convener. (6-C)

GILMORE, Lee (San José State University). **Theater in a Crowded Fire: Ritual, Performance, and Politics at Burning Man.** The annual Burning Man festival has long been a site in which to examine political tensions through interactive art and ritual performance. Festival organizers have long promoted Burning Man as having a positive social impact, but have explicitly positioned that significance as operating outside the political realm as traditionally defined. Instead, they have seen its influence as effective on a more interpersonal and apolitical level, and as informed by ritual, communal ideals, and oral transmission rather than through policy. In recent years, however, the event's organizers have struggled to respond to continued growth and a visible influx of wealthy attendees who stay in luxury camps staffed by paid labor, which many others see as antithetical to the event's fundamental principles of participation, self-reliance, and immediacy. This paper will interrogate Burning Man's contested political landscape and the use of ritual and performance as a mode of seeking social and cultural transformation. (lee.gilmore@sjsu.edu) (4-A)

GLASS, Andrea (Pennsylvania State University). **Postcards, Pussy Hats, and Protest Pins: Documenting the Folklore of Resistance in Central Pennsylvania.** Mio Studio is an LGBT-owned and woman-owned art gallery in downtown Lancaster that has become a safe space for storytelling and cultural exchange. As a result of the 2016 election, several social action projects were started by the gallery's artists. Together, I argue that these projects inspired planned and unplanned opportunities at the gallery to exchange stories of protest, seek counseling and advice, and meet others. A distinct expressive culture and rhetorical patterns emerged at the gallery on jewelry and clothing, as well as on posters and window displays. A new material culture of resistance simultaneously developed that was both part of larger national trends and uniquely local. This paper demonstrates how grassroots movements, such as those taking place at Mio Studio, provide a framework for documenting the folklore of resistance. (andrealglass@gmail.com) (4-C)

GREEN, Thomas A. (Texas A&M) and MAO, Dandan (Fujian Agriculture and Forestry University). **Killing Manchu Lions: Performance, Protest, and Politics.** The Lion Array of Lucuo Village, Fujian Province, China that incorporates lion dancing, martial arts displays, and group military drills, is derived from the Songjiang (leader of the bandit heroes who fought official corruption in the classic *Water Margin* novel) Array, appeared as early as the Ming Dynasty (1368-1644). Informants claim that the Lion Array allowed the civilian practice of the martial skills forbidden by the Manchu Qing Dynasty (1644-1911) under the guise of festival performance and that, historically, adding the lion (who incorporates Qing motifs and is killed in the last act) to the Songjiang Array allowed symbolic Han resistance to the invading founders of the Qing Dynasty. In the 21<sup>st</sup> century, Lion Array performances increase social capital, reflect status, play out inter-group conflict, and demarcate boundaries. (greenta1117@gmail.com) (4-A)

GUADARRAMA, CJ (Utah State University). **Mapping Intermountain Boarding School.** In 1950, Brigham City, Utah opened a boarding school for Navajo children. After closing in 1984, the buildings sat vacant for thirty years before being torn down. Because the buildings no longer exist, it is difficult to find textual evidence showing how the city interacted with the students or the property. In this talk, I will showcase how adding oral narratives and photographs to a map of the property provides a point of access to the folk history of the property. Mapping Intermountain will

provide a view of the school from multiple vantage points that will show folklorists and historians alike how material culture affected and reflected the interactions between the diverse residents of the city and the property. It is my hope that this analysis will help give voice to people who have been silenced, and to a history that is in danger of being lost forever. (cj.guadarrama@usu.edu) (7-C)

GURLEY, D. Gantt (University of Oregon; gantt@uoregon.edu). Chair. (7-B)

HARLINE, Geneva (Utah State University). **Allowing the Untellable to Visit: Investigating Digital Folklore, PTSD and Stigma.** This paper will investigate how Post-Traumatic Stress Disorder (PTSD) is portrayed in the digital sphere through memes and captioned images, and how the veneer of anonymity in the digital world allows people with PTSD to be willing to share their experiences and struggles. By focusing on memes and images about PTSD, I hope to determine whether memes and captioned images in the digital sphere mitigate or intensify the stigma of PTSD, and if so, how? I also hope to discover how digital folklore can be used to determine what education efforts are needed to mitigate stigma in the offline world. (geneva.harline@aggiemail.usu.edu) (1-C)

HAYNES, Alexandra (Utah State University). **“Sex, Sluts, and Shame”; Vaginal Humiliation in Contemporary Legends.** As a genre, contemporary legends tend to push a conservative agenda on several issues including the feminine body, relationships, and sex. These legends attempt to shame women not only for their enjoyment of sexual pleasure, but also for their desire to seek it out, and to engage in casual relationships. A brief overview reveal legends centering around masturbation attempts gone wrong, horrific births, and so-called “sexcapades” all leading to the humiliation of the women involved. Sometimes, in the more extreme cases, these legends even end in death. This presentation will look at three of these legends in depth, and will focus on the cultural shame surrounding those whose only crime is having a vagina. (faye.haynes93@outlook.com) (4-C)

HOWARD, Robert Glenn (Professor, University of Wisconsin). Panelist. (2-A)

IDDRISU, Habib (Assistant Professor, University of Oregon). Panelist. (2-A)

JOHNSON, Anne Marie (Utah State University). **The “Outside In” Narrative of Prostitution in Butte, Montana’s Early Twentieth Century Red-Light District.** According to Ruth Rosen, studying prostitution’s role in society “can function as a kind of microscopic lens through which we gain a detailed magnification of a society’s organization of class and gender.” Many women in early mining towns in the American West lived in poverty, and prostitution provided them with an alternative economic option. However, most of these women did not document their own stories either because they were illiterate, ashamed, or died before they had the opportunity. This paper examines how researching the regulation of prostitution in Butte, Montana during the early twentieth century potentially adds to the narrative of a largely overlooked yet important group of female pioneers. By drawing on historical records such as censuses, newspaper reports, police reports, and city ordinances, I examine the beginning construction of an “outside in” narrative of prostitution in an emerging industrial mining town. (annemarie.johnson@usu.edu) (3-A)

JORGENSEN, Jeana (University of California, Berkeley). **Waking Snow White: Denaturalizing Gender and Sexuality in Contemporary American Fairy-Tale Literature.** Contemporary American literary retellings of fairy tales destabilize fixed concepts of gender and sexuality through a number of narrative strategies that this paper shall explore. Drawing on recent feminist and queer fairy-tale scholarship (by Cristina Bacchilega, Vanessa Joosen, and Pauline Greenhill among others), this paper will examine novels, short stories, and poems that transform “Snow White,” ATU 709. Retellings such as Seanan McGuire’s novel *Indexing*, Francesca Lia Block’s story “Snow,” and Brittany Warman and Sara Cleto’s poem “Waking” all revise gender roles for Snow White. However, these revisions also have implications for the sexuality of the characters, with queer, liminal, and transbiological possibilities opened up in connection to and expanding on restrictive iterations of femininity. Whether rejecting heterosexuality or rejecting the notion of a scripted fairy-tale sexuality, these Snow Whites talk back to tradition in ways that illuminate both the intertwining of gender and sexuality and the transformations of fairy-tale texts through rewriting. (jeanaj@gmail.com) (4-B)

KAPLAN, Merrill (The Ohio State University; kaplan.103@osu.edu). Co-chair and panelist. (3-B)

KNOTT, Emily (Northwest Christian University), and COX, Nikki (University of Oregon). **Folklore Flags: A Proposal for Public Engagement through Place-Based Folklore.** Folklore Flags is a program that seeks to identify and collect local folklore to be compiled in an online public archive. The goal of this project is to foster a connection with local communities in recognizing folklore and its importance, as well as the opportunity to contribute their own folklore to an archive. The project would begin with collecting folkloric stories on the university campus and identifying them with physical flags. These flags will prompt individuals to go to the designated website containing a description and information about the location, as well as links to academic writings on the type/genre of folklore. It is our hope to engage folklore outside of an archive and return it to the context of place. While this will begin as a campus-based program, it is our intention to have Folklore Flags become a national system of place-specific folklore; that is easily engage-able through a user-friendly interface, such as an app. (eeknott91@gmail.com) (ncox@uoregon.edu) (7-C)

KUPSCH, Mary (University of Oregon). **Masculinity in the Tale of “Hans the Hedgehog.”** Although scholars have examined animal-monster groom tales using feminist or gender-based approaches in the past, these works tend to focus on the female characters and usually pay little attention to the groom and other male characters. When the groom is examined, he is often seen as a metaphor for sexuality and carnal desire, fear of sex, or as a symbol of “the other.” This presentation focuses on the tale of “Hans the Hedgehog” and applies a theory of multiple dominant masculinities to the tale in order to analyze how the groom and other male characters achieve, maintain, and display their masculinities as well as the consequences this may have on the fate of the groom. (mkupsch@uoregon.edu) (4-B)

LEMKE, Brett (University of California, Berkeley). **Folklore 2.0; Pretext, Rhythm, and Posttext or Reimagining and Classifying Lore in the Internet Age.** Folklore “transmission” has changed drastically with the emergence of the internet in 1997; however, collections methods and terminology have remained the same since Alan Dundes introduced them in 1962. Typewritten pieces and the paper-and-pencil method are still being used to collect “analog lore,” which has

trouble accounting for things situated in a digital medium. In this paper, I will briefly suggest new digital collection procedures and add new terminology to clarify how it is transmitted (“pretext”/text), what form it takes (“rhythm”/texture), and where it is situated (“posttext”/context). I will also attempt to identify folkloric sites and repositories on the internet, and how the spread of digital folklore is promulgated. My focus will be on memes, cartoons, music, and digital art as examples, and the difficulties we face with the cloud of electronic information on the internet, and the apparent lack of point of origin or author. (lemke@berkeley.edu) (5-C)

LOLLINI, Eugenia (University of Oregon). **Before the Spectacle: Shaping Gender and Class in Beirut’s Beauty Salons.** Scholars have coined Beirut, Lebanon the trendsetting beauty city of the Middle East. Striking evidence for this includes 2007 National Bank of Lebanon billboards advertising plastic surgery loans and long lines of women waiting outside beauty salons every weekend. My project, which is a result of an ethnography conducted in July-August, 2016 investigates: 1) How beauty work can become a medium of social distinction among different classes of women; 2) How beauty work may or may not function as an instrument of women’s subordination in society; 3) How close-knit familial and social networks shape, and are in turn shaped by women’s desire for beauty work. To complement my salon research, I also examine how sites such as nightclubs and beach clubs influence the type of beauty work done in salons. To achieve this, I study 4) how men and women perform and display their beauty, gender and class in night clubs. (eugenial@uoregon.edu) (4-C)

LOWTHORP, Leah (Harvard University / Center for Genetics and Society). **The Folklore of Gene Editing: The Rise and Fall of #CRISPRfacts.** WIRED magazine's August 2015 issue featured a cover story on the controversial new gene editing tool known as CRISPR. The headlines read in bold, "No hunger. No pollution. No disease. And the end of life as we know it: The Genesis Engine." While CRISPR has revolutionized genetics, allowing scientists to make changes to DNA faster, cheaper, and easier than ever before, many were skeptical of the magazine's grand claims. The satirical hashtag #CRISPRFacts quickly erupted on Twitter, making humorously exaggerated claims for the technology and other associated jokes through both text and memes. Part of a larger argument for folklorists to pay greater attention to the folklore of science and technology as a way of understanding how the public is grappling with the quickly changing biotechnological world around them, this paper examines the rise and fall of #CRISPRfacts. (leahlowthorp@gmail.com) (5-C)

MAGAT, Margaret (Independent). **Performing Culinary Capital: The Consumption of Embryonic Eggs in Online Food Challenges.** In the last decade, a humble street food consumed by Southeast Asians has risen to be an Internet star. Embryonic duck eggs, or balut, first made its media debut in 2003’s *Fear Factor*. Since then, the “balut challenge” is available to anyone willing to consume it. Online videos range from 30,000 to over 8 million views of first time consumers trying this cultural delicacy. Although traditionally enjoyed in intimacy with family and friends, amateur shows featuring balut and its torn apart components is now watched by a worldwide audience. What has taken it from relative obscurity to be a famous attraction? Balut’s unapologetic appearance and its consumption can illustrate identity politics and shifting cultural attitudes influenced by global migration and technology. I argue that eating balut garners the “intrepid” eater culinary capital which can translate to economic gain for those with space and ability to flaunt its consumption. (magmagat@gmail.com) (7-B)

MAGLIOCCO, Sabina (California State University; sabina.magliocco@csun.edu). Co-chair and panelist. (3-B)

MANSFIELD, Alina (University of Oregon). **Slumber Parties as Rites of Passage.** Children's supernatural based activities such as M.A.S.H, Bloody Mary, Ouija board experimentation, and "Light as a Feather, Stiff as a Board" comprise a traditional repertoire of paranormal and divinatory rituals to be drawn upon many times throughout a series of friends' birthday parties or sleepovers. This paper investigates the cognitive and ritual functions of such divination games and supernatural play as performed by American pre-adolescent girls within the liminal context of the slumber party. Although characterized as children's play, this is ritual behavior in two senses: in its direct confrontation and thrilling exploration of the supernatural, and in its trance-inducing, ceremonial qualities. Such play is often structured and performed as traditional ritual and can invoke aspects of rites of passage, especially when undertaken cumulatively throughout adolescence. Drawing upon my own fieldwork as well as the collections of the University of Oregon's Mills Northwest Folklore Archive, the Utah State University's Fife Folklore Archive, and other sources, this paper explores such spiritualistic play as a vernacular process of adolescent individuation. (alinam@uoregon.edu) (5-D)

MAO, Dandan (Fujian Agriculture and Forestry University). (4-A)

MARTÍNEZ, Elena (City Lore, NYC). Panelist. (2-A)

MCNABB, Charlie (Independent). **"Am I Trans Enough?" Nonbinary Identity and Community Building.** Nonbinary gender identities are those that are not exclusively male or female. Nonbinary people may be a mixture of male and female, somewhere in between, or completely separate from binary categorization. They may also move between two or more genders or not have any gender at all. Although nonbinary genders are nothing new, the trans community has lacked the language to fully articulate these identities until recently. Social media have allowed geographically disparate communities to form, share ideas and experiences, and collaboratively create distinct vernacular speech and group conventions. This study explores nonbinary community formation on Facebook and other social media sites through participant-observation and visual and textual analysis. Primary themes include gender neutral neologisms, sartorial presentation, coming out, and transition paths; with a particular emphasis on ideas of what constitutes "transness" and community belonging. (mcnabbarchives@gmail.com) (6-B)

MIEDER, Wolfgang (University of Vermont). **"The American People Rose to the Occasion"; A Proverbial Retrospective of the Marshall Plan after Seventy Years.** The American soldier-statesman George C. Marshall (1880-1959) was a major player in rebuilding the economies of Western Europe on democratic principles by way of the Marshall Plan. In his numerous addresses, speeches, and testimonies for this sociopolitical program he also stressed the necessity of humanitarian aid in the form of food, clothes, and other necessities. While his rhetoric was for the most part straight-forward and to the point, he also employed such proverbs as "A little knowledge is a dangerous thing," "Practice what you preach," and "Man does not live by bread alone" to add metaphorical expressiveness to his deliberations. Proverbial expressions like "to sell the same horse twice," "to tighten one's belt," and "to hang in the balance" made Marshall's rhetoric more effective by supplying some colloquial color. (Wolfgang.Mieder@uvm.edu) (5-B)

MILLER, Montana (Bowling Green State University; montanm@bgsu.edu). Co-chair and panelist. (3-B)

MILLS, Margaret (The Ohio State University; mills.186@osu.edu). Chair (4-C)

MIRACLE, Jared (Lane Community College). **Playing vs. Training: Pokemon as Identity and Therapy.** Since its inception at the end of the 1980s, the Pokémon franchise of video and card games, merchandise, and multimedia has been a global economic powerhouse. Despite having seemingly been engineered for profit, however, the concept's true origins are betrayed in its use by much of the fan community as an identity-focused remedy for cognitive health and behavioral challenges. Based on ethnographic research conducted in Japan, China, and the United States, I argue that Pokémon participants comprise a support community for self-administered cognitive behavioral therapy. Due to its nature as an autochthonous treatment, Pokémon therapy can have significant lasting effects not always seen in commonly prescribed interventions. (jared.miracle@gmail.com) (6-B)

MIYAKE, Mark Y. (Fairhaven College of Interdisciplinary Studies, Western Washington University). **Field Recordings, Podcasts, and Studio Documentation: The Integration of a Recording Studio and Audio Technology Program into a Folklore Curriculum.** Although most folklorists in higher education value the basic use of audio technology in terms of field documentation, many folklore courses and programs are not closely allied with academic or professional resources in these areas. Such collaboration, however, can not only expand the technical skills of students interested in a more hands-on approach to the technology of field documentation, but also allow students to more easily express their data and research in a wider range of formats and platforms and also give students an increasingly culturally valuable set of tools with which to engage the communities within which they work. In this presentation, I will discuss the potential for forging string ties between these different areas of study and training and the ways in which educators and administrators in higher education might try to bring them together for the education, personal development, and professional development of their students with varied interests, backgrounds, and incoming skill sets. (Mark.Miyake@wwu.edu) (7-C)

MOORE, Bonnie (Utah State University). **The Non-Vocal Narrative: Shenanigans of a Polygamous Woman at the Turn of the 20th Century.** In a small-town social structure of the late 1800s to early 1900s, in which adult women were verifiably more numerous than adult men, the voices of women were heard mainly by other women, if they were heard at all. Against this background of female submission to male prerogative and jurisdiction, Amy Teresa Leavitt Richardson employed non-vocal narrative to rebel against traditional patriarchal authority in her mainly polygamous Mormon society in Colonia Diaz, Mexico to advocate both for herself and for other second, third, and fourth wives. Using humorous action, Richardson often turned the power structure upside down in her culture, if only temporarily. I argue that in these instances, action did, in very deed, speak louder than words. (bonnie.moore@usu.edu) (3-A)

O'BRIEN, Annamarie (Penn State Harrisburg). **Type AMEN if You Believe: Prayer Posts and Vernacular Spiritual Aesthetics.** Digital images featuring petitions for prayers, or "prayer posts," have become increasingly popular on social media. Drawing on folklorists' examinations of evangelical Christian communities and vernacular religion, I consider the pictorial content, aesthetic norms, and participatory aspects of "prayer posts" as part of contemporary spiritual

practice. This presentation focuses on deep visual analysis of widely-circulated images with spiritual or religious elements along with text that requests direct engagement from the viewer, such as "Type Amen," "Share if you love Jesus," or "Don't ignore." These supplications, typically superimposed on appropriated or reworked popular sentimental or religious imagery, help to convey the message. Participation, the typed "Amen," is a social performance, as well as an extension of personal religious and spiritual practice. Ultimately, prayer posts demonstrate our desire to express spiritual connection and religious beliefs in a tangible way alongside others. (obrien.annamarie@gmail.com) (6-B)

OCHS, Jacob (University of Oregon). Discussant. (6-C)

OFFER-WESTORT, Bob (University of California, Berkeley). **Sin, Syntagm, Syntax: Considerations of Language in the Structural Analysis of a Bidhaawi Theodicean Myth.** Despite having been inspired by Saussurean and Jakobsonian linguistics, one of the most notable characteristics of Lévi-Strauss' style of myth analysis is its independence from the language of narration. As Lévi-Strauss tells us, "One could define myth as the mode of discourse in which the value of the formula *traduttore, traditore* approaches, practically, zero. In this respect, the place of myth, on the scale of modes of linguistic expression, is opposite that of poetry..." This approach brings benefits to comparative myth research, but also results in a divorce of narrative from narrator, and thus from performance and pragmatics. Moreover, the imagined independence of a mythical level does not reflect our knowledge of the interdependence of other levels of language. This paper adapts structuralist myth analysis to reintegrate syntactic and poetic considerations in a way which can deepen our understanding of an eastern Sudanese representative of a theodicean myth. (bob\_offer-westort@berkeley.edu) (3-C)

ORING, Elliott (California State University, Los Angeles). **Historicizing the Jewish Joke.** The analysis and discussion of the Jewish joke began over a century ago with the publication of Sigmund Freud's *Jokes and Their Relation to the Unconscious* in 1905. Since then a significant literature has developed devoted to characterizing the Jewish joke, mediating on its origins, and proposing its functions. This discussion, however, has developed largely in the absence of documentary evidence. What is a Jewish joke? How and when did the Jewish people become attached to this particular oral genre? What is the earliest book of Jewish jokes? To answer these questions, the study of the Jewish joke needs to be put on a firm historical footing. (ribbis1@verizon.net) (5-B)

OSTMEIER, Dorothee (University of Oregon). **Mermaids in the Context of Gender Studies and Ecocriticism.** Mermaid bodies challenge the dualisms between nature and culture, animal, civilization and gender roles. Their hybridity questions normative, patriarchal concepts as they determine fixed identities of sex, gender and nature. Fictional revisions of these hybrid figures throughout history address and re-conceptualize these dualistic tensions, and mobilize the nature and gender binary. By questioning social normativity they create fluidity between pre-given norms and especially concepts of gender and nature. This critique of hegemonic structures corresponds to Judith Butler's theoretical reflections on gender and sex in "Bodies that Matter" and respectively also to Timothy Morton's idea of non-nature in "Ecology without Nature." The paper will place the analysis of de la Motte-Fouqué's "Undine" in the context of these post-modern/humanist theoretical discourses and argue that the beginning of Fouqué's text imagines "Undine" as the hybrid other that resists domestication. (ostmeier@uoregon.edu) (4-B)

PATTERSON, Luke (University of California Berkeley). **Language and the Loo: A Poetics of Latrinalia**. In this paper I explore the sacred, the profane, and the mundane poetics of bathroom wall inscriptions. My method takes the form of a literary ethnography. The examples provided are sourced from the University of California's Folklore Archives as well as my own excursions into the field. I begin by reflecting on Alan Dundes' (1966) paper "Here I Sit." Taking issues of genre, poetic form, and taboo as my main points of departure, I consider several examples of latrinalia paying special attention to the ways various material, aesthetic, and social forms collide across spatial, temporal and referential plains of experience, as well as how they are performatively implicated in the configuration of social stratifications along axis of race, class, gender, and sexuality. (tolukep@berkeley.edu) (7-B)

PETERSON, Kirk (University of Oregon). **Greetings vom Krampus! Counter-Narrative, Liminality, and the Carnavalesque in American Krampusnacht Celebrations**. Krampusnacht is a winter holiday tradition that originates in Alpen Austria and takes place on the night of December 5th. The tradition involves processions and performances featuring Krampus, a clawed, hairy, and horned figure with a long, lulling tongue. As of 2010, organized Krampusnacht processions and festivals began to emerge in the United States. Currently, there are approximately thirty Krampus-themed events taking place annually in different U.S. cities. For some participants, these grassroots carnival celebrations of a punitive beast appropriated from Austrian Christmas traditions express a counter-narrative to dominant mass cultural messages through carnivalesque processes, including parody, ludic recombination, the grotesque body, masking, and animal disguise. Celebrants also create discrete communities around these expressive events. My analysis, illustrated with visual examples, is based on fieldwork and interviews with event participants. (kirkp@uoregon.edu) (4-A)

PHILLIPS, Patricia Whereat (Master Storyteller/Miluk Coos, Linguist). Panelist. (2-A)

RAU, Kyrie' (University of Oregon). Discussant. (6-C)

REVAK, Kelly (American Folklife Center, Library of Congress). **"What! Again?": The First Sound Recording of a Joke and other Finds in the Experimental Recordings of Jesse Walter Fewkes**. American anthropologist Jesse Walter Fewkes (1850-1930) is credited with making the first ethnographic field recordings in 1890 with the newly commercially released Phonograph machine. Fewkes published copiously on his recordings of Passamaquoddy and Zuni tales and songs, and the wax cylinder recordings have been well studied in the long years since. However, the Library of Congress also holds Fewkes' "experimental recordings" from his first years using the phonograph as he explored its recording capabilities. These wax cylinders, never cataloged and all but unknown, hold several items of folkloric interest, including, I put forth, the very first sound recording of a narrative joke. (kere@loc.gov) (5-B)

RODRIGUEZ, Bryan (University of Oregon). Discussant. (6-C)

ROTHSTEIN, Rosalynn (University of Oregon). **Floral Arrangements at Spontaneous Shrines: A Perspective on Decay and Disorder in Memorialization**. Floral materials at roadside shrines represent the aesthetic choices of contributors and are significant visual components of the memorials. The memorials exist in the context of the fleeting landscape surrounding the memorial

site and are open to interpretation by passing viewers. The selection, composition, and contribution of floral materials at spontaneous shrines change over the life of the memorial, are impacted by the environmental conditions surrounding the site, and are lingering visual representations of tragedy in the roadside environment. Floral arrangements at spontaneous shrines exist in the context of the larger aesthetic concerns at these memorial sites and other forms of floral expression associated with death traditions. Using a variety of visual examples from throughout the Western United States, this paper will examine the significance of floral arrangements at roadside shrines and memorials through an analysis of the aesthetic compositions created in these public spaces. (rosalynn.rothstein@gmail.com) (5-D)

SALTZMAN, Riki (Executive Director, Oregon Folklife Network; Instructor, University of Oregon; riki@uoregon.edu). Moderator. (2-A)

SANTINO, Jack (Professor, Bowling Green State University; jacksantino@hotmail.com). Panelist. (2-A and 3-B)

SAYRE, Gordon (University of Oregon). **The Humanity of the Car.** Scholars in Folklore and Anthropology have devoted too little attention to cars. Many other forms of vernacular expression Foodways, clothing, body art, and dance have all received much more intense study, and yet people's devotion to their cars, whether modifying, racing, collecting, muddin' or simply maintaining them, is a major preoccupation for millions of individuals. Whereas a few scholars have examined car modifying enthusiasms such as low riders, which are associated with distinct ethnicities or regions, I propose a more diffuse and subtle theory of "the humanity of the car," that analyzes how people not only associate certain types of cars with types of people, but actually treat cars as extensions or substitutions for their drivers. This research makes a bridge between the theories of "automobility" advanced by sociologists, and a folkloric approach that is more local and humanistic. I have taught a course in "Car Cultures" for seven years, and also draw upon knowledge from several hundred presentations by undergraduate students. (gsayre@uoregon.edu) (1-C)

SCHER, Philip (University of Oregon; pscher@uoregon.edu). Chair. (7-A)

SERAPHIN, Bruno (University of Oregon). **Are Plants People? Non-liberal Subjectivities and Social Bundling with the High Desert Wildtending Network.** The "High Desert Wildtending Network" is a grassroots assemblage of mostly white "rewilders" who journey nomadically in the Northwest United States' Great Basin and Columbia Plateau regions. They use Indigenous traditional ecological knowledge to gather and replant wild foods in a seasonal round called the "Sacred Hoop." "Hoopsters" are animated by an uncompromising critique of capitalism and colonialism, and in their work they strive to re-imagine human-human and human-nonhuman relations. At the same time, they struggle to come to terms with their position as privileged settlers and to form solidarity relationships with local Native peoples. This paper poses a series of theoretical questions pertaining to a central ontological premise articulated and practiced by Hoopsters: that plants are people. The analysis will be informed by my ongoing fieldwork with Hoopsters. (brunos@uoregon.edu) (6-A)

SHANKAR, Guha (American Folklife Center/Library of Congress). Panelist. (2-A)

SHATERIAN, Larisa (UC Berkeley). **Mourning as Motivation: The Image of Aylan Kurdi in the Age of Digital Reproduction.** When the images of Aylan Kurdi, the dead Syrian child on the beach at Bodrum, Turkey, were tweeted out on September 2, 2015, the world mourned him. This paper will examine where and when geographically and culturally it is acceptable to show images of dead children and how these images are deployed in different zones. This paper will outline the conflict between narratives that say that images of suffering catalyze humanitarian work and narratives that assert that such images provoke compassion fatigue. Kurdi's image is an outlier in this conflict. Looking at images shared on social media platforms from September 2015 up to protests of the Muslim Ban in January and early February 2017, this paper will address the reasons that the image of Aylan Kurdi's corpse lends itself to reification, re-appropriation, and reimaginings in a way that no image of a Syrian refugee has. (larisa.shaterian@berkeley.edu) (5-A)

SHERMAN, Sharon R. (University of Oregon; srs@uoregon.edu). Co-chair. (1-B)

SILVERMAN, Carol (University of Oregon), **Migration, Music and Ritual: Muslim Kosovo Romani Refugees in Germany.** In 1999, 100,000 Roma, representing over 2/3 of the Romani population, fled from Kosovo as a result of the Yugoslav war. These refugees sought permanent homes with limited success. In Germany 35,000 were registered in 2004, but by 2013 only 6000 officially remained due to deportations. Many of these Roma were traumatized by their initial flight and are being re-traumatized due to surveillance, xenophobia, and fear of deportation. I argue that their weddings and other elaborate ritual celebrations, with live music and dance, serve to affectively express and interpret their precarious cultural identity well as to invigorate diasporic kinship relationships. I discuss how cultural factors respond to varied political, economic, and psychological stresses. Recently, new waves of refugees have altered the "relative" worth of older refugee claims, and the European Commission declared Kosovo a "safe" country. To survive, Roma are making selective choices about music, ritual, work, language, and religion. (csilverm@uoregon.edu) (5-A)

SYKA, Raty (University of California, Berkeley). **Raw Deal: Milk Herdshares and the Politics of Pasteurization.** This paper examines the cultural politics surrounding the distribution and consumption of unpasteurized, or "raw" milk. Since the industrialization of the American dairy industry, pasteurization has been a crucial tool in ensuring public health. However, raw milk proponents assert the nutritional superiority of milk that has not been heat treated. Legal restrictions and food safety certification requirements force most raw milk producers and consumers into the shadows, creating exchange networks that rely on secrecy and legal loopholes. By reflecting on folklore scholarship on food and identity, I examine how raw milk is used to shape new communal identities and shared values of health and bodily autonomy. To what extent do arguments for and against raw milk both rely on fears of contamination? How can an analysis of these folk beliefs and practices inform public policy decisions to control the spread of disease while also supporting a more sustainable food system? (ra\_syka@berkeley.edu) (6-A)

THOMPSON, Tok (University of Southern California). **Ghost Stories from the Uncanny Valley.** The "Uncanny Valley" refers to the aesthetic perception of entities that are human-like in appearance, but not human. These can include various entities, including dolls, corpses, animals, animations, reflections, robots, and, increasingly, androids. In this presentation, I look especially at how ghosts and souls are employed in helping us navigate this uneasy terrain of the uncanny valley, and in particular the changing role of this in terms of humanlike robots, chatbots, and other

forms of artificial intelligence. Contemporary accounts of haunted computers, servers, and cell phones hint at the wider efforts of understanding what it is to be human in an increasingly cyborg reality. (thompst@earthlink.net) (7-A)

THORNLEY, Rosa (Utah State University). **One-Upped: Tables Turned in Shivaree Escape Narratives.** Implicit threats from ritualized shivarees, caused active resistance to well-intentioned marriage pranks performed on newlyweds in the remote ranching community of Park Valley, Utah. Exaggerated stories of kidnappings, cross dressing, mangled feet, and in one case, a death haunted couples preparing for marriage celebrations. Descriptions of the events are perpetuated by community insiders; a group, that when amassed, is better described as a community clan. In contrast to the full-blown shivarees, heroic escape narratives were created to replace parallel stories of those who valiantly endured raucous events that commonly took place after a formal wedding celebration. My comparison during this presentation will show that the one-upmanship portrayed in the escape versions was often a cover for knowledge that the festivities reflected a function to initiate the couple into the clan whose survival is weighted heavily in social capital. (rosa.thornley@usu.edu) (3-A)

THORNTON, Tracy (University of Oregon). **Negotiating Fate and Finding Free Will: How Astrological Belief Creates Meaning and Purpose.** Astrology is a belief system that has existed for almost 2,500 years, yet it has not been effectively studied by scholars. Thus we know little about why a belief commonly stigmatized as a form of superstition continues to appeal to people today. My research, based on fieldwork among devoted students and practitioners of astrology in Portland, Oregon, demonstrates that the enduring appeal of this vernacular belief system may be attributed to its ability to provide meaning and purpose to people, particularly in regard to notions of fate. Contemporary astrological concepts of fate are believed to provide a sense of the parameters of one's possible life path, rather than a predetermined and inescapable destiny. Paradoxically, an acceptance of one's astrological "fate" may create greater feelings of freedom and personal meaning, according to the individuals interviewed during my research. (tracytho@consistency.net) (5-D)

TICHININ, Lilli (State Folklorist, New Mexico). Panelist. (2-A)

TOTTEN, Kelley (Indiana University). **Teaching with our Hands: Craft Education at Folk Schools.** "My hands are my teachers," said fiber artist Faith Hagenhofer who taught felting and spinning at Arbutus Folk School in Olympia, Washington. Arbutus was a new school that stemmed from a tradition of folk schools in the US that offer non-competitive creative education for adults. Drawing from ethnographic research at Arbutus, as well as North House (Minnesota) and the John C. Campbell Folk School (North Carolina), I will consider approaches to hands-on craft education to explore how craft was made, as both object and concept. Framing craft as performance, I analyze how instructors' approaches to pedagogy and their own work shaped that of their students to consider the dialogic potential of objects; or, in a nod Mikhail Bakhtin, our hands are full of the creations of others. (kdtotten@indiana.edu) (7-C)

TURNER, Kay (President, American Folklore Society). Panelist. (2-A)

TURNER, Patricia (UCLA). **Moonlight and Folklore.** Released in 2016 and based on the play "In Moonlight Black Boys Look Blue," few recent movies have garnered the acclaim afforded to

Barry Jenkins' *Moonlight*. A fixture at or near the top of most critics' top ten lists and a favorite during awards season, *Moonlight* tells a three-part coming of age story of Chiron, born to a black mother in Florida just on the eve of the crack cocaine epidemic that would fracture so many working class communities. This paper will document the filmmaker's extensive use of folkloric references as indispensable components of story-telling. The use of naming traditions, verbal dueling, baptismal rites, folk language, spoken word, and contemporary legends all contribute to constructing the Chiron and his worlds. (pturner@college.ucla.edu) (1-B)

VAUGHAN, Theresa A. (University of Central Oklahoma). **Women, Food, and *Fabliau*: Understanding Food and Gender in Medieval France.** Perhaps the most studied medieval genre where food and gender intersect is the French *fabliau*. Fabliaux play on the themes of social class and gender, usually upending social expectations and frequently using sexuality and scatology as humorous devices. The audience for the fabliaux was initially aristocratic, but it is likely that they made their way into entertainments for the emergent middle class. In them, the husband is often a cuckold, the wife clever at taking lovers, priests are oversexed, and aristocrats are made to look foolish. While the theme of sexuality in the fabliaux has been studied extensively, fewer works specifically explore the relationship between food, sex, and gender in these tales. A folkloristic approach to select fabliaux yields analyses that may prove useful to understanding these intersecting themes, and to our overall understanding of medieval foodways. (TVaughan@uco.edu) (4-B)

WEBBER, Sabra (The Ohio State University). **“Just One Riddle.”** Drawing on an artful “text,” one that *in performance* manipulates a vast array of contexts, or inter-texts, riddlers in Kelibia, Tunisia manipulate the possibilities of haiku-like poem riddles to mean complexly. They invite local audiences to share imagined alternative cultural and social constructions, to destabilize, to re-stabilize. How is this achieved? These verbal artists must “know the territory” in order to (a)effectively connect with listeners. One vital territory to know is Kelibia's Mediterranean “situation,” a shared knowledge un(re)marked in the riddles themselves. While Mediterranean deracination is eminently possible, the town's riddles are well rooted. I will choose just one of the many riddles that I've recorded over several decades to suggest which touchstones of *longue durée* Kelibian culture brokers actively draw upon to address twentieth and twenty-first century issues. These are indicators of what issues are worth creative intervention through riddles. (webber.1@osu.edu) (3-C)

WOJCIK, Daniel (University of Oregon; dwojcik@uoregon.edu). Chair (5-D)

WOLBERT, Jacob (University of California, Berkeley). **Protective Spheres: Sacred and Secular Practices of Establishing Musical Space.** Last November, Maracatu Pacifico, an Oakland group performing music and dance from Northeastern Brazil, prepared for their role in a procession that would celebrate Dia de los Muertos in San Francisco. While this preparation, involving a *santeria* spiritual protection ceremony performed by a Puerto Rican priest, was taking place, a neighbor of the group's rehearsal space was shot outside of his residence half a block away. By examining practices of protecting and policing space that occurred during the conjunction of this spiritual ceremony with the shooting, as well as during the procession that took place on the following night, I will analyze the performers' multifaceted perceptions of the ceremony, the shooting, and the procession. Along the way, I will engage with theories on the politics of the street by Judith

Butler and on the performance of sacred Afro-Latino musics by Katherine Hagedorn.  
(jacob\_wolbert@berkeley.edu) (4-A)

WOLF, Juan Eduardo (University of Oregon). **The Devil is in the Details: The Epistemic-Ontic Struggle in Documenting Intangible Cultural Heritage.** Manifestations of Intangible Cultural Heritage (IHC) are arguably about the Ontic, particular “ways of being.” Documentation of IHC, however, involves epistemic practice, a particular “way of seeing,” that often gets more myopic through processes of “safeguarding” and “sustainable development,” particularly when these processes are understood through an attitude of resource scarcity. In this paper, I consider the conflict that has been created over the *diablada*, or devil’s dance, in the Andes. By analyzing the embodied experiences of dancers who have participated in both the religious and carnival variations of such dances in Arica, Chile, I highlight the “unseen” differences between diabladas in various performance contexts. Based on founding motivations for ICH, I consider alternative strategies for documenting and safeguarding such expressions, taking recent developments in ICH into account. (ewolf2@uoregon.edu) (5-A)

WYER, Sarah (University of Oregon). **Folk Networks, Cyberfeminism, and Information Activism in the Art+Feminism Wikipedia Edit-a-thon Series.** This paper explores how the Art+Feminism Wikipedia Edit-a-thon event impacts the people who coordinate and participate in it. I examine the Edit-a-thon as a vernacular event on two levels: national and local. The founders have a shared vision of combating perceived barriers to participation in editing Wikipedia, but their larger goal is to address the biases in Wikipedia’s content, despite how culturally embedded and accepted the website is becoming as an institutional research tool. My interviews with organizers of the local Eugene, Oregon, edit-a-thon revealed that the network connections possible via the Internet platform of the event did not supersede the importance of face-to-face interaction and vernacular expression during the editing process. The results of my fieldwork speak to a clear ideological connection to the national event through the more localized satellite edit-a-thons. Both events pursue the consciousness-raising goal of information activism and the construction of a community that advocates for women’s visibility online. (swyer@uoregon.edu) (5-C)

ZHANG, Juwen (Willamette University). **Fairy Tale in China: A Genre or a Belief?** By examining the history of the “fairy tale” in China in the past century, this paper points out that this borrowed genre has taken root in China, but yielded out very different fruit from what the term has meant in Europe. Looking at the genre classification by folklorists and the circulation of the tales thus labeled, this study explores the deep ideological issues in cultural integration as well as the culture-based motifs in such (fairy) tales like Cinderella (510A) and Predestined Wife (930A), and suggests that in fairy tales studies, or folktales or even folklore studies, dwelling in definition and structural analysis would overlook the cultural-based foundational beliefs and values embodied in the tales. (juwen@willamette.edu) (1-A)

ZIMDARS-SWARTZ, Sandra (University of Kansas). **Offering It Up: Motifs of Suffering in Modern Marian Apparitions.** Many pious Catholics have long believed that they could offer their prayers, pain and suffering to bring relief to the souls in purgatory. This notion of the religious usefulness of quotidian pain is extended and transformed in the messages of modern Marian apparitions like that at Fatima (Portugal, 1917). There Mary reportedly told her three child visionaries that they should “sacrifice themselves for the conversion of sinners” and “in reparation for the sins committed against [her] Immaculate Heart.” In her memoirs, Sister Lucia dos Santos

describes the many sacrifices that she had her cousins made in obedience to these instructions, and many pious Catholics in difficult situations have followed their example. In this Marian form of vernacular Catholicism, these motifs of suffering have been woven into an apocalyptic narrative in which such “offering it up” often takes on historical and political significance. (szimdars@ku.edu)  
(5-D)