



ABSTRACTS:

PETJA AARNIPUU:

Spatial narratives at the Turku Castle

In the course of seven centuries of its existence, the Turku Castle has changed from a medieval defensive structure to a Renaissance palace, and from the late 19th century derelict jailhouse to a prime example of the medieval built heritage in Finland. Today, for the first time in the castle's architectural history, the Medieval, the Renaissance, the Modern, and the Present as architecturally constructed or reconstructed spaces can all be visited within the same hour. As a result, the monumental Turku Castle may be considered anachronistic and inauthentic.

Combining the theoretical starting points of 'space' and 'narrative', the author approaches the castle as if it were a narrative (or a changing set of narratives), told in space but also through space. Viewing, for example, the restoration teams of the mid-20th century and the present day tour guides as creative narrators, the author attempts to look beyond the dilemma of anachronistic spaces. What transpires is an inter-connected web of texts and spaces, tangible and intangible narratives. The author's analytical key to these narrative relationships is the threefold mimetic process of pre-figuration, con-figuration, and re-figuration, inspired by the writings of Paul Ricoeur.

KAARINA KOSKI:

Narrativity in belief tradition

In this article, the author argues against the scholarly tendency to consider entertaining belief legends rather fictive than belonging to the popular world view. Belief tradition includes mental images that are applicable as metaphors, as well as explanations of real-life events; their applicability is situation-bound.

The author dwells upon Finnish archived versions of the legend *Church service for the dead*. The legend type includes “unbelievable” motifs but is occasionally used as an explanation for authentic experiences as well. The narrative features of the stories, e.g., human experientiality, causality, and coherence as building blocks of credibility are analyzed. Through narrative means, the narrative is structured as a coherent whole, which is plausible in its own taleworld. Simultaneously, causal links are created to bring the taleworld as near as possible to the listeners’ own life-world.

Both the narrativity and the social and cultural relevance of the messages conveyed by the legend have made it popular. Consequently, the recurrence of the motifs, which clearly belong to the story rather than to folk belief (such as the scarf left to the dead and torn by them), has given them validity even outside the legend type.

PIRET PAAL:

Ague and belief legends

This article investigates ague (malaria) in Finnish-Karelian belief legends. The author examines the legends that tell about ague in rural Finland. The concept of belief legends is hard to define, as the legends are very heterogeneous in their form and content. As the comparative method is one of the best possibilities to reveal the characteristics of a certain culture, the author uses it in examining Finnish and Estonian ague legends. The research material, altogether 1000 text units, originates from Finnish and Estonian Folklore Archives. Typically, in Finnish-Karelian tradition ague was present in the form of a man. The disease-spirit had an ability to transform; while it entered a human body. During the day it called its victim in a familiar voice. It was possible to imprison the transformed ague spirit, or take it on a horse to a farm nearby. The author suggests that these legends shared the information about the aetiology of ague disease. Furthermore, these legends enabled to acquire basic knowledge about the causes and symptoms of the disease, also providing guidance on how to avoid and defeat it. After ague had become eradicated as a dangerous disease, the legends were told more due to their entertaining function.

TAINA UKKONEN:

Constructing a ”drug-story” of a young woman in a research interview

This article focuses on personal experience narration about drug abuse and treatment. The material was elicited from a life-story interview with a young woman called Hannele, who was in substitution treatment meant for opioid users. The approach

ABSSTRACTS OF THE REFEREED ARTICLES

is material-based: the author has constructed Hannele's "*drug-story*" and compared it with the institutional model narrative about recovery from drug problems. Hereby the author has been influenced by the folkloristic study of personal experience narratives and social scientific research on narratives.

The model narrative is commonly known in treatment systems, and it tells us how it is possible to cope with drug problems and return to normal life. The hero of the story is a humble recipient of help and professional treatment, who aims to change his or her lifestyle completely and become fully abstinent.

Hannele's story describes how she started using cannabis, then amphetamine and heroine and how she stopped using them without any professional help. Then the story continues with buprenorphine (Subutex) use, which caused problems and made her apply for treatment. Hannele as the hero of the story is a self-motivated and even obstinate client who defines her treatment goals independently. Her story is a so-called "*short-step story*" challenging the traditional model story and its requirement for complete abstinence and a comprehensive change of lifestyle and identity.