The Third Eastern European Ethnobiology Workshop
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ABSTRACTS / ABSTRAKTY

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The Workshop is organized under the official patronage of the International Society of Ethnobiology and the Institute of Applied Biotechnology and Basic Sciences of the University of Rzeszów.

History / Historia

The first Eastern European Ethnobiology workshop was organized in Padise, Harjumaa, Estonia (15-17 October 2010) by Renata Sõukand and Raivo Kalle. This was a starting point for a very fruitful cooperation between ethnobiologists from eastern Europe.
The second EEE Workshop took place in Királyrét, Hungary (13-16 October 2011), organized by Zsolt Molnar and Anna Varga.
This is the third event of this kind. We hope that ethnobiology seminars focused on eastern Europe will be organized bi-annually from now on in various countries.

Pierwsze Warsztaty Etnobiologii Europy Wschodniej zorganizowali Renata Sõukand i Raivo Kalle w Padise, Harjumaa, Estonia (15-17.10.2010). Kolejne odbyły się w Királyrét, k. Budapesztu (13-16 October 2011), zorganizowane przez kolegów węgierskich Zsolta Molnara and Annęę Varga. Warsztaty w Kikowie są więc trzecim spotkaniem etnobiologów z Europy środkowej i wschodniej.

What we have achieved and what we should work on now in Eastern European Ethnobiology

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Studies on intangible cultural heritage related to knowledge and practices concerning plants, animals, and ecosystems in Eastern Europe have been the focus of an increasing number of surveys in the last years, and members of our "Padise" Group have fostered remarkable cross-cultural research on plant/ecosystem uses and perceptions, with dozens of important international publications in diverse international peer-reviewed journals over the last three years.

This constitutes – within the international ethnobiological community at large – an impressive outcome of our collaborative network.

However, there is still a lot we could do in *designing* cross-cultural studies, with the aim of looking at those factors, which may affect the *loss of and changes in Traditional Ecological/Botanical Knowledge systems.*

In order to achieve this, we would need to coordinate and standardize our methodologies, and fix the variables we want to analyse (diverse ecosystems? Diverse degree of interaction with urban spaces? Diverse "external" disturbances? Diverse ethnicities? Gender? Diverse generations [including children's knowledge]?).

In doing this, it would be wise to involve not only natural scientists, but also those environmental anthropologists and social scientists interested in shaping cultural-heritage-based studies concerning the emic perceptions of nature and the universe (2003 UNESCO Declaration on Intangible Cultural Heritage).

In particular, the future trajectories of ethnobiological research in Eastern Europe could try to focus on:

- ecological perception and/or uses of "natural objects" within communities living on "cultural borders";
- changes of TEK over time, following both ethno-historical perspectives and field studies focusing on migrants and/or new diasporas;
- "representation" of TEK in applied ethnobiology: eco-tourism, sustainable rural development, eco-museology, handicrafts and foraging seminars, local specialty foods, small-scale herbal markets.

Traditional ethnoveterinary data in Széklerland (Romania)

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Introduction

Széklerland, a fairly large region of 16,943 km² in Romania is inhabited mainly by 612,043 Széklers (75.65% of the population), the Hungarian ethnic group living in eastern Transylvania. Ethnobotanical data were collected in 12 settlements, in Bibarcfalva, Bodos, Erdőfüle, Felsőrákos, Kisbacon, Nagybacon, Olasztelek, Szárazajta, Uzonkafürdő, Vargyas and Zalánpatak. Rural people work in agriculture and with livestock, which play an important role in their everyday life.

Research question

The aim of this study was to report the traditional present-day ethnoveterinary knowledge about the usage and forms of application of medicinal plants and other substances, as well as the peculiar beliefs used in healing practices in selected villages.

Methods

In our study, 63 days were spent altogether in field work, performing 99 interviews between 2010 and 2013. The informants have inherited their traditional knowledge about medicinal plants from their parents and grandparents. Notes were documented with a dictaphone and about 2800 photos of the plant taxa, habitats and preparations. Among the recorded data, vernacular plant names, the parts used, the correct methods of collection, storage and forms of application are listed.

Results

The interviewed people mentioned 37 plant species, 4 animals and 2 other drugs used in the local ethnoveterinary. These data were divided into 11 groups according to the disease types treated. People have traditional practices in relation to some plants e.g. for rumination, respiratory and gastrointestinal problems and against inflammation, with several similarities and differences in the practices. The two most frequently mentioned and cured animals were the horse and the cow, which are of pivotal importance in the everyday life of the inhabitants. For example, lice are inserted into the urethra against urinary problems. To facilitate rumination, cows were fed with the branches of *Salix alba*. Among the recorded beliefs, for example if the cows could not give enough milk, people supposed that someone had stolen the milk.

Conclusions

Animals have a great influence on the lifestyle of the local people in the selected areas nowadays, which leads to the necessity of the preservation and documentation of the ethnomedicinal and ethnographical data in the region.

A traditional beverage from ancient times in Izmir: *Sübye*

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Sübye is a unique beverage consumed in the surroundings of Izmir, Turkey. This traditional Jewish beverage dates back more than five centuries. With the immigration of Sephardi Jews to the Ottoman Empire, it arrived in Turkey as part of the traditions of Jewish society. Although Jews lived in many locations on Ottoman territory, this traditional beverage is only seen in Izmir city center and in some towns and surroundings of the Izmir Province in the Western Anatolian part of Turkey. For instance, it is commonly consumed in Tire as a homemade beverage. Tire is a well-known town where an immigrant Jewish community has lived for hundreds of years.

Sübye is produced only from ripe melon seeds (*Cucumis melo* L.). It is seen in some shops and sold by street venders during the mid-summer season when melons are commonly sold in the markets. To produce *Sübye*, melon seeds are thoroughly washed and pulp and fibers are removed. Then the whole fresh seeds are crushed in a clean mortar. After adding a small amount of water, the resulting milky juice is filtered through fine muslin.

Water, ice and sugar are added to the juice to taste. This beverage is all natural and is consumed fresh, without delay, as it does not last for long. *Sübye* is still served nowadays as a cold, refreshing summer beverage.

From Frazer to Harry Potter: Mythology of Mistletoe (on the Slavonic material)

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The paper discusses the symbolism of white mistletoe (*Viscum album*) and folklore texts mentioning it. It also considers the role of the plant in traditional culture (on the material of Slavonic peoples), and in modern views, as reflected in literature and films.

Analysis of the symbolic image of mistletoe includes data from etymology and the study of its dialect names in various regions of the Slavic world. As a rule, folk names of plants reflect their features, which are supposedly important in this or that local culture. So, such analysis will allow us to make some linguogeographical conclusions. The paper also examines texts of various folklore genres, e.g. etiological legends.

As a medicinal plant, mistletoe plays an important role in traditional medicine. It is also used in calendar rituals and in rituals of the life cycle. The traditional culture distinguishes properties of mistletoe, growing on different tree species. The objective biological features of mistletoe –parasitism, its negative influence upon a host-tree, and its unusual appearance – are also very important for the semiotic status of the plant.

The final part of the paper discusses the current «mythology» of mistletoe, which is reflected in literary works and films, and is actively supported by the modern industry of Christmas goods. The paper also concerns the possible fortune of mistletoe mythology in modern Russia.

Lithuanian cannabis (*Cannabis sativa* ssp. *ruderalis*): an interdisciplinary approach to the question of its traditional character y

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Cannabis (lit. kanapė) is undoubtedly the first agricultural plant of Lithuania, having no less than a 5,500 year history of usage. This tradition was only interrupted by the Soviet prohibition policy. Interdisciplinary analysis of archaeological, botanical and historical data revealed the possibility that the Baltic region could be considered as one of the World origin centers of cannabis cultivation. Cannabis was the main source of fiber and textile until the introduction of linen in the Bronze Age, and especially the legally enforced process of linen cultivation of the XVI-XIX c. The classic period of Lithuanian cannabis was in the times of the Great Lithuanian Dukedom. Many of the customs and technological processes related to linen in contemporary ethnology in fact might be inherited from the former usage of cannabis. Cannabis is very deeply integrated into spiritual culture and is very important in the traditional medicine practices of Lithuanians. Private and governmental initiatives towards the return of this traditional plant are welcome, and technical varieties of cannabis (hemp) were legalized in 2013. But the process itself will create new challenges. Local, wild growing cannabis varieties are still not included into regulation. Moreover, there's a danger of extinction through cross pollination with an introduced Southern cannabis plant genus. The situation requires urgent academic and political action, analysis of THC levels in local traditionally used plants and possibly their exclusion from prohibition laws. Also, sufficient botanical and genetic research of local cannabis varieties still has not been performed, and it would be recommended to consider *Ruderalis*, a Northern genus based species of technical hemp as most traditional to Lithuanian agriculture.

Traditional use of medicinal and wild edible plants in White Carpathians, Czech Republic

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An ethnobotanical study concerning the traditional use of medicinal and wild edible plants is being conducted in the White Carpathians, a mountain range on the border between the Czech Republic and Slovakia, an area which has an exceptionally high plant species diversity. Purposive sampling and the snowball method were implemented for the selection of 12 knowledgeable key informants. Traditional knowledge was recorded by in-depth and semi-structured interviews. Ninety-six species of wild plants from 39 botanical families, the most strongly represented being Rosaceae, Asteraceae and Lamiaceae, have been documented along with their traditional uses. Eighty-six wild plants are used as medicinal, 48 species provide various types of food and 6 plants have ethnoveterinary applications. An additional 14 medicinal plant species were documented as cultivated in domestic gardens. Unfortunately, much traditional ethnobotanical knowledge has already disappeared and the remaining knowledge survives only among the oldest inhabitants. However, one rarely used medicinal species (*Laserpitium latifolium*) was recorded. A tincture prepared from this species was applied against poisoning, hangovers, and stomachache.

Variation in plant collection patterns among central Ukrainian villagers

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Who nowadays collects plants in the villages of Vinnitsa oblast' in Central Ukraine, and why? During the presentation I'll show the core reasons for intra and intergenerational variation in collection patterns among the inhabitants of a few Central Ukrainian villages. I will answer the questions: who collects and who does not collect plants, and why? I will show the influence of labor division, environmental changes observed by villagers, changes in the plant protection law and its enforcement on collection patterns among the middle and older generation members. I will also show the variation in plant knowledge and its possible reasons among schoolchildren aged from 9 to 16. The analysis is based on the ethnobotanical research conducted in Vinnitsa oblast' between 2010 and 2013 among villagers (both female and male, aged 9-86.)

Wild edible plants used in the Czech Republic: a literature survey

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Although the Czech Republic is not poorer in traditions of wild plant use than other parts of Europe, no comprehensive ethnobotanical review has been undertaken in this respect, yet. This survey summarizes the use of wild plants in human consumption within the boundaries of the recent Czech area. Thirty-seven freely available publications dealing with Czech food history, gastronomy, ethnography and botany were surveyed. All information summarized in this review was based on literature sources, providing relevant information since the beginning of the modern period. The use of 175 vascular plant species (approximately 5% of the native and naturalized flora of the Czech Republic), 3 lichens and 1 bryophyte has been reported. For each species listed, plant parts used, use category and mode of consumption are given. All species belong to 57 botanical families, the most strongly represented being Asteraceae (19 species), Rosaceae (14) and Brassicaceae (11). Thirty-eight per cent of the species recorded were appreciated for their leaves, 17% for underground organs (bulbs, rhizomes, tubers and roots) and 14 % were important for their fruits. Of the twelve different categories, vegetables formed the largest group (26% of species), followed by plants used for making beverages (23%). Considering all food categories, the most important species according to the number of reports were: *Rubus idaeus* (52), *Sambucus nigra* L. (44), *Rosa canina* L. (38), *Junniperus communis* L. (33), *Vaccinium myrtillus* L. (30), *Viola* spp. (29), *Vaccinium vitis-idaea* L. (26), *Urtica dioica* L. (25), *Fragaria vesca* L. and *Rumex* spp. (22 each). Most species were included in different food categories such as *Sambucus nigra*, *Fragaria vesca* and *Viola* spp. which were classified in 5 categories. The most commonly used wild taxa are similar to those used in adjacent Central European countries. Several wild edible plants showing a certain degree of toxicity have also been used for medicinal purposes, thus overdose consumption of such species should be avoided.

Ethnobotany of medicinal plants used in the Turkestan Range in Leilek District, Western Kyrgyzstan

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In an ethnobiological context, Central Asia is a remarkable area because of its combination of biodiversity hotspots and various ethnicities connected with the historical use of plants. Although only very limited information on the use of local medicinal plants is available in international literature sources, there is evidence of medicinal use of 600 vascular plants of Central Asian flora. Nevertheless, in Kyrgyzstan, there is a lack of documentation of medicinal plants, including collection patterns and modes of preparation of plant material for medicinal use. The flora of Kyrgyzstan includes more than 4,500 plant species of which about 1,600 species including medicinal plants are useful to people. Unfortunately, the neglect of traditional practices and beliefs related to medicinal plants during the period of Soviet Union rule resulted in the loss of ethnomedicinal knowledge. To prevent further decline of this part of biocultural heritage, which remains under threat due to recent lifestyle modernization, extensive documentation of ethnobotanical knowledge is urgently needed.
The objective of this study was to document the invaluable, disappearing knowledge of the Kyrgyz elders in the Turkestan massive in Leilek district and to provide a greater understanding of the importance and diversity of medicinal flora in the region.
Purposive sampling and the snowball method were employed to select 10 highly knowledgeable key informants. Free listing and semi-structured interviews were used to gather information on the local name, part used, ailment treated, collecting season, mode of preparation and administration of particular species. Collected data were quantified using Informant consensus factor, Informant agreement ratio, Fidelity level and Use value indices to assess informants' knowledge and the species' cultural importance. A total of 50 medicinal plant species distributed among 47 genera and 25 botanical families were documented for the preparation of 75 formulations, which treat 3 animal and 63 human ailments. Altogether 427 medical citations were converted to 327 use reports. The highest number of use reports was recorded for gastro-intestinal disorders, while the highest Informant consensus factor was reached by the ailment category Hemorrhoids. Considering the lack of information on efforts for the development of traditional medicine in the country, the study contributes to a better understanding of local phytomedicine.

Ethnobotanical methods in landscape change studies

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The collection of traditional ecological knowledge about past states and uses of habitats has growing importance both in ethnobiology, and the management of Natura 2000 habitats. To improve data quality, however, interviews have to be more precise both spatially and temporally. Our methodological developments focused on (1) collecting relevant data on past and present states, changes, and their driving forces; (2) understanding locals' perception of states and changes, and (3) collecting past and present land use data on many habitat types.

Four areas rich in Natura 2000 habitats were studied: two in the Hungarian lowlands and two in the surrounding mountain ranges (in Hungary and Romania). The Romanian site had different habitat management and more traditional forestry practices than the Pannonian sites. 32 semi-structured interviews were made to develop and test the method.

Some methodological problems and its solutions (S) were revealed during the interviews:

- contradictory information from different people (e.g there were a lot contra: not many bushes there) - S: use of archive photographs, areial photos, and recent botanical surveys;
- problems in verbalisation (how to ask people e.g. about drivers of change, the effects of disuse or overuse or their responses to these) – S: thorough testing of the questions, many similar questions about a topic;

During the data collections we found that:

- not more than 4 different time periods can be documented in detail for the last 50 years;
- if toponyms of the landscape are well documented, very localised interviewing is possible (e.g. about different stands of the same habitat);
- locals helped to connect landscape change with changes in socio-economic driving factors;
- perception of landscape change is often a reflection of social changes.

We found that oral historical interviews can effectively contribute to our understanding of landscape change and its drivers.

Learning processes of traditional ecological knowledge in Central-Europe

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Traditional ecological knowledge is defined as a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, concerning the relationship of living beings (including humans) with one another and with their environment (Berkes et al. Ecol. Appl. 2000).

We were interested in how traditional ecological knowledge develops in people living with relatively close connections to Nature in Central European semi-natural cultural landscapes.

We distinguished four types of learning: (1) learning from personal experience (non-shared knowledge); (2) learning from family members and old people in the community ('inherited' shared knowledge); (3) learning from community members, from 'colleagues', even from younger people (shared knowledge of the community); and (4) learning from books, TV, radio, newspapers, internet (knowledge coming from outside the community).

We collected data from 6 different landscapes (Hortobágy, Tisza region, and woodland pastures, Hungary; Gyimes, Szilágyság and Kalotaszeg, Romania), and on different topics: (1) knowledge of plant and habitat names; (2) benefits and harms of species, including medicinal plants; (3) management of species and habitats; and (4) landscape change and ecology of species and habitats.

We found that knowledge from outside the community (from media) still rarely enters the local traditional ecological knowledge systems, perhaps the most in the case of the use and names of medicinal plants (e.g. through the book of M. Treben). Knowledge of landscape dynamics and ecology of species and habitats develops mostly through personal experience. Plant names belong to the shared knowledge of people, though in some cases invention of new names by some people could also be observed as names go extinct as a consequence of knowledge erosion.

We conclude that traditional ecological knowledge in these Central-European landscapes has different sources. As opportunities for knowledge sharing seem to be decreasing in the studied communities (Molnár K., Molnár Zs. ined.), the role of personal experience and outside knowledge may increase in the future.

Ethnobotanical study of wild edible plants in Bulgaria

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This study focuses on the wild plants traditionally used for human consumption in Bulgaria and the aim is to present data about richness and diversity of plants used as nutrition sources. The study gathers data from more than 30 ethnobotanical and ethnographical sources, together with field collected data, by semi-structured interviews.

A total of 88 wild plant species, 25 families and 52 genera were identified as edible plants. Recorded data are presented by a list of species, families, local name(s), parts used and methods of consumption. Prevailing are representatives of Rosaceae, Amaranthaceae, Amaryllidaceae, Brassicaceae, Compositae and Polygonaceae. The largest number of species are from *Allium*, *Rumex* and *Chenopodium*.

The use of wild plants has a well-marked seasonal character and involves widely applied conservation practices. The largest number of species are used as leaves (43) and fruits (38), followed by young shoots (9), roots (5), seeds (6), bulbs (3) and inflorescentia (2). Some of the plants have multiple edible uses. The largest group is made up of plants whose aboveground parts (young leaves, shoots, stem) are gathered mainly during the spring and used as a vegetable. Important species are *Urtica dioica, Rumex acetosa, Rumex patientia, Chenopodium album, Atriplex prostrata* and *Amaranthus retroflexus.* Fruits are mostly gathered from Rosaceae, Adoxaceae, Ericaceae and Vitaceae shrubs and trees.

The study outlined eight major food groups: fresh greens and fruits, stuffed pastries, stewed and boiled greens, boiled cereals, sweets (boiled fruit products), dried fruits, snacks and lacto-fermented products. The predominant taste is salty-sour–spicy. More than ten species like *Allium* spp., *Alliaria petiolata* and *Nectaroscordum siculum* are used as substitutes for onion and garlic in food preparation. Unripe fruits (*Vitis vinifera, Cerasus* spp., *Berberis vulgaris, Ribes* spp.) as well as leaves of *Rumex* spp. and *Oxalix acetosella* contribute a sour taste. Some wild foods are also used for medicinal purposes and included in preventative or healing diets.

Today traditional nourishment is strongly damaged. The development of rural tourism leads to the recuperation of the national cuisine and the use of traditional natural sources.

Possibilities for sustaining traditional and regional food in Estonia through modern food development

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Regional food culture has recently received much attention from the wider public in Estonia: an official search for Estonian food, different campaigns promoting local foods, summer courses on how to prepare local dishes, regional cuisine advertised as an integral part of conferences and seminars held in rural locations, local food contests and numerous books on the cuisine of specific regions, to name only some. Although for Estonia this is quite a recent tendency, for the rest of Europe this has been a reality for a long period already. In Western Europe, due to a longer history of urbanization and a relatively high life-standard for the last three generations, the everyday common use of local (home-made) food is just a memory of a memory for the majority of the population. Hence, for the last few decades the scientific community has shown an increased interest towards regional food, researching customer attitudes and the aims strategies of suppliers. Moreover, numerous ethno biological fieldworks have been dedicated to the documentation of ingredients and preservation of local foodstuffs and recipes in different locations internationally.

In Estonia, even the children of the 1980s still remember the taste of home-made food and the use of local products and community recipes, and occasionally ‚make them themselves. In the last decade, with the increase in living standards in Estonia, the use of locally produced food turned from being a way of life into the source of making a living, supported by different EU schemes and governmental campaigns. When the critical mass of culture-carriers dies away, the survival of the culture becomes dependent on the support mechanisms. Thus, with EU support, the regional borders are regained, linking tradition and identity and supporting the continuity of a long-established way of life either at its point of origin or on the other side of the country. Still, the supported culture will certainly cease to be sustainable as soon as support disappears. The critical mass of culture-carriers needs to be regained, but this could be achieved only along with returning to the traditional way of life, which is rather utopic in the present Estonia. Nevertheless, regional food culture has become a share of identity, along with dialects, national costumes and folklore, supporting the search for the roots of the confused urban dweller. Thus, the best we can do now is to support our regional food culture’s commercial and ideological value, to ensure its sustainability until the time when it might be the only option for survival, as it was until recently.

So far, the reinvented regional food culture has, with a few exceptions, the face of its creator, while traditional food culture is a share of the community. To keep the food culture alive artificially and to make the best choices in terms of historical and regional boundaries, the cooperation between policy makers, chefs, ethnographers, historians, folklorists, food scientists and representatives of local communities has to be improved.

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Towards the methodological unification of wild food studies

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The increasingly large number of ethnobiological studies enable horizontal geographical comparisons of ethnobotanical phenomena. We should encourage further filling in of the "blank spaces" in this knowledge, but it is also worth discussing methodological differences in the presented studies which might skew our understanding of these phenomena.
In my presentation I will use the example of wild vegetables to show diachronic and synchronic issues concerning their use. Examples of these phenomena are:
- historical changes (i.e. disappearance) of wild vegetable use
- differences in the cultural importance of wild vegetables: herbophilia vs herbophobia
- differences in use: single vs mixed, liquid/solid, side-dish/main dish, with meat/ without meat
- preservation: drying, pickling, lactofermenting, freezing

The differences in the studies' methodologies include:
- scale (village scale, micro-region-scale, macro-region scale and national scale data)
- results presentation:
- issue of idiosyncratic use (data from 1 or 2 respondents included or not)
- presenting/not presenting means and medians
- different age structure of the studied population and the sample: relic use vs contemporary use.

Private gardens on public land

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In the major cities of Poland, like Krakow, in addition to private gardens, parks and allotments operates the third kind - gardens near blocks of flats. They are not really private, as they are in the common area, but they are also not really public - sometimes owners are trying to separate from the surroundings, building fences or hedges. The compositions of these gardens refer to the context of the environment or form a distinct quality. This type of gardening is a mass movement - there are few blocks without such spontaneous gardens. The authors are usually retirees who like to take care of their environment, they want to be in contact with nature in the city, they are aware of the need to move for their health, they perform gardening as a hobby. Usually, there are micro-leaders, the nodes in the network of social relations. The gardens are almost exclusively composed of ornamental plants, from a few to a few dozen species giving shelter and food for urban fauna.

Ecological re-interpretation of late-medieval resource management regulation system by DPSIR framework

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Data of early natural resource use patterns and their regulations from Transylvanian villages were collected by the historian, István Imreh. Data collected from village protocols and archives have been published in three books written in Hungarian: "The self-regulating Transylvanian village", "Chronicle of Kászonszék" and "Order in the Transylvanian village", sum. 1255 pages. We have used these secondary data sources and collected data that could yield useful information about sustainable benefits from ecosystems and about long-term equilibrium of land use patterns.
For data evaluation we used the DPSIR (Driving force-Pressure-State-Impact-Response) concept, which is a widely used framework for evaluating landscape changes in different ecosystems and their impacts. So far the DPSIR concept has not been used for analyzing historical records. We have applied the DPSIR framework for constructing a historical overview of late-medieval resource management regulations from Transylvania, Romania.
Results show that 16th-century people aimed for the long-term sustainable use of resources, especially protecting timber, fodder, soil, and water. Some of these regulations have survived until the present and are used by villagers in landscape management (e.g. in pasture and forest commons).

Dzieło-działka – The art of the allotment

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The project *Dzieło-działka* (The Art of the Allotment) was a response to the lack of such studies in Poland and the relative abundance of urban allotments in this country (one million allotments). Urban allotments are important for culture-generating interactions, social networks, providing urban inhabitants with food, ornamental and medicinal plants and enhancing knowledge production and transmission. The research was organized and sponsored by the Ethnographic Museum in Kraków. Twenty researchers participated in the project. They were anthropologists, sociologists, philologists, art historians and biologists. The field study was conducted between 2009-2011 in three Southern Polish cities : Kraków, Katowice and Wrocław. The researchers used different forms of interview: history of life, ethnobotanical questionnaire, general questionnaire containing 100 questions and plant inventory. The plant inventory was based on the free listing method and photo collection of the species mentioned. Only a very few voucher specimens were collected during the field study and the plant identification was mainly based on photos. The platform for communication for researchers was a blog (dzielodzialka.eu) and regular meetings and workshops at the Ethnographic Museum in Kraków. The project had numerous outcomes and impacts. One of them was a publication (Dzieło-działka 2012), which is an important contribution to the anthropological research of everyday life. The ethnographic museum received a new object, and photo collections, which were used for an exhibition between April and September 2012. A documentary film was also created. Numerous meetings with the public were held on the Museum premises. Ethnobotanical issues in the project were mostly dealt with by Piotr Klepacki, who prepared an analysis of plant use categories of urban allotments and a general analysis of species cultivated in urban allotments (Klepacki 2012). Monika Kujawska and Joanna Sosnowska researched the ethnoecological aspects of gardening.

Ethnobotanical inventory of three plant markets in southeastern Poland

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Traditional vegetable markets are omnipresent in Poland, as in most countries of the world. Cultivated and wild plants as well as fungi are sold there. The plants sold in markets are used as ornamentals, food, spices, medicines, tools etc.
The aim of the study is to record, every few days, all the plants and fungi sold in three markets in south-eastern Poland: in Rzeszów (the capital of the region), Leżajsk and Jarosław. In the presentation we will show the plants recorded in our first three pilot visits in each market this autumn. We recorded 139 taxa, including 15 fungi taxa.
The results are very promising as many species are sold, particularly ornamental plants and edible fungi. The study will enable the recording of present use of plants and fungi as well as the comparison of the plants sold (and used) with the rich archival data from this region.

Erosion of traditional knowledge in Kalotaszeg, Transylvania, Romania

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The erosion of traditional ecological knowledge has been investigated in two semi-traditional villages (Sztána and Zsobok) in Translyvania, Romania. Three different groups were created by age, preferably in lineages (grandparents, parents and children) by semi-structured interviews. The set of species was randomly chosen from the list of known wild plant species, adding randomly some dominant species that were not yet recorded as known by locals as well. Photos of species were shown to test the efficiency of recognition. The knowledge of the grandparents was deeper than expected. By our preliminary results big differences can be seen between the generations. The knowledge depends on the age of people, type of work, hobby and the accessibility of the villages. It has been found, that the changing socio-economic environment has resulted in a considerable loss of traditional knowledge.

The cuckoo in European culture

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Parasitic birds occur in all six continents. Traditional knowledge - in local communities - on the parasitic birds requires a series of deep observations, allowing for conclusions to be drawn about the behavior of the birds (about eggs, nestlings and non-nest-building adults and connections between the life-phases).

The common cuckoo (*Cuculus canorus*) is the only parasitic bird species in Europe. It is often visible, its sound is well known. Consequently, it is one of the most interesting vertebrate species, which is a usually well-known and nominated folk taxa in the European cultures. Its specific life-course and behavior leads to a number of legends and beliefs in many European countries.

This is true also in Gyimes (Eastern Carpathians, Romania), where data were collected about traditional ecological knowledge (folk taxonomy, behavior, breeding and so on) of vertebrates, including the cuckoo. Investigations have been carried out since 2009, with free listing, semi-structured interviews and questionnaires.

Local (Csángó) people have made many observations on the nesting habits of the cuckoo, and on the transformation to hawk (*Accipiter gentilis*) and finally eagle (probably *Aquila chrysaetos*), a legend, which is known in England as well as in other areas in the Carpathian basin. There are also some data on the prophecies, which bind to the voice of the cuckoo (about the observer's length of life, or about the advent of the winter – weather prophecy).

Collecting beliefs and legends about the common cuckoo would be important across the continent to gain a clear picture of this legendary parasitic bird.

Tracing functional foods in Turkish plant folk-lore

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Functional foods are described as foods that have favorable physiological effects in addition to their basic nutritional function of providing nutrients. The "Return to nature" phenomena of the last three decades have also caused an increase in demand for foods that prevent diseases or benefit health in many parts of the world. A functional food can be a food from nature or it can be a food, which has been modified to have a positive effect on the health of the consumer through an ingredient change (addition, removal, or modification of specific compounds). Concerning the escalating costs of healthcare and a desire for a higher quality of life, functional foods play an important role today.

The ethnobotanical literature across the globe shows a lot of wild growing plants harvested for food. Because of the present day perspective of Western society, and health problems, their use has generally evolved from "nonmedicinal/nutritional" to "medicinal". In other words, there has been a leap made by traditional food plants into the present day situation where "food as medicine" has brought the focus onto their medicinal properties. The aim of this work is to review the main characteristics, traditional uses and scientific reports of some of the functional properties and active substances of wild plants commonly used as food in Turkey, with the help of fieldwork experiences. The evidence available suggests that some of these plants could have potential use as functional foods for health benefits.

Uczestnicy warsztatów / Workshop participants. Fot. Renata Sõukand