

tion of the ideal sainthood itself), is possible just under the conditions of the double faith, when on the opposite pole, occupied by the literary, ecclesiastic, religious culture, the notion of ideal sainthood was not only preserved, but also further developed as the highest moral standard. In fact, selflessness, self-oblivion in the literary sense of the word, commending oneself to the hands of an upper divine force, which constitute the basis of the Christian consciousness, preserve in a different form the pre-Christian feeling of a personality as an integral part of nature. In the course of their further evolution, however, they dissociate themselves from this feeling and, combining selflessness with the service within a single spiritual and moral ideal standard, bring this standard to a principally new level, regardless of whether it is the God or the human world that is conceived as the object of service.

## **WEATHER-PROPHESIER AND HEALER IN SOLÖR-VÄRMLAND FINNFOREST.**

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Traditional folk belief in the Finnforest today is mostly based on the old burn-beating traditions and developed from this complex procedure. Therefore it is necessary first to describe the sophisticated system of burn-beating cultivation that has developed through the times and turned to account the different kinds of cereals, forests, climate and topography.

The great complexity of burn-beating required a certain organisation of specialised people in each tribe. Collaboration between practitioners of different crafts was much more necessary here than in arable cultivation methods. The collaboration system in burn-beating is the cycle of human activity that creates the Finnish culture and also other cultures. These cultures are strongly related to runic poetry, music, sauna, and timber constructions. These cultures are different from the younger arable stationary farming cultures.

The Finns that came to Solör-Värmland between 1570-1670 practised *huuhta*: cultivation of rye (*jureinen*) on burnt spruce forest land (*vuoma*). Long-stalked Sangaste winter rye seems to be related to *jureinen*, according to Tanel Moora at the Agricultural Museum in Tartu. This cultivation method required a four-year cycle from the felling of the forest in April until harvest. The Finns moved whenever means of subsistence was reduced, when compared with other

stretches of the virgin forest (*eräpyhä*). *Huuhta* gave up to 12,000-fold harvest, but one crop only. The abandonment of cleared *huuhtas* after four years explains the rapid spread of Finnish tribes here to the north and west, as far as the spruce forests reached.

Rich grass production on abandoned *huuhtas* (*aho*) was essential for the domestication of reindeer herds, which consequently also moved north and west, and hence the Saami succession. In the areas to the south the abandoned *huuhtas* were of great importance for stock-raising, they had holes in the fence that had to be put up around every *huuhta* for protection. As long as spruce forest was available for this purpose, *huuhta*-cultivation was maintained in the Finnforest of Solör-Värmland until about 180 and even longer.

An important chore in the *huuhta*-culture was the enterprise of finding and marking new *huuhta* sites. Up to the 17th and even 18th century, when virgin forest (*erämaa*) was available, selected young men of the tribe travelled in wintertime (*lähteä eriin*) to locate first-class forest (*eräpyhä*). They marked it with the tribe-mark (*puumerkki*) on the most visible trees, and a tribe-patterned woven ribbon was also tied to the trees (*kirjavainen puu*), and tree trunks around the sight were girdled with axe-marks. From now on this place was respected as occupied, and thus taboo (*pyhä*) for other tribes, regardless of its distance.

The felled trees in the *huuhta* were left to dry at least for two winters. At midsummer the fall was burned and the rye was sown in the loose ashes as soon as it had cooled off sufficiently. A fence was built around it for protection, and the rye was left to grow for two summers before harvest.

Time decision for the burning was of crucial importance for a good result. When rain came shortly after the burning and sowing, the ashes forms a hard crust that the small seeds could not penetrate. If it was too long time after the burning and sowing, before the rain came, the seeds were attacked both by wind, animals and sunshine. Consequently, burning and sowing had to be carried out just before the weather was changing from high pressure to low pressure. This change of weather can be stated because of the climatological phenomenon that the cold-front changes the ionisation of the air from positive to negative, and in a short time after the change the rain is coming. This also depends on the wind rate, but still the rain can be estimated by an empiricist.

This electric change could be made visible by a vibrating drum-skin (*tampo, sampo*). Fine-grain bark-flour (*puuteri, tammipuu*) was scattered over the skin, which was set in vibration by repeated loud sounds ‘ohm-ohm-ohm – ohmen / ahmen’. The flour is forming linear patterns, showing the changing point from negative to positive, as the lines are altering from concave to convex, passing the straight line situated just at the turn of the neutral electrically uncharged air. By repeated drum ceremonies the turning point is established, and the coming

rain is predicted. Such forecast or omen was performed in all burn-beating cultures. The drum skin (*kirjokansi*) got a pattern consisting of triangular forms which are employed ornamentally.

A *huuhtha* could yield a 12,000-fold harvest under supreme conditions, but it fell off radically under inferior circumstances. Thus, this rain-forecasting ceremony was of the greatest importance for the amount of crop they got.

Thanks to the extremely good fertilisation in the virgin forest, and to the great rooting ability of the grain, this forest-rye gave more than 10,000-fold in harvest. A cultivation experiment with at least 110-year-old rye seeds in an artificial *huuhtha* has established that harvest can be 12,000-fold: one seed gave a big sod consisting of 160 stalks, 2,3 metres long, each of the straws carrying a spike containing around 75 seeds. These small and dark forest-rye seeds I did find in an old *riihi* that had not been used for rye since before 1880 and my cultivation experiment took place in the years 1988-1990.

Some people still are considered, and consider themselves, to have supernatural gifts, and forecasting of weather is still practised, though only by means of some fragments of the old procedure.

The Finnish *huuhtha* cultivation was an important cultural feature maintaining ethnic boundaries between the Finns and their interacting neighbours, the Swedes and the Norwegians.

Still today several cultural traits sustain the ethnic boundaries to some extent, such as the mentioned ability of weather forecasting, but healing and looking into the future can also be found in the Finnforest today. A few specially talented have the power and skill to manipulate nature, animals and even other people. Some of the manipulations, however, can be acquired and practised by everybody. Many of these strange for us today peculiarities and bizarre rituals can be derived from the complex of burn-beating agriculture.

## **EAST SLAVONIC WEDDING SONGS: Functional and Structural Characteristics of the Composition of refrains.**

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The composition of a work of art depends on the requirements set by the content. Composition, as internal structure and fundamental artistic content,